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THE

THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism

CONDUCTED BY

H. S. OLCOTT.

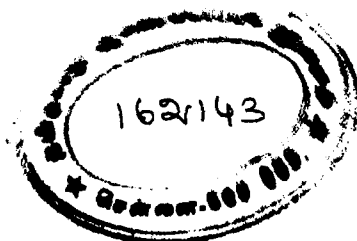
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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI, NO. 1. OCTOBER 1904.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXVIII.

(Year 1896.)

THE year we are now entering is, of course, that of the majority of the Theosophical Society. The fact was to me so important that I sat up with my thoughts to see the old year out and gather strength to carry us through the coming twelvemonth.

On New Year's Day Mrs. Besant, with Mr. Keightley and Babu Upendranath, left for Poona, where she had a lecturing engagement. Our three American visitors, Clark, Grece and Scrogin, true to the national instinct, made themselves useful by taking the account of stock in the *Theosophist* Office, a job which lasted four days. I myself had all I could do in writing for the foreign mail and reading through large arrears of exchanges. On the 6th and 7th I wrote an Old Diary Leaf, and on the former day had the distinguished honour of a visit from that smooth talker and consummate humbug, "Prof. R. Guelph Norman," who pretends to be a son of the ruling sovereign. He left his legitimate wife and children at Moulmein, and ruined the life of a highly respectable American lady at Boston by contracting with her a bigamous marriage. The man has, or had, strong healing power, which he exercised to the great profit of Countess Wachtler, which he exercised to the great profit of Countess Wachtler by rescuing her eyes from certain blindness; but he seems

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, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with colored vignettes 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.

to be a thorough scamp in his financial dealings and his relations with the other sex. He is on the black list of the Burma Police.

On the 8th Mr. and Mrs. Grece left for Colombo, and Dr. English followed them on the 9th, as he had to get together and bring to Adyar the personal effects which he had left in the Musaeus School, his permanent connection with the *Theosophist* editorial department having been settled. On the same day Mr. Tokuzawa, the clever young Japanese student, had his order of recall. On the 16th he embarked on the Messageries steamer for Japan and I saw him on board, reluctant to lose him. This left in the house only two Europeans beside myself. On the following day Mr. Yoshitomi Hiraga, Director of the Commercial Museum at Osaka, Japan, brought letters of introduction to me and asked my assistance to collect information and specimens for the important Government department over which he presides. I met him at the station, brought him home to breakfast, and later introduced him to the leading commercial houses of Madras, who were glad to render him any assistance within their power. We had long talks together on the subject of the condition of his country, which gave me a still deeper impression as to the perfect system on which all its affairs were managed.

The foreign mail of the 18th, by the swift P. & O. SS. "Caledonia," brought me letters from New York on the 24th day after posting. Among other things which I learned was the fact that the first Treasurer of the Theosophical Society, Mr. H. J. Newton, a confirmed and obstinate Spiritualist, whose early interest in our Society had long since faded out and who had done everything within his power to discredit us, was killed by a cable car in New York City. Poor man! I felt sincerely sorry for his horrible death, the more so because he had died rejecting the truth which he had been taught about the after-death state. Mr. Newton was a wealthy man and particularly well known as the inventor of the dry-plate process of photography. It may be remembered that it was at his private gallery that the pretended power of Mlle. Pauline Libert to cause spirit photographs to come on an exposed plate by simply laying her hand on the camera, was thoroughly tested and disproved. Mr. Newton and I were both anxious to have her prove the truth of her claim, for its value as a scientific fact would have been great. The days of this week were fully occupied with going about with Mr. Hiraga and day and night correspondence and writing for the *Theosophist*. I was at that time connected with the Mahâbodhi Society as Honorary Adviser, and Dharmapala, being in a peck of trouble about the property at Gya, telegraphed me to come on to Calcutta. So I recalled Dr. English by telegraph, and on the 24th, in company with Mr. Hiraga, sailed for Calcutta in the "Eridan." We arrived on the 27th. Dr. Hübbe-Schleiden came aboard and took me to Dr. Salzer's house, where I had a nice welcome from his

wife and himself. At 6 P.M., on the same day, I presided at Mrs. Besant's first lecture of that season, on the subject of "Caste."

On the morning of the 28th I was confined to my bed by a passing illness. Dharmapala came to consult me about Mahâbodhi, the Zemindary which touches the enclosure about the great temple at one side, and which we were talking about buying. I sent him to arrange with Mrs. Besant for an important meeting on the following evening. Dr. Hübbe-Schleiden came up to town from Uttarpara to be with me. In the evening I presided at Mrs. Besant's second lecture on "Karma Yoga: Building of Character." On the next morning Dharmapala and Tookaram Taty, who happened to be in Calcutta at the time, came to see me, the latter to consult me about the employment of his time henceforth, as he had the intention of retiring from business. I advised him to devote himself to the inspection of Branches in connection with the Indian Section. At 4-30 P.M., Mrs. Besant gave a splendid lecture on "Vivisection," in the Town Hall, which awakened great enthusiasm, especially among the Jains who are, as is well known, the foremost opponents of cruelty to animals. An enormous audience filled the building to overflowing. After the lecture Mrs. Besant and I met Tookaram, Dr. Hübbe, Upendranath Basu, Norendro Nath Sen, Dharmapala and his pleader, Babu Nunda Kissore Lall, of Gya, and after a full discussion of the points, *pro* and *con*, we decided that the Mahâbodhi Zemindary should not be purchased. We advised Dharmapala to buy a house in the town of Gya as a temporary residence for priests, and I attended to other business with him.

Mrs. Besant was giving lectures and holding conversation meetings daily, to the great edification of the Hindu public. Her final lecture on "Education," was given on the 1st February, and an hour later I put her into the train for Benares. The Secretary of the Calcutta Literary Society, profiting by my presence in Calcutta, persuaded me to give a course of three lectures before his Society. On the 2nd, at 3 P.M., I held a meeting of the Himâlayan Esoteric T. S. (of Simla) and admitted three members. By request I granted permission to the Branch to sit in Calcutta during the cold weather season, as the members were Government employees and were obliged to go up to and return from Simla yearly with the heads of their respective offices. My first lecture on "The Fate of Hindu Boys" was given at the rooms of the Patriotic Institution on Monday evening; my second on the two subjects of "Unselfishness" and "Mesmerism," the next day, with Dr. Hübbe-Schleiden in the chair. The third, on "Soul," at Ripon College, on the 5th. Day by day there was a good deal of discussion going on as to the whole Mahâbodhi business and I was receiving visitors and going about town pretty much all the time.

A grand Military Tournament was held at this time on the broad *maidan*, under the auspices of the Military authorities. It fully de-

served the success it earned, for the troops selected to take part in it were in good training and the exhibitions of drill, horsemanship and driving were very fine. There was also a sham assault upon an Indian Fort, ending with its capture, which was very blood-stirring. On the occasion of my second visit I had for companion Mr. W. Forbes-Mitchell, one of the historians of the Indian Mutiny, a very intelligent and interesting Scotchman, who had his mind filled with vivid pictures of the incidents of that fearful tragedy. My old friend, Mark Twain, then on his lecturing tour around the world, happened to be at Calcutta simultaneously with myself, and here is the note he sent me to ask me to come around and see him.

"Friday.

"MY DEAR OLCOTT,

"I'm shut up here in the Continental Hotel with a brisk new cold in the head. Come and cheer me up!

Yours sincerely,
(Sd.) S. L. CLEMENS."

Now fancy that. The sober-sided President of the Theosophical Society invited to come to the bedside of Mark Twain and cheer him up, who, for more than a generation, has been cheering up the whole world of English readers. But I went, and a delightful meeting did we have; recalling old incidents of our association in the famous Lotos Club, New York, and our meetings at Boston, Hartford, Washington and elsewhere. We smoked our pipes and chatted and laughed, and almost forgot that we were in India, at the other side of the world from our former haunts. And his dear wife and daughter, how tenderly they ministered to him and what a deep impression their sweetness of character made upon me.* For no man of my acquaintance have I a greater respect than for this man, whose purity of character was so completely shown in his undertaking of this very world-round tour, to pay off the great burden of debt that had been cast upon him, as similarly happened to Sir Walter Scott, by the failure of the publishing house which had the publication of his works and in which, to his undoing, he had acquired a co-partnership interest. He was unable to lecture until after the lapse of three days, when he made his appearance at 5-30 P.M. before an immense audience. Needless to say, he kept them bubbling over with mirth and breaking out into applause throughout. I laughed to the shedding of tears at his comical descriptions of his struggles with the German language, and other good points. May blessings attend him to the close of his life. He will leave none but friends behind him.

* By a coincidence, on the very day when this was written a cablegram appeared in the Indian papers that Mrs. Clemens had died, and added that: She was a lady possessed of great grace, gentleness and intelligence. Poor, dear "Mark," what a blow this must be for him!

1904.]

On the 11th I lectured at the Saraswat Institution and had in the audience some of my oldest Calcutta friends, who brought back to me the recollection of my first visit to the city with H. P. B. My dear hostess, Mrs. Salzer, was stung that day by a wasp or a scorpion or some other beast of the kind and for a while suffered excruciating agony; her finger swelled up and she could get no relief from the pain until she consulted me. I thereupon tested and proved, for the hundredth time, the efficacy of that, as yet unexplained, remedy of writing on the patient's flesh above the wound and at the extreme point to which the pain has travelled along the nerve, the pentacle or five-pointed star. Within three or four minutes the pain had subsided and the swelling was reduced; after a half-hour or so, nought remained but the little inflamed puncture to show that anything out of the way had happened. Though, as above stated, I have made numberless cures by this simple process, and the back volumes of the *Theosophist* (vide *Theosophist*, Vol. II, pp. 58, 92, 215 and 240, etc.) contain certificates from different people, both in India and the United States, of hundreds of cures, this one of Mrs. Salzer and the United States, of hundreds of cures, this one of Mrs. Salzer possessed great interest from the fact of my having been in the house at the time of the occurrence and been an eye-witness of her excruciating suffering. Somewhere in a back volume of this magazine is a statement from my beloved friend, the late Prince Harisinhji, that he had successfully tried the Pentacle remedy in a very large number of cases of scorpion sting and, I think, also of fever. In recording the cure of Mrs. Salzer's finger I had intended to let the incident go with the bare mention as being simply of the nature of cumulative proof of the healing efficacy of this ancient and mystic symbol. But on second thought it seems to me that the subject possesses enough intrinsic importance to be mentioned somewhat more at length. A search of our back numbers reveals the fact of the almost unfailing efficacy of the remedy in question; that is indisputable and, to judge from my own observations, the obtaining of the proof is within the reach of everybody, high or low, literate or illiterate, psychopath or ignoramus, who can sketch the symbol on a sufferer. True, scorpions are not plentiful outside the tropics, but spiders, bees, wasps, mosquitos and other stinging insects are ubiquitous: they follow the traveller even into the Arctic and Antarctic regions. Is it not worth while, therefore, to devote a little space in this narrative to a discussion of so simple and apparently so infallible a remedy as the one in question?

The correspondents of the *Theosophist* do not seem unanimous as to the explanation of the working of the five-pointed star; some, for instance H. P. B. (Vol. III, pp. 31, 32 and 33), ascribe the cure to the action of the will of the operator; a friend at Partabgarh says (Vol. III, p. 303) that the writing of the name "Allah" in Arabic characters in the palm of the left hand with the index finger of the right, then placing the same finger perpendicularly on the

spot and making a strong pressure, will give instantaneous relief; our old friend, Mr. C. H. Vanderlinden, writes from Jacksonville, Florida, about a sort of waking vision that he had of "a person in ancient garb, with a long, black, flowing beard, a peculiar head-dress with characters on it unknown to me; upon his forehead some figures or marks, etc., etc.," who told him that the use of the five-pointed star, when accompanied by the recitation of—well, a mantra—would be of wonderful curative efficacy; "when known generally would change the practice of medicine to a very great extent . . . Used in the right way, it would be a preventive against the most vehement diseases, epidemic or endemic; the bites of scorpions and poisonous animals would be made harmless by its applications; the diseased parts of the respiratory and other organs of man and animals would be cured by it; pain, no matter how excruciating, would be relieved by its application, which will also recuperate the diminished nervous power." This secret, the mysterious visitor was willing to impart to Mr. Vanderlinden on the condition that it should be used for the good of all, without distinction, but that the secret should never be revealed to any one outside the three members of his family. An ascetic to whom, in the year 1848, Mr. Stricke, an apothecary attached to the Madras Medical Department, did a favour, gave him in return the words of a charm with which he could destroy the pain of a scorpion-sting. The recipient did not believe in the least in its efficacy but, as he says, not liking to hurt the feelings of the *byragi*, wrote it down in his notebook. Disbeliever though he was, he did not fail to experiment with the remedy and, to his unbounded surprise, found it efficacious. At the same time that he was repeating the charm he had to make passes over the painful part of the patient's body with a twig, contriving that the wound should be touched during each pass. The treatment was followed up for years, both by Mr. Stricke and his friend, Mr. Brown, to whom he gave a copy of the mantram, and from whom the words were obtained by us for the benefit of our readers. They are as follows:

"*Ong Parathmay Pâchâminyâ Sardhâmâth Keetvas Sampardhâ Choo.*"

This reads like awful rubbish, for it is not taken, we should say, from any living language, but is probably a phonetic travesty of real words. However, this does not matter in the least, for the possessors of the charm, to say nothing about the wandering ascetic who had doubtless used it numberless times, effected the cures desired. One time, on the Coromandel Coast, I heard a person pronounce a mantram over the head of a boy, who was reading for us in a magic mirror, and it was a mixture of Arabic and Sanskrit and brought in the names of deities recognised by the Arabs and Hindus. One remembers that Tennyson's mantra was simply the repetition of his own name; so that, apparently, the form

employed does not matter so long as there can be some awakening of power in the individual who can bring himself momentarily into relation with the astral plane. As to H.P.B.'s theory that it is the will which works the wonder, that may be accepted after the first cures are made by the experimenter, but how one could say that his will (backed, of course, by belief and confidence) could effect the first or first sequence of cures, when their occurrence was an absolute surprise to the healer, is not clear to me. I know, for instance, that when I first used the five-pointed star I had not the least idea that anything would happen, nor had our learned and always respected colleague, Pandit Pran Nath, of Gwalior, who had received information about the sign from the Molvi Zahur-ul-Hassan, of Jodhpur, and who cured a number of persons in his presence. He writes us (Vol. II, p. 58), "obtaining his permission I accordingly did try it in his presence and, to my surprise, met with great success. Subsequently I saw the Molvi cure as many as thirty or forty persons." Pandit Pran Nath tells us that native sculptors (meaning, of course, Mussalmans), "when teaching their trade to their children, always cause them to use their chisel first in cutting this figure though they have no knowledge of the mystery behind it. They traditionally regard it as a good omen to begin teaching their children with it, just as the Hindus first teach the word 'Om' at the beginning of a course of instruction in Sanskrit." The Pandit gives us an account of a cure he effected at Eranpur on a man who was the servant of a friend of his. As the story circumstantially describes what happens while the cure is being made, I think it worth while to quote it:

"He had been bitten by a scorpion in the great toe. The pain gradually increasing and rising up in his body he had bandaged tightly his whole leg to try and check it. When brought before me he could not stand upon the leg. I bade him open the bandages, but, as he hesitated, I myself opened them with my own hand and drew the figure described several times. After waiting a moment I asked him where the pain was now. He said it had descended to the knee; then I further unbound the bandage as far as the calf, drew the same figure as before and again asked him where the pain was. His reply was that now it extended no higher than the ankle. I then drew the figure on the foot, whereupon the pain was brought to the very point of the toe where he had been bitten, and, finding that it had become a mere trifle which he could easily bear, he declared himself cured and walked away after expressing his gratitude."

On page 92 of the same volume of our magazine is a communication on the subject of the five-pointed star by a surgeon who writes from Jaulnah that he had tried the remedy at first in joke, never imagining that it would do any good. He "marked the diagrams on the extreme end of the pain right over the shoulders of

two patients, who had been stung in the finger, and desired them to tap their palm on the ground. The pain instantly receded from the elbow. The next tracing of the diagram was near the elbow, with the same precautions, and the pain receded to the wrist; a third tracing on the wrist brought down the pain to the finger-ends where the sting took place." His third patient was a woman of the working class who had been stung in the toe and the pain had risen to her hip-joint. In this case, the doctor reports that he had the same success as in others. His former remedy in this complaint "was a saturated solution of alum dropped in each eye, which also often acted like a charm." It is a pity that the doctor has not enlightened us as to the *modus operandi* of the last named remedy, telling us what connection there is between a drop of alum solution in a patient's eye and a scorpion sting at the inferior extremity of the body. That it had no kinship with the writing of the star is evident, for he says that "the present remedy has equally surprised both myself and those who were present about me."

So many letters were received by us after the appearance of Pandit Pran Nath's communication that H. P. B. devoted to it a second article, full of erudition, of course, in which she explains the great importance which is given to this Pentagram in Kabalistic magic and among Western occultists of the ceremonial magical school in general. The article is well worth reading for any one who wishes to know the mystical meaning of this sign of power. The writer of the article "Magic," in the "New American Cyclopædia," says that the occult qualities of the symbol are due to the agency of elemental spirits. Before employing it ceremonially the magician must put it through a very solemn process. It "must be consecrated by the four elements, breathed upon, sprinkled with water, and dried in the smoke of precious perfumes, and then the names of great spirits, Gabriel, Raphael, Oriphael and the letters of the sacred tetragram, and other kabalistical words are whispered to it, and are inscribed upon it, etc."

With this, I think, we may close our chapter, for Mrs. Salzer's finger has been cured, and we have obtained at least some little explanation of the phenomenon, or, rather, abundant proof that the writing of the symbol on a stung and suffering patient will speedily drive away the pain.

H. S. OLCOTT.

HISTORIC THEOSOPHY.

[Concluded from p. 758.]

IN the foregoing extracts there are necessarily misconceptions and omissions; for it could scarcely be supposed that any exoteric works in existence prior to the last quarter of a century, would contain even in general outline more than a few of the matters so exhaustively dealt with in such works as Sinnett's "Esoteric Buddhism;" much less the "Secret Doctrine;" whose authors had so much more access to inner knowledge. And yet, how much there is with which we have become familiarised—and with what a meed of praise does Dr. Draper speak of that which too many later authors (without his breadth of view) have exhausted themselves in abusing! How differently, in short, was the whole subject handled, before prejudice had been awakened against its later exponents, and how favourably does the foregoing compare with such poor and weak effusions, such childish diatribes, as were published after Draper's time. Prior to the dates when odium was specially directed against the individual teachers of them, the great power and value of the Indian metaphysical works, all garbled and misunderstood though they may too often have been, would appear to have been more or less generally admitted; and this may be looked upon as a sufficiently heavy indictment against those later opponents of the theories which those works contain—whose judgments would appear to have been swamped in the mire of personal enmity, or lost and swallowed up in bowing servilely to the imperious dictates of a fashionable scepticism utterly unworthy of any liberal-minded thinker.

But, turning from all this, let us pass in view the general points which may be discovered in the above excerpts, that we may perceive the better how they agree with your own views. It appears, then, that what is above described as space and force, according to the prevailing views held by the physicists, is that which might be better described under the ideas of space and universal consciousness—the root-base, the First Cause, or that general informing spirit of nature which has been described as being the pantheistic view of Deity. From this emanates the human mind, as well as every other form of intelligence; which afterwards, passing through many forms and lives, is at last reunited with its source—but with the added experience of all its past existences, as well as the potentialities with which it set out. And in these successive existences it necessarily goes through experiences of both good and bad qualities; so that it starts causes and effects, which, as action and reaction are equal, have in their turn to be equilibrated—thus pointing to the

well-known theosophical teaching as to the law of Karma. Here also it appears that our own efforts are alone of value in securing any advance, because the progress of humanity in general is made up of that of its separate units—therefore no vicarious atonement on the part of others can suffice to remove the effects of error on our own part. Likewise there is also given the view now held as to the constant changes going on in all nature, which culminate on this plane in the rise and disappearance of continents races and sub-races—the whole being ruled by the great law of cyclic periodicity which the ancients in accordance with their astrological views, thought was measurable by the movements of the stars and celestial bodies. In short, we have a fair presentment of the primary views held by present-day theosophists as to emanation and absorption, the manvantaric period, reincarnation, karma, and other leading features, which are too well known to need further notice at present. Omitting, therefore, all reference to writers dealing especially with the thought of our own times, we will again look back into antiquity, and see a little of the views held by the Egyptian priesthood. These affirmed “that nothing is ever annihilated; to die is therefore only to assume a new form.” They therefore implied that reincarnation is a necessity; and this very brief glimpse into their arcana shows the existence of the same science as to the eternity of consciousness as that of India—especially when we further compare it with the statements of the priests to the Greeks as to the ignorance of the latter in regard to past time, and the exhibition of vast chronological data to Herodotus and others,* in which there were noted events going back many thousands of years prior to the dawn of European history, and mentioning the sinking of the Atlantean continent and other matters distinctly such as are now taught.

Moreover, there are in the Egyptian temples sculptured zodiacs and planispheres which by the positions they assign to the polar axis of the heavens and other particulars, indicate the same history of cosmic changes as those given in the latest theosophical works, as frequently referred to there in proof of their correctness. But as all theosophical students know, Egyptian history and remains are filled with the most voluminous materials for comment and research from our own point of view; and to attempt to deal with more than a fraction of them at present is neither necessary nor desirable. We better appreciate the general bearing of these when we come to deal with the underlying principles of the philosophy of surrounding nations, who appeared to have borrowed their materials from this source among others.†

Of these neighbouring peoples, the Greeks whose history we are more fully provided with occupy a conspicuous place in regard to the matters we are dealing with, and much theosophical matter is

* *Ib.*, II., 365—8.

† *Cf. Isis Unveiled*, I., 515.

obtainable from their works. The Greeks were above all things speculative philosophers, and within certain limits they excelled in the prosecution of purely mental and metaphysical research. As so many of their leading and representative thinkers made a point of travelling far and wide in search of knowledge, it not infrequently happened that they gathered together a heterogeneous mass of information—which, lacking any sure criterion, might just as often contain much that was false, as of what was true and useful. In their travels they came across Egyptian hierophants, Chaldean and Persian Magi and followers of Zoroaster, Brahmanical and Buddhistic priests and philosophers; and from each and all of these they would obtain more or less of that which they were in search of. These gleanings it appears that they each went to work to incorporate into systems of philosophy more or less of their own devising; and it would naturally depend altogether upon the character of the men, and their antecedent Karma, as to what value the result might have. In those cases where, by the similar labours of previous lives, considerable powers of discernment had been reached, this result might not improbably be a large advance towards true Theosophy; but with others of a more material turn of mind there might result a corresponding development of physical science or materialistic philosophy, more or less incomplete. In addition to these, however, we find also that there were some who presented what would appear to be undoubted proofs of their having been initiated, not only into the mystic science of their own country, but also that of the far East*—in fact to have reached, by whatever means, a more or less thorough understanding of true occult knowledge. Nearly all, so far as we can judge, present undeniable traces, whether distinct or more obscure, of having come in contact with those who were in possession of the same knowledge which we are to-day studying under the name of Theosophy. And, as showing that the sources of these views of nature and man have been the same for the last three thousand years, it may be noted that the foregoing statements as to the Greeks and their travels are substantiated by such information as the following:—

“Anaxagoras of Clazomene, . . . like several of his predecessors, had visited Egypt.” “Of Pythagoras . . . if we were not expressly told so, we should recognise from his doctrines that he had been in Egypt and India.† Of Empedocles of Agrigentum it is said that “In the east he learned medicine and magic;” and Democritus of Abdera “passed into Egypt, Ethiopia, Persia, and India, gathering knowledge from all these sources.” So, likewise, in regard to Pyrrho, “it is said he had learned in India from the Brahmins, whither he had been in the expedition of Alexander”—

* *Ib.*, I., 305—6.

† *Ib.*, I., 35, 284, 300, and note to p. 346. Also, Godwin's “*Lives of the Necromancers*,” pp. 48—50.

and the ideas put forward by Thales of Miletus "came into Asia Minor as a portion of the wisdom of Egypt." The obscure manner in which such authors as these generally refer to their doctrines, though perhaps often due (at least in part) to imperfect understanding of these matters, was in all probability quite as often the result of promises of secrecy, such as we are told were always exacted from those who entered upon such paths. So with Pythagoras; of whom it was said that "In correspondence with his principle of imparting to men only such knowledge as they were fitted to receive, he communicated to those who were less perfectly prepared, exoteric doctrines, reserving the esoteric for the privileged few." "There was then, as . . . there has been . . . since, a private as well as a public doctrine. Alexander upbraids the philosopher Aristotle for his indiscretion in revealing things that it is understood should be concealed." Of the Peripatetics, it is said that "these lectures were of two kinds, esoteric and exoteric, the former being delivered to the more advanced pupils only." * Naturally also, of those who had entered upon the path of occult enlightenment, some would go much further upon it than others, and we might (in cases where they permitted themselves to speak of such subjects) expect to find their advance would be correspondingly marked in its results—as we may decipher these from the symbolical or otherwise veiled expressions of such students. Again; in such early times as those we are discussing, the arts and sciences were perhaps not always marked off into their several departments with the rigorous precision they now are;—so that, for instance, the science which was known under the name of *Heroscopy* was made up of astronomy, astrology, and sometimes chronology; whilst that of Medicine was a mixture of magic, alchemy, surgery, chemistry, and botany—and perhaps hardly one of these would constitute a separate study except in certain cases, of which the Egyptians present an example. So, also, it is well known that the outer or exoteric knowledge was, by those who held the clue, considered to be merely the doorway to the inner or esoteric. Therefore, all things considered, if traces of theosophic thought are to be looked for, it might be expected that they would be far more numerous in the Greek philosophies than in those which pertain to periods of other European nations not exclusively modern.

Since that which we look upon as the First Cause must, of course, be regarded as the origin of all things, some comparison of the ideas which various philosophers have entertained upon the subject of Deity may not be out of place. Whatever value we may attach to such speculations as to the First Cause, certain it is that the greatest minds, both in ancient and modern days, have deemed

* Cf. "Isis Unveiled," I, 287, 307-8, 406, 407; cf. "Anacalypsis," I, 16 (Burns's Edition), and note.
† According to Sir G. C. Lewis, in his "Historical Survey of the Astronomy of the Ancients."

their efforts not ill-spent in such enquiries. The theosophists of the present day find it necessary to concede a pantheistic view as to the existence of a universal consciousness, in order to provide a hypothesis admitting the solution of problems not otherwise resolvable in a satisfactory manner.

The ancients seem to have used the expression "Soul of the World" very frequently, where we make use of the words Universal Consciousness; and therefore, in comparing their ideas concerning the Deity, this conception may enable us to perceive more clearly the identity of their views, and their approximation to our own. * If, then, we are to put this interpretation upon the expression "Soul of the World," we may more easily see how these ideas fit together, and also with the theosophical ideas concerning emanation and absorption, the nature of Matter, and other leading points. Thus of Thales of Miletus: "It has been affirmed that he attempted to concentrate all supernatural (?) powers into one; to reduce all possible agents to unity; in short, out of Polytheism to bring forth Monotheism; to determine the invariable in the variable." That is, he had concluded that all things emanate from one source, as in the end all return to it; and therefore that whatever is, must resolve itself at last into the One. When we come to examine the views of others, we find the same thing; for "There can be no doubt that in Heraclitus there is a strong tendency to the Doctrine" above referred to—while of Socrates we find: "It is not to be denied that there are plain indications in some of his sentiments, of a conviction that the Supreme Being is the Soul of the World." Similarly, "Zeno started from the position that only one thing really exists, and that all the others are only modifications or appearances of it. And in examining the philosophy of Parmenides, "His Pantheism appears in the declaration that the All is thought and intelligence; and this, indeed, constitutes the essential feature of his doctrine. So of Melissus of Samos, who likewise "founded his argument on the nature of Being, deducing from it Unity, Unchangeability, and Individuality." Xenophanes "Proclaimed God as an all-powerful Being, existing from eternity, and without any likeness to man. . . . This principle or power was to him the same as the universe; the substance of which, having existed from all eternity, must necessarily be identical with God; for, since it is impossible there should be two omnipresents, so also it is impossible there should be two eternal. It may therefore be said there is a tincture of Orientalism in his ideas, since it would scarcely be possible to offer a more succinct and luminous exposition of the Pantheism of India." He says that, "The vulgar belief which imputes to the Deity the sentiments, passions, and crimes of man, is blasphemous and accursed. He exposes the impiety of those who would figure the Great Supreme under the form of a man, telling them that

* Cf. "Secret Doctrine," I., 50.

if the ox or the lion could rise to a conception of the Deity, they might as well embody him under their own shape; that the negro represents him with a flat nose and black face, the Thracian with blue eyes and ruddy complexion. There is but one God, He has no resemblance to the bodily form of a man, nor are his thoughts like ours." In fine, when we compare all these philosophers one with another, we find their ideas are the same; and lead to the view that "The origin of all things is in God, of whom the world is only a visible manifestation. . . . it is an emanation of Him. On this point we may therefore accept as correct the general impression entertained by philosophers, Greek, Alexandrian, and Roman after the Christian Era, that, at the bottom, the Greek and Oriental philosophies are alike, not only as respects the questions they proposed for solution, but also in the decisions they arrived at. As we have said, this impression led to the belief that there must have been in the remote past a revelation common to both. . . . This doctrine of emanation, reposing on the assertion that the world existed eternally in God, that it came forth into visibility from Him, and will be hereafter absorbed into him, is one of the most striking features of Veda theology. It is developed with singular ability by the Indian philosophers as well as by the Greeks, and is illustrated by their poets."

And when we glance through the succeeding centuries, we find these imperishable teachings still found exponents, even in the darkest ages of persecution and intolerance; for in the IXth century it is said that "From Eastern sources John Erigena had learned the doctrines of . . . the creation, with which, indeed" he identified "the Deity himself. He was, therefore, a Pantheist; accepting the Oriental ideas of emanation and absorption not only as respects the soul of man, but likewise all material things. In his work 'On the Nature of Things' his doctrine is 'That, as all things were originally contained in God, and proceeded from Him into the different classes into which they are now distinguished, so shall they finally return to Him and be absorbed by the source from which they came; in other words, that as before the world was created there was no being but God, and the causes of all things were in Him, so, after the end of the world, there will be no being but God'. This is much the same as if he had said that the Universe is composed of but one thing—that all is consciousness. And, to come down to the last two centuries, we have in this connection "a quotation from the General Scholium at the end of the Principia of Newton. 'The Supreme God exists necessarily, and by the same necessity He exists *always* and *everywhere*. Whence, also, He is all similar, all eye, all ear, all brain, all arm, all powers to understand, to perceive, and to act, but in a manner not at all human, not at all corporeal; in a manner utterly unknown to us. As a blind man has no idea of colours, so we have no idea of the manner by which the allwise God perceives

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and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched, nor ought he to be worshipped under the form of any corporeal thing. We have ideas of his attributes, but what the real substance of anything is we know not.' "

From the being and nature of Deity we pass naturally to view the various conceptions as to the origin and destiny of the human ego or individuality more especially, which is commonly known under the somewhat indefinite name of soul. Heraclitus "regards the soul of man as a portion of fire migrated from heaven"—that is, a spark from the universal Consciousness or fire of life, and therefore an emanation of Deity; which agrees with the views of the followers of Pythagoras. They "held that the soul of man is merely an efflux of the universal soul." Both of these might not inaptly be compared with the description given in Genesis. * "Plato . . . taught that the soul is immortal and imperishable . . . It will be understood that this psychological doctrine is essentially Indian." Plato's views of the immortality of the soul . . . recall, in many respects, the doctrines of India," " . . . as sparks issue forth from a flame, so . . . did the soul of man issue forth from the soul of the world". It is said of the Pythagoreans that "The doctrine of transmigrations which they had adopted . . . if it does not imply the absolute immortality of the soul, at least asserts its existence after the death of the body." Plato is represented as having taught "that, as to the condition of departed souls, they hover as shades round the graves, pining for restoration to their lifeless bodies;" † but here he is doubtless speaking of what theosophists call the Elementary (especially while the entity is still attached to it); since, seeing what is supposed to have been the source of his knowledge, he must have understood the matter more fully. To the earth-bound entity and its astral form such things may happen; but as to the true individuality "he holds that its existence is passed in migrating through various human . . . shapes." ‡ So that we here come upon the theory of Reincarnation; which will also be found in other instances—and the reason of this long pilgrimage, according to Anaximander of Miletus, is that the ego may "undergo due penalties and expiations of wrongdoing." Naturally, therefore, we may find that where Reincarnation was postulated, the law of Karma was also accepted with it; and they must have had a knowledge of the existence of the ego in Devachan between its periods of rebirth—as we may see from a remark concerning the Pythagoreans, to the effect that "They supposed souls can exist without the body, leading a kind of dream-life"—

* "Gen." 11, 7.

† Cf. "Isis Unveiled", I., 344.

‡ *Ib.*, I., 328, 401, 429, 432. By the word *soul* neither Democritus nor the older philosophers understood the *nous* or *pneuma*, the divine *Immortal* soul, but the *psyche*, or astral body; that which Plato always terms the *second mortal* soul.

which is very much what, according to theosophic teachings, is said to be the case.* The pupils of Pythagoras say that he taught in regard to this theory of Reincarnation, that "the disembodied spirit becomes incarnate again as soon as it finds a tenement which fits it." Empedocles talks of "the imperfection the soul has contracted, and for which it has been condemned to existence in this world, and even to transmigration from body to body." But the admission of Reincarnation as a fact in nature, and the further admission of human mental and psychic evolution as the only true theory of human development, carry with them the necessity for a pre-existence of the soul or immortal part of us †—that our present life is not the first and only one we have lived.

Seeing it has been claimed that the ancients had an almost universal belief in Reincarnation, it would be strange if we did not meet with many notices of it in some aspect or other, among the thinkers we are at present examining. Accordingly, we find that "Plato considered the soul as having already eternally existed, the present life being only a moment in our career; he looked forward with an undoubting faith to the changes through which we must hereafter pass." "Thus Plato's doctrine of the immortality of the soul implies a double immortality; the past eternity as well as that to come, falls within its scope." "His views of the ancient condition and former relations of the soul enabled Plato to introduce the celebrated doctrine of Reminiscences, and to account for what have otherwise been termed innate ideas." "Innate ideas and the sentiment of pre-existence indicate our past life." "They are the recollection of things with which the soul was once familiar. All knowledge is not attributable to our present senses. . . . but a very large portion, and by far the surest portion, is derived from the reminiscence of our former states." Thus, for these and other reasons, he concludes that what is known as the "sentiment of pre-existence proves the soul to have existed before the body." "For he says that there are souls which, in periods of many thousand years, have successively transmigrated through bodies of various kinds. Of these various conditions, they retain a recollection, more faintly or vividly, as the case may be. Ideas seeming to be implanted in the human mind, but certainly never communicated to us by the senses, are derived from these former states."

Exhibiting, as Plato does, so much knowledge in common with modern Theosophy, we need not be surprised to find that the human septenary division appears also to be referred to; since he enigmatically says that "of the soul there are two primitive component parts, a mortal and an immortal," ‡ by which he doubtless means to indicate the higher triad of Atma, Buddhi and Manas, and

* *Ib.*, I., 290, as to Pythagorean views.

† Aristotle, "De Anima", lib. I., cap. 3, quoted in "Isis Unveiled," I., 251.

‡ Cf. *Ib.*, I., 37.

the lower part, or quaternary; one part of which is so often spoken of as a "ghost". Under these circumstances it is only to be expected we should find some reference to the Nirvânic condition also; and we may possibly so translate his statement that "an unembodied life in God is reserved for the virtuous." The manner in which he conveys the imperishable individuality underlying all the changes of body, by means of natural similitudes, is thus shown: "Plato would say, there is contained in every acorn the ideal type of an oak, in accordance with which as soon as suitable circumstances occur, the acorn will develop itself into an oak, and into no other tree. In the act of development of such a seed into its final growth, there are, therefore, two things demanding attention, the intrinsic character of the seed, and the external forces acting upon it. The Platonic doctrine draws such a distinction emphatically; its essential purpose is to assert the absolute existence and independence of the innate type and its imperishability. Though it requires the agency of external circumstances for its complete realisation, its being is altogether irrespective of them. There are, therefore, two elements concerned—an internal and an external."

We may next note a few ideas as to space and matter, for these are interesting from the present standpoint. If we hold that spirit with its opposite pole of primordial matter, constitute together the sole existing realities, and that all else is only a mode of their expression, it will follow that all the transitory forms which matter takes are illusive, having no real existence beyond mere appearances. And the prerequisite or groundwork for this metaphysical presentment of things, as seen from this plane, is the existence of Space—which, as it was the source of all the things of time, the ancients seem to have considered the Eternal Parent.* The first requisite for action, and indeed its passive principle, must first consist of the space wherein that action takes place.† It is to our senses the symbol and the only representative of infinitude, which has neither beginning nor end. The Egyptian Isis was supposed to say, "I am that which is, was, and always shall be," and had the female sex—possibly in the sense of illustrating one of its properties more particularly—that of passivity. Hence Isis was, in one of her aspects, the eternal and universal mother, Space.

But space as the groundwork of action supposes primordial matter‡ as its co-ordinate—primordial and indestructible only because it is the opposite pole of spirit, and therefore co-eternal with it. And this matter occult science has recognised under its outward aspect, in what is entitled Ether or cosmic substance; which may be conceived of as co-existent and co-extensive with space; but that the mentality of our lower mind, being a thing very finite, is inca-

* Cf. "Sec. Doctrine", I., 35.

† *Ib.*, I., 55, 342; and of "Isis Unv.", I., 206-7.

‡ Cf. "Secret Doctrine", I., 35, 41; & "Isis Unveiled," I., 28-9.

pable of apprehending infinitude. And the existence of space and its concomitant primordial substance, without reference to action, implies that repose or quiescence which has been spoken of as the "Night of Brahma," or the Pralaya state of the Cosmos.* This condition of things, though of immense duration, is not infinitely so; but, being limited, comes therefore to an end. This of necessity is followed by the opposite condition, or the state of activity, which likewise must have its limit; thus showing periodicity, or the alternate recurrence of the pairs of opposites. All states are in their nature transitory.

Since, then, we have space, or the sphere of action; matter, or the thing acted upon, and quiescence, the state prior to action, the commencement of the action itself implies that we have also an initial force, or the thing which acts. As this takes definite directions, there is consciousness behind the force. In this instance it is supposed to be the universal (or rather cosmic) consciousness, which most religious systems refer to under some similitude as the Divine Mind. In this sense, the whole may be considered analogous to the triune division of spirit (consciousness), soul (force) and body (matter) of Paul and the Christian mystics, and gives reality to the affirmation that "In Him we live, and move, and have our being," where, however, the masculine gender is used, in compliance with the Hebrew or Jehovistic idea of the Godhead.

Because of the alternation of action and reaction, motion and repose, as it seems to our senses, the mind gets the idea of time or succession—which therefore may be considered as of the same illusive nature as the apparent permanence of the material forms from which it takes its data, and the phases of things which give rise to it.

The foregoing digression may seem somewhat out of place, but it has been derived from well-known theosophic sources, and entered into because it may serve for the better understanding of certain references among ancient writers, who may thence be deemed to have been more or less familiar with theosophical teachings and ideas. It is said of the Greek philosophers of the Eleatic school, that they were very mystical; for "they asserted that time and motion . . . are phantasms of the imagination, or vain deceptions of the senses." "Parmenides . . . starting from the nature of Being, the uncreated and unchangeable, denied altogether the idea of . . . time . . . and pronounced change and motion, of whatever kind they may be, mere illusions of opinion." Democritus of Abdera was convinced that matter and space, on the physical plane, alone exist. †

The periodic or cyclic recurrence is a marked phase of

* Cf. "Secret Doctrine," I, 39, 63.
† Cf. "Isis Unveiled," I, 402-2.

things on this plane and Anaximander says that "the infinite, being . . . the cause of generation, it was also the cause of destruction; things must all return whence they came, according to destiny." And Anaxagoras, speaking of time and matter or the essence of things transitive, says: "Wrongly do we Greeks suppose that aught begins or ceases to be, for nothing comes into being or is destroyed." Anaximander is doubtless speaking of things as they appear to us; Anaxagoras of their essence or real portions; but in such statements we cannot fail to note the coincidence of Greek and Hindu ideas. Heraclitus also "carries his ideas of the transitory nature of all phenomena to their last consequences, and illustrates the noble doctrine that all which appears to us to be permanent is only a regulated and self-moving recurrence of similar and opposite motions." These conclusions have been but little improved upon in the time which has passed since the days of Heraclitus; for the latest views go to show that "In such perpetually recurring cycles are the movements of material things accomplished, and all takes place under the dominion of invariable law." * "Not without difficulty do men perceive that there is nothing inconsistent between invariable law and endlessly varying phenomena; and that it is a more noble view of the government of this world to impute its order to a penetrating primitive wisdom, which could foresee consequences, throughout a future eternity, and provide for them in the original plan at the outset. . . ." All the elaborate resources of more than forty centuries have not done more than to substantiate some of the conclusions of the earliest mystic speculators; and Democritus might well appeal for support on behalf of his own theory to the works published during the last few years, when in them we find such passages as this:—"what we really can see is that throughout the whole of this enormous range of space and time law prevails; that, given the original atoms and energies with their original qualities, everything else follows in a regular and inevitable succession; and that the [whole material universe is a clock, so perfectly constructed from the beginning as to require no outside interference during the time it has to run to keep it going with absolute correctness." † Truly, "History repeats itself," and if Heraclitus taught his audience in ancient Athens that the principle of life was "only an unceasing motion," ‡ so we, over and over again, have been told the same thing as the very latest conclusion of modern science—truly or not. And when, in the past and gone ages, the great occultist Pythagoras taught his disciples the values of numbers, § so that "To particular numbers they . . . imputed great significance,—asserting that 'there are seven chords or harmonies, seven pleiades,

* Cf. "Secret Doctrine," I, 62.
† Laing, "Mod. Sc. & Mod. Thought," p. 76.
‡ Cf. "Secret Doctrine," I, 2; & "Isis Unveiled," I, 408.
§ Cf. "Isis Unv.," I, xvi.

seven vowels, and that certain parts of animals change in the course of seven years,* this meant that an analogous comprehension of natural laws had been arrived at, to that which the laborious researches of modern chemists have conducted them; for these "know that there is nothing in their elements or formulæ to which numbers do not belong. . . . This doctrine may be illustrated by facts familiar to chemists, who, in like manner, attach significant numbers to the names of things. Taking hydrogen as unity, 6 belongs to carbon, 8 to oxygen, 16 to sulphur. Carrying these principles out, there is no substance, elementary or compound, inorganic, or organic, to which an expressive number does not belong. Nay, even an archetypal form as of man or any other such composite structure, may thus possess a typical number, the sum of the numbers of its constituent parts.† "And as to the particular value the Pythagoreans put upon the number seven, this is largely corroborated by many scientific facts in reference to animal life, disease, and the constitution of the human body.‡

Democritus and others, in their speculations upon matter and motion, had reached the hypothesis that atoms are only as mathematical points, and ultimately regarded them as mere centres of force. ". . . since the units, or monads, as they were also called, are merely geometrical points, no number of them could produce a line." . . . "As to the interval thus existing between monads, some considered it as being mere aerial breath, . . . " or what we should now call vibratory rates of distinction. And the views thus promulgated from so ancient a source have again been brought forward by modern scientists with applause; for even Faraday seems to see "in the atoms and molecules, centres of force, and in the corresponding element, force, an entity by itself".§

It is well known that theosophists have always considered that what has been called the Astral Light—an aspect of the Ether of space—is the great storehouse for the images or simulacra of every object.¶ That is, all things give off continually certain shadowy facsimiles or eidolons of themselves, which bear somewhat the same analogies to those objects which the picture upon a limelight screen does to its original prototype. But whereas the things may change and pass away, yet the astral images of them remain; and can be seen by those who have cultivated the proper faculties, such as psychometry and clairvoyance. As both this theory and the practices which arise from its acceptance, or are based upon its ascertained conditions, are very ancient in India and other traditional homes

* Cf. "Isis Unv.", I, 35.

† Cf. *Ib.*, I, 38.

‡ Cf. "Sec. Doctr.", II, 90, 91, 622-3.

§ Cf. *Ib.*, I, 506-7.

¶ Cf. *Ib.*, I, 63, & "Isis Unv.", I, 178-9, 272, 284, 301, 395, 297. Also *Astral Theosophist* Vol. I, No. 2, where some very interesting experiments are noted.

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of magic and occultism, we must expect those of the ancients who thence received their knowledge will express the same views, however obscurely. Thus Democritus "resorted to the hypothesis. . . that all things constantly throw off images of themselves, which are assimilated by the astral ether—from whence they may in turn enter the soul" or give rise to impressions in the mind of the person who has the faculty of perceiving them. These ideas as to the astral light have of late received a tardy and partial recognition at the hands of isolated scientists; and what scholars formerly looked upon as the wild fancies of the Greek speculators, are now well known to be otherwise.

Theosophists are aware that there have been in earlier times, great natural cataclysms, involving the destruction not only of cities, but of whole continents; such as the sinking of Atlantis, and of those lands which formerly existed where now are the Indian and Pacific oceans—and these stupendous phenomena are said to be, like everything else, periodic, and to run in cycles more or less well known to those who may be expert in such matters.* But these ideas, though often enough challenged not only by unthinking persons, but also by some men of science, and considered as only another of the extravagant theories upheld by modern theosophists, are all to be found in the writings of the ancients. Thus "Anaxagoras maintained that there have been grand epochs in the history of our globe, in which it has been successively modified by fire and water. . . ."—and that, as we are now aware was held by others—there had been a great displacement of the polar axis. Pythagoras held that though the world is eternal (probably meaning the universe) the earth is transitory and liable to change. Plato is still more specific on this head, for in addition to describing the disappearance of the last island of Atlantis, he says that the world undergoes periodical revolutions by fire and water; which is re-stated with emphasis in theosophical works of the present day.

Comparatively few of the leading points in connection with the ancient history of philosophy and their resemblance to modern Theosophy are here commented upon, and only the most important names—but, did time and opportunity permit, many other of the less-known heads of our subjects of enquiry might be paralleled among the writings of former days. So, in like manner, if we care to pass from the study of books to those of less perishable things, such as monuments, and translate thence the meaning of the symbols they exhibit, many volumes might be found inadequate to contain more than a moiety of the evidence thence to be derived. And this refers as much to the architectural and other remains of the new world, as it does to the better-known relics of the old. If, as it is so often said, Theosophy is what lies at the roots of every religion

* Cf. "Isis Unv.", I, 294. •

and science, this must be the case; and it is also the reason why so many people, when they hear isolated bits of the so-called "new" ideas, think the exponents of the same are just on the point of falling in with the religious views of their hearers—but they do not; for they have a synthetic philosophy which includes all the others, and hence the resemblances.

And thus, throughout every age and among many different nations, we might see that the same ideas have always prevailed as to the origin and the destiny of humanity, the cosmic processes and developments, and the nature of Deity. No matter what guise may have been given to them by the priests and devotees of transitory religions, or however variously they may have been presented in the ideas of philosophers and others, or may laboriously have been evolved from scientific observation, yet in their essence they appear to be unalterably the same. If, then, while nations arise and pass away—while "infallible" and other would-be everlasting religions come into existence, only to lapse into oblivion—nay, while the very face of nature itself forgets to wear the aspect it did of old, and puts on a new face—if, we say, while all these take place, we may yet trace throughout all these mutations of the rolling ages the one guiding light of that which for the present we call Theosophy, is it a safe conclusion that it has no higher origin than the dreams of enthusiasts—the imaginings of ascetics, and the reveries of poets? Or shall we not rather conclude that, like the human mind itself, it is the one true base of knowledge; and occupies in relation to the intellectual efforts of successive races, the same position which their achievements do to the efforts of any single individual? If so, then all must concede that it is the one thing most desirable to know. And though, in the eyes of the sceptic, the modern system they so much condemn may seem but a "mere *réchauffé* of ancient ideas,"* yet in the very nature of the thing every successive synthesis of it must so appear to the superficial enquirer who does not take the trouble to examine deeply into the realities of Historic Theosophy.

S. STUART.

* *Vide* IntrCd. to "Phantasms of the Living," by the Psychical Research Society.

THE SCIENCE OF FOOD.

[Concluded from p. 733.]

THE food taken from the vegetable kingdom supplies man's vitality body. Animal food furnishes supplies for the building of man's desire body (I will return to this point later). The life carries with it into the animal kingdom all it has acquired and builded into itself in its long journey, its power to organize along certain axes, to organize into centres, to govern, to discriminate; carries its habits, its affinities and aversions, and in the animal kingdom unfolds many more. That which was merely general power of irritability in the life of the plant, now evolving in the animal form, and no longer rooted to one spot, takes on definite expansion and moulds itself into particular vibrating centres. These separate centres, each presided over by a definite little intelligence or deva, become the five senses. Those of you who are familiar with the Hindu Upanishads* will remember the order of their unfolding.

The evolution of the senses by the utmost gratification of them constitutes the chief evolution of life in the animal kingdom. The sense centres become so acutely sensitive that the sight or sound or smell or taste or touch of the cause will produce the sensation instantly. This is the development of what is called instinct in the animal. It means that life has reached a higher, more responsive stage than in the vegetable kingdom.

As, in the automatic and unconscious responding to impacts in the vegetable kingdom lies the germ of the animal senses, so in the sense-instincts in animal life lies a germ of mind. The senses relate themselves to each other and establish a sort of relation between the sensation and its cause: so that when some particular sensation is frequently aroused in an animal it finally impresses its stamp on the whole animal. This is the beginning of the organizing of the life sensations into a higher centre. It is the beginning of character. The lower phases of emotion, such as likes and dislikes, terror, fear, anger, passion, selfishness, are being builded into the life unfolding in the animal form, and builded in as permanent emotions. Many of these desires and sensations are very subtle but they constitute a living world of lower astral elemental essence on this plane. If, for instance, a man should let himself be swept into an astral current of anger, the force of the animal desires on the astral plane which are of that nature, can rush through him and carry him quite out of his balance. The same is true of fear, or any lower emotion.

The centre toward which this evolving life in the animal form

* See Aitareyopanishad.

is now climbing and unfolding, is the plane of mind. With this development of organized sensations into primary concepts through impacts from without and vibrations from within upon the, until now, unawakened mental matter, evolution of the lower mind begins. The life now learns to transmit its vibrations inward in itself, to the subtle plane known as mind, and to respond to the impulse which comes from it. In all the most domestic animals this stage of centralising feelings and sensations into concepts has begun.

Notice that in animal food we have a very different condition to meet from what we found in the less evolved vegetable life. In every atom of animal flesh, in every particle of the flavor and odor which constitute a part of its astral body, we meet highly organized sense desire, and grouping of sensations into memory, which holds in it all the experiences of greed, fear, fierceness, passion, impulse, whatever belongs to animal nature. The student will see a little later what effect this has in the building of his bodies. This evolving life, with its highly organized animal sense centres, and its beginning of mental concepts, now becomes by processes too minute and intricate to detail in this paper, ready to wake into activity and join the higher mental plane matter in which it is to become the organized germ of a causal body, into which the Ego, himself at this stage but a germ, and from another line of evolution, enters and makes his home. He, the Ego, comes into this causal body house as ignorant of its long upward climbing process, as it is of his higher purpose in evolution. He is to become its master, but he has first to learn all about it, and how to master it. Meanwhile, the well organized intelligences of the sense centres of his astral body with their desire and their passion and their greed, quite overpower and rule him. In his ignorance he identifies himself with this lower evolution and builds up a great conception of "I am I" which means that he fully believes that he is his bodies. He carries this misconception through many incarnations until his own ignorant and mistaken thoughts desires and actions bring such dire kârmic results that the "I am I" state begins to pall upon him. It is at this stage that he finds that if he would expand his consciousness beyond his bodies he must bring these lesser lives under his control.

Let us now take the four kinds of food known to man: human, animal, vegetable and mineral. We have seen that as the life force evolves upward through higher and more responsive types of forms it takes on greater irritability, greater flexibility and responsiveness.

In man, the sensations and concepts have been very highly organized. So, reasoning from the basis that human beings need stimulating, highly vitalized food, the conclusion might be, that the flesh of human beings, in which every molecule is vibrating with living concepts and sensations and irritations, would be best adapted to the higher evolution of man. Certainly all these qualities in the food would become a part of the bodies of the eater. But what

results? The law (and this together with much else that I have said is capable of proof), the law of digestion, and by this I mean the law of the intelligent devas who rule over and administer the digestive process in the three bodies, their law of service binds them to see that the bodies partaking of the food, stamp their own vibrations upon it, and adjust it to the rhythm of their own life forces, before it can be assimilated. This being the case we see that unless there should be a perfect rhythm of vibrations between the eaten and the eater, there would be a conflict of vibrations upon all the three planes, mental, astral and physical. Those potentialities in human flesh food which correspond to mind matter, cannot be assimilated by the man into his mind body, unless he either overcomes them and stamps his own vibrations upon them, or yields his own vibrations to the food. For with the man in the savage stage, at the beginning of his evolution, his mind body being in a state of chaos and indefiniteness, such a condition as a mental battle with his food vibrations could scarcely exist; but the progressing man who is attempting to bring his mind body into an organized definiteness, and under his firm control, needs to have always at his command for this purpose, an enormous amount of energy. If the intelligences which are conducting the digestive process, have to use this energy to overcome the life energies of his food, it will readily be seen that the energies are diverted from the channels in which the man seeks to have them act. So that the selection of so highly organized a food as human beings, quite defeats his aim, and in addition the evolution of the Ego is disturbed.

In the animal cells the mental life is still latent and potential, and therefore does not break up into active energy in the assimilative process. Therefore these still infolded powers in the life have no definite effect in or upon the organized concepts of the man eating them. But what we do find in the animal is this—we find an enormous development of the sense centres. Every tissue of the animal body is alive with these animal passions and desires. The responsiveness to these sensations is an integral part of the unfolded life of each molecule. These passions and desires cannot be boiled or roasted out. They are as fixed as the taste and odor themselves. In fact the essence of the flavor and odor is a part of the astral body of the animal. When taken into the body of man, the animal passion nature joins with what is already there and all the senses receive additional passion desire impressions. For the man who seeks to become master of his sense centres, any food which builds them more firmly is to be avoided. Often we hear students say: "I have tried it, and I cannot get along without meat," not knowing that the more animal food they take in, the more they are binding themselves to future struggles in mind and sense control, by adding these animal desires to their own.

The stage of development of life in the food cells in this kingdom, has not been carried further than the active awakening of life in the matter of the vitality sheath. It has as yet no settled centres of vibration or irritation in its latent astral and mental matter. These potentialities therefore cannot break up in the human system as active energies to be battled with as is the case with flesh foods. But being as yet in a virgin or latent state, unimpressed with sensations and concepts, such food offers no resistance to the higher vibrations of the eater, and is thus harmoniously assimilated and dominated without effort.

The vitality sheath in man, corresponding to the highest life power in the vegetable, is in Man's bodies more definitely organized and more intensely vibrating than in the vegetable, and thus the food cells in the vegetable readily conform to the stronger human vibrations; the breaking up of its energy into gross and subtle matter energizes the man's bodies without exerting any influence on his sensations or his concepts.

In minerals the life is quite without developed organizing qualities in itself. The unfolding of the mental sense and vitality powers has not begun, and therefore it is incapable of responding to any of these qualities in the man who eats them. His energies must thus be called upon to sufficiently organize it that it may become a functioning cell in his body. Some minerals which serve as food are soluble, as salt. But the microscopist knows that salt largely passes through the body in its original form without assimilation. The salt found in organized vegetable life, in growing plants and roots, is more easily assimilated than when in the unorganized mineral form. In the mineral form the vitality of the eater, and the gods of the digestive process, must be used to awaken the latent life of the mineral, and build it up into tissue. Evidently the rule for the selection of food for the man who seeks mastery over his mind and senses is *not* nearness of composition in higher developed nervous material, nor nearness in stage of evolution to the mind and senses of human beings, but must be selected from matter which, while it readily assimilates with his vitality sheath, will not make his senses more animal-like nor fill his lower mind with animal-like concepts.

So far, this has been the study of food from its life side. But you will notice that we have as yet made only a selfish application of this study. That is, we have studied the effect of the life of the food upon the nature of the man eating it. But there is another life view from a, to us, less selfish standpoint, and that is, the effect of the man upon the food. The attempt has been made to indicate how we may select our food, each according to his own need and stage of evolution. But another equally vital point in evolution must be considered. What do *we owe* to the evolving lives which must gain some portion of their evolution through us?

The origin and purpose of asking a blessing at meals has been

almost lost to us in these days, and with it is being lost by men the interchange of beneficent services with the intelligences carrying on the food processes in men's bodies. The ingratitude of man to these little gods who have built and are building his bodies, is reacting upon them so that they are forced to withdraw early from such centres of selfishness. The result is that the infirmities of old age come on now at seventy, instead of at seven times seventy as in ancient times.

The asking a blessing before eating, as we now sometimes do, has degenerated into a selfish recognition of God and ourselves only, and ourselves chiefly. Man now fails to recognize the builders of his food and fails to perceive that taking the food without giving gratitude to the lives involved in it is in direct opposition to the law of righteous balance. This custom had its origin in the recognition of gratitude due to the lesser and greater lives by which man's bodies were sustained. And it had for its purpose, the carrying out of the will and law of the Logos, in the evolution of life and form. This law is that the Universe shall evolve into His image, and He uses the devas, the intelligences and the angels as His workers in maintaining balance in carrying out the divine law of evolution.

In the early days of the Fifth race, in sitting down to food man made salutations of gratitude to these evolving lives. This was in itself a recognition of the law of sacrifice of lower to higher; and the mantram or blessing then also included the offering to, and the placing before those still higher than himself, and to the Supreme One, his own bodies to be used as channels of uplifting power to all below him in evolution. The atmosphere surrounding the food while being prepared was kept pure by mantras. Men were then taught that they were not isolated units, but parts of a larger whole, lives linked to all other lives both above and below them. They were taught that their bodies were being build-
ed and supported by these lesser lives and that they thereby contracted a debt to them which they were *bound* to pay. Whether we now recognize it or not, the law of our own evolution, the law of all evolution, will hold us to the payment of this just debt. The law of our higher progress, the law of sacrifice, can only work perfectly by our becoming channels of giving *to* all evolving life as well as receiving *from* it. All the living matter of our bodies, all living matter in plants and minerals and animal forms, together with the organizing life that flows through and binds life into forms, is the expression of the Lord of the Universe Himself. "He is immanent in every atom, all-pervading, all-sustaining." In an ancient Scripture (Bhagavad Gîtâ, 3rd Discourse, V. 14 and 15), we find that: "From food creatures become; from rain is the production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action; know thou from Brahmâ action groweth, and Brahmâ from the imperish-

able cometh. Therefore Brahman, the all-permeating, is ever present in sacrifice." In the forms which grouped together, we call food, He is there the One Life also. Our unity in Him, and in all life gives us a responsibility towards these lesser lives, gives us a definite share in their evolution, makes us in a large measure responsible for our stewardship of even our food itself. Our attitude towards these lesser lives should be that of helpers of them. They sacrifice their forms to us, we owe them a higher sacrifice.

These little lives that we take into our bodies in myriads every day, throwing others out, these little lives that participate day by day in building and regulating the various organs of our bodies, take on themselves the stamp, the pure or foul coloring of our mental, desire and physical qualities, and as they receive these from us they pass away from us, and carry to others whatever they receive while in our charge. What we eat, what we drink, what we breathe, what we desire, what we feel, what we think, is not a matter of consideration for ourselves alone. We are responsible for the effect of our thoughts and desires built into these little lives which go out from us permeate the whole community of which we are a part. Unless we are pure, and self-restrained, and unselfish, and compassionate, we are a source of evil to all the little lives constituting our bodies and our atmosphere, and by that means we become a fountain for the distribution of physical and mental impurity in the place in which we live; we make the mental and physical environment of our *brothers* more binding and difficult, and place obstructions in the way of *their* evolution. Let me close with the words of Sri Krishna (Bhagavad Gîtâ, 3rd Chapter, 10th verse):—"Having in ancient times emanated mankind together with sacrifice, the Lord of emanation said: 'Be sacrifice to you the giver of desires: with sacrifice nourish ye the Shining Ones, and, may the Shining Ones nourish you; thus nourishing one another ye shall reap the supremest good.'"

MARY WEEKS BURNETT.

RESOLVE.

Resolve to build thy character of gold;
 Resolve to trust, and God thine hand will hold;
 Resolve from darksome pathways quick to flee;
 Resolve to face the light, and thou shalt see.
 Resolve to love, and thou shalt reap Love's fruit;
 Resolve thy tongue to falsehood shall be mute;
 Resolve the good to seek, the right to do;
 Resolve that thou to all men wilt be true.
 Resolve to do, and thou thy goal shalt win;
 Resolve to be, and thou shalt keep from sin;
 Resolve to seek, and thou the truth shalt find;
 Resolve—and Matter shall submit to Mind.

—JENNIE WILSON-HOWELL,

In *Banner of Light*.

THE RATIONALE OF MESMERISM.

THIS subject of mesmerism will be, I think, one of considerable interest to every one who understands at all what it includes. There is a great deal of misconception as to the signification of the word, so it is well to commence with some sort of definition. In these days we hear very little of mesmerism, but much of hypnotism, and the question at once arises are these two things the same? I believe myself that we may usefully make a distinction between them, though many people use them practically as synonyms. Hypnotism is derived from the Greek word *upnos*, sleep; so that hypnotism is the study of the art of putting to sleep. The word, however, has rather unfortunate associations, and a history behind it which is not very creditable. There is no question that originally the name of mesmerism was applied to all the phenomena which are now covered by the other, because Mesmer was, as far as Europe is concerned, the discoverer of the power which has been called after him. He was ridiculed and persecuted by the ignorant and prejudiced scientific men of his time, and the medical profession would have nothing to say to his experiments. They simply denied the facts, just as many people now think it intelligent to deny the facts of Spiritualism. Fifty years later a certain Mr. Braid, a surgeon of Manchester, published a little book approaching these facts from a new standpoint, and stating that they were all due to the fatigue of certain muscles in the eyelid. He called his book "Neurypnology," and there are still many who suppose him to be the first man to treat these subjects scientifically. This, however, by no means represents the facts, for his hypothesis leaves most of the phenomena unaccounted for; and it seems to have won official acceptance only because it offered a line of retreat from an untenable position. The phenomena which the profession had decided to ridicule and deny were constantly occurring; here was a method by which they could at least partially be admitted without having to make the humiliating confession that Mesmer had after all been right, and orthodox science wrong. So the theory was set up that this was in reality an entirely new discovery, and must be called by a distinct name. Along this line followed Charcot, Binet and Fèrè, and a number of recent writers—all taking a very partial view of the subject, all ignoring any facts which did not square with this partial view.

Mesmer himself, the real pioneer of this line of discovery, came much nearer to the facts in the opinions which he expressed. He held the existence of a subtle fluid which passed from the operator to the subject, and in this perfectly correct assumption he was

followed by the earlier French experimenters, the Marquis de Puységur, Deleuze, Baron du Potet and Baron von Reichenbach. The last mentioned patiently tried and recorded a long series of experiments with sensitives, and his works deserve careful study. His first discovery was that certain young people among his patients could, in a dark room, see flames issuing from the poles of a magnet; then a little later he found that similar flames were seen flowing from the tips of his fingers while he was engaged in making mesmeric passes. It was because of this similarity that he bestowed upon the fluid which is transferred from the operator to the patient in mesmerism, the name of "animal magnetism." He suspected its connection with the vital force poured forth from the sun, and confirmed his idea by a very ingenious experiment. He arranged a copper wire so that one end should be exposed to the sunlight out of doors, and the other be led into his dark room. He then found that if the outer end of the wire was kept in the shade, the sensitive in the room saw nothing; but if the wire was exposed to the sunlight, the patient was at once able to point out the end of the wire in the dark room, because a faint light began to issue from it. When a copper plate was attached to the outer end of the wire, so as to collect more of the sun's power, quite a brilliant light was discernible by the sensitive. Through all his earlier experiments he was under the impression that this magnetic sensitiveness was always a symptom of ill-health, and it seems to have been a great surprise to him when he found that one of his patients retained her power after her recovery. Further investigation led him to understand that its possession was not a question of health but of psychic faculty; and he conjectures, correctly enough, that all in reality have the power to a greater or less degree, but that in some it is only able to come to the surface when the ordinary physical faculties are weakened by sickness. It will at once be seen that these earlier writers were much nearer to the truth about such matters than many of their successors have been.

Even at the present day there are probably no better records of cases of surgical operations under mesmerism, and of curative mesmerism generally, than those contained in the books of Dr. Esdaile of Calcutta, and of Dr. Elliotson, who was working in North London. At about that period—in 1842, I think it was—considerable attention was attracted by an operation performed at St. Bartholomew's Hospital in London by a Mr. Ward, who amputated above the knee the leg of a patient who had been put into the mesmeric trance—as good a case as the most sceptical inquirer could desire. Yet when a report of this case was laid before the Royal Medical and Chirurgical Society of London, they utterly declined to listen to the testimony, on the ground that it was manifestly incredible and absurd, and that even if it were true it would be contrary to the will of Providence, since pain was intended to be

part of a surgical operation! It would seem impossible that any assemblage of educated and presumably scientific men could be so idiotic, but there is absolutely no doubt that this resolution was passed and still stands on record.

Things have improved since then, but there is still a good deal of foolish incredulity with regard to this subject—and, worse still, a great deal of utterly unfounded assertion on the part of the ignorant, to which it is difficult for the student to listen with patience. On this point Mr. Sinnett, our Vice-President, has well written:—"No one deserves blame for leaving altogether unstudied any subject that does not attract him. But in most cases people who are conscious of limited intellectual resources entertain a decent respect for others who are better furnished. A man may be nothing but a sportsman himself, and yet refrain from asserting that chemists and electricians must be impostors, and a chemist may know nothing of Italian art, and yet may refrain from declaring that Raphael never existed. But all through the commonplace world, people who are ignorant of psychic science encourage one another in the brainless and absurd denial of facts, whenever any of its phenomena come up for treatment. The average country grocer, the average newspaper reporter, the average student of physical science, are all steeped in the same dense incapacity to understand the propriety of respecting the knowledge of others, even if they do not share it themselves, whenever they brush up against any statement relating to the work of those who are engaged in any branch of psychic enquiry. From the occult point of view, indeed, one can understand why this should be so, for the incredulity of unspiritual mankind is Nature's own protection against those unfit as yet to use her higher spiritual gifts."

The book from which that quotation is made is called "The Rationale of Mesmerism," and it is one which no student of this subject should neglect to read, for it puts the Theosophical theory of the matter much more ably than I can, the author being a practical mesmerist of considerable power and experience. All that I can do is to give you an outline sketch; for the filling in I must refer you to Mr. Sinnett. It is impossible to understand mesmerism unless we take it as part of an orderly scheme of the universe, and explain it in accordance with the facts which are known about the constitution of man, and his relation to the world around him. Taken in that way, it at once becomes comprehensible, and no difficulty is found in classifying and accounting for its various manifestations. We must remember the Theosophical explanation of the different planes of nature and the corresponding bodies possessed by man; for since the fluid poured out in mesmerism is subtle and invisible to ordinary sight, it will obviously affect the subtler part of the body, and consequently it is to our study of that part that we must turn for a rational theory of its effects.

It is well always to remember that man is a being living simultaneously in two worlds—the seen and the unseen; existing simultaneously upon several of these planes of nature, and consciously or unconsciously receiving impressions from them all through his life.

When we fully realize this we are prepared to understand how exceedingly partial any merely physical view of man must be, and how easily we may miscalculate actions and happenings on this plane, if we are ignorant of their causes on higher levels. Mr. Sinnett, in the book just mentioned, compares our position in that respect to that of a fish which, swimming in the water, tries to understand the motions of the keel of a ship as it moves beside him. He will no doubt be able to comprehend the resistance offered by the water to the keel, its deflection from a perfectly straight course by currents, and so on; but there must frequently appear motions of the reason of which he can have no conception, because it belongs to another and a higher world. The slope given to the hull of the vessel by the setting of the sails this way or that would be to him a mysterious and unaccountable movement, and he would probably suppose it to be due to a living will residing in the creature. A flying fish might conceivably learn to understand something of the conditions both of the air and the sea, and so would come much nearer to a correct theory; and in this respect the clairvoyant student is like the flying fish; he is able to transcend his element to some extent, and so to enter a wider world, in which he learns many lessons. The thoughts and passions of the man are seen on the physical plane only by their effects, yet they are the motive power and must be taken into account if we wish to understand, just as our supposititious fish would have to know something about sails before he could know why his ship moved as it did.

We may approach this subject of mesmerism along one of two lines, just as was the case with those other subjects of which I have spoken to you. We may either commence to make practical experiments for ourselves, or we may take up the study of the experiments of others through the books which they have written. To any man who decides for the books, I should recommend Dr. Esdaile's as the best of all to begin with; for his subjects were all Orientals, and they are on the average far more sensitive to mesmeric influence than white men are. That does not mean that they are necessarily of weaker will; it is a question of the side of the man which is developed. You may remember how I have explained in previous lectures that the evolution of man is cyclical in its character, how it consists in a descent into matter and then a rising out of it again, bearing the results of the immersion, in experience gained and quality developed. There comes in the course of this cycle a lowest point, at which the man is most deeply buried in matter, and consequently least open to any influences from subtler forces and this

point of extreme materiality is often coincident with strong intellectual development. In this way we have the combination of a grossly material nature with a specially materialistic mental attitude; and just at that period the man would certainly not be a good subject mesmerically. I do not say that his resistance might not be overcome by a sufficiently strong will, but it would require more effort than it would be in the least likely to be worth while to make, and so we should call him a bad subject. Before that there would be a period when the psychic side of him could be much more readily reached, and again later in his evolution it would reappear, though at this second stage it would hardly be possible to control him mesmerically except with his own consent, for this is the truer psychism, in which the man possesses his powers in full consciousness, and can use them voluntarily and efficiently. But at the intermediate point it is not the amount of intellect that he possesses which saves him from mesmeric influence, as he often proudly thinks, but simply the materialism of his conceptions. It is because he is tied down to the merely physical plane that he resists any effort to impress him in that way from without.

When, however, an impression can be made, the effects are often of the most striking character. Not only may one person subjugate the will of another to almost any conceivable extent, but physical results may be produced, such as anæsthesia or rigidity, and many diseases may be readily cured. How is all this to be explained? We must remember, first of all, that the physical body contains a great deal of matter that is invisible to ordinary sight. Not only has it its solid and liquid constituents, but there is also much that is gaseous, and a great deal that is etheric. This latter constituent plays a very great part in the man's well-being, for the whole of his body is permeated by it, so that if it were possible to withdraw from him all the solid, liquid and gaseous particles, the form of his body would still be quite clearly marked out in etheric matter. This part of his body, which has sometimes been called the etheric double, is the vehicle of vitality in the man. We know that besides the system of veins and arteries, we have a system of nerves running all through the body; and just as arteries and veins have their circulation, whose centre is the heart, so have the nerves their circulation, whose centre is the brain. But it is a circulation not of blood but of the life-fluid; and it flows not so much along the nerves themselves as along a sort of coating of ether which surrounds each nerve. Many electricians have thought it probable that electricity does not flow along a wire at all, but along a coating of ether surrounding the wire; and if that be so, the phenomenon is exactly duplicated by this flowing of the vital force.

Normally in the healthy man two types of fluid are connected with this system of nervous circulation. First, there is the nerve-aura which flows regularly and steadily round from the brain as a

centre ; and secondly, there is this vital fluid, which is absorbed from without, and carried round by the nerve-aura in the form of rose-coloured particles, which are easily visible to clairvoyant sight. Let us consider the nerve-aura first. It has been observed that upon the presence of this fluid depends the proper working of the nerve—a fact which can be demonstrated by various experiments. We know that it is possible by mesmeric passes to make a person's arm quite insensible to pain ; this is done simply by driving back this nerve-aura, so that over that part of the body the flow is no longer kept up, and consequently the nerve is unable to report to the brain what touches it, as it usually does. Without the specialized ether which normally surrounds it, the nerve is not able to communicate with the brain, and so it is precisely as though the nerve were not there for the time—or in other words, there is no feeling.

The vital fluid is also specialized, and in the healthy man it is present in great abundance. It is poured upon us originally from the Sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world. The earth's atmosphere is full of this force at all times, though it is in much greater activity and abundance in brilliant sunshine ; and it is only by absorbing it that our physical bodies are able to live. It is naturally invisible, like all other forces ; but as it exists around us in the atmosphere it clothes itself in millions of tiny particles which are the human body and thereby specialized, its particles take on the beautiful rose-colour already described, and are carried in a constant stream over and through the whole body along the nerves. The man in perfect health has plenty of this fluid to spare, and it is constantly radiating from his body in all directions, so that he is in truth shedding strength and vitality on those around him, even though quite unconsciously. On the other hand, a man who from weakness or other causes is unable to specialize for his own use a sufficient amount of the world's life-force, sometimes equally un- vitality of any sensitive person with whom he comes into contact, to his own temporary benefit, no doubt, but often to the serious injury of his victim. Probably most persons have experienced this in a minor degree, and have found that there is some one among their acquaintances after whose visits they always feel a quite unaccountable weakness and languor.

Now you will begin to see what it is that the mesmerizer pours into his subject. It may be either nerve-ether or the vitality, or both. Supposing a patient to be seriously weakened or exhausted, so that he has lost power to specialize the life-fluid for himself, the mesmerizer may renew his stock by pouring some of his own upon the quivering nerves, and so produce an exceedingly rapid recovery. The process is precisely analogous to what is often done in the case

of food. When a person reaches a certain stage of weakness the stomach loses the power to digest, and so the body is not properly nourished, and the weakness is thereby increased. The remedy adopted in that case is to present to the stomach food already partially digested by means of pepsin or other similar preparations ; this can probably be assimilated, and thus strength is gained. Just so, a man who is quite unable to specialize for himself may still absorb what has been already specialized by another, and so gains strength to make an effort to resume the normal action of the etheric organs. In many cases of weakness that is all that is needed.

There are other instances in which congestion of some kind has taken place, the vital fluid has not circulated properly, and the nerve-aura is sluggish and unhealthy. Then the obvious course of proceeding is to replace it by healthy nerve-aura from without ; but there are several ways in which this may be done. Some magnetizers simply employ brute force, and steadily pour in resistless floods of their own force in the hope of washing away that which needs removal. Of course success may be attained along these lines, though with the expenditure of a good deal more force than is at all necessary. A more scientific method is that which goes to work somewhat more quietly, and first withdraws the congested or diseased matter, and then replaces it by healthier nerve-aura, thus gradually stimulating the sluggish current into activity. If the man has a headache, for example, there will almost certainly be a congestion of unhealthy aura about some part of his brain, and the first step is to draw that away.

How is this to be managed ? Just in the same way as the out-pouring of strength is managed—by an exercise of the will. We must not forget that these finer sub-divisions of matter are readily moulded or affected by the action of the human will. The mesmerist may make passes, but they are at most nothing but the pointing of his gun in a certain direction, while his will is the powder that moves the ball and produces the result, the fluid being the shot sent out. A mesmerizer who understands his business can manage just as well without passes if he wishes ; I have known one who never employed them, but simply looked at his subject. The only use of the hand is to concentrate the fluid, and perhaps to help the imagination of the operator ; for to will strongly he must believe, and the action no doubt makes it easier for him to realize what he is doing. Just as a man may pour out magnetism by an effort of will, so may he draw it away by an effort of will, though in this case also he may very often use a gesture of the hands to help him. In dealing with the headache, he would probably lay his hands upon the forehead of the patient, and think of them as sponges steadily drawing out the unhealthy magnetism from the brain. That he is actually producing the result of which he thinks, he will probably very soon discover ; for unless he takes precautions to cast off the bad magnet-

ism which he is absorbing, he will either himself feel the headache or begin to suffer from a pain in the arm and hand with which the operation is being performed. He is absolutely drawing into himself diseased matter, and it is necessary for his comfort and well-being that he should dispose of it before it obtains a permanent lodgment in his body.

He should therefore adopt some definite plan to get rid of it and the simplest is just to throw it away, to shake it from the hands as one would shake water. Although he does not see it, the matter which he has withdrawn is perfectly physical, and can be dealt with by physical means. It is therefore very necessary that he should not neglect these precautions, and that he should not forget to wash his hands carefully after curing a headache or any malady of that nature. Then, after he has removed the cause of the evil, he proceeds to pour in good strong healthy magnetism to take its place, and to protect the patient against the return of the disease. One can see that in the case of any nervous affection this method would have manifold advantages. In most of such cases what is wrong is an irregularity of the fluids which course along the nerves; either they are congested, or they are sluggish in their flow, or on the other hand they may be too rapid; they may be deficient in quantity, or poor in quality. Now if we administer drugs of any sort, at the best we can only act upon the physical nerve, and through it to some limited extent upon the fluids surrounding it; whereas mesmerism acts directly upon the fluids themselves, and so goes straight to the root of the evil.

In those other cases where trance is produced, or where the rigidity of certain muscles is one of the results, the will of the operator is also concerned, and force of some sort is always poured in. But the will is somewhat differently directed; instead of thinking of curing, or of withdrawing evil magnetism, the mesmerizer is thinking of dominating the will of the subject, or of replacing the man's nerve-aura either partially or entirely by his own. When this latter is the case, the subject's nerves no longer report to his brain, but an exceedingly close sympathy is created between the two persons concerned. This may be made to work in two ways . . . so that the operator feels instead of the subject, or that the subject feels everything that touches the operator. I have seen instances in which, while the subject was entranced, the operator stood with his hands behind him a few yards away; and if some third person pricked the hand of the operator (hidden behind his back, so that the sensitive could by no possibility see it in the ordinary way) the subject would immediately rub the corresponding hand, as though she had felt the prick instead of the mesmerizer. Presumably his nerve-aura was in connection with her brain instead of her own aura, and when she received from this aura the feeling that she would

have otherwise associated with a prick in her hand, she supposed it to come from its usual source, and acted accordingly.

This is after all only a phenomenon of precisely the same nature as that which we observe when a man has had his arm removed by an operation; sometimes something will cause irritation to one of the nerves which were originally connected with the fingers, and his brain will refer this sensation to its accustomed cause, and the man will assert that he feels pain in the amputated limb. Another analogous experiment is made in optical study; it is possible to produce a slight electrical discharge inside a person's head, thus affecting the optic nerve at an intermediate point, instead of through the retina of the eye. When this is done, the brain registers the flash as though it had come through the ordinary channel, and it seems to the man that he has seen a flash external to himself. The brain instinctively refers the impression which it receives to the source from which such impressions have always hitherto come. It is as though we should tap a telegraph wire at an intermediate point, and send a message thence; the operator at each end would suppose that the message came from the operator at the other; it would not occur to them that the signals which had always hitherto come from the other station were now caused at an intermediate point.

We now begin to glimpse the method in which mesmeric phenomena are produced. This nerve-aura or nerve-ether is the intermediary on the one hand between will and physical action, and on the other between the impressions received upon the physical plane and the mind which accepts and analyses them. So when the mesmerist substitutes his own nerve-aura for that of the subject he can control both the actions and sensations of his patient. The nerves which normally bear messages from the man's own brain now bring them from an entirely different brain; but the muscles, receiving their message through the accustomed channel, obey it unhesitatingly, and so the man can be made to do all kinds of foolish and incongruous actions. On the other hand, since the reception and translation of all impressions from without depends upon this nerve-aura, when it is under foreign control any illusion may be conveyed to the undeveloped and therefore undiscerning ego.

I remember seeing a very good instance of that in Burma. Our President-Founder Colonel H. S. Olcott is a very good mesmerist, and I have seen him try many interesting experiments. I recollect that in one case he threw into this mesmeric condition a native servant who could not speak English. The man looked as usual, and was not in any obvious kind of trance, yet as to impressions he was absolutely under the control of the Colonel's will. Our President asked (in English) what illusion should be produced, and some one suggested that a line of fire should be seen in a certain part of the room. The Colonel made one strong pass in the direction indicated

thereby creating a vigorous thought-form; and then the servant was called up and told to walk round the room. He moved quite naturally until he reached the imaginary line, when he manifested symptoms of great surprise and terror, and cried out that there was fire in the way, and that he could not pass. In another case the Colonel drew an imaginary line on the ground and willed that the servant should be unable to pass over it—the man of course not being present. The servant was then called by his master, and came briskly as usual; but when he reached the imaginary line he stumbled and almost fell, and as he recovered himself he declared that he must be bewitched, since something held his feet, so that he could not move. And though he made several efforts, he was evidently quite unable to cross that imaginary line, though he was much puzzled and frightened to find himself in such an incomprehensible dilemma.

I have seen many such instances as that, and I think they at once show us how dangerous this power might become in the hands of an unscrupulous man. This servant appeared absolutely normal, and no one could have supposed him to be in any unusual condition, and yet he was entirely under delusion, and therefore could easily have been led into foolish or even criminal action under the influence of an imposed delusion. Experiments have shown that in such cases action may be delayed—that a person may be impressed to do a certain thing, say, at three o'clock to-morrow and then awakened den uncontrollable impulse will come over him to do that thing, and in the vast majority of cases he will at once proceed to do it. Uncontrollable is perhaps too strong a word, for no impulse is really that; but this thought which will arise within the man is in no way distinguishable from a thought or impulse of his own, and most men do not greatly reason about their impulses, or make much effort to weigh and govern them. If the act ordered were an immoral one, a good and pure subject would be much horrified, and a struggle would arise, which might end in submission to the impulse or in victory over it. I am sorry to say that some very unscrupulous experiments of that sort have been tried in Paris—experiments which I should consider immoral and unjustifiable. Their results have shown that there are cases in which innate virtue is strong enough to triumph over even the most determined attempt to compel it to violate its conscience; but in the majority of instances the temptation prevailed. You see therefore how absolutely necessary it is that every mesmerist should be good and pure, as he might very readily be tempted to misuse so terrible a power.

For this reason among others it is not well to dabble in mesmerism or to play with it. All psychic forces are distinctly edged tools for the inexperienced person, and all who take up the investigation of any of them will do well to prepare themselves by an ex-

haustive study of the results attained by their predecessors, for it is only when armed with knowledge and shielded by absolute purity that the neophyte can be certain of safety. All these things—mesmerism, spiritualism, telepathy, *et id genus omne*—should be taken up seriously and scientifically if they are taken up at all. As Mr. Stead remarks with regard to similar studies: "If you cannot or will not examine the subject seriously, you had a thousand times better leave it alone. It is unwise for a boy to go fooling round a buzz saw. Anybody with a smattering of chemistry can manufacture dynamite, but the promiscuous experimenting with high explosives is more likely to result in explosions than profit. And if you feel disposed to go in 'for the fun of the thing,' every serious investigator has only one word to say, and that is—*don't!*"

There is no need, however, for the peaceable member of the general public to go about in fear of having gruesome and uncanny currents of mesmeric influence poured upon him from unexpected directions. It is quite easy for any ordinary person to resist any effort on the part of another to act upon him in this way, and in all the terrible cases of which we hear, where some weak-willed victim is used as a tool in the hands of an unscrupulous villain, we may be sure that there has been a long series of previous experiments, to which the victim willingly lent himself, before that baneful control was so firmly established. It is only in novels that one glance from the eye of the bold, bad man reduces the unfortunate heroine to abject submission. In real life those who are pure and determined need have no fear.

In close connection with mesmerism is the study of the various types of clairvoyance which may be developed under its influence; but I have devoted several lectures recently to clairvoyance, so I am purposely omitting special reference to that subject now. The connection is simply that before the higher faculties can be employed the lower must be controlled, and as many persons have not yet learnt to do this for themselves, it is only when some external repression is applied that their inner senses have any opportunity of action. But in all cases it is infinitely better for the man to manage his own affairs, and wait for psychic powers until he can obtain them naturally in the course of his evolution, without needing the application of force from without to aid him in conquering his own lower nature. Steady natural development is always the safest and the best; and the character is in all cases the first point to which training should be applied. Let him educate his heart, that it shall be pure and true, and his intellect, that he may be balanced by common-sense and reason; so shall he be ready for psychic faculty and mesmeric power when they come to him, and they shall be to him a blessing and not a curse; for now, as of old, it still remains true—"Seek ye

first the kingdom of God and His righteousness, and all these things shall be added unto you,"

C. W. LEADBEATER.

THE COURSE OF PHILOSOPHIC ENQUIRY.

SO long as the river of life runs smoothly, unimpeded by the obstacles of worldly miseries, no man is likely to think over and philosophise on the problem of life. Every man has his own private affairs to attend to, and the problem of life seems very irksome, and possibly ludicrous, when postulated by some queer philosopher. But when man once comes in contact with the difficulties of life, the same problem forces itself upon him and he gets bewildered when he tries to solve it. The first question that occurs to his mind is, "Is life worth living at all?" And in the course of trying to solve this problem, the next question, upon which the first one depends, appears before his mind, and that question is, "What is life, in the first place?" So then when he begins to think of life, he has taken the path of a philosopher, and in the course of thinking, he is forced to analyse his own life's experience. Let us suppose that he is looking at a mango fruit. That is an act of experience. In this experience, there is, first, the seer or the experiencer, the seen and the act of seeing. Now arise these questions, "What is the nature of the seer and that of the seen? Is there any identity between them?" In analysing the nature of the seen, *viz.*, the mango fruit, he finds that it is something which is yellow, sweet, round and so on. This something is the unity which binds, as it were, the several qualities of the object. In the same way the seen or consciousness, when analysed, is seen to be something whose characteristic quality is knowing, feeling, and so on. But this solution is not satisfactory. For he has arrived at an indefinite something, whose real nature and its relation to the qualities he is not able to understand. This "something" is the "something which I know not what," of Locke, the "Unknowable" of Herbert Spencer, and the "Thing-in-itself," of Kant. The fallacy of these people consists in saying that something exists and that it is unknowable. If it is unknowable, how is it possible at least to know that it exists? If its existence is known, what impossibility is there for knowing more of it fully and satisfactorily?

Since this dualistic position is quite unsatisfactory, a different step is to be sought which will explain the difficulties found in Dualism. And this step will be the Monistic step. According to Monism that which exists is one, and the seer and the seen are different aspects of the same unity. One and the same thing expresses itself as consciousness and matter. This Monism is also called Pantheism. Undoubtedly it removes the difficulties of Dualism

regarding the relation between the experiencer and the experienced. But it has also defects of its own.

THE DEFECTS OF PANTHEISM.

Monism or Pantheism is the same as the Advaitic Vedântism of the Hindus. There are different varieties of Pantheism; but the central idea is the same in all. The Pantheist declares that one and the same unity manifests itself in different forms. So these manifested forms are only phenomenal, *i.e.*, they appear as many, but in truth they are one. In this position we are forced to ask, "To whom does the one appear as many?" If the Pantheist says that the one appears as many, he is unconsciously giving up his Monistic position; for there must be some one to whom the one must appear as many and so there are two things, *i.e.*, the one which appears as many and the one to whom the appearance takes place.

The next objection to the Monistic theory is the necessity of explaining the means by which the one appears as many. First of all we said that the relation between a thing and its attributes is inexplicable. So the Monistic theory is sought and even this theory does not satisfactorily explain that relation. By saying that the attributes are only phenomenal, we have not become a bit wiser. The Advaitins say that it is through *Avidya*, or ignorance that the unity is hidden from us. Again there is another difficulty which stands in the way of this explanation. And that difficulty is "To whom is this ignorance?" The great Sankarâchârya, in his commentary on the 13th chapter of the Bhagavad Gîtâ, replies to this question, "By whomsoever it is seen." Then the opponent is supposed to ask, "By whom is it seen?" and Sankara's reply is, "As regards this we say: there is no use asking the question, 'By whom is Avidya seen?' For if Avidya is seen, you also see its possessor. When its possessor is perceived it is not proper to ask, 'Whose is it?' When the possessor of cows is seen, it is of no use asking, 'Whose are the cows?' So although Sankara does not definitely determine the possessor of Avidya, at least he admits that there is some being who possesses Avidya. Therefore he too has given up his Monistic position unconsciously; for there are two entities, *i.e.*, the one which appears as many, and the other who is possessed of Avidya and who perceives the distinctions owing to this Avidya. If that unity which appears as many and that to which the unity appears as many were really identical, then both must be possessed of Avidya or none of them should possess it. If both of them possess it there is no hope of release from it; for the unity is miserably caught in the net of ignorance. The Monistic position too falls to the ground on account of the existence of the two, *viz.*, the unity and the ignorance which binds it. If none of them possess it, then the appearance must be accounted for. Again if the one is possessed of Avidya and the other is not, we are forced to ask, "Why

should the unity break itself into two, the one possessing the Avidya and the other not possessing it?" Mr. M. S. Tripâthi tries to explain the nature of the appearance of the phenomenal world of distinctions in his "Sketch of the Vedânta Philosophy." He says: "This position is beautifully illustrated by adopting the Vivartavada, i.e., the Doctrine of Manifestation. In this Vivarta (turning away, illusory emanation) doctrine, there is always something on which Vivarta is at work. And that something is Brahman. According to the Vedânta the universe is not creation but emanation and evolution or rather Vivarta; that is to say, Brahman is not the material cause but only the substratum, the illusory material cause of the universe, which is superimposed on it. Brahman, being unchangeable, remains always the same, but through nescience we cannot see it in its true nature, but mistake it for the universe, just as one through darkness, mistakes a rope for a snake, but the rope remains all the time what it is. There would be no snake without the rope, and there would be no universe without Brahman; and yet the rope does not become the snake, nor does Brahman, the universe; they only appear so. It is only the darkness which makes us see the snake superimposed on the rope and frightens us and determines our actions. Analogously, it is only our subjective nescience (Avidya) which makes us see the phenomenal universe which is superimposed on Brahman. But all along, the rope and the snake as well as Brahman and the universe are one.

When the universe is said to be Brahman, it is meant that the reality of the universe is not its own, but Brahman's, or in the language of European Monists (who hold the doctrine of absolute identity) 'mind and matter are only phenomenal modifications of the same common substance (Brahman).

This (Vivarta) doctrine is properly understood by the advanced Vedântist, possessing deeper knowledge which enables him to reconcile seeming contradictions and explain paradoxes (!)" Now let us examine in detail this (Vivarta) doctrine which, in the opinion of Tripâthi, is the most difficult to understand. In the first place, Monists like Tripâthi, get confused between the why and the how of a particular phenomenon. We want to understand why the substratum (Brahman) appears different and also to whom it so appears. Tripâthi says 'through nescience we cannot see it in its true nature.' Any man of ordinary abilities can see that Monism cannot be maintained on this ground. For, as I have already pointed out, there are two existences, viz., the Brahman and 'we' with nescience. If the 'we' and the Brahman are identical, then the conclusion is Brahman is possessed of nescience and we must be able to account for Brahman's nescience. The fact that Brahman cannot be veiled by nescience will be clearly shown later on. But the explanation of the Monists consists only in illustration which cannot pass for an argument. Any one can see that an illustration

is quite different from an argument. Even the illustration given by the Monists cannot suit our purpose. For in the illustration given, we have a real rope which is mistaken for a false serpent. Why is this? Because it is due to the defect of the eyes of the perceiver. But the perceiver does not mistake the rope for a tank or a pot or a lake or any other thing. He mistakes it only for a serpent. Why is this? Because there is some sort of resemblance between the rope and the serpent, and owing to this resemblance he mistakes the rope only for a serpent. So also in the same manner we perceive a world of distinctions in Brahman. Just like the case of a rope, Brahman is mistaken for the phenomenal world of distinctions. Now the question is "What is the resemblance between Brahman and the phenomenal world?" For unless there is some resemblance the mistake cannot be accounted for. And no Monist will venture to come forward and say that there is this resemblance and that, for without knowing the nature of Brahman it is not possible to find the resemblance if any. Again resemblance between Brahman and the phenomenal world is not at all possible. For Brahman, though its positive nature is not known, is said to be entirely different from the phenomenal world. What the world is, Brahman is not. So there can be no resemblance at all between the two, and when there is no resemblance, mistaking one for another is not possible. Experience is our test and we cannot go beyond experience. The Monist too has recourse to this experience when he refers to material illustrations. So in our experience we find that one thing is not mistaken for another unless there is some sort of resemblance between the two. Moreover experience tells us that anything like a rope is mistaken for a serpent only when we have previously experienced the nature of the serpent. If a man had not at all seen a serpent previously, how can he think that the rope is a serpent? or rather that what appears is a serpent? This experience that that which appears is a serpent is only possible when he has previous experience of the serpent. So in the case of Brahman, if Brahman is mistaken for a phenomenal world, this phenomenal world must have a separate existence like the serpent, and we must have had a previous experience of it. And having had this experience, we must ascribe this experience to Brahman. In so doing we admit three entities which are fatal to Monism, i.e., Brahman, the souls veiled by ignorance, and the world.

P. V. RANGACHARYA.

[To be concluded].

THE TEMPERANCE MOVEMENT IN CEYLON.

COL. OLCOTT reports that the statements which we have published with respect to the temperance movement in Ceylon are much within the mark. Its history shows it to be one of the most extraordinary of sociological phenomena. In the month of March last a Sinhalese Buddhist of respectable family who had fallen into the habit of drinking arrack often to excess, suddenly realised that he was violating the positive injunction laid down by the Lord Buddha, to "abstain from all intoxicating liquors and stupefying drugs" (cf. the last of the Five Precepts taken by every lay Buddhist), was living in sin and bringing misery upon himself and family. By a striking exercise of his will, he not only gave up drinking, himself, but persuaded all his boon companions to do likewise. They formed a Temperance Society; the thing spread as though some watchful, unseen Power had prepared the conditions expressly; the idea spread to the adjacent villages, then throughout the Southern Province, then to the Western and North-Western. These village societies sprang up like mushrooms, and members inscribed their names by thousands. By the middle of September, that is to say, within six months from the time when Mr. P. A. de Silva, the individual in question, formed his little nucleus at Malalagama 325 temperance societies had registered themselves at the Buddhist T. S. Headquarters in Colombo, and new names were pouring in daily up to the 19th ultimo, when Col. Olcott left the Island on his return journey to Adyar.

The most moderate estimate of the average membership of the whole 325 societies was 500, but some had 1,000, or 2,000 members; at Veyangoda the Colonel was told that 7,000 persons had enrolled themselves in that District. It is probable, therefore, that from 100,000 to 150,000 former arrack drinkers have signed the pledge. Far more important is the fact that they seem to be keeping it, for the sales of drink at village arrack taverns have fallen from Rs. 75 and Rs. 100 *per diem*, to Rs. 1½. A few days ago the renters, *i.e.*, the purchasers of the Government spirit revenues, of the Colombo Arrack District, made a desperate appeal to the Government for relief, on the ground that, whereas, they were obliged under their contract to pay Government Rs. 90,000 *per mensem*, their sales to the public through the arrack taverns had been getting smaller and smaller every month, until in August they had dropped to Rs. 30,000, with every prospect of their going down to almost zero. These figures tell their own story and are a most honorable record for the people of Ceylon, among whom this movement sprang up spontaneously, without the help of any foreign Christian or secular body. The Sons of Temperance have long been doing their best and Christian Missionaries have been putting forth all their energies during

the past half-century, but without avail, for the infernal drink-madness has gone on with constantly accelerated force, dragging the nation down the slope towards national ruin.

In justice to the Ceylon Governor it must be said that he has just issued a Manifesto declaring the entire sympathy of Government with the Temperance Movement so long as no coercion is attempted by zealots and accounts of money received from the public are published.

In his valuable work, "Fifty Years in Ceylon," the late Major Thomas Skinner, C. M. G., Director of Public Works in Ceylon, writing of the period from 1840 to 1850, expresses his horror that the Government was deriving an annual revenue of £60,000 from the arrack tax; but in 1903 the revenue from taxes on arrack and imported spirits had swollen to the huge sum of about Rs. 7,000,000!*

As the distiller sells his liquor to the arrack renter at Re. 1 per gallon, and as Government prohibits the renter to sell to the tavern-keeper—the retailer—for less than Rs. 4-8 per gallon, and as the retailer must make his profit out of the consumer, it follows that the drinking public of Ceylon spent last year 28 million rupees that the Government might make its profit of 7 millions on this immoral traffic. Inasmuch as the population of Ceylon, according to the last Census was but 3¼ millions, it will be seen that the money swallowed in drink averaged about 8½ rupees each for every man, woman and child. At this rate of waste of the economic life-blood of the country the rapid degradation and ultimate extinction of the Sinhalese nation would have been speedily effected. But now, just when the evil was getting almost past remedy, this self-reclaimed arrack-drinker, Mr. P. A. de Silva, fulfilled the karma which awaited him in this present incarnation, and the reformatory movement which started in his village is sweeping throughout the Island like a fire through prairie-grass in a season of drouth.

A fact of the very gravest importance in this connection is that crime is diminishing in exact ratio with the onward sweep of the Temperance Movement. The latest criminal statistics from all sides, and especially those of the criminal court at Galle, show that the most serious classes of crimes, such as murder, stabbing affrays, assaults, burglaries, cattle-stealing, forgery, etc., have dropped to almost nothing, and the Police Magistrates who formerly had to sit from 9 A.M., often till midnight to dispose of pressing business, now do not have enough to keep them busy for three hours daily. This is not a statement of ours, but virtually an extract from the Court report just published.

Arrack drinking being stopped, and the arrack renters losing heavily, and with the virtual extinction of their business threatened,

* There has been no opportunity as yet of verifying these estimates by comparison with the Ceylon Blue Books, but they are believed to be correct.—ED., T.]

the revenue of the Government from this source will cease when the present two-year monopoly of the renters terminates: it must then turn to other modes of taxation. Of course they will be found, and Government will then be far better off than now, because the cultivators, coolies and small traders, being no longer stupefied by drink, will cheerfully resume their former condition of industrious toilers; the cost of maintaining criminal courts and prisons will be largely reduced and, if the movement is pushed to the last extreme, the population will have in hand the 28 millions which now pour throughout the arrack shop into the treasure-chests of Government.

In presenting these startling figures to his audiences, in the twenty-three lectures and addresses given by him during his fortnight's tour in Ceylon, Col. Olcott suggested the following economic plan: Of the 28 millions saved, let one half—14 millions—be used for family living, repairs of house and furniture, improvement of lands, and purchase of superior seed for planting at the right season; one-fourth—7 millions—to be put in the P. O. Savings Bank against a rainy day. At present, there is less than 2 million rupees in the Postal Savings Bank, so that, out of the mere one-fourth of the savings that the people can make in one year, the Government could put to the credit of its account a sum equal to three-and-a-half times that which it now holds in trust for the public. The remaining one-fourth of the popular saving in a single year—7 millions—the Colonel suggested should be set aside as a solemn trust for religious and charitable purposes, the first place being given to the education of children: the Buddhists' putting all their school houses in thorough repair; clearing them and the three colleges, at Colombo, Galle and Kandy, of debt, securing the best available teachers, at enhanced salaries, supplying books and other school necessities to the poorer class of pupils, creating a science laboratory and elementary technical class in each of the Colleges and higher schools, and, generally, equipping all their educational establishments, so that they might hold their own against the rich, experienced and persistent opponents of their religion. After the educational would come the distinctly religious class of objects of charity, such as repair of Viharas and Pansalas and the relief of dyakias in the small villages from the sometimes heavy burden of maintaining their local Bhikkus and keeping their dwellings and temples in repair.

The Colonel's reception by the Buddhist community of Ceylon was all that could have been hoped for. Invitations for visits crowded in upon him, even from Jaffna, at the northern end of the Island. At Galle the temperance societies of the District hailed his visit with enthusiasm, even going so far as to remove the horses from his carriage and drag it from Mahinda College building, through the Fort, to the open Esplanade where he had to address an audience estimated at 6,000: they also gave him an illuminated Address in a handsome porcupine-quill frame. At Colombo he spoke at the

Racquet Court to a multitude numbering about 20,000, which, later, resolved itself into a lantern procession two miles long; blessings were showered upon him wherever he went, and he was implored to arrange his engagements so that he might come at least once in every six months. In short, no tour previously made by him has been a more complete success than this of 1904.

W. A. E.

THE RELIGION OF SCIENCE.

INTRODUCTION.

EVERY age of the world and every people, the minds of whom have attained to any degree of cultivation, have tried to unravel the problems of their own existence and of the universe around them. An adequate knowledge of the universe is the aim of the highest scientific thought. Each science professes to give the last word that can, for the time, be said, not on the universe as a whole, but on that particular part of it with which it is concerned. If the several sciences give only the final deliverances that can be made for the time being, in their respective spheres, philosophy gives a comprehensive conception of the universe. A historian of philosophy says that Pantheism is the necessary consequence of all metaphysical inquiry, when pushed to its logical limits. Pantheism believes God and nature to be one and the same thing. It believes that a true knowledge of nature is in reality a true knowledge of God. If the various phases of nature be but various phenomena having, for their noumenon God, then an acquaintance with nature implies an acquaintance with God. Pantheism is strictly a religion for the few, not for the many. Pantheism never dies. It appears incongruously in different quarters of the globe, in widely intervening centuries and in the minds and hearts of men totally differing one from the other. Pantheism has one advantage over all other religions, it is never in antagonism to science. As much as science enlarges its boundaries, so much exactly does Pantheism increase in loftiness. Pantheism is too abstract and severe a religion for the majority of men. It does not satisfy their craving for personality. The history of Pantheism will now be briefly traced, as described by Plumptre in his "History of Pantheism," in 2 volumes published more than a quarter of a century ago.

ANCIENT PANTHEISM.

The antiquity of Pantheism is great, for it is prevalent in the oldest known civilization of the world. The civilization of *Egypt* goes so far back in the world's history that it is almost impossible to say when it began. In *Egypt* the religion of the higher classes was Pantheism, though that of the lower classes was a gross Polytheism.

Though the Hindu nation is not the oldest known civilization of the world, yet the *Vedas* are the oldest known literature. In the

Vedas we find not merely traces or indications of Pantheism, but Pantheism itself in its full growth and maturity.

The religion of the Vedas is not Polytheism. Still less is it what the majority would call Monotheism. It is the consciousness that all deities are but one and the same God, displaying Himself under different forms; that divinities and men and the entire works of nature are but transient phenomena of which the pervading principle, the one Reality is God. This is Pantheism. It believes God to be at the same time both the One and the all, the potter and the clay, the maker and the material. The native philosophy of India is the *Vedānta* based on the Upanishads, the philosophical treatises which are generally found at the end of the Vedas. There are two schools of Vedānta, the Monistic or Advaitic and the Dualistic or Visishtadvaitic and Dvaitic. The Advaita Vedānta* teaches that God is the Omniscient and Omnipotent cause of the universe. He is both the efficient and material cause of the world, Creator and Nature, framer and frame, doer and deed; matter and mind are both absorbed in the fathomless abyss of illimitable and absolute Being. At the time of manifestation, the elements, ether, air, fire, water and earth proceed in order from God and conversely they merge one into the other in the reverse order and are re-absorbed at the general dissolution of worlds previous to the renovation of all things. The soul is a portion and servant or ruler and ruled, but as that of whole and part. The soul is subject to transmigration. The future of the soul depends on its propensities and predispositions, the trace of which remains. But if the attainment of wisdom be complete, it at once passes into reunion with the Divine Essence.

N. K. RAMASAMI AIYAR.

(To be Continued.)

UNDERSTANDING.

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

Anon.

* Annie Besant says—"Theosophy which reproduces on most points the Advaita Vedānta, so far from involving Dualism, is pantheistic and holds that God is All and All is God."

Theosophy in all Lands.

THE ITALIAN SECTION.

We have received—but too late for insertion in the September number—a very well printed and attractive looking report of the third Convention of the Italian Section T. S., held at Florence on the 17th and 18th April last. Representatives of sixteen Italian Branches were present. Professor Ballino Giuliano was elected President of the Convention and Signor Decio Calvari officiated as General Secretary. On the 17th, Mrs. Scott received, socially, the delegates, and on the 18th there was a conversation meeting at the Society's rooms. The official returns show that we have now a membership of nearly 300 in Italy and that the movement is going on with all needed activity. Among the acts of the Convention was the sending of a brotherly letter of congratulation to the President-Founder, which was very gratifying to him and has been previously noticed. Official congratulatory letters to the Convention were received from the General Secretaries of the British, French and Dutch Sections. We heartily congratulate our Italian colleagues upon the encouraging prospects of our movement in their country.

SOUTH AFRICA.

Theosophy is steadily working its way in this country, and a Branch has recently been organized in Cape Town, with ten charter members. There are several centres which will develop into branches in the near future and we may reasonably count on the formation of a Section before the end of the coming year.

BURMA.

As illustrating the eclectic character of Theosophy in Burma we may state that an active Branch in Rangoon has on its membership roll, 5 Europeans, 7 Burmans, 7 Parsees, 19 Hindus, and 1 Mahomedan. There are branches in India that are quite similar to this one in point of eclecticism.

Reviews.

THE LOST LEMURIA.

BY W. SCOTT-ELLIOT.

The key-note to this work is found in the Foreword in which it is stated that "The object of this paper is not so much to bring forward new and startling information about the lost continent of Lemuria and its inhabitants, as to establish by the evidence obtainable from geology and from the study of the relative distribution of living and extinct animals and plants, as well as from the observed processes of evolution in the lower kingdoms, the facts stated in the "Secret Doctrine" and other works with reference to these now submerged lands."

Therefore the book has not the same general interest as the writer's "Story of Atlantis." As in that book, the work is provided with maps of the lost continent, obtained from the same source; and the copies of these maps are regarded as "further evidence" of the existence of the Lost Lemuria. The author was "privileged to obtain copies of two maps, one representing Lemuria (and the adjoining lands) during the period, of that continent's greatest expansion, the other exhibiting its outlines after its dismemberment by great catastrophes, but long before its final destruction." To many readers these maps and the deductions brought forward by the writer, and will prove of the most interest. But in all probability the chief value of the Lost Lemuria lies in the fact that it brings together all the available scientific evidence on the subject, and the student need not necessarily search the pages of the S. D. or of Haeckel or other writers in search of it. It is curious that there should be such a body of evidence, so much more than in the case of the more recent continent of Atlantis, and as a consequence there is much less general scepticism regarding Lemuria than in the case of the later continent. But one may say that the human interest of Lemuria will be much less than that of Atlantis, the inhabitants being much less evolved, and so, much less wicked—and we may presume less virtuous also, unless Atlantis was like Sodom and Gomorrah which contained no just persons. It must be noted that the Lodge of Initiation in Lemuria, it is stated, was not founded for the benefit of Lemurians, but for the sake of the divine Helpers who came voluntarily to the earth to aid humanity.

X.

VEGETARIAN SAVOURIES.

BY MARY POPE.

There is a certain amount of philosophy to be found in Miss Pope's new Cook-book, mostly in the preface; but even the body of the book seems to teem with good advice. A study of the "Contents" seems to raise a mixed feeling as of awakened and of satisfied appetite. The aim of the compiler is chiefly to meet the requirements of those who, being inclined to give up flesh-eating, are at a loss how to replace the savoury food to which they have been accustomed; and in that sense it is to a certain extent an indictment of ordinary vegetarian cookery.

To Europeans in India this book will be of use, for here, as elsewhere, there is a growing tendency to vegetarianism, in spite of the idea that meat is more necessary in a hot climate than in a cold one—which is entertained by many people.

X.

THE PROBLEM OF EXISTENCE.*

ITS MYSTERY, STRUGGLE AND COMFORT, IN THE LIGHT OF ARYAN WISDOM.

By Manmath C. Mallik.

When a man sets out to solve so deep a problem as that relating to existence he sets before himself no mean task. Few care to attack more than one side, and have even when selecting that particular side which seems to them to offer the easiest solution, often left much to be desired in their method of setting about it. Mr. Manmath C. Mallik was enabled to penetrate deeper into the problem of life when he called to his aid the light that Aryan wisdom sheds on all matters bearing upon the Law of Cause and Effect. First by a just appreciation of the exact force of Reincarnation and its concomitant, Karma; and secondly, because his knowledge of Eastern writings has enabled him to produce, in so concise a form, much that the writers of old stated as the basis on which all such problems could be worked. Whether the solution he offers will be acceptable to all ranks of thinkers is another matter. But he truly says "a right solution of the problem of life is possible only for the mind which subdues all passions and prejudices, by devoting sufficient time and attention to the attainment of the sublime object. In working out the initial scheme of the book he proposes "to draw attention to some of the forces which govern human existence, and upon the regulation of which depend individual, racial, national and human welfare." These he tabulates and enlarges upon throughout the book—the one aim apparently being to secure for each person their greatest concept of happiness. Mind he defines as being endowed with the illimitable faculty of conception, with the variously limited attribute of reasoning and with the power of decision. The organs and senses being merely its instruments to enable it to work and think; while it is also a product of the Soul—or Aryan A'TMAN (Self). He considers, that "if mind and matter can be made each to understand its own position, to feel that there is no antagonism between them, and to know that the good of the one, redounds to the benefit of the other, the point is reached when their joint efforts lead to the permanent well-being of the union." The subject matter of the book is divided into headings showing the various stages and modes of progression due to the vicissitudes of life from youth to age. All these are carefully argued out without any metaphysical complications such as any concept of the so-called mysteries of the problems of Life might lead us to expect—so that one by one the various characteristics are reviewed and commented upon. "Contentment," he tells us, "may be defined as the preservation of the equilibrium of the mind in face of danger or difficulty, prosperity or adversity, success or failure, loss or gain." While at the same time he states that it is neither inaction, lethargy, lassitude nor fatalism; but is, "that phase of the human mind which while doing its best to discharge its duties, in the circumstances in which it may be placed,

* T. Fisher Unwin, London.

is neither elated by success, nor dejected by failure, but preserves at all time its calm balance, shedding the same effulgent light around."

So, we are also in accord with the author when he argues that the mystery of life can be understood if the law of contrasts or dualism on which it is based is once perceived. From the purely ethical standpoint the book is full of short aphoristic sentences well calculated to impress the mind of the reader with the thought that, were its details followed in ordinary life we should certainly arrive at a condition of speedy perfection and so hasten the fulfilment of the Good Law.

Those great mysteries of Life would become unveiled before our eyes, and enable us to solve all such problems in the light of complete reunion with that eternal self which Aryan, Teuton, and Pagan alike turn to, as the unified goal of good.

The publishers have added their quota of clear print and tasteful finish to a work that thoughtful students will find of much value in setting forth those elements of radical morality, without which no race or nation can hope to obtain a standard of nobility that must in time become the sublimest solution to those vexed problems of existence which have been the basis of thought for many ages past.

FIO HARA.

THE SAYINGS OF SRI RAMAKRISHNA PARAMAHAMSA.

(Tamil Translation in two Volumes).

We have before us the beautiful and invaluable sayings of the great Guru of Gurus, 'Sri Ramakrishna Paramahansa Deva.' The teachings of this great Guru were originally written in Bengali, but they have been translated into English, German, French and almost all the vernaculars of India. Though the name of this Guru has found an entrance in every nook and corner of this Tamil land, his teachings were confined only to the English-knowing public. Now the efforts of Mahesa Kumara Sarma in translating these teachings into Tamil, must necessarily be very beneficial to those who are strangers to English, and other vernaculars of India. His translation is in keeping with the original, but if he takes some pains to correct the mistakes which are not cited in the *errata* column, his book will be the better.

P. V. R.

THE YOGI AND HIS MESSAGE.

Though we have not heard about the Swami Dharmananda Mahavarati till now, we are glad to appreciate his undoubted intellectual and spiritual merits through this small book, "The Yogi and his Message." His peculiarity consists in having a *true feeling* of universal religion. Men of impartial views should see his true spirituality in reading that 'the same divine spirit dwells in the temples of the Hindus, in the churches of the Christians and in the mosques of the Mahomedans.'

P. V. R.

PAMPHLETS.

The GEOMETRY of SCIENCE: DIAGRAMMATICALLY ILLUSTRATED by C. S. Wake of Chicago. Embodying much careful thought.

SPENCER'S ECONOMICS; an Exposition, by Dr. Guglielmo Salvadori, with Portrait of Herbert Spencer. Price 4 annas.

MAITRIYA; A VEDIC STORY in six chapters: by Pandit Sitanath Tattvabhushan, a reprint from the *Indian Review*. Price 8 annas.

THE SON-IN-LAW ABROAD, and other Indian Folk-Tales of fun, folly, cleverness and humour; by P. Ramachandra Row, B.L. Price 9 annas.

RUDYARD KIPLING; a Criticism, by John M. Robertson; with portraits of Kipling and Robertson; a reprint from the *Indian Review*, Price 2 annas. The four last mentioned are published by G. A. Natesan & Co., Esplanade, Madras.

REPORT OF THE ARCHÆOLOGICAL SURVEY, BENGAL CIRCLE, for the year ending with April 1904.

REPORT OF THE XIXth INDIAN NATIONAL CONGRESS, held, at Madras, December 1903. G. A. Natesan & Co., Publishers.

MAGAZINES.

The Theosophical Review, September. Rev. George Currie's excellent article, "The Esoteric Meaning of the Lord's Prayer," is concluded, as is also Mr. Mead's article on "The Definitions of Asclepius unto King Ammon." Another of Michael Wood's stories—"The Lost Soul," appears in this issue. "Life and Form," by Powis Houlst, is a very thoughtful paper which merits the careful attention of all Theosophists. "Three Questions" is a translation of a brief but highly instructive story by Leo Tolstoy. In the conclusion of Mrs. Besant's article on "The Nature of Memory," much light is thrown upon this obscure subject. "Gunas, Caste and Temperament," by George Dyne, is concluded. Following are brief notes on "The Revolutionary Radium," by A. de G.; a helpful article on "Concentration," by Evan J. Cuthbertson; "A Dream," by F. M.; the first portion of "Emotion *versus* Reason," by H. Knight Eaton, and notes "From a Student's Easy Chair," by D. N. Dunlop.

Theosophy in Australasia has, in its August issue, some interesting items in 'The Outlook,' the chief articles following being the continuation of "Theosophy and Esoteric Astrology," by G. T. D.; "Socialism and Theosophy," by L. E.; and a report of the Amsterdam Congress.

The N. Z. Theosophical Magazine for August gives us the conclusion of the report of Mrs. Besant's lecture at Queen's Hall, last June, on "The Uses of the Theosophical Society;" an excellent article on "Prayer," by Annie C. McQueen; "Among the Norse Gods," by Eveline Lauder; together with interesting matter for the children, the Students Page, poetry, etc.

The South African Theosophist for August contains the conclusion of Prof. Alexander Wilder's article on "The Resurrection," and various interesting reprints.

Mind,* one of the leading progressive magazines of America, devoted to science, philosophy, psychology, and metaphysics, comes to us each month well freighted with the advanced thought of the age. The August issue has the following rich table of contents: "Miracle and Law," "Growth and Accretion," "The New Thought and its Objects," "A Plea for Spiritual Development," "Sunrise at Oscawana," "The Ephemeral Nature of Evil," "The Ideal's Mode of Motion," "Man's Dominion," "The Law of Life," "Religion and Law," "Self-knowledge," "Brotherhood Versus Creed," "To a Star," "Character," "Alone with Good." These subjects are all dealt with by competent contributors. This periodical is ably edited by Charles Brodie Patterson, and the "Family Circle" department, so judiciously conducted by Florence Peltier, has sufficient matter to constitute a small magazine by itself, as the following table of contents for this issue will show: "The iron Hand," "A Child's Fancies," "Youth's Question," "The iron Uncle Ben and the Boys," "Ducky's Mother," "A Handful of Clover and Trouble," "Minna and the Lily-Angel," "Funny and Wise," "Gertrude's Letter to the Boys and Girls," and "Little Lady Blue Eyes." There are 110 pages of reading matter in the magazine and as it is furnished at the low price of \$2.50, it should have an immense circulation.

Revue Théosophique. The August number opens with a selection from the "Golden Verses of Pythagoras," one of those precious legacies which we have inherited from the illuminated Teachers of the past ages. A brief biographical sketch precedes the famous versified aphorisms. Pythagoras was born at Samos in the sixth century before the Christian era, and the whole world, as then known, was filled with the renown of his wisdom. He seems to have visited all countries then accessible, and to have sought everywhere for the elements from which his own philosophy was to be constructed. With the Brahmins of India he studied the Gupta Vidya, with the Chaldeans and Egyptians, astronomy and astrology. He first taught the heliocentric system and, at the same time proved himself to be the greatest mathematician of his time. He was also equally eminent in metaphysics and, according to H. B. P. (Theosophical Glossary), taught the ideas of Reincarnation and Karma after the Hindu fashion. In a lecture given at Paris in the year 1900 Mr. Leadbeater declared that Pythagoras is at this time living on earth and is one of our recognised Masters. A reading of the verses which follow the biographical notice in question is well calculated to excite the reverential feeling of every theosophist for this most wise, benevolent, and spiritually developed philosopher. His teaching should be known to every adult theosophist and made the basis of his instructions to his children.

Sophia. Madrid. The selection of articles for translation into the August number of *Sophia* is very judicious. Mr. Gonzalez Blanco continues his treatise on "Hilozoism;" Mr. Antonio Ballesteros writes upon "A Forgotten People," a race founded by the alleged grandson of the supposititious Shem, son of Noah. It is rather amusing to see how people cling to the Noachian theory of the repopulation of the earth.

* Issued by the Alliance Publishing Co., 11, East 32nd St., New York City. The volume commences with the July issue.

creating by their speculations, mutual recriminations and contradictions and quarrels, so much bother—as Madame Blavatsky, in a moment of despair of ever untangling the knot, wrote in her "Isis,"—that it would have been a good thing if Shem, Ham and Japheth had been chucked overboard from the ark. Other original articles are those on "Thales" by Sr. Zabaleta; and "Speech," by Sr. Raphael Urbano.

De Gulden Keten. This useful periodical for children of theosophists and others has finished its first year, and sends out its Index and a suitable wrapper. It does one's heart good to see those publications in foreign languages bringing us, month by month, the positive proof of the spread of our teaching among people of the remotest parts of the earth; as, for instance, in Dutch Java where this Dutch version of the *Golden Chain* teachings is printed.

The Lotus Journal. The September number which is before us, is of more than usual interest, and the two editors are succeeding admirably in sustaining their high ideal of what a magazine for the young should be. Mr. Leadbeater's article concerning "The Mormons and Their City" is accompanied by a charming photogravure of Temple Block, Salt Lake City, Utah. The story about the "Fortunes of Queen Silver-Star" is concluded, and there is an illustrated article on "The Nervous System." In the verbatim report of Mrs. Besant's lecture on "The New Psychology" (delivered in June last) she calls attention to the importance of studying the consciousness in sleeping and dreaming as well as in waking. It is also found that during the hypnotic trance the senses of seeing and hearing are far more acute than when the outer or physical organs are used. "The Three Fields," and "Our Little Brothers, the Wrens," will greatly interest the children.

The Theosophic Gleaner, for September, commences its fourteenth volume, and opens with an interesting article by D. Gostling, entitled, "The Bo-Tree—What is it?" D. D. Writer contributes a paper on "The Operation of Theosophy in all lands;" "Vegetarian versus Meat Diet" is continued, and there are some good reprints. Those who cannot afford more than two rupees for a T. S. magazine would do well to subscribe for this one.

Acknowledged with thanks:—*Theosophic Messenger*, *Theosophy in India*, *The Vahan*, *Light*, *Brahmavadin*, *Brahmacharin*, *Dawn*, *Prabuddha Bharata*, *Central Hindu College Magazine*, *Banner of Light*, *Harbinger of Light*, *Health*, *Upanishad Artha Deepika*, *The Naturopath*, and *Herald of Health*, *The Logos Magazine*, *The Lotus Journal*, *East and West*, *Indian Journal of Education*, *Indian Review*, *The Light of Reason*, *Practical Wisdom*, *L'Initiation*, *The Philistine*, *The Arena*, *Maha-Bodhi Journal*, *The Light of Reason*, *The New Thought*, *Transactions of the Asiatic Society of Japan*.

CUTTINGS AND COMMENTS.

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

The Canon City *Record*, of recent date, publishes a weird narrative concerning the experiences of a railroad employee whose nightly duty was to inspect the roadbed and report if any masses of rock had fallen on the railroad track, from the rock-ribbed Gorge. The track-walker's story is this:

"As I pursue my lonely walk from Canon City up into the heart and centre of the Royal Gorge, I often hear grand music, both vocal and instrumental, but it is not the music that troubles me so much as the little red men that I encounter frequently. Sometimes in crossing the hanging bridge I can see a row of them lined up on a stone embankment which protects the roadbed from the encroachments of the river, or seated like brownies on the massive iron beams which support the structure.

These little red men are different from any race of people that I ever saw or heard of before, and while they do not molest me, they make me feel extremely uncomfortable, and I wish I was somewhere else. In stature they are about four feet high, and of a sturdy build, and seem to possess a grade of intelligence between a simian and the human species. Instead of fingers and toes they have bird-like claws, which enable them to clamber up the mountain side with a facility and ease impossible to any animal. I have seen thirty or forty of them at the hanging bridge at one time chatting together in a very amiable manner, as if holding some kind of a convention. They are invariably dressed in scarlet, and, as I have already stated, they have indicated no disposition to harm me, but they are not to my liking and I never enter that part of the gorge without much anxiety, for there is no knowing when these little demoniacal beings may attack me at any time. With the first rumbling of the train they scamper off into the darkness, and are out of sight in a jiffy, their footfalls being plainly heard as they run along the edges of the almost perpendicular cliffs. A man has to have nerves of steel to make a business of walking through the Gorge after night and as soon as I can get another job I am going to quit it, as it is too great a strain upon the mind for the pay a fellow gets for it."

That the Royal Gorge is the habitat of a race of invisible, incorporeal, mysterious beings, this man firmly believes. He is no longer in the employ of the Denver & Rio Grande Company, having found employment more congenial to his nature than inspecting the track in the Royal Gorge at the hour of midnight when 'grave-yards yawn' and the spirits and goblins of the nether world come forth as though released from Pandora's box.

Mr. Rider Haggard offers in *The Times* certain suggestions by way of explaining the case of his vision of the death of his favourite dog Bob. We shall not repeat the original story here, as our readers are probably familiar with it; but as to the question whether dogs have souls, Mr. Haggard says:

"May we not still have much to learn as to the fundamental oneness of animal life, or, indeed, of all life? A flame set in a vase

of pure glass shows brightly; in a vase of porcelain, dimly; in a vase of rough clay, not at all, or only through its cracks and imperfections. Yet the flame may be identical—of the same heat, light, power, and size; it is but the surrounding material that varies."

Further on Mr. Haggard suggests the effect on man's mind of "the knowledge that those creatures which he talks of as the lower animals are, after all, his kith and kin; that as the matter is put in that extraordinary passage in Chapter III. of Ecclesiastes (it should be studied in the Revised Version, on account of the important difference of the rendering of verse 21), he 'hath no pre-eminence above the beasts'? If he could be sure of this, would he not, perhaps, treat them with more brotherly love and consideration than he does, in many ways?"

Another dream about a dog. An exchange has the following:—The strange dream in which Mr. Rider Haggard saw the death of the retriever Bob has a parallel in the case of the late Mr. Michael Henry Williams, of Pencaleniek, near Truro. While in Germany on business he dreamt one night that the servant girl set out from the house to get water from the well, his pet terrier and a large black retriever accompanying her. On the way she patted the terrier several times, and the retriever, apparently jealous of the attention paid to the smaller dog, suddenly pounced on the terrier and worried it to death. The first letter from home that Mr. Williams subsequently received recorded the death of the unlucky terrier just as he had dreamed it.

An Unparalleled Phenomenon. One of our Indian exchanges says: The American Line steamer "Westmoreland," from Philadelphia, which arrived at Queenstown on Aug. 16, brings intelligence of a strange phenomenon experienced by the British ship "Mohican," in the Atlantic, on Aug. 1, while on a voyage to Philadelphia. A cloud of phosphoric appearance enveloped the vessel, magnetising everything on board. Capt. Urquhart says the vessel and crew had a fiery coating. When the sailors saw it they looked at the needle, and it was moving like an electric fan. He ordered several of the crew to move some iron chains lying on the deck; the sailors could not remove them; although they did not weigh more than 75 lbs. each, everything was magnetised, and chains, bolts, spikes, and bars adhered to the decks as if they had been riveted. The cloud was so dense that it was impossible for the vessel to proceed. He could not see beyond the decks, and everything appeared a mass of glowing fire. Suddenly the cloud lifted, the phosphorescence on the ship began to fade, and in a few minutes the cloud passed away and could be seen moving over the sea.

Other strange occurrences. A correspondent writes:—In the historic but lethargic town of Arcot, the people of the Kasba were awakened to a spirit of surprise and activity during the last fortnight by gentle showers of stones falling every evening between 7 and 9 p.m. The stones are very hot to the touch. They do not fall in an oblique line but just drop as if from Heaven; and the wonder of it is, they never hurt anybody walking in the street or sitting in the house, but just fall beside him whenever they happen to. The showers were perfectly impartial and

visited almost every house alike ; but one of these houses seems to have been specially gifted. The hot stones would enter even the rooms of this house when the doors and windows were closed. Occasionally, too, a ball of wet rag of the size of that used in cricket would appear to kiss the ground beside the chatting couple of the house and when unrolled would fume and burn, to their amazement. A cocoanut shell filled with red-hot splinters would be precipitated by some unknown hand from the roof inside the room. Researches were made with no result and the incident appears to baffle all attempts to find out the origin thereof. To make the problem all the more puzzling, the 'specially gifted' house caught fire one evening recently at 6 o'clock, at a place where it would be unreasonable to expect that combustibles would have been stored or unquenched cinders would have been indifferently or inadvertently left or thrown by the housewife ; and it was with not a little difficulty that the house was saved from destruction.—*Indian Mirror*.

An interesting case is reported in the New York *Photographic Lightning* papers of August 7th. The story is as follows :—

Much public interest centres in a man named Abbott Parker, who was struck in the back by lightning on Friday afternoon in Morristown, New Jersey. Upon being removed to the Catholic Hospital, Parker was placed on a cot over which hung a large crucifix.

While the patient's back was being bathed with alcohol and water the physicians and nuns were astonished to see a picture of the crucifixion on the flesh, whereas a few minutes before no picture was there.

The nuns believed that it was a miracle, and the doctors were mystified, as they declared that the picture was not the result of tattooing. An expert tattooer, after an examination, also decided that the picture was not tattooed.

A theory which seems generally accepted is that Parker's skin had become sensitised by the effect of the lightning, and acted as a photographic plate for the crucifix hanging over his cot. The patient, who is recovering, says that he was never tattooed.—

In "Isis Unveiled" (Vol. I, pp. 394, 398) Mme. Blavatsky has some interesting notes on the subject. She tells of a boy who was killed by lightning, and on stripping his body there was "found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning." Two young ladies, in Poland, were standing by an open window in a storm ; a flash of lightning struck near them, and the gold necklace on the neck of one of them was melted. A proper image of it was impressed upon the skin, and remained throughout life." The other girl, appalled by the accident, fainted away. Little by little a copy of the image of the necklace developed on her own skin, remained visible several years, and then faded out.

A dancing girl of Hassan town, in South Mysore, was supposed to be possessed of a devil which certain *Exorcism* parties undertook to cast out. A correspondent, *extraordinary*. (*Friend of India*) thus describes what happened :—

"A sheep had to be sacrificed and a villager agreed to slaughter it, being informed at the same time that the demon would jump on somebody else. He cut the throat and the sheep struggled on one side while he fell down on the other. The general belief was that the devil had jumped on to him. Anyway, he died and when the Medical Officer examined he pronounced it an epileptic fit, from the effect of which he died ! But the dancing girl since that, it is said, has not been troubled by the devil."

In an article based on a lecture given before the Historical Society of the Presidency College, Madras, the *Friend of India* has the following interesting paragraph :—

"Rejecting the traditional but artificial division of Indian History into the Hindu, Mahomedan, and English periods, he (the lecturer) suggests another which tries to follow some line of evolution by which progress may be traced and measured. His first period is the Formative, from the earliest times to the beginning of the Mahomedan invasions. During this time the peoples of India received the moulding and setting they have retained ever since, and acquired, or rather developed, those peculiar features which mark them off from the rest of mankind to-day. Externally it was the time of Aryan conquest and civilisation, internally the period of the development and supremacy of the Brahman hierarchy, the framework in which Hindu Society has ever since moved and had its being. In both cases the key-note to the movement was toleration, compromise and absorption, both in religion and in law, and these have remained the characteristics of all movement since. The second period is the Anarchical : from MAHMUD of Ghazni to the Queen's proclamation of 1858, a time of almost incessant struggle centred round the Moghul Empire in its rise and decline. This struggle was not organic. The whole series of conflicts extending almost without a break over eight centuries was fought over the heads of the people by hired troops of their own blood under alien conquerors. The third period is the Economic, beginning with the taking over of the Government of India by the crown. This means not merely that order and peace have taken the place of anarchy. Its chief characteristic is the fact of development along material lines. Cutting across every caste and creed and nationality, a new division is being made, and men are taking their places in that division according as they answer the question : What is your value as an agent in organising or furthering the production and welfare of your country ? Externally, too, India is slowly taking her place within the republic of the nations. She is learning the truth that no nation liveth to herself alone. She is now an economic entity with a growing community of interests among its peoples. Her progress is now upon modern lines, is to be measured by the same standards as are applied to her contemporaries. These periods, of course, run into each other to some extent, as all such divisions do, but they give us in three words the main types of development in Indian history. To study the subject from this point of view is to keep clear of the view that represents the History of India as a gradual falling-off from some imaginary halcyon time of peace, contentment, and happiness ; and it is an incentive to the Indian student to do his work to the very best of his powers, not only as the heir of a great past, but also as the citizen of a great nation whose fulfilment is in the future."

Mr. Stead on "Nyria" and its author. After laying down "Nyria," the latest novel of Mrs. Campbell Praed, I mentally remarked, says Mr. Stead in the last *Review of Reviews*, that the authoress was perpetrating the most colossal hoax of the century, consciously or unconsciously, or she had made the greatest discovery of our time—or, indeed, of any time past, present, or to come. For this brilliant Australian novelist actually asserts that she knows at the present day a lady who, "not in entire forgetfulness," nor even "with visionary gleam," has, on her own showing, a clear, consecutive, and minute memory of all the details of a previous existence which she passed as a slave girl in the reign of Domitian! The claim seemed too stupendous. Every one has read Rudyard Kipling's "Greatest Story in the World," in which a Cockney youth recalls at intervals reminiscences of a previous existence when, among other things, he was a galley slave. But, despite all his efforts to the contrary, no one will take Rudyard Kipling quite seriously. So I journeyed westward, and found Mrs. Campbell Praed at 98, Oakwood Court, looking out from her lofty eyrie over the trees below.

"I want you to tell me," I said, "if the story of 'Nyria' is really true, and that the legend of your discovery of somebody now living who actually remembers all these details of Roman life in the reign of Domitian is not a mere ingenious literary myth, invented to give a quaint old-world setting to a modern novel."

Mrs. Campbell Praed met my enquiry with the utmost composure. "They all say that," she replied. "Hardly any of the reviewers will take it seriously."

"Then Nyria exists?"

"Certainly the teller of Nyria's story exists. Whether she is Nyria's reincarnated self I have no means of proving, beyond the fact that I have verified practically all the details of life in the first century which she describes as passing before her eyes. The phenomenon may be a case of tapping the Invisible Records, or, as Nyria herself phrased it, 'the Memory of the Great Whole.' It may be an instance of extension of consciousness, or even—though I find it difficult to reconcile this theory with facts—of reflex mind-action. I can make no assertion, but only state the experience, having thought it advisable to insert the preface which has occasioned question, because it did not seem to me quite honest to put forth as my own work what I had received in such a manner. Nyria, in her ordinary consciousness, was a pleasant, practical, and fairly educated young lady, very averse to dealing with her second personality. In the abnormal consciousness she affirmed that she was Nyria, a slave girl of Imperial Rome. At first her reminiscences were inconsecutive; as she advanced they became a narrative so minute in detail that I have been obliged to omit much of the matter transcribed *verbatim* during our talks."

"Then was the lady a medium?"

"Certainly not. She is a friend of mine in everyday life, who has no connection with mediumship."

"Your friend has never been to Rome?"

"In her present life, never. But as Nyria she talks as familiarly about its buildings, thoroughfares, and gardens as you might do of the Strand, Piccadilly, and Hyde Park. She has been there—there I might say—for to her there is no old Rome, any more, than there is old London."

"It is then exactly as if one had risen from the dead after a sleep of eighteen centuries?"

"Very much like that. And what surprises me is that my critics treat this reproduction of Roman life as if I had got the whole thing out of books."

"Then the true creed runs, 'I believe in Nyria, born in the first century, who was flung to the wild beasts as a Christian martyr in the reign of Domitian, and who has been reincarnated again, without losing the memory of her antecedent existence?'"

"That I cannot say. Students of the period must judge of the verisimilitude of Nyria's tale. I can only declare that I have not invented it. Anybody can get up guide books and ancient history. But there are things in her reminiscences you find in no guide book or history. She tells what she saw and felt and realised, and without effort mentions incidentally the details of the environment where such things happened."

"I confess," I said, "her picture of Christian martyrs gives me a shudder."

"Poor things: you forget they were nearly starved to death. It is the real as against the ideal."

"As Gay the Russian painter's Crucifixion contrasts with the conventional symbol of Christendom. All the same it is very horrible."

"Apparently she was one of them," said Mrs. Campbell Praed.

Here I break off. Plato's "Phædrus," Wordsworth's "Ode on Immortality," Matthew Arnold's "Lines to a Gipsy Child," the teaching of the East, the beliefs of General Gordon and Robert Browning, and many others down to Rudyard Kipling's yarns—what are they but faint shadowings of a truth which, if Mrs. Campbell Praed is right, is being absolutely demonstrated here to-day? "Our birth is but a sleep and a forgetting," said Wordsworth, but Nyria, when reborn, did not, it seems, forget.

We reproduce for the serious consideration of our readers, the subjoined article, from *The Signs Gone Mad.* of the *Times* (dated June 22nd 1904), which depicts some of the horrible atrocities which are practised upon human beings in this 20th century, in the name of science:

The readers of this paper will remember that some time ago an article was published in these columns showing something of the terrible sufferings inflicted on animals by vivisectionists. It was shown that many of these experiments were carried on for the simple curiosity of seeing how the animals would behave under the torture that was inflicted upon them; that these brutal exhibitions were attended by persons who could have no other object in view than the gratification of a morbid curiosity, a depraved desire to see the torture, hear the cries of the animals, and see their contortions under the demon acts of the pain-producers. That thousands of animals of different species are thus tortured to death under the most excruciating torment is a matter of general knowledge; but it has not been so generally known that human beings have been and are being put through a similar course of cruel and criminal experimentation. True, they are not strapped down and dissected while still living, as the animals are; but they are being inoculated with the most virulent diseases against their will, and generally without their knowledge, and all for no other purpose than to study the effect of the inoculation.

So prevalent has this practise become in the Old World, that doctors believing in human vivisection, or practising it, are not allowed on the medical staffs of children's hospitals lest the physicians turn these institutions into laboratories of human vivisection. Children's hospitals become rich pastures for the heartless vivisector when he is permitted to practise there.

That this work is not confined to the Old World, is shown by the report of Rev. Herbert Ward, before the committee of the Massachusetts Legislature, in which he describes experiments on forty pauper children, in the very language of the physician (misnamed) who performed them. This report was given in the effort to have a law passed to prevent the continuance of the practice. One medical man, who is professor of chemistry in the University of Wyoming, states the position of the human vivisectors in the following language:—

"The Humane Society seems to think that the aim of science is the cure of disease, the saving of human life. Quite the contrary; the aim of science is the advancement of human knowledge at any sacrifice of human life. If cats and guinea pigs can be put to any higher use than to advance science, we do not know what it is. We do not know of any higher use to put a man to."

The study of science in the hands of such men is a dangerous business. We may be sure that those who consider science of more consequence than human life will not be slow to take human life for the advancement of science; and they will find ways of doing it so that they will not endanger their own lives in the process. The increase of this doctrine in the land may account for the large number of capital operations performed by science-loving surgeons. It is a fact that many diseases which were formerly treated by the simpler remedies, are now given over to the lancet and the scalpel; that surgeons, especially young surgeons, eager to make a record for themselves, find cases for operation which formerly were never touched by the knife. And this is but vivisection under another name, only in this case the patient pays dearly for the operation, and very likely continues to pay for it through all his life.

The heartlessness of those who admit the practise of human vivisection is well shown in the reports of some of these cruel experimenters, two of which we give, though we have many others on file. Dr. Jansen, of the Charity Hospital in Stockholm, in a lecture before the Medical Society of that city, reported as follows:—

"When I began my experiments with black small-pox pus, I should, perhaps, have chosen animals for the purpose; but the most fit subjects, calves, were obtainable only at considerable cost. There was, besides, the cost of their keep; so I concluded to make my experiments upon the children of the Foundlings' Home, and obtained kind permission to do so from the head physician, Professor Medin.

I selected fourteen children, who were inoculated day after day. Afterwards I discontinued them and used calves. I did not continue my experiments on calves long; once because I despaired of gaining my ends within a limited period, and again because the calves were so expensive. I intend, however, to go back to my experiments in the Foundling Asylum at some future time."

A physician now resident in San Francisco, Cal., writing to the New York *Medical Journal*, reports as follows concerning work carried on by him in Honolulu:—

"I inoculated with the virus of syphilis the arms of six leper girls under twelve years of age. December 14, I repeated the experiment. This last time I inoculated fourteen lepers. . . . Since coming to San Francisco, I have tried on several occasions to get the opportunity (to inoculate a leper with syphilitic virus), but so far without success. While the twenty cases in which I inoculated syphilis on lepers are not absolutely conclusive, still it is a point worth consideration. It is to be hoped that this experiment should be tried by competent observers under more favourable circumstances."

Surely the miseries of the leper are sufficiently terrible without being compelled to carry the virus of that disease in his system. In another case the experimenter tells plainly of his success in securing a healthy boy whom he inoculated with germ consumption. The patient, he said, was very susceptible to the poison, was seized with the most intense fever which lasted for four days, and certain glands of his body swelled up to many times their natural size. The vivisector says: "I cannot yet say whether the boy will be consumptive in consequence of my treatment." The treatment was given to see whether the boy would take consumption by inoculation. It was of no concern to the vivisector whether the boy died of that terrible disease or not, whether he made of himself a murderer or not, just so that he found an answer to his heartless inquisitiveness.

Another report tells of the torturing of insane patients in a public insane asylum in Voralberg, Austria. These patients were inoculated with various poisons simply to see what effect the inoculation would have. The irresponsible patients did not object materially to any of this work, except the inoculation with hyoscamine sulphate. The result of the inoculation with this poison was so terrible, the report states, that when the physicians attempted to repeat the experiment, the insane victims fought like wild men. Many also asked the doctors on their knees, to let them die rather than inoculate them with this terrible medicine. These pitiable subjects endured the results of the injection for weeks, breathing with great difficulty, barely able to swallow; mouth and throat so dry as to be a veritable torture, thirst unquenchable, sleep reduced to one or one and a half hours per day, loss of appetite, loss of flesh, and terrible pains during the night. Such torture seems more the work of demons than of men, especially when practised upon such victims as these.

Dr. K. Menge, of the University Hospital for Women, in Leipsic, Germany, tells in the German *Medical Weekly* of experiments performed upon thirty-five pauper women. These poor women were inoculated with germs from the most repulsive matter imaginable. The vivisector says, "All the bacteria planted were capable of taking root and flourishing." Of course they were. That is the business of disease, to propagate itself. But it is the business of physicians to prevent it.

Another physician tells of his experiments in inoculating three newborn babes with "very considerable quantities of staphylococci." Another tells of inoculating with purulent bacteria eighty-two pauper women who were awaiting confinement at a university clinic. Eighty cases are cited where children between the ages of eight and fifteen were inoculated with various contagious diseases for experimental purposes. A similar outrage was performed on a large number of women about to become mothers, whereby their innocent offspring were cursed with a terrible disease from the moment of their birth. Another physician took bacilli from the decomposing corpse of a patient who died from an infectious disease and injected them into thirty-five women and three newborn babes, who were taken into the experimenting chamber almost immediately after birth.

We have no desire to go further in relating the practise of this terrible business. We have no disposition to pander to morbid curiosity, nor to condemn physicians who are physicians indeed. We know there are such. But the statement of these terrible crimes against humanity, this terrible recklessness with human life, must certainly cause the thoughtful to stop and consider what kind of progress we have made in civilization; what kind of golden age this is upon which we are said to have entered; what the condition of the minds of such men must be; and what society has to expect from the increase of this insidious and frightful business. Does it tell us of the approach of the millennium? Or does it declare to us, in unmistakable language, what the Word of God is also telling us, that this age and this world are drawing near to the end of their history? The race is deteriorating in morals, in physique, in religion, in true culture of soul, in Christian life; and the facts above stated are but a small portion of the evidence that this is so.

Whether the editor's conclusions are right or wrong, the hideous transactions here narrated are enough to weaken one's faith in humanity unless that faith is sustained by the consolations which Theosophy affords.

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Mr. Edward Carpenter has been writing out his views on Vivisection and some of them are reproduced in *London Light*, from which we copy the following which are eminently wholesome and worth thinking over:—

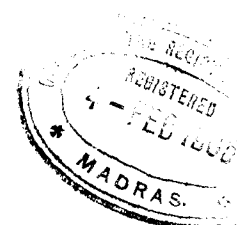
As soon as you pass beyond the more obvious and outer machinery of the organism, into the *arcana* of the deep-lying centres and organs, the nerves, the spinal cord, the brain, and so forth, you come to a region of such extreme sensitiveness where all the parts are so intimately united with one another, that it is impossible to isolate one part for examination, or to injure one region without defeating the observations you are making in another region.

To sacrifice—in the thirst for some fresh details of information—whole hecatombs of living creatures, to carry on experiments so self-stultifying...is to blind ourselves to that greatest and most health-giving of all knowledge—the sense of our common life and unity with all creatures.

Let this feverish energy which now goes to Vivisection devote itself, in calmer, stronger fashion, to studying the best methods of health, of diet, of life, of light, of exercise, &c., in our bodies, and in spreading these methods among the mass populations. There is a grand and endless work, and only just begun.

The way of health is open to us—a lovely and glorious road for mankind to walk in. If we would pause but for a moment in the mad scramble which arises partly from our unworthy fears and terrors, and partly from our petty egotism and ambitious fears of distinction we should see that it is so. And it is one of the reasons—apart from the care of the animals themselves—why it is a joy to combat Vivisection, that by closing *that* door, we compel men into the road of sanity, and deliver them from wandering around in darkness, and losing their way in the endless labyrinth of a false trail.

In commenting on the foregoing, the Editor of *Light* says:—
“We entirely agree. Even if we believed in the uses of Vivisection, our hatred of exploiting and crushing of the weak by the strong would keep us from taking advantage of it. It seems to belong to a Demon's world and its disorder, and not to a God's world and its order.”



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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXIX.

(Year 1896.)

THE matter of the purchase of the house at Gya for visiting priests connected with the Maha-bodhi Society was the subject of frequent discussions among us, and it was decided that the title should be taken in my name. The Treasurer of that Society, my dear old friend, Neel Comul Mukerji, gave me a cheque for rupees three thousand, and on the 19th of the month (February), I took the mail train at Howrah for Gya. On reaching there the next morning I was met by Babus Nanda Kissore Lall and Indrasekara, with whom I spent the day in viewing the house and also a plot of land which Dharmapala had bought. I decided not to buy the house but to recommend the building of one on Dharmapala's ground. The evening was agreeably spent in the company of the abovenamed two gentlemen and another theosophist, Babu Priyanath Mukerji, Overseer of the District Board. I left Gya for the return journey on Friday morning at 10-30, spent the day and night in the train and reached Calcutta at 5-45 A.M., on Saturday. An important meeting was held that day between myself and Messrs. Maumohan Ghose and Cotton, the Counsel of the adversary to our Maha-bodhi project, the Hindu Mahant of Buddha Gya, whose remote predecessor had squatted on the Buddhist land, got a grant for it from the then ruling Mussalman Sovereign and had erected a monastery with

* 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.

stones taken from the ruined Maha-bodhi Stupa. We agreed upon a draft of heads for discussion with our respective principals. But nothing conclusive was arrived at and the thing dragged on through the Courts, involving very heavy expenses for both parties.

I forgot to mention that during this visit to Calcutta I successfully arbitrated in a dispute between the Bengal Theosophical Society and one of its members, Dr. Rakhal Chandra Sen, about the title to the building occupied by the Branch. The basis of the dispute was really the conflict of opinion as to the propriety and legality of teaching the Vedas to Sudras. While it lasted the dispute was acrimonious, but it ultimately subsided.

Among other visits paid by me in Calcutta was one to a famous astrologer named Pandit Tarini Prasad Jyotishi, whose visiting card is a bit of a curiosity. He describes himself as what one might call the possessor of universal occult knowledge. For example, he is "Exhibitor of Great Universal Horoscope of the Queen, Late Master of Yoga and Astrological Exhibition in Calcutta, Professor of the Yoga-Darsan, Astrology, Tantra Vidya, Physical and Occult Sciences, Palmist, Thought-reader, Natural Clairvoyant, Present Antiquarian, Prophet and Zadkiel of India." One wonders how he could sleep sound with such a burden of titles weighing upon his mind.

A Western person can form no idea whatever of the universality of recourse to astrologers in India. I suppose that not a child is born but that its horoscope is cast at the time, and this document is kept as a family treasure throughout life and consulted on all occasions. I have mentioned above that sometimes the prophecies of the astrologers have been surprisingly correct. Their fulfilment is sometimes due to an entirely unexpected circumstance as, for instance, an accident occurring at the very time foretold. It is not for me to undertake the defence of Astrology when it has such clever champions as Alan Leo, Walter Old, George Wyld and others whose fame has been heralded in Western papers.

On the 23rd, at 7 A.M., I left by train from Sealdah for Diamond Harbour, where I boarded the "Eridan" and sailed for Madras; Dr. Hübner-Schleiden seeing me off.

This being the fair weather season of the year, the Bay of Bengal, breeding-place of cyclones and other terrific tempests at other times, was now as tranquil as a river, and the sun shone brightly, to the great comfort of us, voyagers. Among the passengers I had the pleasure of meeting Mr. and Mrs. Allen Forman, of New York, and Mrs. Alexander Forman, his mother. Reaching Madras on the third day I took these friends to Adyar to spend the day and sent them back in the afternoon to the ship quite delighted. During my absence Dr. Scrogin had left for America, but Mr. Clark and the Englishes were left to keep me company. Office work filled up my time during the next few days and the editorial

work of the *Theosophist* occupied a good deal of my attention, naturally enough.

Something which had occurred about that time caused me to search the Library for matter for an article on "Jugglers and Sorcerers," which will be found in Vol. XVII., p. 419, and is worth reading. For the benefit, however, of those who have not access to a complete file of our magazine, I will make citations from the article in question, upon this always interesting and instructive subject. I took advantage of the presence of Mr. Tokuzawa in the house, to get him to write me some notes on his personal experience with jugglers in his native land—Japan. They possess the special value of coming from a gentleman of undoubted veracity and great intelligence, one selected by the High Priest of his sect to form one of the group of young theological students (*Samanerars*) who were to come to Ceylon to study the Pali language and then return to assist in the comparison of the sacred books of Northern and Southern Buddhism. Mr. Tokuzawa says:

"When I was a boy of fourteen I was taken to the house of a famous juggler, and after we had paid an admission fee, we were introduced into an apartment where Japanese cushions were spread on the floor for the use of visitors. The juggler threw upon a brazier of lighted charcoal some drug or other which, presently, caused a strange odour to spread throughout the room. He called his own boy, and, making him stand near him, placed a small pitcher on the floor, within reach, and began an incantation, which I now know to have been a monotonous repetition of what the Hindus call Mantras. After awhile I saw, through the perfumed vapours, the boy becoming smaller. I could not believe my senses, but as I looked the phenomenon proceeded. The child visibly decreased in bulk and height: every moment a year's growth seemed to have disappeared. I have heard stories of a thing something like this happening at American mediumistic seances, where the figure of a child "spirit" will gradually descend through the floor of a room until it disappears, in full sight of the spectators, again re-appear by a reverse process, and finally vanish. Of course, I do not know if the stories are true or not. This is very clever, but, as above appears, not identical with what I saw in Japan: in the latter case the juggler's boy does not sink through the floor, but only grows smaller and smaller while standing in the same spot. He finally reduced himself to the dimensions of a child's doll. He was then picked up by the juggler, put by him—like another Hop-o'-my-thumb—into the jug, and covered over with his hand. The next minute we were amazed to see him coming, at the call of his father, from another part of the room and giving us a salutation with a smiling face.

On a certain occasion, a renowned juggler came to my father's house and exhibited his skill. Among the things which he did, one struck me with extreme wonder. The cross-beams of the roofing of our buildings come down quite low, as everybody knows. This juggler put a drop of water—whether plain or medicated, I do not know—on the under surface of one of these beams; then lighting a candle of the vegetable wax commonly used in my country, he held it in mid-air under the drop

of moisture, muttering spells, and moving it up and down and to right and left, as though he were seeking a point where some force of attraction would affect it. Having at length apparently found what he desired, he carefully removed his hand and the candle remained, as it seemed, self-supported in the air. The flame burnt on steadily and the candle was motionless. The juggler kept his eyes fixed upon the spot of moisture and the candle until the last vestige of the former evaporated, and the candle then dropped to the ground. How it was done, unless by an invisible thread, I cannot imagine. At the same time it seems to me that if a thread had been used it would have been burnt by the flame, and it could not have been stuck to the beam without a pinch of wax, which must have been large enough to have been seen by us all.

One of the most famous juggling tricks is to make a flood of water inside a house. This is often seen and can be attested by thousands of witnesses. The juggler sprinkles water all over the floor, pronounces his charms, and fans all over the place. Then water begins to pour into the house, as though a river were in flood. Of course, there is nothing of the kind, but it has all the appearance of reality.

The water rises and rises until all the furniture in the room seems soaked and ready to float away. This continues about twenty minutes, when the water subsides and the closest examination shows no sign of anything having been wet.*

The following trick is often seen in Western countries in a modified form. The juggler brings a pan of charcoal, ignites it, and after fanning it briskly until all the coals are alight, swallows the pieces one by one. Before beginning, he, of course, shows his mouth to the audience and asks them to satisfy themselves that no chemical or other trickery is used. When the last glowing coal has been swallowed, he again opens his mouth for examination. After the lapse of ten minutes or so, he begins to throw up the coals, one by one, until the pan is full as before. The peculiarity of this trick is that the coals are as red-hot when ejected as they were when he swallowed them.

We have in Japan a certain class of religious ascetics called Yamabushi, whose lives are devoted to religious austerities, and they are said to have power to do what the vulgar call miracles. They are, in fact, the Yogis or white magicians of Japan; and, so universal is the belief in them, that if a person is suffering from any trouble brought about by supposed non-human agency, he is sure to consult them. Numberless

* Hypnotism of course. Rain-making is a well-known art among the African tribes, both when in their own country and in slavery. A number of instances are cited by the author of the pamphlet on "Obeah Wanga." Among other rain-making stories Mr. H. J. Bell, in his work on Obeah, tells us about a little girl (race not mentioned) in St. Lucia (W. I.) "who possessed the undesirable power of making rain fall wherever she might be. The first shower came on quite suddenly, and one day the mother of the child was astounded on being told that rain was falling in the bed room at that moment occupied by the little girl. Rushing upstairs, at once, the lady actually did find a smart shower of water falling from the ceiling and soaking into the floor... although perfectly fine and dry outside, rain was undoubtedly falling in broad daylight in the room. The child was taken into another room with the immediate effect of producing another equally smart shower, whereas the room she had just vacated became quite dry again." They took the child into the garden where the vegetables badly needed watering, but no shower fell; the phenomenon occurred only indoors.

stories are connected with them.* But the following will be sufficient for giving an idea of this singular sect.

Once upon a time—say, about five years ago—there lived a certain well-to-do man in a village situated a few miles from Tokyo. One night some villagers under the disguise of Negroes, with blackened faces, entered his house and robbed him of a large sum of money. The police and detectives tried very hard to find the culprits, but in vain. As a last resource he applied to a Yamabushi. It was a strange sight when the holy man began his work. He caused the whole village to assemble and, glancing around, said he should most assuredly find the robbers; a cauldron which he had brought was placed upon the ground, a lot of pebbles were poured into it, and he ordered that a strong fire should be built and fed until the pot and the pebbles were red-hot. When this had been done, he addressed the audience to the effect that he would throw handfuls of the hot pebbles at the crowd indiscriminately, and that, while they would not in the least harm the innocent, they would stick to the faces of the robbers. Then, plunging his hands into the pot, he threw double handfuls of the hot pebbles into the crowd until the quantity was exhausted. It was then seen that, out of those present, some persons had their faces stuck full of pebbles and were writhing in agony. The Yamabushi thereupon charged them with the robbery, and, to the astonishment of the whole village, they confessed their guilt."

It would appear that there has been in Japan from remote antiquity a great centre of magical science. Whether the knowledge travelled, as some suppose, from India Eastward through Tibet, China, and Korea, or was developed primarily in Japan itself, is not known. I think it quite likely, however, that the magic which Sir Marco Polo saw practised at the Court of Kublai Khan was of Japanese derivation, for—and this I only learnt the other day from Mr. Tokuzawa—Ghengis Khan, the great conqueror, was a Japanese Prince of whose exploits record is made in Japanese history. Readers of Marco Polo's invaluable narrative—see Bohn's Edition, page 156—will remember him as saying:—

"When the Grand Khan sits at meals, in his hall of state, the table which is placed in the centre is elevated to the height of about eight cubits, and at a distance from it stands a large buffet, where all the drinking vessels are arranged. Now, by means of their supernatural art, they cause the flagons of wine, milk, or any other beverage, to fill the cups spontaneously, without being touched by the attendants, and the cups to move through the air the distance of ten paces, until they reach the hand of the Grand Khan. As he empties them, they return to the place from whence they came; and this is done in the presence of such persons as are invited by his Majesty to witness the performance."

From the same book we learn that the Tibetans "are necro-

* For an admirable example see Madame Blavatsky's stirring narrative of "A Bewitched Life," in her "Nightmare Tales." A Yamabushi gave me, in Japan, a scroll picture of En-no-gio ja, the founder of their sect, in which he has two elements crouching at his feet. I gave it to H. P. B.

mancers, and by their infernal art perform the most extraordinary and delusive enchantments that were ever seen or heard of. They cause tempests to arise, accompanied with flashes of lightning and thunderbolts, and produce many other miraculous effects." What will Colonel Younghusband say to this.

In the Island of Socotra, says Marco Polo, the inhabitants are great sorcerers "and if any vessel belonging to a pirate should injure one of theirs, they do not fail to lay him under a spell, so that he cannot proceed on his cruise until he has made satisfaction for the damage"—an exhibition of practical hypnotic skill remarkable enough to make Professor Bernheim jealous!

All ancient histories teem with accounts of magical wonders. We find them among the Greeks, Romans, Hebrews, Norsemen, Bohemians, Etruscans, Chinese, Egyptians, and Saxons, and, in fact, among all European nations. When the Troubadour degenerated to a vagabond he became a *jongleur*, whence the word juggler. The names of the most remarkable jugglers of modern times among us, Westerns, are familiar to all. Among them, the most eminent was Robert Houdin who—as the "American Cyclopaedia" justly observes—"applied to his art not only true genius but the resources of science."

Herrmann, a very noted expert, has astonished the Americans by allowing six sharpshooters to fire at him marked bullets from army rifles without his having touched the bullets, and then showing the latter—still hot to the touch, and perfectly identified by the private marks—on a plate. This is no new trick, for Madame Blavatsky tells us, in "Isis Unveiled," that she saw it done in Africa by a socerer; and Laing, the first European to visit the Soulimas, "saw a native chief perform the same trick on a grand scale and in a curious manner, the muskets always flashing in the pan when aimed at him, but shooting well when turned, however unexpectedly, to other objects." This is far better than Herrmann has done.

The real plant-growing phenomenon of India, an imitation of which is shown to every globe-trotter, is well-known among the North American Red Indians, especially among the Arapahoes and Cheyennes. Their "mystery-men" will go out on the bare, sun-burnt sandy plain, in full daylight; huddle together in a close circle around a certain spot; *chant some peculiar verses*, move away from the spot; and lo! a crop of fresh, green grass is seen to be growing there. The late General Cass, of Michigan, described what he had seen done by a Chippewa squaw who, like himself, was looking on at a great "medicine dance." She was holding in her hand a curious bag made of a dried snake-skin which, on being asked by him, she said contained certain charms and articles of magical value. He laughed at her assertion, whereupon, growing very angry, she threw the bag on the ground; the next minute it was changed into

a living snake and chased the General out of the tent. This was at Mackinaw, where he was in an official capacity at the time.

A recent writer in the *S. F. Examiner* says:—

"The late Garrick Mallory of the Bureau of Ethnology once told me of something quite unaccountable which he witnessed at White Earth, in 1860. There was present a famous mystery—man, who made a bet with the local Government agent that the latter could not tie him with ropes in such a manner that he would not be able to disengage himself off-hand. The agent, assisted by Mallory and other white men, tied the Indian up in the most elaborate fashion and put him inside a conical wigwam in the middle of an open space. Nobody else was permitted to come near him. As quickly as they had withdrawn, tremendous thumping sounds were heard from the hut, which swayed from side to side as if it would be torn to pieces. Two or three minutes later the Indian called out, telling them to go to a certain house several hundred yards away, where they would find their ropes. One of the white men was sent to the house, and he found the ropes, with all of the complicated knots untied. The tying committee opened the wigwam then, and found the wizard smoking a pipe, with his black magic stone in his lap. Neither pipe nor stone had been there previously. The head priest of the wizard's society, having heard of this exhibition, sent word that he would be killed if he repeated such a performance for gain. Evidently it was deemed improper that religious business of that sort should be thus prostituted.

"The Wabeno tribe has a great reputation for certain kinds of juggling. These Indians are called by others the Players with Fire. They perform many horrible ceremonies at night, in which fire is concerned. They handle fire and walk through it. It is said that they can cause flames to issue from their ears, mouths and nostrils. It is a common belief that they are able to transform themselves into animals with fiery eyes. One trick which they really perform seems fairly unaccountable. A Wabeno mystery-man seats himself in his lodge, while the young men surround it entirely with a ring of brightly blazing fire. At the same time an empty lodge at a distance of fifty paces will be encircled with fire in like manner. Both lodges are closed tightly, all the people of the village looking on intently, and yet, after the space of a few moments, the magician, the faggots having been kicked away, is discovered calmly sitting in what was before the empty lodge, while the one which he previously occupied is left vacant.

"Belonging to a tribe with which I had acquaintance was a no-account Indian, generally despised by his fellow redskins, who always carried about with him a medicine bag made of an old duck skin. On one occasion—so the story was told to me—he joined a fishing party. While they were off on the expedition, several boat-loads of hostile savages appeared. They tried to escape, but their

foes could paddle faster, and apparently they had no chance to get away. The pursuers came on so swiftly that the pursued were demoralized. One of the latter remarked to the no-account Indian: 'If your duck-skin is any good, make medicine with it now; and make it quick.' In response the owner of the duck-skin bag held it in the water, and at once the speed of the boat increased so much that the hunting party escaped. Seemingly, the spirit of the duck operated after the manner of a paddle-wheel and pushed the craft along."

The officer above quoted, Lieut.-Colonel Garrick Mallery, U. S. A., was an old army friend of mine, and at the time of his death occupied a position of influence in the scientific world, in connection with the Bureau of Ethnology.

Egypt has always been a home of magic and sorcery, the Copts having, perhaps, derived it from their forbears, the Atlanteans. Mr. E. W. Lane narrates—see his "Modern Egyptians," Vol. II., 106—some very wonderful things. They are all worth reading, but I mention only one:

The juggler, stripping himself to his pyjamas, "tells two persons to bind him, hands and feet, and put him in a sack. This done, he asks for a piastre, and some one tells him that he shall have it if he will put out his hand and take it. He puts out his hand free; draws it back; and is then taken out of the sack bound as at first. He is put in again; and comes out unbound; handing to the spectators a small tray upon which are four or five little plates filled with various eatables, and if the performance be at night, several small lighted candles placed round. The spectators eat the food."

I saw a few things of the kind, myself, in Japan, but not nearly so much as I wished. They were mostly feats of balancing and legerdemain. Whether to include among the latter the following, I can hardly say. It was in a temple at Nagoya, where I was put up. The juggler gave me several examples of his marvellous skill in top-spinning, and finally called for a bowl of water, over which he passed his hand two or three times, and then, re-winding his top, drew the string and made the top spin *on the surface of the water*. If any one can explain that, by any mechanical theory, I should like to know it. Perhaps it was hypnotism.

H. S. OLCOTT.

THE ANCIENT MYSTERIES.

EVERY nation, every race, every religion has always had its mysteries. But the sense in which we use that word to-day hardly conveys a fair idea of what it meant in that older time, to which we wish to turn our thoughts this evening. Its true signification is simply that which is hidden; but when we hear of it in connection with religious matters, it seems to suggest to us a good deal more than that. We have been brought up along a certain line of religious belief, one of the professions of which is that all of its teachings lie perfectly open to the comprehension of the dumbest mind. If this claim were really true, it would be a confession of failure on the part of that religion, for it would mean that it had no teaching to give to the thinking man; but it is not in the least true of primitive Christianity, as I showed in my lecture upon that subject. That had its inner teaching, as is true of every great doctrine, so that it may be useful to all classes of humanity, and not only to one. But the mistaken idea which has been so sedulously impressed upon us leads us to feel a certain distrust for the wiser faiths which meet all needs, and to think of them as unnecessarily hiding part of the truth, or grudging it to the world. In the old days there was no such thought as this; it was recognized that only those who came up to a certain standard of life were fit to receive the higher instruction, and those who wished for it set to work to qualify themselves for it. Now there is a tendency to demand all knowledge without making any effort towards this necessary preparation, and to grumble that it is churlishly held back, because the Great Ones in their wisdom foresee the dangers of placing certain truths before the minds of those who are not ready to grasp them. Knowledge is power, and people *must* prove their fitness before they will be entrusted with power, for the object of the whole scheme is human evolution, and the interests of evolution would not be served by promiscuous publication of occult truth.

It is generally recognized that it would be foolish to put dynamite in the hands of a child at play, and we have ample evidence around us that such fragments of occult truth as have been allowed to become public have been terribly misused. The fact of the power of thought and will and the possibility of mesmeric influence is now finding wider acceptance, and the immediate result is that we see shoals of advertisements offering, always of course for a consideration, to teach us how to succeed in business by exercising undue pressure of this sort upon our fellow-men, in order that we may gain at their expense. The undeveloped man always misunderstands and misuses the least fragment of higher knowledge. To

one who comprehends, there is the greatest solace and the most powerful incentive to right living in the profound truth of our unity with the Divine; yet that very truth has been offered as an excuse for the grossest sensuality by the unevolved among the Vedântins. The history of the great empire of Atlantis is the most impressive of warnings as to the awful consequences of the misapplication of occult knowledge.

So the existence of the secret teaching is more than justified and its presence in all the world-religions is explained. But though it may be traced in all, when we speak of the Mysteries our thoughts turn to one or two only—chiefly to the Mysteries of Bacchus and Eleusis in connection with the religion of ancient Greece, and in a lesser degree to those of still more ancient Egypt and Chaldæa. The literature of the subject is scanty, and but little information is to be derived from it. Thomas Taylor's account is perhaps the best, though even in it there is much inaccuracy. Still, there is also a great deal of intuition displayed in his book—so much that it is difficult not to suppose that he may himself have been directly associated with the schools of the Mysteries in some past incarnation. Iamblichus, himself an initiate, has written upon the subject, but he gives even less information than Taylor—probably because he was more closely bound by promises of secrecy. A French author of the name of Foucart has also recently written on the subject, but I have not yet been able to read his work. A chapter in Mr. Mead's book "Orpheus" epitomizes all that is known to scholars—a chapter which should be read by every one who is interested in this side of the ancient life.

Such information as I have to put before you is obtained in a very different manner—not by studying the literary fragments which remain unto us, but rather by investigation and by memory. I have before had occasion to mention that certain members of our Society have been engaged in patient examination into the record of past incarnations, in order to study the laws under which rebirth takes place, and the way in which the actions of one life produce their inevitable results in the next. In the course of this research it was found that several of these members had been concerned in these Mysteries, and had been regularly initiated into their studies. Of course such initiations must in no way be confounded with those which separate the Steps of the Path of Holiness, for these latter lie at a much higher level, and all the Mysteries were only a preparation for them. Nevertheless, there were definite degrees in the Mysteries, and the man who entered pledged himself to remain silent as to what he saw. Now such a promise remains binding, even though it may have been made two thousand years ago; but those to whom it was given may release the disciple from his vow, and with regard to certain parts of the teaching this has been done. The reason is that the world has now evolved somewhat, and so a

further experiment is being made; and much that used to be taught only under pledges of initiation is now published to the world in the Theosophical literature. Much of this information used to be regarded as secret and sacred; and to-day, though it is no longer secret, it is as truly sacred as ever. So that though I may not tell you all that the ancient Mysteries of Eleusis offered to the student, I may yet give an outline of a great deal of it.

The first point which I wish to emphasize is that the charge of indecency so frequently brought against these Mysteries by their enemies had no foundation in fact—at least so far as the flourishing period of the race is concerned. It should never be forgotten that much of our so-called information about the Mysteries comes to us through the unscrupulous and bitterly hostile early Christian writers; and though these writers indignantly deny the suggestion that in their church they have no Mysteries worthy of the name and claim that theirs are in every way as good and deep and far-reaching as those of their "pagan" opponents, they nevertheless bring the wildest and most abominable accusations against the morality of those who participate in other rites than theirs.

Perhaps we hardly realize how entirely we have only one side of all those early controversies, and how absolutely we are in the hands of bitter, unscrupulous sectarians. We had in Europe a dark period, lasting for many centuries, when the savagery of Christianity had stamped out all knowledge, all learning, and almost all art; a period during which no one could even read or write except the priests and monks, so that whatever we have of records of earlier times, whatever we have of classical literature, comes to us of necessity through their hands, since they alone were able to make the manuscript copies. In these days of universal printing, and of the wide diffusion of knowledge, we have very little idea of what that meant—of what a power it placed in the hands of these mediæval monks. A few older manuscripts may here and there be discovered, but the vast majority of all that literature of the older times passed through the censorship of the Church at its most bigoted stage.

Another thing that we must realize is that these monks had no conception of what we now mean by literary morality. They were always ready to quote without acknowledgment; they did not see any reason why they should not use good material wherever they found it, and they mentioned whence it was obtained only if they thought that the name of the writer would add to the force of the argument. Often also when they had what they thought a good thing to say, they fathered it on some well-known name in order to secure for it greater attention. In quoting controversially from opponents, they made no attempt whatever to treat the enemy fairly, or to state his case impartially; we know from their own confessions that they cited only what suited their argument of the moment, utilized that

of which they thought something edifying could be made, and utterly ignored the rest. Thus we have only most partial accounts of the real opinions of their opponents, and we get about as fair an idea of what they really held or taught, as we should have of Roman Catholic theology if we took the word of the most rabid Protestant as our only guide to its comprehension.

With regard to this matter of the Mysteries we know that here was specially bitter controversy, and the Christian writers never hesitated to take up any weapon which they thought would gain them a point. If there was a popular slander, they eagerly seized upon it and magnified it—perhaps even in their prejudice they really believed it, and in that way they accept and repeat these unfounded charges of indecency against the celebration of the Mysteries. Sometimes in their replies we incidentally gather what popular opinion said of *them*, and then we begin to see about how much reliance is to be placed on such stories. Rumour held the Christian Church as guilty of the most abominable outrages—the commonest accusation being that at their secret meetings they offered human sacrifices and indulged in cannibalism. The statement that they murdered and devoured children recurs again and again; and it is not difficult to see how it might have arisen. They celebrated their eucharist with closed doors, and spoke of it as meeting together to partake of the body and blood of the Son of Man; and one can easily see how that statement might be misconstrued by the ignorant, and how unworthy of the attention of the historian are the mere rumours on either side in a theological quarrel!

There is no doubt whatever that in the long period during which the Mysteries flourished, the most strenuous discipline was exacted from all candidates, and the utmost purity preserved; but it is probable that in the days of the decadence both of Greece and Rome even the Mysteries shared to some extent in the general degradation, just as, it will be remembered, did the Christian agapæ also, which degenerated into the wildest and most reprehensible orgies. The Bacchic Mysteries came to be mere festivities, towards the last, when Bacchus or Dionysos was regarded as the god of wine, instead of being recognized as the manifestation of the Logos, from whom came forth all life and strength. This life and strength was indeed sometimes symbolized as wine, or rather as the juice of the grape, and in this way the popular misconception arose. But this was only towards the end of the Empire, when all the true Mysteries had already been withdrawn into the background, and little but the outer shell remained. We must not judge of them from their relics at that period, any more than we should judge the great Roman nation by its condition when it had fallen hopelessly into decay. Let us rather see what they were at the zenith of their glory and usefulness.

As is generally known, there were two divisions, the Greater

and the Lesser Mysteries. What is not generally known is that there was always, behind and above these, the true Mystery of the Path, towards which these others led. Occult teaching has always been the same, and the gateway of the Path has always been open for those who were ready to enter; the qualifications exacted have never varied, for they are not arbitrarily imposed, but are essentially necessary to advancement. At the present time the Path and some of its stages, and the qualifications required, are openly described in books and lectures, just as they were long ago in Indian literature; but in Greece and Rome no definite information seems to have been given on these points, and the very existence of the possibilities of that advancement was not certainly known even to the initiate of the Greater Mysteries until they were actually fit to receive the mystic summons from within. But to the Mysteries of which we are speaking large numbers were admitted; indeed, one classical author mentions a gathering of thirty thousand initiates, which, when we consider how small relatively was the population of Greece, shows us clearly that the organization of the Mysteries was by no means so exclusive as we usually suppose. Indeed, our investigations show us that all seriously-disposed and thinking people naturally gravitated towards them as the centre of religious knowledge. Men sometimes wonder how it was possible for great nations like Rome or Greece to remain satisfied with what we commonly call their religion—a chaos of unseemly myths, many of them not even decent, describing so-called gods and goddesses who were very human in their actions and passions, and constantly quarrelling amongst themselves. The truth is that nobody *was* satisfied with it, and that it never was at all what we mean by a religion, though it was no doubt taken literally by many ignorant people. But all the cultured and thinking men took up the study of one or other of the systems of philosophy, and in very many cases they were also initiates of the School of the Mysteries; and it was this higher teaching that really moulded their lives, and took for them the place of what we call religion now—unless, indeed, they were frankly agnostic, as are so many cultured men now.

Moreover, it was through the teaching of the Mysteries that men learnt for the first time what the strange myths of the exoteric religion really meant—for originally they had a meaning, and for the Theosophical student it often lies very near the surface. In my book on "The Other Side of Death" I have explained the significance given in the Mysteries to the stories of Tantalus and Sisyphus; the myth of Tityus also is obviously symbolical of the result of certain passions in the astral world; while the legend of Persephone or Proserpine is very clearly an occult parable of the descent of the soul into matter. Remember how the story tells us that Proserpine was carried away while she was plucking the flower of the narcissus, and at once you have a suggestion of a connection with that other

myth. Narcissus is represented to have been a young man of extraordinary beauty, who fell in love with his own reflection in a pool of water, and was so much attracted by it that he fell in and was drowned, and was afterwards changed by the gods into a beautiful flower. One sees instantly that such a story as this could have no meaning but a symbolical one, and by the light of the philosophical doctrine of the æons it is one not difficult to interpret. All the cognate systems of thought teach that the soul was not originally immersed in matter, and need not have been so, but for the fact that she was attracted by the image of herself in the lower conditions of matter, so often symbolized by water. Beguiled by this reflection, she identifies herself with the lower personality, and is for the time sunk altogether in matter; yet nevertheless the divine seed remains, and presently she springs up again as a flower. Now realize that it was while Proserpine was stooping to Narcissus that she was seized and carried off by Desire, who is the king of this lower world; and that although she was rescued from complete captivity by the efforts of her mother, yet after that she had to spend her life half in the lower world and half in that above—that is to say, partly in incarnation and partly out of it.

This is an example of the way in which these odd and apparently pointless fables were taken up in the Mystery instructions, and made luminous and beautiful. The explanations in connection with the astral life were given chiefly in the Lesser Mysteries, which were especially concerned with this side of the subject. The centre of their worship and work was at Agræ, and those who were initiated into them wore as their mystical dress a dappled fawn skin, symbolizing the astral body. The appropriateness of this emblem will be immediately recognized by any clairvoyant, or by a theosophical student who has examined the plates of my book "Man Visible and Invisible;" they will remember the bands and mottlings which indicate the various passions and emotions, and the rapid flashing changes which are so conspicuous in it. The same idea is expressed by the leopard skin worn by the Egyptian initiated priest while offering his sacrifice, and the tiger or antelope skin so often used by Eastern Yogis.

Broadly speaking, the Lesser Mysteries were principally concerned with the astral world, and the Greater Mysteries with the heaven world. They taught very much more than this, of course, but the first and most prominent fact of their instruction was that certain results flowed inevitably from certain actions, and so that the life which a man lived on the physical plane was chiefly important as a preparation for that which it brought in its train. The Lesser Mysteries taught vividly the astral part of these results, illustrating it by showing the most striking object-lessons from real life. In the earlier days, when the hierophant directing the studies described the effect of some particular vice or crime, he used his occult power

to materialize some good example of the fate which his words portrayed—in some cases, it is stated, enabling the sufferer to speak and explain the condition in which he found himself as the outcome of a neglect while on earth of the eternal laws under which the worlds are governed. Sometimes, instead of this, a vivid image of the state of some victim of his own folly would be materialized for the instruction of the neophytes.

In the days of the decadence, there remained no hierophant who possessed the power to produce these occult illustrations, and consequently their place was taken by actors dressed to represent the sufferers, or in some cases by ghostly images projected by means of concave mirrors—or even by cleverly executed statuary or mechanical figures. Of course it was perfectly understood by all concerned that these were only representations, and no one was ever deceived into supposing that they were original cases. Some of our ecclesiastical writers, however, failed to realize this, and some of them have spent much time and ingenuity in "exposing" deceptions which never had deceived any one, least of all those who were specially concerned with them! A gentleman named Hippolytus, who seems to have been the Maskelyne and Cook of the period, is especially zealous along these lines, and his accounts of apparatus whereby lights might be mysteriously produced, and his suggestions as to the use of invisible ink, are really quite amusing reading.

C. W. LEADBEATER.

[To be concluded.]

INFIDELITY.*

"INFIDELITY," as we well know, comes from two Latin words—"in," not, and "fidelis," faithful, and means simply "without faith." But faith in what? Evidently in that which to the user of the word is true. Hence to any one who holds to any tenet, all who disbelieve it are "infidels." And so, in fact, the word is applied. The Mahomedan calls the Christian "a dog of an infidel," and the Christian speaks with horrified pity of all who do not accept his specific doctrine of Christ or the Bible as "infidels." In the word itself there is no intimation that the thing disbelieved is obligatory, or that the disbeliever is morally culpable: the thing may be a scientific hypothesis, or an intellectual proposition, or a theory in morals or religious creeds: in any case it is a matter of mental conviction, as to which all who are convinced have faith, and all who are unconvinced are infidels. He who does not believe in universal suffrage or compulsory vaccination or the undulatory theory of light or the Darwinian idea of evolution or the conventional doctrine of morals is as truly unbelieving, "infidel," to its friends

* A lecture first delivered by Alexander Fullerton in 1894.

as is the contemner of any religious system to those who uphold it. Nor is there anything in such disbelief which is of necessity shameful. All intellectual propositions appealing for acceptance do so on the ground of their truth; but truth is to be shown by evidence, and the weight of evidence is to be determined by the mind appealed to: if that is judged sufficient, conviction comes; if insufficient, conviction cannot be forced by any effort of the will or the use of any faculty other than the mind itself. Should the proof be adequate and the mind too feeble to apprehend it, the resulting incredulity would demonstrate weakness of intellect but would not justify any moral imputation, since the arbiter was not conscience but mind. To appeal to the proper judge and then attack his decision because not rendered by the judge of a different tribunal would be confusion, not right sentiment. Infidelity as to any intellectual proposition cannot therefore, be open to moral censure, any more than denial of artistic merit to a picture can be considered proof of impiety.

And yet, as we very well know, it has long been the practice for those who believe a religious doctrine, which is a mental allegation in the field of religion, to describe dissentients as "infidels," meaning thereby not merely that they hold an opposite opinion but that they are impious in so doing. The word is intended to affix a stigma, to brand as heterodox and irreligious and God-defying. Back of it is the notion that the Supreme Being has disclosed certain dogmas, as truths, that His having done so is incontrovertible, that all right-minded men must perceive this and conform, that any persons who dissent are contumacious, blasphemous, and sure of Divine punishment. It is very natural for those who are confident that they rightly interpret the Divine mind and purpose to feel complacent as to their position, and have a mixture of contempt and indignation toward such as put themselves with defiant gesture across the very beams of celestial light. Opprobrious terms could hardly be withheld. And so, whenever we see absolute assurance of religious verities, doctrine held not as a probable expression of spiritual fact but as a literally Divine disclosure of it, we see also an attitude and a language which mean both scorn and wrath at dissidents.

As "infidelity" is really nothing more than disbelief of what some one else believes, it evidently cannot be a term with definite signification. Each one of us is an infidel to those who believe differently. The most rigid of so-called "Orthodox" is an infidel to his free-thinking neighbor; nay, even to the less stern of his own co-religionists. The Christian is an infidel to the Mussulman, the Presbyterian to the Romanist, the Quaker to the Churchman. It is a word of relation, not of definition. It does not mean that the person characterized by it does not hold to certain specified views, but merely that the views he holds are not those his opponent holds. To use it, as is so often done, as designating one who rejects Christianity or declines Jesus as a Saviour is to give it a narrow and pre-

cise significance which it does not have; nor is even that use consistently maintained, for the Jew is not called an infidel, though he denies both Christianity and Christ. So, too, do the Brahmin, the Buddhist, the Parsee; yet to them, though as truly unbelievers, a different word is applied. They are "heathen." Now this is a word of Saxon origin, and is virtually the same as "pagan" which is Latin. In the earlier centuries of Christianity, as the new faith conquered the cities and displaced the classic deities, the old faith retired first into the villages and then into the sparsely settled country or heath. Gradually the dwellers in a village or "pagus" came in religious parlance to be known as "pagans," adherents to the beliefs which had died out of the centres of population and were maintained but among the outskirts; and then, as these still further receded into the farms and heaths, their conservators were known as "heathen." Of course there was a flavor of contempt in the intimation that the old faith was no longer held by the educated dwellers in towns and was fitting only for backward shepherds and agriculturists, and this flavor naturally endeared it to the complacent upholders of a doctrine which considered its friends as the elect of Heaven and all others as outside truth or toleration. To-day the same feeling displays itself in the same term. All without the Christian pale are "heathen," "missions to the heathen" are an important part of orthodox duty, and the devout Christian sings with self-satisfied anticipation of the Millennium, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So, then, to the so-called Evangelical believer, while all who do not hold with him are truly "infidels," a distinction is made between those who are avowedly members of a foreign religion and those who on the spot reject his estimate of the Bible and of Christ. The former are "heathen," the latter are "infidels." The Prayer Book of the Anglican and American Churches analyzes the whole mass of humanity outside its range into "Jews, Turks, Infidels, and Heretics," and asks that in due time all may be brought into such unanimity of belief that "there may be but one fold and one shepherd." There are certainly no present signs of such a centering, and perhaps it can hardly be adjudged a mark of contumacious disposition if one doubts that the future of the world is to be mapped out on lines drawn by a single cult which has not for centuries greatly changed the borders of competing faiths, and which has not prevented very grave modifications among its own adherents. If there is ever to be any one universal religion, it can hardly be by one of the present family absorbing all the rest, nor by the appearance of one with utterly new features and with no relations to the past. Rather, it may be thought, must such a hope root itself in the belief that all religions are but variants of a common conviction; that we have to go back to that central stock for the principle of unity, and that to cure divergence we must not

introduce new causes of divergence, but remove those which have hitherto worked.

All of us alike, Christians, non-Christians, believers, and unbelievers of every school, are interested in knowing just what infidelity is, what it really means, of what it is a manifestation, how it is related to truth, the part it actually plays in advancing knowledge, whether it is a disease or a function, how long it may be expected to operate, the way in which it may be superseded by belief. It is so widespread at the present day that any treatment of it as a perversity or a moral disorder can secure no intelligent acceptance: the educated world is not going to denounce a phenomenon which has its chief manifestation within that world's own borders. Unless one holds that the moral sense declines as mentality advances—a strange and ominous theory for any believer in progress, he cannot suppose that mere repudiation of local dogmas is any proof of deficient conscience or religious unconcern. If the repudiation was of right or duty or devotion, then, indeed, would the case be different.

The doctrine of cycles, a doctrine which is now coming to the front as verified by numerous historical facts and as explanatory of many phenomena in the intellectual and religious spheres, throws light on the matter of infidelity. It has analogy to the doctrine of the "Rhythm of Force," namely, that movement is never on a straight line but undulatory, advancing to a certain height, then receding to proportionate depth, then mounting again, retiring, and so being propagated by alternate progress and recession. The unity of Nature suggests, almost demands, that what is true in the region of physics shall hold in the region of metaphysics. Of late years, since analogy has been surmised the key to all problems, attention has been given to search for parallels, likenesses in different fields, identities in character or operation which indicate some common fact or law beneath, and then, tracing these back with all the appliances which acute modern thought supplies, the inquirer discerns the ultimate unity accounting for the visible resemblance. This is peculiarly fruitful in the department of history, especially the history of mind, and the last fifty years have changed the whole conception of what history is, it no longer being considered a dry catalogue of consecutive events, but an illustrated diagram of how various subtle laws in nature and man, periodically and under perpetual influence from the "rhythm of force," work themselves out in national tendencies and governmental crises and popular beliefs. A certain condition of things social arouses a force; this perhaps manifests itself in widely separated lands and under very different rulers; it so augments that the barriers of conservatism are swept away and a new order establishes itself for a long time; then it in turn hardens itself into rigidity and the old evils in fresh shapes reappear; gradually comes about a state of affairs analogous to the original, when reforms will not germinate and ripen from within but must be coerced

by a revolt without; a better system is imposed, it also to lapse in time into evil and sterility. So advance is made; not continually or regularly, but by alternate progress and retrogression, a step forward and then a shrinking backward as new-born energies exhaust themselves and the old enemies to improvement rally and combine. And the doctrine of cycles is illustrated; for the story of advance repeats itself, the round of established wrong, awakened conscience, louder-voiced protest, successful revolution, improved institutions, lapsing excellence, recrudescence evil, being traversed again and again even in the short historic record we possess. Civil or ecclesiastical governments become intolerable; they are overthrown and purer ones enthroned; defective human nature gradually turns these into oppression and hindrance; slowly forming revolt at last ensures another outbreak. The same process is rehearsed because the same causes are at work and must produce the same effects.

If you probe to the bottom in each case, you will see that infidelity is the secret source of all these upheavals. Take the case of civil governments. Until very lately any other form than monarchy was virtually unthought-of. Its antiquity and traditional reverence were buttressed by the ecclesiastical dictum of "Divine right," so that resistance to the sovereign was really rebellion against God. Much will be endured if it is believed that a system is heaven-ordained, its occasional evils being incidental to any institution existing among and administered by men. Let a subject believe that a monarch, however incapable, corrupt, or tyrannous, bears an actual commission from Deity, and he will submit to any amount of injustice or suffering rather than add the anger of heaven to his other woes. One had better undergo temporal ill than temporal and eternal both. And so long as the conviction of "Divine right" is unshaken, so long will revolution be repudiated.

But successive outrages do more than produce increased suffering and discontent, they at length arouse a suspicion that the outrager cannot be an agent of God. There certainly can be no Divine commission to trample on personal rights and sacrifice everybody and everything to kingly caprice. If there is Divine commission at all, it must be to nourish, cherish, protect the happiness of the governed. Selfishness vitiates the title. And so, as the moral sense is stung into action by ill-treatment, it begins to question whether the old doctrine is really rooted in fact, if it has any other source than the complacency of monarchs and the subserviency of priests. An ideal vicegerency of heaven is contrasted with that which claims to be the actual, and suspicion ripens into distrust and that into disdain. Then the whole theory is overthrown, and with it goes the fear that resistance will ensure damnation. As a sense of individual right strengthens, revolt becomes even a duty, and the only question is of probable success.

When the infidelity as to kingly prerogative becomes sufficiently wide-spread and the means to resistance are adequate, the throne is toppled over and the Lord's anointed dismissed or slain. If a new throne is erected, its foundation is not a Divine ordinance but a mere conviction as to the most feasible social order, and guarantees are exacted that there is to be no more tyranny or recklessness, but compliance with the needs of those who have established the institution for their own good. Thus it has been in England, France, and elsewhere, and thus it will doubtless be in lands still despotic and still unaffected by the infidelity born of wish for liberty.

In some cases, as in our own country, a different social condition and a more enlarged demand for individual share in government have led to dispensing altogether with a throne and substituting popular rule. Of course its merits and demerits are not discussable here, nor have politics any place in our conferences as Theosophists, but as an illustration of the Law of Cycles and of the working of infidelity in pushing forward the evolution of government, one may notice the fact that not a few of the intelligent classes are doubting whether the limit of evolution along right lines has yet been reached. Sometimes there is heard question as to the highest principles of legislation being deducible from the lowest levels of mental quality; as to the outcome in fact of a system which exacts no qualification of those who are to take part in the most delicate of all functions—government of communities; as to the real measure of civil liberty enjoyed under institutions which have their broadest foundation in ignorance and incapacity. It may be that to substitute "Vox populi, vox Dei" for "Vox regis, vox Dei" is only to substitute one phrase for another. If the king is neither infallible nor impeccable, in no way manifesting traits which express a Divine source, or conduct expressing a Divine commission, is it certain that the populace does either any better? Are the grounds upon which public measures are advocated and public men elected so impregnable in reason, experience, and morals that the system is yearly being vindicated more and more to honest citizens? At all events, does not every effort after reform either in government or its administrative shapes, and that there is growing scepticism over the notion that you allow everybody to do as he likes in civil affairs, any exaction as to his fitness or knowledge or experience being considered an impertinence? If there is any such scepticism—and every measure to secure a higher standard in voters and officials means this or it means nothing—it is a manifestation of that infidelity as to conventional beliefs which, I have said, precedes every general and organized effort to displace a corrupt institution by a purer one.

Take the case, of religious beliefs. All history shows the

tenacity with which these, when once clearly formulated, are adhered to. In the changes which occur in advancing civilization, they are the last to be reached. Laws and customs and institutions are modified long before doctrines begin to waver. The reason is that they are supposed to have Divine sanction, and are therefore not open to improvement or alteration. To impugn their excellence or to express doubt of their origin is sacrilege. Social changes, even, would not be tolerated if shown contrary to prescript; in order to effect such, there must be some proof that they are not really included in the scope of Scripture, or that the Scripture hitherto has been misinterpreted. So long as the divine decree is believed to be explicit, unflinching conservatism is a loyal duty. Inconvenience, loss, disaster, all are endurable if the alternative is defiance of the will of heaven. And so we see in lands like Russia and most of those in the East, a petrification of institutions, a changeless shape to every social and personal habit, because any other would be a contravening of the pattern celestially revealed. Much more is this the case with Church dogma. Doubt means not only perversity but perdition. In the long course of centuries doctrine has so elaborated itself into detail and so permeated all sections of connected life and practice that little scope is left for individual conviction. A novel thought would be instantly confronted with an ecclesiastical dictum, a liberal sentiment with an imputation of heresy. Partly internal fear of error, partly external fear of damage, quells a disposition to venture forth after new light; and so personal force is fettered, national activity paralyzed, the people and each man of them weighted with intellectual fetters which it would be sinful to dislike and damnable to break.

There comes a time of revolt. It may be that some peculiarly gross case of ecclesiastical folly or despotism excites overwhelming repugnance, but more usually a long course of tyranny over opinion prepares the public mind by slowly evolving discontent, and then, all being ready for a crisis, the moral sense is shocked by a grievous outrage and the avalanche is started. Thus it was that the Reformation in Europe had for preliminary a repression for centuries of intelligent thought and a public spectacle of clerical abuses and debauchery, mind and soul becoming steadily alienated from the dominant Church, though the actual outbreak was precipitated by the sale of indulgences under Tetzel. But in every case of rebellion against an established creed there is at its root a doubt as to the reality of Church truthfulness. The traversed reason or moral sense questions whether certain doctrines can possibly express fact, and, if the proof rests only on ecclesiastical authority, then that authority is subjected to suspicion. As actual teaching is compared with what instinct avers to be probable in heavenly things, it is seen to contravene that at almost every point; and as the spirit and lives

of official interpreters are tested by their own avowed standards, the incongruity of claim and fact becomes patent. Once begun, such a process of alienation from conventional beliefs is not apt to stop. It finds new stimulus from every examination, conclusion following conclusion with results fatal to old ideas. Distrust ripens into repudiation rapidly. It is a spirit of infidelity, born of an inner movement of mind and heart, nourished on successive acquisitions of truth, strengthened with each new discovery of the real in religion, and finally asserting itself in an indignant overthrow of error and abuse. Until there was doubt there was acquiescence; doubt undermined the acquiescence, demolished it, and cleared the ground for a purer faith.

ALEXANDER FULLERTON.

[To be concluded.]

SOME THOUGHTS ON GENIUS.

WITH SPECIAL REFERENCE TO MUSICAL GENIUS.*

IN dwelling upon the individuals we call Mozart and Beethoven certain matters have recurred so insistently to my mind that I have determined to present them to other minds in a spirit sometimes suggestive, but sometimes affirmative, for doubtless the note of individual conviction will be evident. And if it appear to some that I am making of the names of Mozart and Beethoven a peg upon which to hang ideas of a very general nature, my defence is that we can pay no subtler, no more profound tribute to a particular genius than to refer through him to Universal Genius. In fact, it is the very crown and glory of a genius that he should point us ever to the Universal, as he, more obviously than the rest of us, though never more certainly, is, "not for an age but for all time." The mystery of genius, its most potent charm and service, lies in the fact that it provides a point of contact between the finite and the Infinite, by which the finite may make studies in the Infinite. In the case of Mozart, for instance, as of Shakespeare, Goethe and other geniuses of their order, his power is convincing as being of super-physical origin (not supernatural). At the same time his normal and customary activities upon the ordinary plane of human life clearly relate him to the human race in its less exalted phases. Now, a being who can express the almost limitless gamut of consciousness through the senses, the intellect and the soul which Mozart expresses, from the witticisms, devices and imageries of Figaro to the inspired religiosos of the Chamber Music, such a being, I say, must necessarily raise the tone of inquiry into philosophical and even metaphysical regions. I will therefore outline the subject under

* Read before the Wednesday Club of St. Louis Mo., U. S. A.

three headings frankly reflective in character, and a few observations of somewhat easier drift. As our three philosophical headings we have:

- 1st—Discrimination between Personality and Individuality.
- 2nd—The nature of a work of Art—its scope.
- 3rd—Genius a relative not an absolute superiority.

1st, Discrimination between Personality and Individuality. All philosophies agree that while the human organism is an integer, is one, that for purposes of study we may analyse it into certain divisions based upon certain different functions which actually exist as differences but which intermingle with each other in such a way that no clear line of separation can be drawn between them. The statement of these divisions which is simplest and at the same time most comprehensive is this:

BODY,	EMOTION,	MIND,	SPIRIT.
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The interplay, the interpenetration of the different functions must never be forgotten. The emotions—though they have no local habitation in the body, otherwise they would still be present in it after death—still find much expression in and by means of the body, which is of course the lowest phase of the constitution of man. On the other hand, we sometimes experience emotions so uplifted and uplifting that we do not hesitate to call them "emotions of the soul." (Soul is understood as specialized spirit, spirit being a general or universal under which soul is a particular).

Now, as the emotional lends itself downward, so to speak, to the uses and needs of the body, and upwards, so to speak, to the more exalted moods of the mind and soul, so also the mind has its lower and higher impulses which engage it, now in the service of the passions, and again in carrying out the will of the spirit in a loftier service. You will easily gather that, from the action and reaction between these two tendencies of the emotional and mental toward the lower and the higher, arise most of the dissonances of life; and from the combat between them, with victory now for one and now for the other, the Ego who dwells within the organism, who is the organism, experiences his deepest suffering and his profoundest joy. It is conceded that the indulgence of the senses and the body, in its totality, always results in suffering. And it is conceded, though not so generally, that aspiration toward the higher regions of our own being is, in its totality, blessedness, or pure happiness. Now, what is the essential point of difference between these two tendencies of our nature? There are many, and almost every point of difference, but my proposition is that the essential difference lies in the transitoriness of everything connected with the one, and the permanence of everything connected with the other. Death every day teaches us the decay of the body, disease checks the headlong pace of appetite, desire fails; science proves the cheating of the senses,

even the brain function is dethroned; all that belongs to the inferior regions of our nature hastens to its end. Contrast with this the testimony of aspiring souls in all ages, that there is accession of life to be found in our own best "balm in Gilead" and safety in the "secret places of the Most High". And where are the "secret places of the Most High?" Surely in those heights of human nature which it is our destiny to scale—heights of certainty and permanence as distinguished from the low-lying fields of uncertainty and impermanence. From the antithesis of the lower and higher orders of the human constitution arises the antithesis of personality and Individuality. To the personality pertain our faulty and unreliable brain functions, our deceitful, illusory sense life, our bodies, many inherited traits, mental, emotional and physical, our eccentricities, whimsicalities, blunders, mistakes and many other things which are tolerable as phenomena, but which, in our most enthusiastic moments, we should scarcely refer to eternity. To the Individuality belong all our aspirations, our instinct for freedom, our race love, our search for the ideal, &c. To the individuality are referred those phases of mind in which intellect rejoices in being servant to the spirit; to it belong also those phases of consciousness which we call the intuition, the upper levels where genius, artistic, religious and philosophic, dwells. Compare the force and magnitude of the two words. Personality has a significant derivation from *persona*, which among other things means "mask". Individuality though distorted by popular use from its original intent, really means something indivisible, one with that to which it belongs so that it cannot be separated from it. Epitomizing the idea, we have Personality—a mask—a transient, incomplete manifestation related to the finite: the ephemeral human principle. Individuality—the reality behind the mask, one with and indivisible from the Infinite—the permanent human principle. The normal relation between these two exists where the personality is the servant and agent of the individuality.

Now, we have found that to the Individuality belongs the Intuition. Intuition is the organ of genius—it is first hand knowledge—knowledge *apparently* not the result of a process, but, to speak paradoxically, achievement without going through a process to achieve. This is the loftiest region of human nature to which we can raise our timid and undeveloped eyes—it is the region of vision, of Seership—that region in which we experience what Plotinus calls "the announcements of the Soul." And geniuses differ from the rest of mortals in the mighty fact that the Infinite Voice has broken silence in the inner and upper halls of the temple, awaking the higher consciousness of Man. Geniuses then function upon this uplifted plane and enjoy the consciousness peculiar to it, though, because they have not always the power of translating this consciousness into the consciousness of their lower orders, they generally give the result to

the world, not knowing whence it cometh or whither it goeth. We are now led to a point where, it is evident that the sources of knowledge are to be found away from the personal, in the higher mental and spiritual parts of our being to which the individual is so closely related. Leaping into the abstract from our present footing on the very edge of the concrete world, we find ourselves surrounded by Force, pure Force, boundless in quantity but without quality. Except in *potentia*, that is, while it is that in which all possible qualities inhere germinally, it is not characterized by any particular quality of its own. To phrase it differently, God pours out his spirit upon all men, but it is the part of each man to determine the mode of action into which he will translate it. This force, literally that in which we "live and move and have our being," makes entry into some highly evolved human being, prepared by evolution to be a special receptacle for it, plays upon all of his functional capacities, plays through his soul, his mind, his senses, his body, working in each division exactly the result conditioned by the character of that division. For instance, suppose this universal, Infinite Force, without quality in itself, to play upon an organism like Mozart. In the intuitional, spiritual region, a great, noble, masterful idea would be born, some wonderful content whose wonderful form and forms should later delight the generations. But, an organism which by its supreme development invites the marked incursion of such a force into any part of it, invites it into all its parts, invites it into his intellectual nature, fettered by preconceptions clouding judgment; invites it into his emotional nature, stimulating, yes over-stimulating the senses, stirring the animal instincts. In other words, this Force without quality in itself takes on the quality of those parts of the organism through which it manifests—it is an ideal force in the region of the intuition, an intellectual force in the mental region, a sensuous force in the emotional region, and a physical force in the physical region. This is the reason why so many of our great souls have given us the divinest art and, at the same time, have led such dissolute lives. They have not so much possessed the force, as been possessed by it, whereby it operated not merely through the medium of their choice, but used their whole nature as a medium for itself. If it were not for the interplay between our functions and the modifications of each by the others, every genius would be wrecked by this primal force. For instance, the modification of the senses by the judgment is a mighty safeguard to genius. Such modifications are more apparent in some geniuses than in others. In Shakespeare, Goethe, Mozart, Beethoven, Wagner, etc., the primal force rent and tore its way through mind, senses and body, with perhaps little opposition. With Dante, Savonarola, Da Vinci, Angelo, Bach and perhaps Immanuel Kant, it was more restraint, modified and balanced by the intermingling and mutual services of the functions. In

Jesus, the Christ, this balance was, I suppose, perfect. To keep the individuality in ascendancy and the personality in subservience, dispensing with neither but maintaining their relative positions safe from inversion, would then give us a human organism in perfect working order. And I am confident that the discrimination between these two is helpful in the understanding of all the phenomena of genius and of many other phenomena. As a suggestion for the immediate use of musical interpreters we may infer that in the rendering of a work of art, the closer we associate ourselves with the individuality of the composer through adherence to those fundamental laws under which the work was produced, the better we interpret him, the individual. If in the rendering we give rein to our own personalities, putting in eccentricities, mannerisms, so-called poetic licenses, taking liberties with rhythm, etc., the further we withdraw from the place where the art work was born—the region of the individual—The Infinite.

THE NATURE OF A WORK OF ART, ITS SCOPE.

Our second heading, leads us to a further study of the Primal Force under the name of Law. We hear in these days a great deal of talk for and against purpose in Art. Careless thinkers understand by this the purpose of the artist in Art. Now, the artist may or may not have a purpose. Whether he does or does not, makes no difference in the fact that there is purpose in Art. In every work of Art inheres a Law, a tremendous, universal Law, which is struggling with ceaseless, intensest energy to reveal itself, to objectify itself, to get from the inside to the outside. Now, this Law is the purpose the observer perceives it or not. It is there just the same, so assuredly that it seems to me we may venture upon a definition of purpose in Art as "The progress of Law to its revelation." It is the steady, irresistible march of the idea, down through the different levels of the organism, out into manifestation. This conception is generated, and traces its progress thence to the form and forms under which it seeks reception in human understanding. Now, among the myriad attempts at making a definition of Art is this which at a first glance seems a little less inadequate than others—"Art is an effort of the creature to become a Creator." When I first heard this I felt a lack in it, and thought that lack was supplied when after some meditation I modified it in this wise:—"Art is an effort of the creature to become one with the Creator." After dwelling quite contentedly for some time with this amendment it suddenly dawned upon me that, on the contrary, "Art is an effort of the Creator to become one with the creature." Having gotten thus far it was a matter of a very few moments before the whole magnificent circle of truth stood revealed.—"Art is a mutual effort of the creature and the Creator to become one." In different phrase it is

the Omniscient God seeking to become transcendent—it is the transcendent God seeking to become Omniscient. Now, the process seems to be after this manner: as in the material world Nature abhors a vacuum, rushing to fill it up, so in the spiritual world, the world of sources, spirit abhors a vacuum and rushes in to "make the low places high." But in neither case can the intruding take place unless the vacuum first present itself. When that glorious moment arrives in which the human being can receive more than he has yet had, when the vessel expands so that it can contain more than it has yet received, at once the Life, the Energy, the Force, the Spirit rushes in. It is standing, waiting at the door and knocking, waiting to pour itself into any receptacle by which it may travel its destined way out into the world of actuality. After admitting to our minds such a piece of imagery, I do not see how we can avoid the conclusion, not alone that art is universal, but that works of art are universal, and further that no work is a representative, comprehensive work of art which does not upon analysis yield—art. It may be the work of an artist, but it is not a work of art. The old illustration of the drop of sea water which has all the qualities of the ocean may be expanded in this way. The drop is not only the same as the ocean, but take away the limits of the drop and it is the ocean. So a work of art, freed from its limits must be—art, which we have found to be universal.

Now, all the great geniuses have given us, besides their masterpieces, many minor productions full of wondrous power and beauty. Sometimes these slighter works are the out-spoken word of a single idea, sometimes of a group of ideas imaging forth various phases of life; sometimes they make complaint of storm and stress, but offer no solution of life's problems. It is only when a work gives us a whole, then breaks that whole into fragments, and then welds those fragments together again into a whole, that it represents Art—the universal. It takes then three notes to make the full Universal Chord. Therefore I say that no work is a work of art in the full, complete meaning of the term, unless there inhere in it either expressed or suggested, the trinity of universal fundamentals.

This trinity of fundamentals is:

Conception, Destruction, Reconstruction, or
Unity, Multiplicity, Re-Unity.

In evolving a Universe the Great Mind first forms a concept of an external Cosmos, which concept is a unit, a solidarity, as yet unmanifested. This is the fundamental called conception. It then destroys this unity by breaking it up into myriads and myriads of forms which play their part in the external or manifested world. This is the fundamental called Destruction (or Disintegration). Finally the Great Mind recalls these forms which have been separated in manifestation and re-unites them in the original concept—draws them back from the external into the un-manifested. This is the

fundamental called Re-construction. In miniature a work of art shows the same process. First, the idea or concept is born in the soul of the artist as a unit, a solidarity. Second, he cannot express it nor can we receive it until he destroys this unity, breaks it up into forms and symbols, makes it of finer grain, so to speak, so that it may more easily penetrate to its destination, which is of course human receptivity. Now comes the third part of the process, the reconstructive part. In this phase most artists have seldom done more than suggest, indicate and outline, for the reason that even geniuses have scarcely glimpsed, certainly not fully reached, the constructive stage of human evolution. Yet even the feeblest suggestion of the constructive is welcome as redeeming the work from a completely analytical and destructive character; and that all great works do attempt the re-constructive is a magnificent prophecy of the future of Art. Let us take just one illustration of these thoughts, the Pathétique Sonata. This sonata consists of four movements. An Introduction or Grave, an Allegro, an Andante and a Finale. In the Grave or introduction we have a concept, a whole statement of things in their entirety which is most noble, complete and simple, and in which we could rest satisfied had no further note been written. But with the sublime unrest of genius, Beethoven breaks up this unity of concept, disintegrates and destroys it by analysing the peace, repose and completeness of the Grave—its simplicity—into the turmoil, unrest and detail of the Allegro—into complexity. For simplicity always yields complexity upon analysis. The superb success of the movement is due to the artist's perfect appreciation of life as the mass of men know it in the world of action, of life in its destructive aspect, its sorrows, its despair, the whole bitter array of human sufferings,—all that which lies within the swing of the "Sword of the Spirit". Dread indeed is the Angel of Destruction whose wings brood over that masterly picture of human woe! In the Andante, where the light dawns, revealing a harbor where the driven soul may anchor for a brief stillness, the artist secures this vision of light and peace, this glimpse into the ideal world, by withdrawing from the world of action, from scenes of striving and disaster, and by becoming passive under the sweet influences of the Infinite. This, however cannot last. It is vouchsafed only as a foretaste, a harbinger of the eternal peace. In a world of action we must construct our repose, our soul's consolation and the triumph of the Spirit in spite of action even by means of action. So in the Finale this brave, undaunted soul, returning from ideality to actuality, enters upon reconstruction, not by turning his back upon the rigors of human life, not by "getting him to a nunnery," but by striking the note of triumphal assurance amid the din of things and acts; by discerning with steady soul, amid the seething mass of ignorance and blunder, those fundamental verities upon which he could reconstruct the

great concept of the introduction. But—just here, in the Finale when the idea is noblest, the attempt colossal, is found the actual weakness of the work. For as before noted, even genius has not yet fully reached that stage of creative work in which order is brought out of chaos. But beyond a doubt the full universal chord of three has been sounded in this sonata, and if the highest note has been struck but feebly, that it has been struck at all is guarantee of another age, another art era when it shall ring out the fullest and freest of them all. These reflections and aspirations lead us directly into our third topic.

GENIUS, A RELATIVE, NOT AN ABSOLUTE SUPERIORITY.

Although we are overwhelmed with the power and splendor of the greatest art works, we have now found that the exacting soul requires still more; that there is still a little more receptivity to be filled. At this point in our thought I wish to suggest rather than to affirm. Now, we have heard that the characteristic of genius is the exercise of consciousness in the higher parts of the human constitution. The exercise of this consciousness is not fully known to the man in his lower phases. In other words, art is more or less unconscious. One reason of this is that the race is young. Averages of all kinds suggest this youthfulness of the race. We are not developed enough, not strong enough to endure the full consciousness of all that takes place in our minds and souls. Such a knowledge at present would break the organism, shatter it to atoms. But, as the race passes from youth into maturity, may it not be that the containing vessels will strengthen and expand, so that they may endure the strain of a higher, rarer, fuller consciousness? From this thought arises a hope that under the expansion of consciousness, in obedience to the ancient dictum, "Man, know thyself", we shall develop a more conscious art, child indeed of the less conscious art of our day, but a glorious advance upon it. That is—there will be *more consciousness*, but not *less unconsciousness*—there will always be the pressure of the Infinite unconscious back of the finite conscious. This is my reading of the Book of the Generations of Art. Nor need we fear the solution of all problems, the decay of mystery, the loss of beings mightier than ourselves to whom we may lift the soul's gaze. For the higher consciousness itself is ever marching on, in its own line of evolution, steadily preserving its priority. And in this glorious belief are involved the following articles of faith:

First:—Genius is a growth; there is no royal road to it.

Second:—Genius is the normal product of human evolution. Every genius is such not because he was made one, but because he became one.

Third:—Every human being may become a genius in the long ages of race evolution.

Therefore I leave with you the thought that genius is a degree open to every member of the race. There are no leaps, no sudden happenings, no cataclysms, no isolated cases in universal Nature. In the material world where events seem to be sudden and cataclysmal, it is because the long processes which have led to them have been hidden, silent processes; it is simply that they are the final effects of a long series of concealed causes. The geniuses of history are not arbitrary or sporadic results of either chance or intention. They are simply the advanced members of our race who have attained, yet not fully attained, what we, though later than they in time sequence, shall attain. These things are not provable? Well, the very best things I have met in my life have not been provable, because the best things rise higher than human logic and are bigger than the human brain. My hope is that I shall always be conscious of something too big for proof. A child once made a statement to his parents, which raised doubt and inquiry. No amount of prodding and questioning could make him vary the statement in the smallest particular. When asked to prove it he said, "I know it, but I can't prove it." "Well, but *how* do you know it?" was the final question. The child hesitated a moment, then his face grew radiant, his little body fairly swelled with the force of his conviction, and he replied triumphantly, "I know it with my know!" In appealing to the reader's intuitional capacity somewhat more than to his intellectual powers, I have paid him the highest possible tribute.

It is perhaps a new thought to some that a work of art is not complete until it has been heard or seen or, better, perhaps, experienced, by some human being with eyes to see and ears to hear. No gift is fully and really a gift until it has been received. No matter what the Infinite desires to bestow upon the finite, it is not bestowed until the finite receives it. This truth includes ordinary folk in a soothing and consolatory way. We do not feel ourselves shut out from the charmed circuit which art traverses in its journey from the Infinite, through the artist, out into visibility and audibility, and back again through the receptivity of the art lover, into his subjective being and from thence into the Infinite. The work of the moment for us is to enlarge that receptivity. Of Mozart a good friend once said to me, "To listen to him one must do just what he would to enter the kingdom of heaven; he must become as a little child." How simple the charge, yet how nearly impossible. Again I remind you of the complexity of simplicity. Simplicity is the product of many complexities. We are to *become* as a little child; we are not that to start with; it is a process of becoming—a complex process—with a simple result. This sublime child-likeness will secure us the apprehension of all that is sweetest, purest, truest, greatest in all musical content, perhaps Mozart's content specially, while with our intellects we may

marvel at the perfection of form and forms. The D Major rondo of Mozart which has played its part in the young musical life of most students, is a fine illustration of that perfect balance between content and form which ranks the artist as such. The slight and fragile rondo form could not carry the fullest weight of meaning, the Universal. The fine instinct of the composer left that to be done by the more comprehensive symphonic form and other great forms. This rondo is but an exquisite expression of the single idea of joy, which thrills from the Universal heart through the whole universe of things and creatures, and which we human creatures feel in those delicious moments when, forgetting the gloom, the responsibility, the solemnity of Life, we sing:

"The morning breaks, the breeze is fair."

A barque is dancing on the stream."

The little piece tells us of gaiety, cheerfulness, goodwill, confidence; pure, natural, irresponsible joy. It is a genuine lyric of spring. When we hear it, we feel why it is that flowers bloom, that birds sing, streams flow and breezes blow, that the little hills skip for joy, that young animals leap and frolic, and why it is that youth loves youth.

Applying the test developed in this writing we find in the rondo the single idea, Joy, as concept; the constructive suggestion is found in the feeling of vigorous, phenomenal happiness which it raises in us; but the destructive is lacking, the middle note of the chord absent, the harmony incomplete. Therefore, though it is born of genius and betrays its parentage in every bar, we call it, not a work of art, but simply the work of an artist. Beethoven's Sonate Pathétique is complete in attempt, limited in realization. Mozart's rondo is limited in attempt, complete in realization. Contrasted thus they figure forth those alternating phases of effort by which humanity mainly evolves. I say mainly, for once in a while in life as in Art, a great, complete ideal finds great, complete expression.

FLORENCE WYMAN RICHARDSON.

THE SVASTIKA AND OTHER SYMBOLS.

IN these pages no pretense at originality is made, therefore I shall follow Madame Blavatsky's example in quoting the words of Montaigne:

"Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." The flowers have been culled from trees of both exoteric and esoteric growth. To the former belong Count Goblet D'Alviella's "Migration of Symbols", Mrs. H. Murray-Aynsley's "Symbolism of the East and West," Inman's "Ancient Pagan and Modern Christian Symbols" and Thomas Wilson's "Svastika" while the "Theosophical

Glossary" and the "Secret Doctrine" may be placed in the latter class. Recourse has been had to all these different works, without however exhausting any one topic of the subject; but rather simply pointing out certain lines and facts, which might lead others to search further and deeper.

Now what is a symbol? When we turn to the dictionary for the meaning of the word, we find there the following explanation: "Symbol—The sign or representation of something moral or intellectual by the images or properties of natural things."

S. T. Coleridge says: "A symbol is a sign included in the idea which it represents, e.g., an actual part chosen to represent the whole, or a lower form or species used as the representative of a higher in the same kind."

The "Theosophical Glossary" calls the symbol a recorded parable and a parable a spoken symbol.

We have different kinds of symbols, the spoken, the written and the acted ones. In our everyday life we dwell in the midst of symbolism without being aware of the fact, for what else but an acted symbol is the shake of the hand when we meet a friend or the applause which we accord to the actor or the singer.

Some symbols we find all over the world, while there are others not as widely diffused. Count Goblet D'Alviella says (p. 11, "Migration of Symbols."): "The variety of symbols seems at first to be as boundless as the combinations of the human imagination. It is not uncommon, however, to discover the same symbolical figures amongst races the furthest apart. These coincidences can hardly be explained by chance like the combinations of the kaleidoscope. Except in the case of symbols found amongst peoples who belong to the same race, and who consequently, may have carried away from their common cradle certain elements of their respective symbolism, there are only two possible solutions: either these analogous images have been conceived independently, in virtue of a law of the human mind, or else they have passed from one country to another by a process of borrowing."

When we look into the origin of symbolism, we find that it is largely due to sentiment, religious sentiment especially, and we find it common to many forms of religion. In Inman's "Ancient Pagan and Modern Christian Symbols," p. VIII., we read the following statement: "When we see the same ideas promulgated as divine truth on the ancient banks of the Ganges and the modern shores of the Mediterranean, we are constrained to admit that they have something common in their source. They may be the result of celestial revelation or they may all alike emanate from human ingenuity. As men invent new forms of religion now, there is a presumption that others have done so formerly." In order to come into closer communion with the Divine Being men everywhere chose either natural or artificial objects to represent or remind them

of the Great Unknown One. Carlyle says: "Is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like? Through all there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the cross itself, had no meaning, save an accidental extrinsic one."

Probably the most widely diffused symbols and most intimately connected with each other are the different representations of the sun, moon and fire. Many people in the West associate sun and fire worship always with the East and Eastern religions, and would be very much surprised if they were told that their own ancestors bowed down before the luminous orb of heaven. However, numerous scientific researches have disclosed to us the fact that sun worship existed at various times in all regions of the globe and amongst races that seemed to have nothing in common in their origin.

Taking it all in all, it may be broadly stated that in Europe, sun, moon and fire symbols are more numerous in northern lands than in southern ones. In the inclement regions of the north, light and warmth would be considered the greatest of blessings.

Sun and moon symbols first appear in Scandinavia on objects which have been classed as belonging to the later stone age. At this period (as far as is hitherto known) they are of two kinds only, viz.: the ring cross  for the sun, and the cup-shaped hollow or circle  for the moon; both generally recognized as emblems of warmth and fertilizing power. The former have been found in extraordinary numbers in the so-called bog and grave finds in Norway and Denmark.

The late Kammerherr Dr. Worsaae, Head of the Archæological Department of Denmark, came to the conclusion that the single ring cross was the Sun-god himself and the Svastika and its outcome, the three-armed cross (the triquetra or triskele), another of the principal gods of the Northern Triad, and finally that the stars became emblems of the sun itself or of the large heavenly bodies.

On ornaments belonging to the later Bronze Age we find the wheel cross  considered to be an emblem of the chariot which the sun was supposed to drive through the sky. Now, in many countries of Europe it is no uncommon circumstance to see a wagon wheel on the top of many churches and other buildings, placed there with the object of inducing a stork to build its nest upon it. No doubt the red legs of the bird caused it to be regarded as a fire fowl. It is a welcome guest; it comes with spring and departs before the winter; it is the bringer of warmth and of fine weather; it is supposed to preserve from fire and to bring good luck.

In Asia the wheel is associated with Buddha. He is often

spoken of in Buddhist writings as turning the wheel of the law, or preaching. Some Buddhist wheels are in the form of a stone disc about 10 inches in diameter by one in thickness. Tibetan characters occupy the spaces between the spokes of the wheel, but they are rather worn off; it is clear, however, that the inscription is the well-known formula, "Aum mani padmâ hûm." Sun and moon emblems, as well as the Svastika in the various forms which it assumed, continued to be used abundantly in Denmark and Norway on ornaments and objects in common use during the later Bronze Age and the earlier and middle Iron Ages. A small cruciform tube of terracotta, which was found in the cemetery belonging to the ancient salt mine at Hallstadt in Austria, had the sun symbol engraved on it, a combination of the wheel-cross and the ring-cross with dots between the arms, which figures came from Denmark. On a silver brooch in the Historical Museum at Stockholm, and which is classed as belonging to the later Iron Age, there are marks generally recognised as sun and moon symbols, encircling a Svastika, or emblem of fire. The same kind of ornaments are found in Switzerland and Scandinavia—on toys marked with sun symbols in the Museum at Bergen.

There is a most striking resemblance in form and type between some of the ancient rock sculptures in the North-West of India and those of Ireland and Scotland, as the sun and moon symbols are unmistakably present in them. (Prehistoric cup symbols in Switzerland.)

To the student of esoteric philosophy, however, the circle is more than only a moon symbol, for him it has a deeper meaning, it "represents Kosmos in Eternity, before the re-awakening of still slumbering Energy, the Emanation of the World in later systems. . . . The one circle is divine Unity, from which all proceeds, whither all returns: its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable PRESENCE, and its plane, the Universal Soul, although the two are one. . . . It is on this plane that the manvantaric manifestations begin; for it is in this (SOUL) that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future cosmogony and theogony. The point in the disk denotes the dawn of differentiation." ("S. D.," Vol. I, p. 31.)

Before entering on the study of the Svastika, we will, by way of introduction, consider the different forms of the cross.

Thomas Wilson in his work on the Svastika says (p. 765); "The simple cross made with two sticks or marks belongs to prehistoric times. Its first appearance among men is lost in antiquity."

This statement might cause a shock to those Christians who are under the impression that the cross originated with their religion. The adoption of such symbols as Sun, Stars, Tree, Serpent, Cross,

and many others, is, however, simply a continuation by the early Christians of the old worship of Pagan nations.

"One may theorize as to the origin of the cross, but there is no historical identification of it either in epoch or by country or people. The sign is in itself so simple that it might have originated among any people, however primitive, and in any age, however remote. The meaning given to the earliest cross is equally unknown. Mr. Beal has shown ("Th. Wilson, Swastika," p. 773) that the simple cross occurs as a sign for earth in certain ideographic groups. It was probably intended to indicate the four quarters, North, South, East and West, or it may be, more generally, extension in length and breadth."

"That the cross is used as a sign for 'four' in the Bactro Pali inscriptions is well known (Max Müller's "Chips from a German Workshop," Vol. II, p. 298)."

Mrs. H. Murray-Aynsley in "Symbolism of the East and West" (p. 69) writes: "It is only within the last few years that the cross has been known to have existed among the prehistoric peoples of North America as well as among some of its present Indian tribes, who use it both as a sun and a weather symbol. The so-called Mound builders of St. Louis, U. S. A., were also familiar with the cross. In a narrow valley near the little town of Tarlton, in Ohio, there is a remarkable earth work in the form of a Greek cross."

"The Blackfoot Indians are in the habit of arranging boulders in the form of a cross. According to them, stones thus arranged symbolise the "Old man in the Sun, who rules the Winds" they mark his resting-places, and the limbs of the cross represent his body and arms. Among the Delawares the rain-makers draw upon the ground a figure of the cross, and cry aloud to the Spirit of the rains. It is, and probably will remain, a mystery to us how and whence the cross reached America. From its presence on the objects found within the mounds of St. Louis, the presumption is that this symbol was used by prehistoric races, of whom we have absolutely no knowledge, except from their primitive monuments and relics."

"The Spaniards, when they went to South America, found the cross in some of the heathen temples there. In Mexico they are said to have been much struck by the stone crosses, which they found on the coast and in the interior of the country, and which were considered objects of veneration and of worship. To the Mexicans the cross was a symbol of rain and of the fertilizing elements or rather of the four winds; the bearer of rain. It would appear that the cross had also another signification for them, since near the spot where the city of Vera Cruz was afterwards built, there was a marble cross, surmounted by a golden crown. In reply to the enquiries of the Spanish ecclesiastics the natives said that, "one more glorious than the sun had died upon the Cross."

"The cross was considered a rain symbol by the Mexicans, and

their name for it, Tomaquahuatl, or the tree of life, would seem to combine the two ideas of fertility conferred by the possession of the tau or cross, and salvation through the cross or tree of life." These are pre-Christian ideas.

Everything concerning the origin of the cross is in the realm of speculation. But a differentiation grew up in early times among nations by which certain forms of the cross have been known under certain names and with specific significations. Some of these, such as the Maltese Cross, are historic and can be well identified. The principal forms of the cross, known as symbols or ornaments, can be reduced to a few classes, though when combined with heraldry its use extends to 385 varieties.

The Latin Cross is found on coins, medals and ornaments anterior to the Christian era. It was on this cross that Christ is said to have been crucified, and thus it became accepted as the Christian cross.

The Greek Cross with arms of equal length crossing at right angles, is found on Assyrian and Persian monuments and tablets, on Greek coins and statues.

The St. Andrew's Cross is the same as the Greek Cross, but turned to stand on two legs.

The Crux ansata, Egyptian Cross or Key of Life, according to Egyptian mythology, was Ankh, the emblem of Ka, the spiritual double of man. It was also said to indicate a union of Osiris and Isis, and was regarded as a symbol of the generative principle of nature.

The Tau, so called from its resemblance to the Greek letter of that name, is of uncertain, though ancient, origin. In Scandinavian mythology it passed under the name of Thor's Hammer, being therein confounded with the Svastika. It was also called St. Anthony's Cross, from the Egyptian hermit of that name, and was always coloured blue.

According to Mrs. Murray-Aynsley ("Symbolism of the East and West," p. 63) the Tau is a very wide-spread symbol. Medicine-men of Queen Charlotte Isles wear it on their foreheads. The ancients of these islands used to mark the captives who were to be saved with the tau or cross. It was numerous in the ancient city of Palenque in Central America. It also figured on the board head-dresses of the snake-dancers among the Moquis of Arizona.

The Tau was considered as the symbol of life. It was presented by the gods to the Egyptian king at his coronation and may have been intended to signify the bestowal on him by the gods of a typical key of the waters of the Nile, *i.e.*, that it was a token of supreme power; thus it would, not unnaturally, be regarded as a sign of life, for without it the land could not yield its increase. In like manner the tau or cross may have come to be worshipped as

the symbol of light and generation, or feared as an image of decay and death.

The Latin, Greek and Tau crosses are represented in Egyptian hieroglyphics by a hammer or mallet, giving the idea of crushing, pounding or striking, and so an instrument of justice, an avenger of wrong, hence standing for Horus and other gods. Similar symbolic meanings have been given to these crosses in ancient classic countries of the Orient.

Thor's Hammer is regarded as a symbol or instrument of possession, therefore when a bride in Scandinavia entered her new home one of Thor's Hammers was thrown into her lap, and it is still the custom there when a man buys a piece of land, he takes possession of it by throwing a hammer upon it. By the tap of his hammer the auctioneer confers possession to the highest bidder. The hammer is the symbol of authority in the Masonic ritual.

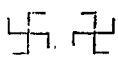
Another variety of the cross appeared about the second century, composed of the union of St. Andrew's Cross and the letter P, being the first two letters of the Greek word for CHRISTOS. This passed as the monogram of Christ.

The Maltese Cross is of mediæval origin.

Higgins in his "Anacalypsis" says, concerning the origin of the cross, that the official name of the Government of Tibet, Lama, comes from the ancient Tibetan word for the cross.

In occultism the cross within the circle "becomes the Mundane Cross. Humanity has reached its Third Root-Race;" it is the sign for the origin of human Life. When the circumference disappears and leaves only the cross, it is a sign that the fall of man into matter is accomplished, and the Fourth Race begins. The cross within a circle symbolizes pure Pantheism; when the cross is left unscribed, it becomes phallic. The Tau was also the glyph of the Third Root-Race to the day of its symbolical Fall—*i.e.*, when the separation of sexes by natural evolution took place.

Of the many forms derived from the cross the Svastika is considered as the most ancient. Despite the theories and speculations of students, its origin is unknown. It began before history and is properly classed as prehistoric.

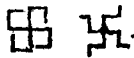
The Svastika is also called the Jaina cross or gammadion because it has the shape of a cross whose extremities are bent at right angles, as if to form four gammas joined together at the base. The arms may be bent to the right or to the left.  Prof. Max Müller

calls the symbol bent to the right the true Svastika, that bent to the left he denominates Suavastika. Wilson has been unable to find except in Burnouf, any justification for a difference of names. Max Müller however writes (Ilios p. 348): "A remark of

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yours (Schliemann, "Troy" p.38) that the Svastika resembles a wheel in motion, the direction of the motion being indicated by the crampions, contains a useful hint, which has been confirmed by some important observations of Mr. Thomas, the distinguished Oriental numismatist, who has called attention to the fact that in the long list of the 24 Jaina Tirthankaras the sun is absent; but that while the 8th Tirthankara has the sign of the half-moon, the 7th Tirthankara is marked with the Svastika, *i.e.*, the sun. Here then we have clear indications that the Svastika, with the hands pointing in the right direction, was originally a symbol of the sun; perhaps of the vernal sun as opposed to the autumnal Sun, the Suavastika, and, therefore, a natural symbol of light, life, health and wealth."

The Svastika is called a cross "pattee" when the bent parts end in a point so as to form a sort of foot , and a cross with hooks when the arms after having been bent a first time are again twisted either inwards or outwards thus . Prof. Goodyear gives the title of "Meander" to that form which bends two or more times inwards . Lastly it takes the name of Triskelion when the arms are rounded off whilst curving backwards .

The Svastika is sometimes represented with dots or points in the corners of the intersections  and occasionally the bent arms are left off . To this form Fmigradzki gives the name of "Croix Swasticale." Some Svastikas have three dots placed equidistant around each of the four ends.

With the exception of the solar disk and the Greek cross few symbolical marks seem so widely distributed as the Svastika, as it spread itself practically over the world, largely if not entirely, in prehistoric times, though its use in some countries has continued until now.

Some have held it to be an emblem of the sun, as said before, yet there are also indications to show that in other parts of the world the same or a similar emblem was used to indicate the earth, while others, again, held that the arms of the cross represent two pieces of wood and are typical of fire, which, as first produced by primitive peoples, resulted from two crooked sticks being laid across each other, and a hole drilled through both. In this a pointed stick was then inserted and rapidly twirled by the hands till all were ignited at the point of contact. At the present day the sacred fire in the Hindu temples is said to be kindled in this manner. Tyler in his "Early History of Mankind" mentions that the Eskimo kindle

a new fire by a similar process, they, however, most probably, see nothing sacred in the performance.

The Svastika has been found in nearly every country of Europe. It has been supposed by some that the Trinacria or three-legged man in the coat of arms in Sicily, and the Manx-Man, are but forms of the Svastika as a sun and fire symbol which in process of time has lost one of its arms. This same type became in Scandinavia what is there styled the Triskele. A warrior with four Svastikas was taken from a fragment of pottery found in what is believed to be a pre-Etruscan cemetery at Bologna in Italy. In fig. 12 the Svastika is surmounted by half moons in various positions; it is a copy of a Mosaic fragment found at Gubbio in Italy.

On comparing the results of the bog and grave finds in Norway, Sweden and Denmark, it would seem that the Svastika is most rare in Sweden and most common in Norway and that the sun and fire symbols became disused in Denmark and Sweden about the twelfth century, that is to say, not long after the introduction of Christianity there; whereas in Norway they still continue in use down to our own times, though their signification is probably unknown to the present generation.

There are several figures possibly related to the Svastika which have been found in almost every part of the globe and though the relation may seem slight and at first sight difficult to trace, yet it will appear more and more intimate as the examination is pursued through its ramifications.

The Svastika has been called by many different names in different countries, though all countries have in later years accepted the ancient Sanskrit name of Svastika and this name is recommended as the most definite and certain, being now the most general and, indeed, almost universal.

The definition and etymology of the word is thus given in Littré's French Dictionary: "Svastika, a mystic figure used by several East Indian sects." It was equally well known to the Brahmans as to the Buddhists. Most of the rock inscriptions in the Buddhist caverns in the West of India are preceded or followed by the holy sign of the Svastika. It was seen on the vases and pottery of Rhodes and Etruria. The word signifies happiness, pleasure, good luck. It is composed of "Sri," good, and "asti," being, good being; with the suffix "ka."

The sign of the Svastika must have existed long before the name was given to it. It must have been in existence long before the Buddhist religion or the Sanskrit language.

In Great Britain the common name given to the Svastika from Anglo-Saxon times by those who apparently had no knowledge whence it came, or that it came from any other than their own country, was *Tylfot*, said to have been derived from the Anglo-Saxon, *fower fot*, meaning four-footed, or many footed.

A number of theories have been presented concerning the symbolism of the Svastika, its relation to ancient deities and its representation of certain qualities. In the estimation of certain writers it has been respectively the emblem of Fens, of Baal, of the sun, of the sun-god, of the sun-chariot of Agni the fire-god, of Indra the rain-god, of the sky, the sky-god, and, finally the deity of all deities, the great God, the Maker and Ruler of the Universe. It has also been said to symbolize light or the god of light, of the forked lightning and of water. It is believed by some to have been the oldest Aryan symbol. In the estimation of others it represents Brahmâ, Vishnu and S'iva; Creator, Preserver and Destroyer. It appears in the footprints of Buddha, engraved upon the solid rock on the mountains of India. It stood for the Jupiter Tonans and Pluvius of the Latins and the Thor of the Scandinavians. In the latter case it has been considered, erroneously however, as a variety of the "Thor hammer."

The claims of these theorists are somewhat clouded in obscurity and lost in the antiquity of the subject. What seems to have been at all times an attribute of the Svastika is its character as a charm or amulet, as a sign of benediction, blessing, long life, good fortune, good luck. This character has continued into modern times and while the Svastika is recognized as a holy and sacred symbol by at least one Buddhistic religious sect, it is still used by the common people of India, China and Japan as a sign of long life, good wishes and good fortune.

Fmigradzki, commenting on the frequency of the Svastika on the objects found by Dr. Schliemann at Hissarlik, gives it as his opinion that these representations of the Svastika have relation to a human cult indicating a Supreme Being filled with goodness toward man. The sun, stars, etc., indicate him as a god of light. This, in connection with the idol of Venus, with its triangular shield engraved with a Svastika and the growing trees and palms, with their increasing and multiplying branches and leaves, represent to him the idea of fecundity, multiplication, increase, and hence the God of life as well as of light. The Svastika sign on funeral vases indicates to him a belief in a divine spirit in man which lives after death, and hence he concludes that the peoples of Hissarlik, in the "Burnt City" (the 3rd of Schliemann), adored a Supreme Being, the God of light and of life and believed in the immortality of the soul.

R. P. Greg says:—"Originally it (the Savastika) would appear to have been an early Aryan atmospheric device or symbol indicative of both rain and lightning, phenomena appertaining to the Indra subsequently or collaterally developing, possibly, into the Svastika, or sacred fire churn in India, and at a still later period

* ("Archæologia" XLVII, pt. 1, p. 159).

in Greece, adopted rather as a solar symbol, or converted about B.C. 650 into the meander or key pattern."

Mr. Virchand R. Gandhi, a delegate to the World's Parliament of Religions at Chicago in 1893, gave Mr. Thomas Wilson the following information relative to the Svastika in India, and especially among the Jains (Tho. Wilson "The Svastika," p. 803): "The Svastika is misinterpreted by so-called western expounders of our ancient Jain philosophy. The original idea was very high, but later on some persons thought the cross represented only the combination of the male and female principles. While we are on the physical plane, and our propensities on the material plane, we think it necessary to unite these (sexual) principles for our spiritual growth. On the higher planes the soul is sexless, and those who wish to rise higher than the physical plane must eliminate the idea of sex."

"I explain the Jain Svastika as follows:—The horizontal and vertical lines crossing each other at right angles form the Greek cross. They represent spirit and matter. We add four other lines by bending to the right each arm of the cross, then three circles above this cross and a crescent, and a circle within the crescent above the three circles. The idea thus symbolised is that there are four ³ grades of existence of souls in the material universe. The first is the lowest state, archaic or protoplasmic life. The soul evolves from that state to the next—the earth with its plant and animal life. Then follows the third stage—the human; then the fourth stage—the celestial. The word 'celestial' is here held to mean life in other worlds than our own. All these gradations are combinations of matter and soul on different scales. The spiritual plane is that in which the soul is entirely freed from the bonds of matter. In order to reach that plane, we must strive to possess the three jewels (represented by these circles) right belief, right knowledge, right conduct. When a person has these, he will certainly go higher until he reaches the state of liberation, which is represented by the crescent. The crescent has the form of the rising moon and is always growing larger. The circle in the crescent represents the omniscient state of the soul when it has attained full consciousness, is liberated, and lives apart from matter."

"We, Jains, make the Svastika sign when we enter our temple of worship. This sign reminds us of the great principles represented by the three jewels and by which we are to reach the ultimate good. Those symbols intensify our thoughts and make them more permanent."

According to Mr. Gandhi the Jains make the sign of the Svastika as frequently and as deftly as the Roman Catholics make the sign of the cross. It is not confined to the temple, nor to the priest or monks. Whenever or wherever a benediction or blessing is given, the Svastika is used.

The solar significance of this symbol is proven by the Hindu coins of the Jains. It is an equivalent of the lotus, of the solar diagram, of the rosette, of the spiral scroll and of the triangle. It appears with the solar deer, with the solar antelope, with the symbolic fish, with the ibex, the solar sphinx, the solar lion, the solar ram and the solar horse. Its most emphatic and constant association is with the solar bird.

Max Müller, Count Goblet d'Alviella, S. Beal, Percy Gardner, Ludwig Müller and Edward Thomas are all agreed in their theory that the Svastika was the symbol of the sun or of some sun god.

To demonstrate the wide spread of the Svastika both in time and in space, the Polish scholar, Michael Fmigradzki, had prepared a chart which was exhibited in the Women's Building at the Chicago World's Fair. It was divided into two chief groups: Prehistoric or Pagan, and Christian; which were subdivided into 13 smaller groups.

I. Pagan or Prehistoric.

II. Christian.

1. India and Bactria.
2. Cyprus, Rhodes.
3. Northern Europe.
4. Central Europe.
5. Southern Europe.
6. Asia Minor.
7. Greek and Roman epoch, Numismatics.
8. Gaul, Numismatics.
9. Byzantine.
10. Merovingian and Carolingian.
11. Germany.
12. Poland and Sweden.
13. Great Britain.

(To be concluded.)

CAROLINE KOFEL.

"TELEPATHY? BETWEEN A HUMAN BEING AND A DOG."

IF any proof were needed of the wide-spread interest at present felt in the West regarding things psychic, it is at once found in the readiness on the part of the press to accept "copy" dealing with this subject. Instances of telepathy, apparitions, clairvoyance and hauntings are constantly to be found in magazines and newspapers. Moreover, they are often even unaccompanied by an editorial witticism at the expense of the people who take an interest in such extravagances. The psychic novel also has come to stay. It no longer deals only with impossible adepts gifted with unheard-of powers and living lives of luxury in the bowels of the earth. The man in the street now demands something more reasonable and—shall we say it?—more probable. The demand creates the supply and, in consequence, we have recently had the pleasure of welcoming in England two or three novels giving a more or less satisfactory presentation of reincarnation and its necessary complement, the law of karma.

A recent instance of this curiosity concerning the lower psychism takes the form of a correspondence in the *Times* under the above sensational heading. The correspondence is worthy of notice not only as an illustration of the wide-spread interest already alluded

to, but also as an example of the way in which the western mind approaches such phenomena.

It must be remembered that, generally speaking, belief in the so-called "supernatural" has been lost in the West and that the very possibility of telepathy—that is, communication from one mind to another by other than physical methods— is by no means generally accepted. In the present instance we have a mind, evidently hitherto unacquainted with psychic phenomena, brought face to face with a startling example. It cannot accept the time-worn explanation of coincidence and seeks to know the experience of others through the medium of the daily press. Receiving assurances that other persons have also met with similar occurrences this mind proceeds to assimilate the new experience and to compare it with its present stock of knowledge, and it is this latter process which we may find it of interest to follow.

The correspondence was started by a letter from Mr. Rider Haggard, the well-known and successful novelist, in which he gives the following account of the curious occurrence that had just happened to him. His letter is dated the 16th of July.*

"On the night of Saturday, July the 9th, I went to bed about 12-30, and suffered from what I took to be a nightmare. I was awaked by my wife's voice calling to me from her own bed upon the other side of the room. As I awoke, the nightmare itself, which had been long and vivid, faded from my brain. All I could remember of it was a sense of awful oppression and of desperate and terrified struggling for life, such as the act of drowning would probably involve. But between the time that I heard my wife's voice and the time that my consciousness answered to it, or so it seemed to me, I had another dream. I dreamed that a black retriever dog, a most amiable and intelligent beast named Bob, which was the property of my eldest daughter, was lying on its side among brushwood, or rough growth of some sort, by water. My own personality in some mysterious way seemed to me to be arising from the body of the dog, which I knew quite surely to be Bob and no other, so much so that my head was against its head, which was lifted up at an unnatural angle. In my vision the dog was trying to speak to me in words, and, failing, transmitted to my mind in an undefined fashion the knowledge that it was dying. Then everything vanished, and I awoke to hear my wife asking me why on earth I was making those horrible and weird noises. I replied that I had had a nightmare about a fearful struggle and that I had dreamed that old Bob was in a dreadful way and was trying to talk to me and to tell me about it. Finally, seeing that it was still quite dark, I asked what the time was. She said she did not know, and shortly afterwards I went to sleep again and was disturbed no more.

* As Mr. Haggard's story is destined to be presented in future works on psychical phenomena, it is given place here despite its having had great newspaper publicity. [Ed., "Theosophist,"]

"On the Sunday morning Mrs. Rider Haggard told the tale at breakfast, and I repeated my story in a few words. This I need not do here, as the annexed statements set out what occurred quite clearly.

"Thinking that the whole was nothing more than a disagreeable dream, I made no enquiries about the dog and never learned even that it was missing until that Sunday night, when my little girl, who is in the habit of feeding it, told me so. At breakfast time, I may add, nobody knew that it was gone, as it had been seen late on the previous evening. Then I remembered my dream, and the following day enquiries were set on foot.

"To be brief, on the morning of Thursday the 14th my servant, Charles Bedingfield, and I, discovered the body of the dog floating in the Waveney against a weir about a mile and a quarter away. The two certificates of the veterinary surgeon, Mr. Mullane, are enclosed herewith. They sufficiently describe the condition."

Appended to this letter are certificates from Mrs. Rider Haggard and others corroborating the statements regarding the dream and the fact of its being related at the family breakfast table next morning. There are also two certificates from Mr. Mullane, M. R. C. V. S., giving a description of the injuries found on the unfortunate dog and of the probable manner in which they had been received. These certificates together with the statements of the two platelayers, Arterton and Algar, form the usual "evidence" required by the Society for psychical research in their investigations into similar phenomena.

It should be particularly noticed that the dream took place before either Mr. Rider Haggard or any member of his family knew the dog was missing, still less that it was dead. Consequently the frequent objection to a dream of this nature, *viz.*, that it would be caused simply by the percipient's speculations as to the fate of the dog, appears to be quite untenable in this instance.

We must now turn to the fate of the dog Bob—the cause of and perhaps the prime mover in Mr. Rider Haggard's uncanny experience.

"On Friday, the 15th, I was going in to Bungay to offer a reward for the discovery of the persons who were supposed to have destroyed the dog in the fashion suggested in Mr. Mullane's first certificate, when at the level crossing on the Bungay road I was hailed by two platelayers, who are named respectively George Arterton and Harry Algar. These men informed me that the dog had been killed by a train, and took me on a trolley down to a certain open-work bridge which crosses the water between Ditchingham and Bungay, where they showed me evidences of its death. This is the sum of their evidence:—

"It appears that about 7 o'clock upon the Monday morning, very shortly after the first train had passed, in the course of his duties Harry Algar was on the bridge, where he found a dog's collar torn

off and broken by the engine (since produced and positively identified as that worn by Bob), coagulated blood, and bits of flesh, of which remnants he cleaned the rails. On search also I personally found portions of black hair from the coat of a dog. On the Monday afternoon, and subsequently, his mate saw the body of the dog floating in the water beneath the bridge, whence it drifted down to the weir, it having risen with the natural expansion of gases, such as, in this hot weather, might be expected to occur within about 40 hours of death. It would seem that the animal must have been killed by an excursion train that left Ditchingham at 10-25 on Saturday night. No trains run on Sunday, and it is practically certain that it cannot have been killed on the Monday morning, for then the blood would have been still fluid. Also men who were working around when the 6-30 train passed must have seen the dog on the line (they were questioned by Algar at the time and had seen nothing), and the engine-driver in broad daylight would also have witnessed and made a report of the accident, of which in a dark night he would probably know nothing. Further, if it was living, the dog would almost certainly have come home during Sunday, and its body would not have risen so quickly from the bottom of the river, or presented the appearance it did on Thursday morning. From traces left upon the piers of the bridge it appears that the animal was knocked or carried along some yards by the train and fell into the brink of the water where reeds grew. Here, if it were still living,—and although the veterinary thinks that death was practically instantaneous, its life may perhaps have lingered for a few minutes—it must have suffocated and sunk, undergoing, I imagine, much the same sensations as I did in my dream, and in very similar surroundings to those that I saw therein—namely, amongst a scrubby growth at the edge of water."

In his letter Mr. Rider Haggard remarks: "in a judicial and a private capacity I have been accustomed all my life to the investigation of evidence," and the careful manner in which he weighs the probabilities of the case constrains one to accept the conclusion at which he arrives as to the death of the dog. In a second letter to the *Times*, dated August 1st, he writes:—

"I am satisfied that the dog was destroyed about 10-27 on the night of July 9. It had, I think, been rabbit-hunting or following some other canine attraction, and, being hot and tired, lay down upon a sleeper of the open bridge above the cool water, and resting its head upon its paws, placed them on the rail, thus lifting them a few inches above the ground. This was its invariable custom when a turf edging or anything of the sort was available. Thus it went to sleep. But whether asleep or awake the blow which it received from the wheel-guard of the engine must, I presume, if it did not cause instant death, at any rate have utterly destroyed its mind-powers, unless dogs can think with some portion of their organism

other than the brain, of which, in this instance, the case was utterly smashed. The point is important since it narrows the issue by showing that no telepathic impressions could have been produced by the dog, as the dog was, in life. If at all, then, they must have been produced by a dog at all intents and purposes dead, that is, if the complete shattering of the skull produces death."

As far as it is humanly possible to know, then, the dog was killed some few hours before the dream occurred and under circumstances which were re-produced in the dream. Three impressions received by Mr. Rider Haggard on the night in question, *viz.*, that the dog was dying, that it was lying among brushwood or rough growth of some sort and that it was near water, upon investigation turn out to have been actually the case. Surely, as Mr. Rider Haggard himself expresses it, the long arm of coincidence would be strained to dislocation in any endeavour to make it account for the remarkable agreement of the dream with the ascertained facts of the case!

Coincidence being ruled out of court it remains to seek for some other explanation of the means by which veridical information can be obtained by a sleeper. Mr. Rider Haggard's first letter in the *Times* was quickly followed by others. None of them, however, throw very much light upon this question and it is to the suggestions made to Mr. Rider Haggard as affording an explanation of the case that we will now turn our attention. These suggestions have been summarised and commented upon by him in the latter part of his second letter and the subject is so interesting as to require quotation in full:—

"It has been suggested to me, publicly and privately:—

(1) That my own spirit or sub-consciousness travelled to the place and saw these things happen. All I can say in answer to this is that at the time of the accident I must have been engaged upon, or have just ceased from, my work, and I fail to see why in these conditions my sub-consciousness should have been with a dog of which I was not thinking. Or is it implied that the sub-consciousness of man pervades all space and, though its owner knows it not, is cognisant of everything that takes place everywhere?

"(2) That the telepathic information, considerably delayed in transmission, came from the brain of a human being who witnessed the death of the dog.

"My answer is that no human being would have been wandering about on a dark night in a place so dangerous as an open timber-work railway bridge over a river. I am convinced that the only creature which can have seen the dog's death was another smaller dog which may or may not have been with it at the time.

"(3) That this is an instance of deferred telepathy, the communication coming from the dog and acting upon my mind hours afterwards in my sleep.

"Well, if an animal with a crushed head can send a telepathic message and delay its delivery, or if that message could ultimately fulfil its mission, with a vigour so astounding as actually to place me in the position of a dog that must have been practically dead almost before it knew that it was struck; as to cause me to utter the sounds of an animal in distress; to suffer and die as it would have suffered and died had sense been left to it, and, in hallucination or reality to occupy that animal's body from which my personality seemed to rise; if all these things can happen, then perhaps we have here an instance of deferred telepathy. If so it is one that will make many people glad that in most cases such telepathy remains permanently deferred.

"(4) That my own clairvoyance was the cause.

"But can a person be clairvoyant whilst engaged in his normal occupations, or retrospectively clairvoyant whilst asleep? And if so, should not the clairvoyant vision have been more accurate? Should it not, for instance, have shown the wounds of the animal?

"(5) That the dog's astral shape visited me.

"I cannot comment upon this solution, for frankly I do not understand what an astral shape may be. Is it, perhaps, identical with the Ka, or double, of the old Egyptians?

"To my mind, if not certain, simpler and more likely than any of these, although it does, perhaps, involve a revolution in the previous convictions of most of us, is that key to the mystery which I have already suggested—namely, that this curious happening 'must have been due to some non-bodily but surviving part of the life or of the spirit of the dog,' if indeed it was not due to what under all the circumstances would have been almost as wonderful, a mere rawboned coincidence.

"It is assumed by all the religions that the most degraded human being is possessed of an immaterial part called a spirit. I am, however, sure that poor Bob, notwithstanding that weakness for the unlawful rabbit which I imagine brought him to his end, was in various essentials superior to many human beings. Why, then, should he not have a spirit also, and why should not that spirit as it departed hence have reproduced in my consciousness, with which in life he was so familiar, the dramatic circumstances of his end, or as much of them as he considered necessary and important? I do not say that this was so; I only say that I can see no overpowering religious or practical reason to the contrary. What is there to show that man has reached finality in his knowledge of such wonders? Surely the daily-increasing store of science indicates that revelation is progressive and continuous. May we not still have much to learn as to the fundamental oneness of animal life, or, indeed, of all life? A flame set in a vase of pure glass shows brightly; in a vase of porcelain, dimly; in a vase of rough clay, not at all, or only through its cracks and imperfections.

Yet the flame may be identical—of the same heat, light, power, and size; it is but the surrounding material that varies, or, in the case which I strive to illustrate, the gross or less gross physical body of the particular creature whereby that flame—*i. e.*, the animating and inspiring principle which comes we know not whence and goes we know not whither—happens to be enclosed.

In short, however the communication is effected, whether by telepathy or otherwise, may not our ears, now as in the days of Job, be still opened and their 'instruction' sealed 'in a dream, in a vision of the night, when deep sleep falleth upon men?' What would be more calculated to withdraw man from certain of his cruel and unkind 'purposes' and to 'hide pride' from him than the knowledge that those creatures which he talks of as the lower animals are, after all, his kith and kin; that, as the matter is put in that extraordinary passage in Chapter 3 of Ecclesiastes (it should be studied in the Revised Version, on account of the important difference of the rendering of verse 21), he 'hath no pre-eminence above the beasts'? If he could be sure of this, would he not, perhaps, treat them with more brotherly love and consideration than he does, in many ways?

"I have only to add that I have received a considerable number of letters which, except upon the supposition that their authors are writing what they know to be untrue—one which I cannot accept—seem to prove almost beyond question that telepathic intercourse does exist between man and dogs, horses, cats, and even birds. None of these experiences, however, are quite identical with my own, and some of them, though not all, may possibly be accounted for by the transmission of the occurring facts from one human intelligence to another."

Before passing on to a discussion of the case we may notice two of the letters which appeared in the *Times* after Mr. Rider Haggard's original report. They come from the pen of a (Mr.?) J. B. Wallis and afford an example of a common attitude towards psychical research. *Ex uno disce omnes.* In the first of the two letters a "rational explanation" of the dream is at once found. It is so obvious that it must put an end to all perplexity. It is explained that Mr. Rider Haggard, troubled by the loss of his favourite dog must have been frequently speculating over its probable violent death and that his dream was nothing more than the automatic repetition of these speculations or, as Mr. Wallis phrases it, "the natural and necessary outcome of a long and intricate series of psychic activities." This is, of course, our old friend "unconscious cerebration" in another garb. Unfortunately, however, for the theory and for Mr. Wallis' accuracy, Mr. Rider Haggard distinctly states in his original letter that even at breakfast time on the morning after the dream neither he nor any member of his family had any idea that the dog was missing. There had been and could have

been no frequent speculation! How then could they have caused the dream?

Mr. Wallis, however, is in no way daunted when this is pointed out to him: he returns to the charge with another letter in which he considers, without giving any reasons therefor, that "Mr. Rider Haggard very properly rejects the absurd theories of (1) subliminal excursion" and the rest. He then advances another explanation of his own to which we hesitate to apply an adjective:—

"It may well be that Mr. Haggard was often thinking of his canine friend half unconsciously, sometimes, perhaps, just as memories of those to whom we are attached flit across the minds of us all scores of times daily. Mr. Haggard is a novelist—as we all know, to our delight—with imagination more than ordinarily alert; and his dream may have resulted from the mingling during sleep of his waking thoughts about the dog with the elaboration of some intricate plot for a story with which every one is shortly to be enthralled."

In seeking to account for the manner in which the veridical information of Bob's death reached the brain of Mr. Rider Haggard we are not, fortunately, obliged to draw our conclusions from this instance alone. Telepathy or thought transference has received a considerable amount of study in recent years at the hands of capable and enthusiastic investigators and has been dealt with, as far as the nature of the subject permitted, in a scientific manner. For instance, the Society for Psychical Research, during the 22 years of its existence, is estimated to have had before it for consideration no less than thirteen or fourteen thousand experiments and cases, representing the labours of forty different investigators. In the Proceedings of this Society as well as in the works of Myers, Gurney and Podmore—three of its most active members—are to be found a mass of data upon this subject. From these we will select a few cases which seem to throw some light upon that now under consideration. This Society has, of course, long since vouched for the reality of telepathy. The limitations under which its investigators have worked should, however, be borne in mind. The results arrived at have not been attained by the use of astral or higher faculties nor do the possibilities of lucidity in trance, whether hypnotic or otherwise, appear to have been made use of. The research has, in fact, been "scientific" and was subject to the limitations of science; but we shall find that more than one difficulty can be solved by a reference to theosophical literature.

There is one particular in which Mr. Rider Haggard's case is singularly free from intricacy. Only when the possibility of the active transference of thoughts from one human brain to another is fully realised does the difficulty of distinguishing from which particular mind a message may have emanated become apparent. And when it

is found that physical propinquity or remoteness has little or no effect upon the transference of thought this difficulty is increased a hundred-fold. It is as though the world were filled with innumerable sets of instruments for wireless telegraphy perpetually engaged in simultaneously radiating into space their conflicting messages. When a receiver succeeds in distinguishing a coherent sentence from the midst of the babel of vibrations how is he to satisfy himself as to its origin? Does the message come from friend or foe? Is there any principle of synchronism between brain and brain, similar to that now so eagerly sought for in the perfection of wireless telegraphy, which would be a clue to the finding of the sender?

When endeavouring to account for the origin of a telepathic impress it is apparent that the first task is to ascertain how many minds were cognisant, at the time the impress was received, of the item of information conveyed. Each of these minds might have been the active transmitter of the message and must be taken into consideration when unravelling the case. In Bob's case, however, this complexity does not appear to exist. Mr. Rider Haggard's account shows not only that it is improbable that anyone knew, at the time of his nocturnal experience, of the injuries inflicted on the dog, but that, on the other hand, there is good reason to believe that no person could have been aware of them. The presence of another dog upon the scene appears too hypothetical to be taken into consideration. We may, then, with Mr. Rider Haggard, dismiss the second explanation suggested to him as being unsupported by any evidence. The ruling out of this contingency very considerably limits the possibilities of the case; for the only factors remaining for our consideration are the probable part played by the dog and the percipient of the dream. We will discuss the canine possibilities first.

C. STUART-PRINCE.

(To be concluded.)

THE SUPPORT OF OUR AGED WORKERS.

THE subject embodied in the above title is one which has naturally thrust itself upon me during the past ten or a dozen years, and which has now become acute by reason of the disablement of Mr. T. V. Charlu, Treasurer of the Society and Business Manager of the *Theosophist*. Here is a man who gave up his Government appointment in the year 1883 to join the executive staff, and now, after twenty years of constant service, has been prostrated by a paralytic stroke, with but small prospect of being again able to resume duty. When he came to us he had no property to speak of, and the salary he has received throughout has been so small as to have made it

impossible for him to lay by enough to meet such an emergency as the present. The question is, what are we going to do for him, and this opens out the whole question as to what the Society ought to do for its members who have given their best help to carry on the movement without thought of present profit or future help. Beginning with the Headquarters at Adyar, and going through all our sectional centres we find men and women, our colleagues, who are cheerfully carrying the burden of work which, by rights, ought to be distributed among many; for no one of us has less responsibility for the success of the Society than the rest. Many of us are working without one penny of salary, and some without even getting free board: such have other sources of maintenance. In their case, their incomes presumably continuing, there is not the same necessity for planning for their support in old age or when disabled. With all the others the case is different, and the demand on us to see that they are not left to starve or to go to the Poorhouse, is imperative. Since Mr. Charlu fell sick, I have paid him Rs. 100 out of my own pocket, and Rs. 60 for two months' salary as Treasurer, but what is this beggarly £10 or \$50 towards the support of a family? I can go no further, for, as everybody knows, my private income is very small, and there is no Compassionate Pension Fund of the Society on which to draw in cases of necessity. The Indian employés at our several Indian executive centres would, if in Government service, not only be drawing more than they do from us, but also be working towards a Retiring Pension on the basis of half-pay.

I confess that I do not see a way out of our difficulty as things are at present. I have devoted many anxious hours of thought to it, but light does not seem to come. The sensible plan is, then, to lay the matter before the Society with the help of the General Secretaries, who control sectional publications, and my editorial colleagues who have full discretion as to our non-official magazines.

Various mutual benefit schemes are worked by such bodies as the Freemasons, Sons of Temperance and the Odd-fellows, and there are numberless societies and funds of this character among the outside public; then the Life Insurance societies issue capital Endowment, Tontine, Annuity and other policies of sorts, all planned to accumulate a person's savings during a fixed number of years, and at the end of that time pay him or her a specified lump sum or an annuity. Then, among the employés of the great Railway and Steamship companies, there is a system of stoppages out of the monthly wage which are repaid in due course of time with accumulated interest, after deducting the costs of administration. Still another plan is to get as many individuals as possible to enter into a compact by which they bind themselves to pay to a chosen Treasurer a certain sum—a dollar, a sovereign, a half-sovereign, a rupee, a shilling or what not—at the death of each subscriber, the treasurer turning over the aggregate sum, either to the widow, children or next of kin of the deceased,

Finally, and not to go too much into details, special appeals for charitable help made to a Masonic or other Lodge by or on behalf of a suffering member, are always responded to. But who is to respond to the appeal of one of our worn-out Theosophical workers? Whence will come the money for his or her medical attendance, hospital fees or funeral expenses? Who will pay the house-rent or room-rent that accrues even at the end of the month in which the catastrophe befell? The answer is so obvious that I have only to mention the subject to open the eyes of my colleagues to this serious drawback to the free acceptance of appointments by members who would gladly come to our help if they could see their way clear. At this very moment I badly need several helpers at Adyar, but do not know how to get them. Two or three of these *must* be recruited in Great Britain or America. But it will be very difficult for me to manage their travelling-expenses, and practically impossible for me to take them if they have families or other dependents, for the salaries that my present helpers receive are but nominal when compared with what they can command at Home. This is to put the thing upon the coldest material basis, of course leaving out of question the sublime recompense that one gets in sharing the joy of this work for the uplifting of mankind and the spread of the idea of Human Brotherhood and perfect religious equality. It all depends upon the side from which one views such things: each one of us has his own theories and his own ideals. As for myself, I know that I voice the opinions of our best workers when I say that the worldly honours and emoluments which I have left behind me are but the merest dross in comparison with the reward which has come to me during the past thirty years, in connection with this sacred philanthropic movement of ours. But the question of questions that now cries for a solution is, what can we do to help our colleagues who have worn themselves out in our service and have fallen, helpless, by the way? I implore those who can give wise counsel to give it at once. I may always be counted on in the future as in the past to do what may appear to be my duty.

H. S. OLCOTT.

Theosophy in all Lands.

From advance sheets of the Report of the General Secretary of the American Section T.S., read at their Annual Convention, we glean that the Section is in a condition of healthful activity, and though the number of Branches, after a series of additions and subtractions, remains the same, still the increase of membership over last year is 352—the total now being 2,209.

Our readers may profitably read the following paragraph relating to branch work, which we copy from Mr. Fullerton's instructive Report:

Other facts emerge from the year's record. One is, that lack of growth in a Branch is much more apt to mean inactivity in the Branch than hopelessness of its environment. Some of our Branches remain stationary year after year. No new members are added, no fresh enterprises are thought of, nothing is done for our funds beyond the payment of one small dollar a head. The wail is that the members are poor, that the surrounding community is impervious to Theosophy. Has this ever been proved by intelligent, vigorous, and yet fruitless work? During the past year several Branches in unpromising locations have wakened up, exerted themselves to provide attractive public meetings and to do propaganda work, and have thereupon received additions to their rolls. And this is but natural. How is the community to hear of Theosophy if it is never told of it; how are citizens to attend meetings if the meetings are unknown or are feeble or sleepy or stupid? If Theosophists themselves are cool and slothful, what is to excite interest in outsiders? Nor is it at all certain that *any* region is absolutely without an incipient disciple. I have often been impressed by the fact that inquiries come from quarters little likely, quarters remote, aside from the running currents of thought, solitary, supposedly backward; also that membership is asked by individuals whom one could not suspect hopeful. And this too is natural. For in hamlets and villages, in country farms and dense cities, souls are coming into incarnation who had neared Theosophy or had embraced it when last on earth. They need but a touch to respond to it now. Karma has assigned their birthspot, not necessarily where is the daily newspaper or even the monthly periodical, but anywhere that the mail service can penetrate. The same Karma has preserved their readiness for a new Theosophic impulse, the wakening and then the welcome to come through a leaflet or a newspaper item, a chance reference or a casual lecture. That the leaflet shall be in circulation, the newspaper informed, the lecture given, is the object of our propaganda effort, the *raison d'être* of our Propaganda Fund. We would put Theosophy wherever is a human being, for he *may* be a reincarnated Theosophist, he *can* be a first-time hearer.

Mrs. Besant, who has been lecturing with her usual success, in the chief cities of the Scandinavian Section, is expected to reach India about the fourth of November, stopping in Italy on the way.

Reviews.

ASTROLOGY FOR ALL.

BY ALAN LEO.

In these days of many publications and lighter literature spreading broadcast all over the world, it is interesting to find such ancient studies as that of astrology, still finding place in the minds of the people, and holding its own as a heritage from the most archaic times. In those bygone ages astrology went hand in hand with astronomy, and the results gleaned from the study of the one science were utilized in the practice and co-relations of the other. And it was not until the time of Isodore of Seville that they began to distinguish the one science from that of its fellow. Even as late as the time of Copernicus the two sciences were linked, but then owing to the trend of materialistic thought reducing all phenomena to the requirements of concrete science, these two were divorced and the study of stellar influences on the destiny of all earthly products relegated to the lumber room of esoteric cults. Go back to the earlier traditions of all the mighty races of the past, search deep into their legends and literature—Indian, Celtic, Greek, Egyptian, Chaldean, down to their disciples of Alexandrian and Arabian Schools and we find all lending their earnest thought to the philosophy of natural and judicial astrology. Natural Astrology, which we of to-day somehow have cemented into the fabric of astronomy proper—was the science predicting the motions of heavenly bodies and eclipses of Sun and Moon; while judicial astrology seems to have absorbed the nucleus of this study in the true investigation of the influence of constellations on the destiny of men and empires. Astronomers have taken but small pains to trace their ideal science to its source by help of the copious astrological commentaries in which the earliest observers embodied their theories of the heavens, and it is strange that all philosophers of comparatively modern times, with the exception of Schopenhauer, have portrayed the same indifference. The ancestors of the sublime bards of the Rig-Veda deified the morning glow of the *Arustra* and the diurnal and nocturnal heavens as the twin brethren who had been nursed on the bosom of *Aditi*. Seven there were of these sons, each having His own "house," that is each governing his own planet. *Aditi* being Boundless Space endowed with life, form and power, into which was woven the strands guiding the destinies of gods and men. Ancient Chinese astrologists seem to have been able by their magic to produce or avert eclipses, while with the same methods the Etruscans could draw down and divert lightning. So the true source of astrology must be sought for in the remotest ages, and though throughout all periods astrological calculations have influenced schemes in the destinies of men, much that was common knowledge to ancient magians has been lost and therefore discredited by modern philosophers, who base their learning on the kaleidoscopic sciences which change their forms and colors with every

turn of the scientist's mind. But to such students as follow astrology to-day guided by a master in that art, as Alan Leo undoubtedly proves himself to be, it must be satisfactory to feel that it is no new scheme of law he is postulating, no new theories voiced forth to establish a new order of things, but rather a distant echo of Mages of Archaic wisdom to whom the Zodiac was the first book that lay open before their far-seeing vision. Written in runic measures by the Scandinavian Magians such as Fafnir; in hieroglyph and ideograph by Assyrian, Chaldean, Druidic and Egyptian priestly teachers, in the names of our week days; all alike point to one common origin, namely, the processional through the heavens of that mighty host of planetary forces to which man owes the origin of the complex phases of his mundane career. The great demand for teaching as to the ultimates of man's character and destiny, has been responded to by many astrologists, but to none do the students of that cult owe so great a debt of gratitude as to Alan Leo for his earnest painstaking efforts to keep alive the spiritual elements of astrological lore. His book, "Astrology for All," lies before us and proves in its second edition to be greatly amplified and revised, as he himself states in its preface, in response to "a necessity and demand for an intelligible interpretation" of planetary influences with concise instructions for investigating the same.

FIO HARA.

KHISHTAB, ZAREDAST, AFSHAR AND ZINDEH ROOD.

Second Edition,

Published by N. F. Bilimoria.

Mr. Bilimoria has added another feather to his cap and done a fresh service to his community by republishing in attractive form the Gujarati translation of three important Persian books connected with the Zoroastrian religion. During the Sassanian revival of Zoroastrianism many religious books were written in Pahlavi and old Persian, some of them purporting to be translations or adaptations of old Avesta works. While Pahlavi books like *Bundahesh*, *Dinkard*, &c., are considered part of Zoroastrian religious literature, it is to be regretted that the old Persian works like those now republished, have dropped out of modern Parsee reading. These three Persian books which contain valuable teachings as to Godhead, the planes of matter, spiritual intelligences, immortality, reincarnation, &c., were about 300 years ago, translated into modern Persian by some of the disciples of Azar Kaevan, the Parsee Adept of the days of Akbar the Great, and were first translated into Gujarati 56 years ago. Mr. Bilimoria has been republishing the Gujarati translation, not only saving them from extinction but also drawing to them the thoughts of such Parsees as desire to study and understand their ancient Faith in the light of all literature that may now be extant, Avesta, Pahlavi, Pazand or Persian. We commend the work heartily to all students of Zoroastrianism.

J. J. V.

ANUBHAVANANDAM.

Mr. T. Rangaswamy Settiar's "Anubhavanandam," or "the bliss of experience," seems to be an attempt to place before the public the essential moral teachings of Hinduism in a popular form. We suppose that the attempt is a good one though we do not agree with the Author in regard to his treatment of Caste and its significance. We are of opinion that the English translation of this Tamil work keeps the spirit of the original.

P. V. R.

PRIMERAS NOCIONES de TEOSOFIA.

Certain of our colleagues in South America and Cuba are doing all that lies within their power to deserve the respect and gratitude of their associates. Among those whose activity has been acknowledged by us from time to time, is the Commandant F.W. Fernandez, of Buenos Ayres, who communicates his tireless energy to all who come into contact with him. We must now write on the scroll of honour the name of Señor F. Diaz Falp of Montevideo, Uruguay, who has kindly sent us copies of a small pamphlet bearing the above title (in English, "First Notions of Theosophy"). It is published by the "Aurora" T. S. of Rosario de Santa Fe, and is one of the clearest and most useful statements of Theosophical ideas that has hitherto been issued. The following subtitles will give an idea of the ground covered: Creation; Man; Brotherhood; Reincarnation; Karma; The Septenary Constitution; Sounds and Colours; Human Aura; Cyclic Periods; Activity and Repose; The Law of Analogy; Bases of Theosophy; The Masters; The Theosophical Society.

THE NIBELUNGS.*

Lovers of Wagner's music will welcome Mr. C. Ward's admirable treatise on the Nibelung's Ring, that mystical music-drama allegorising the evolution of the human soul from ignorance and defeat to knowledge and victory, through the power of Divine Love. Mr. Ward's interpretation is truly theosophical, though the name of Theosophy and technical theosophical terms are avoided. This will render the essay all the more valuable to non-theosophical readers for whom it was originally intended when it appeared in 1889 in *The Meister*, a quarterly magazine of the Wagner Society. No one can study his exposition of the inner verities of the Nibelung's Ring without finding it most suggestive and instructive, throwing light on many otherwise ill-understood passages and scenes. Wagner's music cannot be fully understood unless one is able to enter into and appreciate the mystic meaning of the text and Mr. Ward's contribution can be heartily recommended as an interpretation of the "philosophical conceptions which underlie this masterwork of art."

A SCH.

* Study of the inner significance of Richard Wagner's Music-Drama, by Wm. C. Ward (The Theosophical Publishing Society, London and Benares).

MAGAZINES.

The Theosophical Review. In the October number Mr. Mead gives us a translation from a Latin version of "The Perfect Sermon," which is 'A Sermon of Thrice-Greatest Hermes to Asclepius'; containing much food for thought. "In the vale of Healing" is the title of the contribution by Michael Wood—evidently inspired by the sweet breathings of the spirit of Mother Nature. "Emotion *versus* Reason," by H. Knight-Eaton, is concluded. "The Permanent Atom" by Annie Besant, consists of various additional notes that will form Chapter IV. of her forthcoming book, "A Study in Consciousness," which will contain "a much enlarged and revised issue of articles which have appeared in 'Evolution of consciousness,' 'Will, Desire and Emotion,' etc., in the *Theosophical Review*." "Woodboy" is a story by Mrs. M. U. Green—reminding one of the writings of Michael Wood. "Theosophic Light on Bible Shadows" discusses certain interesting points concerning Judaism and Christianity with a view to "irradiate the shadows" thereof "with true beams of theosophic light." The article is to be continued. Other brief papers are the following: "Kanteletar," by A. Russian; "Love's Chaplet," by M. C.; "A Fragment," by A. K.; "An Imprisoned Soul," by Mrs. L. Nightingale Duddington, and some quite readable notes from a "Student's Easy Chair."

Revue Théosophique. In the September number is an opening article upon the "Existence of the Masters;" the author attempting to demonstrate the fact by recourse to the aid of metaphysics. In a footnote, the Editor says that "The ordinary indirect proof is given by the personal testimony of credible individuals who are in a position to supply it. As concerns members of the Theosophical Society, these proofs abound in the writings of H. P. B., Annie Besant, C. W. Leadbeater, and, especially, with more circumstantial details, in the interesting Memoirs which Col. H. S. Olcott, The President-Founder, has been publishing for a number of years past in the *Theosophist*, under the title of 'Old Diary Leaves.' " The thread of the author's argument leads him to select in the grand sweep of the evolutionary process, the line of development which has produced, from age to age the great sages, religious leaders and spiritual exemplars, who have helped to uplift our race and keep alight within our consciousness the flame of a spiritual ideal. Beside several translations from the English, there is the conclusion of the digest of the "Ethics of Theosophy," by Leredde. Under the heading of "Bibliographie" Commandant Courmes announces the publication of a third volume of the French version of the "Secret Doctrine." This is a fact of which the self-sacrificing translators have every reason to be proud. From the same source we learn that the first volume of the French version is entirely exhausted and is being reprinted.

Sophia. The ever welcome theosophical review which was established at Madrid twelve years ago by Senor Xifré and his respected colleagues is still shining like a bright light amid the spiritual darkness of priest-ridden Spain. The September number, in addition to translations, contain several good original articles.

Theosofisch Maandblad. Our dear young friend, Mr. Boissevain, having returned to Holland, there is no one left at Adyar, who can help us to get an idea of the contents of our Dutch East-Indian review,

which was founded by the late Mr. van Asperen van der Velde and is now, it seems, edited by Mr. P. J. H. van Rietschoten. We repeat our request that the editors or managers of our foreign exchanges would kindly insert on a loose sheet, and in English, the titles of their several articles, and any striking points in them, to which they would like us to call attention.

East and West. Mr. B. M. Malabari is giving, in every monthly issue of his magazine, cumulative proof of his exceptional journalistic ability. The October number of *East and West*, opens with an article by Alexander H. Japp, I.L.D., entitled "A Jesuit Missionary in India." It tells the astounding and tragical story of the sublimely audacious, yet, in the end, disastrously unsuccessful attempt of Robert de Nobili, the Jesuit Missionary, who worked from the year 1606 at Madura until 1648, when he retired to St. Thomé, Madras, "an old and broken down man, burdened with the anticipation that all the results for which he had prayed, and toiled, and suffered and even sinned, for which he had sacrificed both life and honour, were doomed to die with himself."

Will it be believed by our readers, that this Missionary's scheme was nothing less than to convert the whole Brahmanical class of India to Christianity, by the employment of fraud, falsehood and cunning? This enthusiastic but conscienceless Jesuit agent left nothing untried to compass his end. For forty-two years he lived at Madura, dressed as a Brahmin, even to the thread, eating the same food, performing the same ceremonies and conforming in every other respect to the exigencies of his perilous undertaking. He spoke the vernacular to absolute perfection, made himself as familiar as any Brahmin with the Sanskrit, was "letter perfect" in the contents of the Shastras, and had all the points of all the six Darshanas at his finger ends. He carried his audacity to the point of writing a fifth Veda under the title, "Esur-Veda," which, he maintained, was the complement and latest inspired Divine Revelation which completed the Vedic series: "the Rig, Yajur, Sama and Atharva Vedas were but preparatory to the Esur;" the book had been received by himself from Brahmâ. Of course, it contained what he meant to be the final proof of the Divinity of Christ and the Supremacy of Christianity over all other religions. In "Isis Unveiled," if my memory serves, H. P. B., refers to this wonderful case, and mentions the fact that Nobili set up his own car with its attendant (Christian) chanting Brahmins and dancing girls, the usual Hindu idol being replaced by Christian statues. Nobili actually succeeded in baptising over 100,000 Hindus, under fraudulent representations. We strongly advise such of our readers as can do so, to refer to the article in *East and West*.

Broad Views. The development of Mr. Sinnett's plan, in the successive numbers, bears out the anticipation expressed in our March issue as to its general value as a magazine, and its special importance to us as a channel for the dissemination of Theosophical views among the outside public not reached by our own publications.

The periodical would have been regularly noticed but for the fact that Mr. Sinnett and his publishers failed to send us any of the issues after that for January last, until September. Mr. Sinnett is entitled to the sympathy and help of all theosophists, and we hope that each one will do what he can to increase the circulation. The subscription price

is 15s. yearly, or 1s. 6d. for single copies, postage added, except in the case of annual subscriptions. Almost without exception the articles are instructive and interesting, while those of Mr. Sinnett himself have the special value given by his vast knowledge of the different aspects of Theosophy and occultism, which he elaborates with his exceptional literary skill. We wish Mr. Sinnett the amplest success in his undertaking, and hope that *Broad Views* may have a long career.

August *Theosophia*, Amsterdam, has after the Editor's "Watchtower" observations, the following Articles; "What is Wanted," by S. Maud Sharpe; "The great Pyramid" by H. J. Van Ginkel; "The Social Problem," by C. J. Schuver; "Occultism, Semi-Occultism and Pseudo Occultism," by Annie Besant; "Yuen the Harper," by Michael Wood, and "The Doctrine of Universal Matter," by Dr. Van Deventer.

The Theosophical Forum, is published in New York by Mr. Charles Johnston, and the September issue contains the commencement of a very readable article on "The Saints of Ireland." Another article, "Asceticism and Passion"—is commenced, and another also, which deals with the faith of the "Shaker Community."

The Light of Reason (October) is as usual full of helpful reading for the masses.

The Indian Review for October, contains the following very interesting Table of Contents: "Assimilation or Autonomy," "The Government of Madras and the French Consulate," "The Russo-Japanese War," "The Problem of Existence," "What is Esperanto?" "The Ground-nut Trade," "The Personal Equation in History" and "Current Events." "Other matters dealt with are 'The world of books,' Utterances of the day,' 'Topics from Periodicals,' 'Industrial and Commercial Section,' 'Educational Section,' 'Departmental Notes.' The Editor, of the *Review* is to be congratulated on the success of his efforts to make it a first class magazine.

Acknowledged with thanks:—*The Vâhan, Theosophy in India, Theosophic Messenger, Light, Mind, The Arena, Dawn, Central Hindu, College Magazine, Prabuddha Bhârata, Brahmavâdin, Brahmachârin, Health, Banner of Light, Harbinger of Light, The Lotus Journal, Indian Journal of Education, Christian College Magazine, Practical Wisdom, L' Initiation, The Maha-Bodhi Journal, The Buddhist, Teosofisk Tidskrift, De Gulden Kelcn, The Arya.*

CUTTINGS AND COMMENTS.

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

The Banner of Light, in one of its recent issues, after treating of various forms of assassination, says: "There is, however, a form of mental assassination which is a real and horrible fact. The law calls it slander, morals define it as false witness against one's

neighbour, socially it is called gossip, and children describe it as tale-bearing. A single word may ruin maid or mother, boy, youth or man, blast the reputation of a lifetime, send a man to jail or make him an outcast for the rest of his life. The childish gossip which is recklessly flung around in many circles is as murderous as a poison. Half words, hints and innuendoes, a shrug of the shoulders, and the deed is done.

Have nothing to do with it or them who indulge in it. Flee from them as you would from a pestilence. First, metaphorically, smiting them hip and thigh with your moral sword, and showing them that no more despicable creature crawls the green earth than the slanderer of his fellows, for in very truth he is a mental assassin whose shafts are steeped in venom thrice poisoned."

There is no more widespread or more shameful evil than the one which is here alluded to. If this cap fits any F. T. S., let him (or her) put it on.

*Radium
and the
Sun.*

In an article on "Radium—Properties and Possibilities," in the *National Review*, a writer says:—

Now that the development of heat by radio-active change has been recognised, it is possible to understand how the sun's heat can have continued for much longer periods than were formerly intelligible. For the present output of solar heat would be tolerably well accounted for if the sun contained as much radium as pitchblende does. The radium present at any one moment would, it is true, have only a limited life; it is necessary to assume the constant evolution of radium, or of some other radio-active element unknown to us, as in pitchblende and other similar minerals. A thousand million years' heat can without improbability be accounted for. The hypothesis that radio-active processes are at work in the sun is not altogether without confirmation, though we have no direct proof of it. For helium is abundant in the sun; and helium is, so far as we know, essentially a product of radio-active change.

*A Ruby
Buddha.*

A Mandalay correspondent writes to the *Rangoon Gazette* as follows:—

A beautiful image of Buddha cut out of a ruby about the size of a sparrow's egg, taken from Mandalay by a gentleman to England, where it was much admired, has just been returned to the owner. It is believed that this ruby dates back from the time of Alompra. It was kept as a relic, and the present owner obtained it from one of the Burmese princesses, the late Momeik Supaya. She told him that she had obtained possession of it on the day before the British entry into Mandalay, the 20th November, 1885, when both Theebaw and Supayalat were busy packing up their belongings. The late Dowager Queen Sinbyuyidpaya wanted it very much, but the negotiations for its purchase fell through. The Burmese kings always carried this relic on their person as a talisman. The present possessor of this ruby Buddha showed the image to the late Taung-dwin-Mingyi some years ago, and was assured that it was the talisman of the Kings of the Alompra dynasty, and was one of the most sacred and historical relics of the country. Burmese Palace ladies refuse to touch or handle the stone, for they say that, owing to its great sanctity, if they touch it they are sure to become lepers.

We may add that there is an image of the Buddha, carved out of a solid emerald, which is kept at the Royal temple at Bangkok, and belongs to the king of Siam.

*Dharma-
pala's
Technical
School.*

The Benares correspondent of the *Bengali* writes as follows to his paper:—

"Mr. Dharmapala, the well-known Buddhist missionary, has been here several months but has not succeeded in establishing his model Manual Training and Agricultural School. He has got

only Rs. 10,000 and his complaint is that local men give him no help. These men, however, are waiting to see how he works his school before rendering him financial assistance. In my opinion, Mr. Dharmapala made one great mistake. He has brought out a European specialist in Agriculture on some Rs. 200 a month who has no work to do, since the school is not yet open, and he has had to be paid these many months. I am also told by some persons that differences of opinion have lately arisen between the two gentlemen, but I cannot vouchsafe it until I get more reliable information. It is a pity that the realisation of Mr. Dharmapala's ideal should be so long delayed."

Let us hope that the writer's forebodings may not be realised, for it would be too bad if another disastrous failure should have to be added to the list of Dharmapala's idealistic schemes which have come to naught. He is a good young man and a zealous planner of social reforms. His misfortune is that for the most part his zeal outruns his practical judgment. In this case, his warmest friends could hardly have expected that, with so infinitesimal a capital at command, he should have been able to found a Technological School for the training of pupils in fifteen or twenty different branches of industry, each of which required a specially trained and gifted teacher to wafrant even the hope of success. Those best acquainted with the Indian population, especially that of the United Provinces, would naturally regard his scheme of wiping out caste differences among the pupils, as though they were so many Buddhists, as simply utopian. We are always sorry to have to say anything that is calculated to give pain to a young man who has been in somewhat close relations with the writer since his boyhood, but really there is no choice when it comes to the criticism of philanthropic schemes which, having no sound practical basis to build upon, cannot escape the fate which is in store for all ill-considered undertakings. Since writing the foregoing we learn that the European specialist, referred to, has left India, "on account of his health."

In Messrs. Forrest and Bensusan's "Morocco" *Primitive* Mr. Bensusan writes as follows concerning the won-
Telegraphy. derful rapidity with which the natives of Africa convey intelligence of current events over vast distances, rivalling even the telegraphic wire:—

Now and again in the afternoon the tribesmen call to one another from the hill tops. They possess an extraordinary power of carrying their voices over a space that no European could span. I wonder whether the real secret of the powers ascribed to the half-civilised tribes of Africa has its origin in this gift. Certain it is that news passes from village to village across the hills, and that no courier can keep pace with it. In this way rumours of great events travel from one end of the Dark Continent to the other, and if the tales told me of the passage of news from south to north Africa during the recent war were not so extravagant as they seem at first hearing, I would set them down here, well assured that they would startle if they could not convince. In the south of Morocco during the latter days of my journey, men spoke with quiet conviction of the doings of the Sultan and Pretender in the north just as though Morocco possessed a train or telegraph service, or a native newspaper. It does not seem unreasonable that, while the deserts and great rolling plains have extended men's vision to a point quite outside the comprehension of Europe, other senses may be at least equally stimulated by a life we Europeans shall never know intimately.

The Wonderful Mercury cup. Certain correspondents of the *Madras Mail* have recently referred to a singular cup or tumbler of solidified mercury, which holds all liquids save quicksilver, of which it is made, but which, when put into the cup, will slowly ooze out through its pores. One of the correspondents wishes to know "the method of solidifying the mercury, and the reason why mercury alone leaks out, and not other fluids."

By an interesting coincidence, while the foregoing paragraph was waiting to be sent to the printer, we found in the September number of *L'Initiation*, what purports to be the alchemical secret for solidifying mercury: it is as follows:—

"Put into an iron vessel a certain quantity of mercury, some water, into which a red hot iron had been cooled, some ammoniac, some sulphuric acid and a little verdigris. Boil it well over a quick fire, stirring it continually with an iron spatula. To remedy the loss of the water by evaporation, a supply of the same kind must be within reach and added as necessary. After about three hours of cooking the quicksilver will become solid. Put it then into a fine napkin and thoroughly draw out all the 'humeur' (an untranslatable term for all but alchemists). The above described operation must be repeated two or three times. To preserve the mercury, put it in an earthen pot and expose it three nights to the dew; it will become very hard."

* *

Philosophy as the Unifier. The remarks made by some of the speakers at the Philosophical Congress, held recently at Geneva, indicate a tendency to broaden the sphere of Philosophy, giving it more of a universal scope. Professor Ernest Naville, the oldest of the assembled philosophers, took for his subject the following words from the learned French Professor, M. Boutroux: "Philosophy is the effort of the spirit towards unity and harmony in the speculative and practical life of humanity." The Editor of *Light*, in summarising the chief points made by the speaker says:

He reminded his hearers that the idea of the creation and evolution of the world was the supreme realisation of this unity in its religious and practical significance. The vast problem of how the world came into being, and gradually evolved to its present condition, through the action of Will, must be studied in the light both of Reason and of Experience. Philosophy must take account of both, must be the reconciler of the spiritual with the material; as the Study of the Universal, it must include both religion and science, as being two sides of a question which Philosophy regards in its entirety. Special research into details is necessary, and supplies the material which Philosophy uses, but there is danger in specialising overmuch, and the philosopher must be free to generalise from the results of special studies.

Religious men, he concluded, must take account of the development of the human mind; jurists must remember that there is something outside statutes and laws of human making; doctors must not mistake the body for the whole of the man; engineers must regard human beings as mere machines; literary men and artists must recognise that even beauty of style and form is to be held subordinate to Truth. Philosophy, rightly understood, founded on a general review of results of all the sciences, is one of the essential elements of high mental culture.

In commenting on the preceding, and other remarks of these worthy philosophers of the Congress, the Editor says, further:

These pronouncements of able men who, while studying the results of physical science, have still kept their minds open to the intuition of the sublime and perfect Unity, are of a high importance as indicative of the progress of the more advanced thought of humanity. Matter, mind, and spirit are three in aspect and mode of working, but they are more tending to become recognised as *one* in basic essence. Here we may call attention to an error that is often made when speaking of Pure Reason. The Higher Reason is not that crude rationalism which only looks at that which is beneath it, and tries to find the explanation of everything, even of its own processes, in matter and its various forms and workings. Pure Reason, as it was understood by the antique philosophers, is something to which the so-called Rationalists have never attained, nor can they do so until they look upwards from the ground beneath their feet. The Pure or Higher Reason is that which establishes the ratio between all forms of experience, material, mental, and spiritual, and it can only do this by recognising an existence for all of these; not an exclusive existence for any one particular form of experience, but an existence as part of a great Whole having divers phases, all of which, without exception, Reason must take account of and embrace. True Reason, then, is a spiritual faculty, not a mental one, for it must ascend to the spiritual level in order to embrace the comprehension of that which is spiritual. To the true Philosopher nothing is alien that is human; and surely nothing is more intensely and essentially human (in the highest sense of the word) than the most exalted characteristic of humanity, the Spirit of God which is in Man, and which raises him above all the rest of external creation.

* *

The following touching story from a recent issue of *The Student* shows that people who are usually called villainous sometimes respond quite readily to appeals made to their higher nature:

"A little Child shall lead them."

'Speaking of Soul, it really seems sometimes as if it were not possible for some human bodies to be the dwelling-place of that wonderful mystery. But walking along a crowded street down town one day where a group of brawny workmen, with coarse faces and coarser language, toiled together in the building of the pavement, I heard a rude threat and saw a blow given. Instantly there was an uproar. Fists and bodies became inextricably mixed. Oaths rent the air and fierce denunciations proclaimed a veritable street-fight.

Before the policeman reached the assailants a little child darted screaming into the midst of the angry men.

"Don't, daddy, don't hit anybody! I'm s-c-a-r-e-d!" —the last word in an agonised shriek.

"There, there, I'll give in!" said one of the men in a husky voice; "that kid's my little one." Such tenderness in those last words. "She ain't got no mother. I'm all she has got, an' I've got to be good enough to be father an' mother, too."

Instantly the storm was over. Ashamed, and murmuring excuses, the men fell back and resumed their work.

I learned later that the child's mother and three sisters had perished by fire in a terrible disaster a week before.

What miracle was this? Had their eyes seen, or had the Soul in them suddenly revealed to these poor, untaught men that great Something that can make a little child like a messenger from another world?

* *

*The
Speaking
Cobra.*

Without endorsement or denial, we copy the following story from a leading Indian newspaper. If true it would seem to imply that the spirit of the dead banker, earth bound, had associated himself with the cobra (perhaps with many) and used the body of the mediumistic temple priest to speak to his friends and tell them how to save his life. Very likely he had got control over the cobra, with or without the help of Elementals.

Mr. B. L. Varma, Teacher, High School, Bundi (Rajputana), sends the following extraordinary tale to the *Amrita Bazar Patrika* :—

There is a celebrated temple of "Chaturbhuj" at Bundi, in the very centre of the city, and immediately behind it is a little temple of Narbadeshwar. On the 6th instant, at about 9 P. M., the priest of the temple after performing *pūja* as usual was returning home, when on the steps of the temple he trampled a snake which bit him on the foot. The priest raised a cry and soon a crowd assembled; some of the men saw that it was a cobra but could not manage to kill it. The priest was carried home by two or three men. On the way the leg of the priest was tightly bound by a cord above the ankle to prevent the circulation of the poison. On reaching home he fell into swoon, a trance-like sleep which generally follows the bite of a snake. After a while all of a sudden he opened his eyes, sat upon his bed and uttered these ominous words—'Don't mind, don't be sorry, and do not try to procure medicine or anything else, he shall not die, I shall not take his life. The fault is neither his nor mine. It was done by him unconsciously and by me in rage. He when descending the steps trampled my head which bruised my head and the left eye as well. I in pain and fury bit him, but have no mind to take his life.' Having said so far he swooned again and fell down on his bed. His mother, in the most supplicating manner, wanted to know something more about the snake, and requested him very submissively.

Then again he sat on his bed and resumed his talk: 'I was a Banker and had a shop in this city. I died nearly 100 years ago, and since then I am in the form of a snake. I have taken my abode in a crevice or Biyas Boori (a reservoir) in the vicinity of the temple of the 'Narbadeshwar.' I live upon frogs and insects which are found in abundance in the Boori. My name, when a man and banker, was Udaichand, and so are my descendants (here he mentioned the names of two Bankers, at present shopkeepers in the market). I am present in a crevice of the Boori and request you to warm my head and drench me in milk 2 or 3 days because so long I shall not be able to go out owing to pain in my head and the eye.' Without losing a moment, the mother, accompanied by two others, with torches in hand, went to the Boori. To their surprise they found a cobra lying in a crevice just above the surface of the water. It was about 11 P.M. They procured milk and placed it in a pot before the crevice. The snake came nearly a foot outward and drank the milk to the last drop. On coming back to the house they said before the priest, who was still lying senseless, that they could not warm the head of him in the form of a snake, and that they would continue drenching milk as ordered. Then the priest again opened his eyes and replied: "you cannot warm my own head please warm the head of the priest I have bitten; it shall relieve my pain somewhat at least." Then the mother promised to warm his head and requested him to grant that he would leave her son. He granted her request and left him for ever. Those whom he had named as his descendants were visited, and they stated that the name of their family was Udaichand. It is stated that the man who was bitten, fully recovered.



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[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXX.

(Year 1896.)

THE present is the last chapter of the Fifth Series, or volume, of my reminiscences of the Theosophical Society's history. It has been a pleasure to me to write them and, to judge from my correspondence, to others to read them. I consider it a most fortunate circumstance that I should have lived through all these one hundred and fifty months of history-writing, for the details are known to no person but myself, now that H. P. B. is gone, and it would have been a pity if this movement, so clearly destined to exercise a beneficent influence upon many nations and to do so much good in disseminating noble religious teachings among mankind, should have gone without an accurate record of its history; the more so when the incidents have been so stirring and the struggles so severe. It is consoling to me to know that, even if I should be snatched away now from my work, correct versions of crises in our fortunes have passed into this written record, enabling our future historian, if so inclined, to tell the truth about us.

The term of H. E. Lord Wenlock as Governor of Madras approached its end. With Mr. Clark, on the evening of the 1st of March, I attended his farewell Levee at the Banqueting Hall and saw an

* Five 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.

unusual display of bright uniforms and glittering princely robes. Three days later a Wenlock Memorial Committee, headed by the Maharajah of Vizianagaram and Rajah Sir S. Ramasawmy Mudaliar, gave a farewell entertainment to His Excellency and Lady Wenlock at the same place, which was also a very gorgeous function.

The next day I received an invitation by telegram from Mysore to come there and form a Branch. On the 15th I saw Mr. Clark off by the "Clan Mackenzie" for Colombo and England. On the 17th I wrote an address to the American Convention and issued an Executive Notice appointing that veteran Sinhalese nobleman, Dullewe Adigar, General Manager of Buddhist Schools in the Kandy District. The same evening I left for Mysore, travelling all night, and reaching Bangalore at 7 on the following morning. The local members met me at the station, gave me breakfast, and saw me off again. After a train journey taking the whole day I arrived in the evening at Mysore, the capital of the Maharajah of that state. Here, again, friends met me at the station and conducted me to the house where I was to be put up. That great native statesman, Sir Seshadri Iyer, whose remarkable abilities are being more and more recognised since his death, in the ever-increasing prosperity of Mysore, came to have a talk with me on that subject nearest to his heart—the Vedānta Philosophy.

As usual, I had been garlanded, besprinkled with perfume, and made the recipient of very complimentary addresses. This was all very nice; but after a time the stomach became clamorous for food. Unhappily for me, the local committee had not bethought them of supplying me with cooking utensils and so I had to make a scratch dinner on cold boiled rice, a loaf brought from the bazaar, and milk. But the morning brought better luck, for an officer of the Mysore Durbar, the Marquis Viviani de Ferrayzani, sent me the necessary pots and pans, but too late to save me from an attack of indigestion which lasted all day.

I called at the house of the sister of Mr. Govindacharlu, a learned Visishtadwaita Brahmin, a retired Government servant, who had been good enough to offer free quarters to the proposed Branch. I also went to the Oriental Library, directed by my friend Pandit Mahadeva Sastri, under whose wise management it had become a most useful collection of ancient manuscripts and printed books. I also paid my respects to the Marquis Viviani and thanked him for the loan of the utensils. In the evening I addressed a crowded audience on the subject of "Theosophy." The most zealous advocate of female education in the Madras Presidency has been Mr. Narasimangar, F. T. S., Treasurer of the Mysore Durbar. With him, on the 20th, I visited the large and prosperous girls' school which he had established, largely with his own money. The indigestion stayed by me all that day, but in the evening I gave my second lecture on "Soul and Karma" to another large audience. The signing of

application papers for membership began that day and continued through the next until evening, when I organised the Mysore Theosophical Society, with twenty-five members. Mr. Narasimangar was elected President and Pandit Mahadeva Sastri, Secretary. On Sunday, the 22nd, I received visitors, held a conversation meeting, lectured in the evening on "The Best Education for Hindu Boys," and at 10-50 P.M. left for Seringapatam. I see by my Diary that it was on that very day that W. Q. Judge died at New York, after three hundred and twenty-nine days of rule as the Secession leader. Poor man, to barter all he had gained in Theosophy for such a mess of pottage! At Seringapatam next day I saw the famous summer palace of Tippoo Sultan, the great warrior whom the English had so much trouble to beat. "Red, gilt and gaudy" is the impression which it made on me. Around the outer walls of the building is a series of pictures of battles in which one sees the British troops dressed in the curious uniform that prevailed at that time. In the afternoon I lectured in a large school-house on a variety of subjects that were given me and turned it into a conversation meeting. By the night train I left for Bangalore.

Of course, I reached Bangalore the next morning, where I was put up at the rooms of our prosperous Branch and received many visitors. For many years now Bangalore has been a centre of theosophical activity, a select minority of the members devoting themselves ardently to the work of spreading our ideas. A lecture by me on "Theosophy," at Rai Bahadur A. Narainsawmy Mudaliar's High School, to the usual crowded audience, ended the day's work. On the next day, not feeling very well, I stayed indoors, except when I was photographed with a large group of the members. The subject of my lecture that evening was "The Best Education for Boys," traversing the same ground as at Mysore. Later, I left for Madras by the Mail train.

On the 29th I received a second cable from New York, this time from Mr. Neresheimer (the first one was from Mr. Fullerton) about Judge's death. This involved the necessity of a reply by cable, and the cabling of the news out to Mr. Staples, General Secretary of the Australasian Section. In officially announcing the fact in an Executive Notice (see *Theosophist*, April, 1896, Supplement) I bore testimony to the services which the deceased had rendered the Society and deprecated the entertainment of any but kindly thoughts towards him. I said:

"Mr. Judge's services to our Society, from the beginning and until the date of the secession of last year, were conspicuous for their value and the zeal and practical judgment which were displayed throughout his work. As it was his Karma which brought him into the movement, so is it the same mysterious and inflexible power which has snatched him away in the prime of life and the fulness of his hopes, but with his plans unrealised. It behoves us all to keep

in mind his many good deeds, to bury our private grievances out of sight, and to express to his family and our respected late colleagues, our regrets for their crushing bereavement."

I am willing to let that stand as an offset to all the cruel things Mr. Judge's followers and successors have said about myself and others.

An official visit to Europe by myself having been planned, I received from Mrs. Besant, Judge Khandalvala and the Bombay Theosophical Society, advice not to go at present as they thought it needless. But I preferred to follow my own intuitions and decided to go, with what result will appear further on.

Among the helpful things that were done in the United States to keep alive the courage of our members and show them how they could render useful service to the Cause pending the settling-down of the new Section to work, was the organisation, at Chicago, of a committee of devoted ladies—Mrs. Darling, Dr. Weeks-Burnett, Mrs. Tisdale, Mrs. Brainerd and Mrs. Trumbull, with the active concurrence of Mr. Fullerton, which called itself "An Extension Centre of Theosophy." In its printed prospectus it says that it "has been organised to render active aid to the great spiritual movement implied by that name, whose 'Parent Society' is in India under Col. H. S. Olcott, and whose Sections now spread over the entire civilised world." It asks each reader what he (or she) can do for the Great Cause; whom he knows in his vicinity willing to unite with him as one of a group to arrange for meetings; would a speaker sent to his place be able to draw audiences; or would a class conducted by correspondence, *i.e.*, by circulating printed leaflets and instructions giving questions and suggestions for books of reference, be feasible. Some of these ladies were extremely active, Dr. Weeks-Burnett, Mrs. Darling and Mrs. Brainerd conspicuously so, and they made their influence felt throughout the whole Section.

Meanwhile the first of my Pariah schools was flourishing to such a degree that the Manager wrote to the *Madras Mail* that we should soon have to refuse further admission of pupils. On the 2nd of April Dr. English and I attended the Anniversary of the local S.P.C.A., at which we had the opportunity of seeing the new Governor, Sir Arthur Havelock, for the first time. My personal relations with him were satisfactory throughout the whole term of his office. On the 4th I issued the Charter for the formation of the New Zealand Section, empowering the Branches at Auckland, Dunedin, Christchurch, Wellington, Pahiatua, Woodville and Waitemata to form a separate Section, appointed Miss Lilian Edger, M.A., F.T.S., General Secretary *pro tem.*, and cabled her the facts. On the 6th I breakfasted at Government House and was kindly received; the Governor inquiring cordially after Mrs. Besant and saying that she had been a friend of Lady Havelock's for years. On the 8th Mr. Holder,

Superintendent of the School of Arts, came in the afternoon to advise with me about the new shelves which were being put up in the Library to accommodate the recent additions to our collection of books. On the 11th I left for Bombay in a tremendous heat, the thermometer climbing rapidly up the tube. At Bombay I had consultations with Dr. Jivanji, Mr. K. R. Cama and old Sir Dinshaw M. Petit, about Zoroastrian affairs. At 5 P. M. I presided at a lecture by Mr. Gandhi at our rooms and in the evening left for Sihor to attend the wedding of Prince Harisinhji's daughter. My companion of travel was Prince Harbhamjee Rawajee of Morvee, the bridegroom-elect. That was one of the hottest rides I ever had; the heat was stifling and I almost feared a stroke of heat apoplexy. But even hot days cannot last indefinitely and we got our chance to breathe that evening at Sihor.

Prince Harisinhji's country place is at Varal, and this was our point of destination. From Sihor onward our journey was continued in carriages and by a road which was the worst I ever drove over. It ran over rocks, through gullies and long slopes; two springs of the Prince's carriage and one of ours were smashed. Harisinhji met us a mile from the village, and we entered it in procession through a crowd of more than three thousand spectators. At the entrance to the village a bevy of women stopped Prince Harbhamjee's carriage, sang Gujarati songs and made the *tilak* (red spot) mark on his forehead. The Prince's camp was pitched in "Olcott Bagh," an extensive garden called after me, while I was quartered in Harisinhji's house. After the princely fashion a special bungalow had been built for the young bridal couple, and it was there that they would pass their honeymoon.

As this narrative will, when collected with others in book form, go to distant lands where the magazine may never follow it, and as the wedding at Varal was a highly picturesque and interesting function, I shall transfer to this chapter the description of it which appeared in the *Theosophist* for June 1896.

On the arrival day I was so tired after the fatiguing journey from Bombay and the terrific heat that I went very early to bed.

The next day we had the ceremony of "setting the posts" of the *mandap*, or marriage-house, a temporary and highly decorated structure in which the wedding was to take place. A *mandap* is, properly speaking, a shelter, a place where in ancient times the maiden chose her husband from among the throng of Rajput suitors assembled. They exhibited their skill in warlike and athletic exercises and the victor was her choice. We have seen the survival of the custom in the jousts and other feats of arms in the mediæval tournaments, at which the victor had the right to nominate the Queen of Love and Beauty. In the "Light of Asia" the custom is graphically described and, according to Buddhist legend, the peerless young Prince Siddhartha excelled all others in these contests as he

did in disputations on philosophy and metaphysics with the learned pandits.

To sanctify the *mandap*, a red post, with two pegs passed through it at right angles to each other, is set in a hole previously dug, at that corner of the room which corresponds with the sun's place at the time. The god Ganapati (the impersonation of the Occult Wisdom) is always first invoked by prayer and libation. He is chief of the Ganas, or races of elemental spirits, and in all undertakings among Hindus his favor is first sought. The Brahmins recite a mantra, holding the palms of their hands upward. Then the hands are reversed to indicate the spot where the Sakti, or energy of the god is to be concentrated. A white cloth is spread over it and sprinkled with raw rice, reddened with kunkun powder. Then it is worshipped with many mantrams; libations of milk are poured into the post-hole; stalks of durba grass, some betel-nuts, a dried fruit of the *Madana phal*—Cupid's tree—and one piece of money are cast in; kunkun powder is applied to the post, and leaves of five different trees, the peepul, of Vishnu, the mango, the banyan, of Brahma, the asopalo and the umra, all possessing the auspicious influences of good elementals—are bound to the post, and invocations are made to the house goddess (Gotra Devi) and fourteen other deities representing the *shaktis*, or force-currents, of Siva, Vishnu, Brahma, Indra, Vayu, Varuna, Surya (the seven sun-rays), Agni, Lakamatra (the Cosmos), Devisena (the whole army of gods), etc., etc. I found that the stipendiary priests of Prince Harisinhji's house were so ignorant as not to have even a clue to the meaning of the cosmic powers whose euphonious names they chant in their Sanskrit mantrams. All they knew was that it was intended to invoke for the young couple health, longevity and fruitfulness. I was particularly incensed against the Purohit, or family guru, who, as the last chants of the marriage-ceremony were dying away, called out to the Prince that he must give him Rs. 500, a piece of land, some mango trees and other backshish! The above ceremonies are performed both at the bride's and bridegroom's houses.

The corner post of the mandap, now red-painted wood, but formerly of stone, properly inscribed—according to the prescriptions of the "Silpa Sastra," or rules of architecture—being duly set, the bride's father performs the ceremony of invoking the nine *grāhas*, or planetary influences, with Rahu and Khetu. He builds a fire at the proper spot in the mandap, and while the Brahmins chant their mantrams, throws into it rice, which has just been cooked over it, and clarified butter (*ghee*), fuel of *samidha*, one of the nine kinds of wood prescribed for such occasions, raw *til* (sessamum seed), and *jowa*, (a grain something like rice). The bridegroom does the same at his own house.

The same evening I was allowed to witness the unimpressive ceremony of invoking the favor of Ranade (corrupted into Randal)

or Suryadeva, the spiritual, central power which is within the visible orb of day, the real vortex of the attractive power which binds to him the worlds of our solar system. It was a most noble ideal, most shockingly degraded in this ignoble puja. A hideous black, bedizened image betokened the mighty sun-god, and the celebrant was an untidy wretch who sat before it until he was seized by a fit of trembling, exactly like that of a modern medium, when he leapt to his feet and jumped about, with raucous cries. If questions are put to him then, he is supposed to answer under inspiration and to prophesy about coming events. I watched him closely and was persuaded that he was a humbug. To test him, however, I put him two questions—one as to the results of my present journey, the other as to the death of a certain person—and time will decide between us. Certainly, as to the second question, his prophecy was the reverse of my own expectation.

On the following day the bridegroom's presents to the bride were brought in procession and deposited in the mandap, along with the bride's dowry. The two together made a most gorgeous show, a glittering bed of color and sparkle. Kusumavati will have dresses enough, one would think, for her natural life. There are over 200 of the gay-colored short jackets worn by high-caste Rajput ladies, and no end of sarees in gold cloth, purple, crimson, rose, amber, tea-rose, dark and pale blue, emerald, eau-de-Nil, violet and other silks, with deep ends and continuous borders deftly and luxuriously embroidered—some worth over Rs. 1,000 each. Then there were trays and tablefuls of Indian jewellery, in simple gold and encrusted with gems, some given by the bridegroom, more by her father. Then vessels, trays and lamps of silver, of brass, and of composite materials; quilted silken bed-spreads, filled with downy tree-cotton and other things too numerous and bewildering to mention. All these presents to a chieftain's daughter, the daughter of an ancient race, were brought in the shields of clansmen—old, age-blackened, brass-embossed bucklers of thick buffalo hide, that looked as if they might have been borne centuries ago. When Kusumavati and her father wished me to take away some jewel in memory of the wedding, I expressed my preference for one of these grimy shields, and it was given me to hang on the walls of "Gulistan" as a perpetual reminder of one of the most romantic events of my life.

The wedding ceremony proper is most interesting to a non-Hindu. Its inner meaning is the visible union of the man and the woman, their joint invocation of all good powers, the establishment of the domestic hearth and the making of the home. Both the parties—the bridegroom coming first—are welcomed at the threshold of the mandap with Sanskrit mantras, the placing of the red spot (*tilak*) on the forehead, the libations of holy water poured from a leaf of one of the auspicious trees, the waving of small models of the implements of tillage and of the household—the plough, the distaff, the rice-pounding

pestle, etc. Before his coming, the bride's parents sit facing the priests on separate cushions, but linked together by a silken scarf, one end of which each holds in his or her hand. Because in a Vedic ceremony the wife may not hear the verses save when thus, as it were, united with and merged in her husband. The pair are then made to pass through a special ceremony whose purpose is to purify them so as to make them fit to give over their child to her chosen husband, and the same is done to the latter to make him fit to receive the precious gift.

The bridegroom being received and seated, the bride is brought, veiled, by a procession of females singing auspicious songs and led to her cushion facing that of the bridegroom. Then follow various ceremonies, including giving over the bride by the parents, with an accompanying libation of water, the most ancient sign of the gift, the joining the hands of the young couple, the tying to the wife—she is now a 'hand-fasted' wife—of an end of the scarf which is tied to the groom and so kept throughout the rest of the function, and the four-fold circumambulation of the hearth-fire by the couple, the wife at her husband's *right* hand. The wife is always thus placed except on three occasions, *viz.*, when sleeping, making Pitri Karma (ancestor worship), and when giving gifts of land and elephants, for particulars of which latter, see the slokas in *Dana Chandrika*.

All high-caste Hindus are said to belong to one or the other of the four Vedas, and at their marriage ceremonies the mantrams and other slokas recited are from their particular Veda. The verses are the same for Kshatriyas as for Brahmins, but custom has introduced changes in puja and offerings according to the gunas of the castes. Thus the guna of the Brahmin is *Sattva*, that of the Kshatriya the *Raja* guna, and, therefore, there is a splendour illustrative of princely magnificence which is absent from the corresponding ceremony of Brahmins. Harisinhji's family belonging to the Yajur Veda and Harbamji's to Sama Veda, a double set of mantras had to be chanted for each side.

At the completion of each circumambulation of the fire, the young couple offer ghee, java and tala, three kinds of fuel. They finally sit side by side and receive the congratulations of friends and such gifts as may be offered. They then go to the bride's father's house and make the curious ceremony of pouring seven small quantities of ghee from either mango or asopalawa leaf cups, so as to make them trickle down the house-wall, at the same time invoking the favor of the Trimurthi—Brahma, Vishnu and Siva. This finishes the marriage, and the twain are thenceforth one flesh.

Those familiar with Hindu religious customs are aware of the fact that the guarding power of religion follows the being through-out. The first pregnancy of the mother being announced, there is a fixed ceremony for the benefit of herself and her future offspring, which is performed in the seventh and ninth months, the

mantras being taken from the Rik, Yajur and Atharva Vedas, while in the eighth month those of the Sama Veda are employed.

The bridegroom was brought to the present ceremony in a grand procession, with wild strains of martial music, the shrill notes of reed instruments, and the resonant boom of the war drum, beaten by a grey-bearded old warrior riding a horse. An escort of Bhaunagar cavalry headed the cortège, and Prince Harbamji was a shining blaze of gold and jewels, riding a milk-white steed and surrounded by the glare of many torches. The return of the wedded pair to the bridegroom's house was a much quieter affair and they were left in due time to the sweet intimacy of their new relationship. A handsomer, more winsome pair it would be hard to find; he, intellectual, dignified and high-minded; she, an Indian beauty of rare physical and mental endowments, for she has been thoroughly well educated and her life has been lighted by the sunshine of a happy home and the companionship of a most loving father and mother.

A wedding in Kathiawar draws hundreds of people together, as honey attracts flies. The cost of feeding the multitude is a burdensome item, as the following statistics of the Harisinhji wedding will prove.

Of Prince Harbamji's party there were in all but 52—kinsmen and servants—he having come a distance of over 1,400 miles, from Bhurtore to Varal. Harisinhji's relatives numbered 100, and their followers 400. There were 150 horses and 100 bullocks (together drawing 50 vehicles), which consumed daily 80 tons of hay. Fifty troopers were entertained. Of milk 200 gallons were drunk daily.

But there were also the noble army of bards to be reckoned with, to the number of 827. They are of two classes, Dasundis, or those who are attached to a family or clan, of whom there were present 154; and Charans and Bhats, commoner fellows, wandering minstrels and recitationists, numbering 673. These, by immemorial custom, are entitled to receive from the bridegroom's side, presents of value, and from the bride's, food throughout the ceremonies. Then the tatterdemalion horde of beggars, swarming from the whole country-side, no one knows whence. There were Mirs and Lunghas, who follow Islam but are given alms; they numbered 367; then Kathis—a race supposed to be of Scythian origin, who now occupy the whole of Central Kathiawar, to which, as it will be seen, they gave their own name. Of them, there were 388. Of other mendicants, Brahmins, Bawas (Hindu ascetics), Fakirs (Mussulman ascetics), etc., there were 2,066; of Bhands (buffoons) 3; a troupe of 5 clever village actors, a class of people who sometimes render with great dramatic ability scenes from the Purānas, and legends of heroes and heroines; of musicians, there were 7, and, finally, a troupe of Tanjore dancing-girls from Baroda, brought by request to amuse the wedding guests. It will thus be noticed that poor Harisinhji

had to cater for no less than 3,663 bidden and unbidden guests, besides the 600 odd of the kinsmen and clansmen of both sides. That I was not far wrong in calling the Rajputs hard drinkers is shown in the fact that two gentlemen drank daily four bottles of brandy each, and another, five bottles of strong country spirits: the first two looked it—the other, hale old man, tall and straight as a spear-shaft, did not.

So was made the beginning of another princely Kshatriya family, with whom be peace.

H. S. O.

"TELEPATHY ? BETWEEN A HUMAN BEING AND A DOG."

[Concluded from p. 114.]

WHETHER thought transference from an animal to a human being is feasible is a question full of difficulty. On the one hand there is the impracticability of putting an animal into the witness box or of ascertaining his mental action on any occasion: on the other, an experimental demonstration of thought projection, such as has gone far to prove the reality of telepathy between human beings, is equally out of the question. It does not appear that there is anything inherently impossible in the possession by an animal of telepathic powers known to appertain to man. This idea at once recommends itself to Mr. Rider Haggard. There are grounds for believing that thought transference in some of its forms is quite as common among savages as among ourselves—perhaps even commoner: if this be so it seems difficult to deny this faculty to an animal whom his master describes as being "in various essentials superior to many human beings."

An instance, somewhat similar to the present, is to be found in vol. XIV. of the S. P. R. Proceedings, in which intimation of the death of a favourite terrier was received by a lady in the form of a waking vision: but this case, as well as several others akin to it, is vitiated by the possibility of thought transference—in this case from a gardener who was with the dog when it died, and perhaps others who were acquainted with its condition. But even were cases to be found without this flaw, there would always be the possibility of clairvoyance on the part of the percipient and so the proof would remain incomplete so far as concerns purely physical investigation.

Fortunately we are able to fill up the gap by information derived from theosophical sources which bears out Mr. Rider Haggard's supposition of a surviving principle in an animal. Mr. Leadbeater, writing of a pet animal that had during life been closely attached to a human being, states: "If the pet animal referred to has been individualised, as seems not improbable from what is said, then the identical consciousness will certainly continue permanently after death.

There will be a happy astral life of considerable length." And again: "During the astral life of the individualised animal, he will in all probability remain in the immediate neighbourhood of his earthly home, and in the closest touch with his friend and protector—able to see and enjoy the society of his friend in the flesh as fully as ever, though himself invisible to the latter. His memory of the past will, of course, be just as perfect as it was on earth." * The individualisation is the breaking of an animal off from its "group-soul" to become a separate entity with an astral and the rudiments of a mental body of its own; and this process takes place in the most intelligent members of the animal kingdom—more particularly in those who come into contact with man. Bearing in mind the strong attachment which is said to have existed between the dog and his master and the former's intelligence, we may conclude that Bob had undergone this process. His consciousness would accordingly after death continue to function in a body similar to the Kama-rupa of a human being, on the lowest levels of Kamaloka and in close contact with the physical plane. In fact, Mr. Leadbeater's statement implies that, granting the possibility of telepathic impress by a dog, the after-death conditions of Bob or of any similar animal must be peculiarly favourable for it. This Kama-rupa or Kamalokic body persisting after death is the equivalent in Theosophical nomenclature to the "non-bodily but surviving part of the life or the spirit of the dog" posited by Mr. Rider Haggard to account for his dream, and it may interest him to know that Theosophical observation bears out his supposition of its existence. It is, of course, well known to Theosophical students, and its career after the death of the physical body is fully described in our manuals. From the foregoing the conclusion may fairly be drawn that an individualised dog, such as Bob undoubtedly was, possessed after death much the same powers of communication as do human beings, and that observations and experiments made in one case will apply equally to the other. Let us now see if the cases on record between human beings show any parallel to that of Bob and his master.

It is hardly an exaggeration to say that a very large proportion of the published cases of spontaneous psychism are concerned with the communication of tidings of death. Collections of psychic occurrences such as Flammarion's "L'Inconnu," Podmore's "Apparitions and Thought-Transference," Stead's "Ghost Stories," etc., contain literally hundreds of well established and duly authenticated instances. We need not, however, labour the point. Among those who have studied the subject of apparitions, even by the methods of the Society for Psychical Research, the opinion is unanimous that the facts are established and that any attempt to explain them away on the ground of illusion or coincidence is out of the question. The following cases may prove of interest as shed-

* "Extracts from the *Vahan*," pp. 85, 86.

ding some light upon the after-death conditions of a human being. The case of Michael Conley suggests that some portion of the man is cognisant of the body that he has just parted with for the last time and of the events occurring in its vicinity: also that a definite intention was formed in connection with the money. The case is quoted from S.P.R. Proceedings, vol. VIII., which reproduces the first report appearing in *The Herald* (Dubuque, Iowa) of the 11th Feb. 1891, as follows:—

"It will be remembered that on February 2nd, Michael Conley, a farmer living near Iowa, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

"His son came from Iowa, and took the corpse home. When he reached there, and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon she said, 'Where are father's old clothes? He has just appeared to me dressed in a white shirt, and felt (mis-reported for satin) slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there.' In a short time she fell into another swoon, and when out of it demanded that somebody should go to Dubuque and get the clothes. She was deathly sick and is so yet.

"The entire family considered it only an hallucination, but the physician advised them to get the clothes, as it might set her mind at rest. The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

"The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death."

The daughter, when questioned by the local pastor, denied any knowledge of the existence of the pocket in the breast of the shirt before this was disclosed to her in her dream or vision. Mr. Myers, commenting upon this well-authenticated instance, remarks: "If we may accept the details of this narrative, which seems to have been carefully and promptly investigated, we find that the phantasm communicates two sets of facts: one of them known only to strangers (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein). . . . There are few cases where the communication between the percipient and the deceased seems to have been more direct than here. The hard, prosaic reality of the details of the message need not, of course, surprise us. On the contrary, the father's sudden death in the midst of earthly business would at once retain his attention on money matters and facilitate his impressing them on his daughter's mind." *

The next instance comes from "Phantasms of the Living," vol. II., p. 216, having been received from the Rev. Arthur Bellamy, of Publow Vicarage, Bristol. He writes:—

"When a girl at school my wife made an agreement with a fellow-pupil, Miss W., that the one of them who died first should, if Divinely permitted, appear after her decease to the survivor. In 1874 my wife, who had not seen or heard anything of her former school-friend for some years, casually heard of her death. The news reminded her of her former agreement, and then, becoming nervous, she told me of it. I knew of my wife's compact, but I had never seen a photograph of her friend, or heard any description of her. (Mr. Bellamy told Gurney, in conversation, that his mind had not been in the least dwelling on the compact.)

A night or two afterwards, as I was sleeping with my wife, a fire brightly burning in the room and a candle alight, I suddenly awoke and saw a lady sitting by the side of the bed where my wife was sleeping soundly. At once I sat up in the bed, and gazed so intently that even now I can recall her form and features. Had I the pencil and the brush of a Millais, I could transfer to canvas an exact likeness of the ghostly visitant. I remember that I was much struck, as I looked intently at her, with the careful arrangement of her coiffure, every single hair being most carefully brushed down. How long I sat and gazed I cannot say, but directly the apparition ceased to be, I got out of bed to see if any of my wife's garments had by any means optically deluded me. I found nothing in the line of vision but a bare wall. Hallucination on my part I rejected as out of the question, and I doubted not that I had really seen an apparition. Returning to bed, I lay till my wife, some hours after, awoke and then I gave her an account of her friend's appearance. I described her colour, form, &c., all of which exactly tallied with my

* "Human Personality," vol. II., p. 40.

wife's recollection of Miss W. Finally I asked, 'But was there any special point to strike one in her appearance?' 'Yes,' my wife promptly replied, 'we girls used to tease her at school for devoting so much time to the arrangement of her hair.' This was the very thing which I have said so much struck me. Such are the simple facts.

I will only add that, till 1874, I had never seen an apparition, and that I have not seen one since."

(Sd.) Arthur Bellamy.

Mr. Gurney, in discussing the possible explanations of this vision, inclines towards the supposition that a direct influence from the deceased missed its mark and was exercised on Mr. Bellamy by a stranger who cared nothing about him. This view appears to regard "a direct influence" as something resembling a shot from a gun, that is, that when once it has been projected there is no further control over it. We would ourselves feel more disposed towards the view that the spirit of the departed, finding her former friend unimpressible, manifested herself to the nearest sensitive—who happened to be her friend's husband. When it is understood that a man after death remains very much the same sort of individual that he was before he parted with his physical encasement, and that for a considerable number of years some portion of him at least is in a condition to manifest itself to human beings still in the flesh, no surprise need be felt when it is found that departed spirits continue to take some interest in the world which has, until so recently, occupied their attention. Rather, perhaps, is it astonishing that departed busy-bodies do not more frequently poke their astral fingers into our earthly pies. Cases like that related by the Rev. Arthur unresponsiveness and lack of attention which prevent our receiving more messages from beyond the grave. These "compact-cases" are of peculiar consequence—approaching, as they do, to what may almost be looked upon as an experimental demonstration of communication from "the other side". There are several such and they tend to show the length of time during which a desire to manifest to a person on the physical plane may last. The news of death or the message may be received a few hours later, or it may not arrive at its destination for years. An instance of delay in receiving intimation of death is given on p. 265 of vol. I. of "Phantasms of the Living". The percipient, a lady, saw in a vision at about 2-30 p. m. the dead body of a friend. There was no anticipation of death on her part and the scene was reproduced in considerable detail. The death was known to have occurred at 3-30 a. m., so that (allowing for difference in longitude) it preceded the vision by about ten hours. An extreme case is to be found in S. P. R. Proceedings, vol. x, p. 378; a compact had been made between the deceased and the

percipient and was only carried out after the long period of five years.

We have dealt with the question as to the number of hours after death that an intimation may be expected to occur, in view of the third item in Mr. Rider Haggard's list of explanations. The view here expressed is that the dream was an instance of deferred telepathy: that the communication came from the dog and acted upon the percipient's mind some hours later in sleep. The theory of deferred telepathy is, from the nature of the case, difficult to substantiate; nevertheless there are a good many instances in which it affords a plausible interpretation of facts otherwise difficult of comprehension. Some discoveries in hypnotism and of the functions and capabilities of the subliminal self render it much less improbable than it would at first sight appear. Still, there would seem no sufficient reason for suspecting, or indeed any grounds for believing it to have been the case here. There are other and simpler explanations. In view of what has been said above, no objection on the score of the hour at which the dream was seen would appear to be tenable against the theory of an active psychic excursion from the side of Bob.

We have now to turn to the alternative theories which make Mr. Rider Haggard himself responsible, however unwittingly, for his weird nocturnal experience. This hypothesis suggests either an active psychical excursion or an act of clairvoyance on his part. To use Mr. Myers' terminology it means "travelling telæsthesia (or clairvoyance) during sleep" as opposed to a "telergic impress" actively despatched from Bob. Students of Theosophy are aware of the different ways in which an Ego, with the requisite knowledge, might obtain information of some event in which he was interested then taking place at a distance. A reading of Mr. Leadbeater's little book on Clairvoyance will show a variety of methods open to—shall we say himself? In the case under reference, however, we are not dealing with a trained occultist and the clairvoyance, if any, was not under control—at all events of the waking consciousness. Nevertheless, one or two at least of these methods would be possible to an untrained person in the production of what would be for him an accidental feat of clairvoyance. We know from Theosophical sources that the Ego is free from the encumbrance of its dense physical body during the repose of the latter and that it can then exercise powers far transcending those ordinarily at its disposal during waking consciousness. It is a giant, cabined, cribbed, confined indeed, as long as its energies are directed solely and entirely to the physical world; but when unchained by the gentle hand of sleep it can stand forth in its own power and manifest attributes at which its physical self gazes astounded and incredulous. Telepathy, clairvoyance, telergy, entire control of the functions of the physical body, materialisation, precognition, retrocognition—these are the pale adumbrations on the physical plane of the action of the divine Ego

on his own plane when untrammelled and unobstructed. They are powers of the wonderful, protean "Subliminal self"—as it is called for want of a better name—showing themselves to some slight extent during hypnotism and sleep and furnishing those who note them with a faint augury of the powers to which man may aspire when he has learnt to turn his thoughts onward to the future which lies before him. As to the exact *modus operandi* of the dream in question, there would appear to be no hint in the account which would enable the investigator to decide which of the possible methods had here been made use of. Whether the information reached Mr. Rider Haggard's sensorium as the result of an astral excursion, the formation of an astral telescope, or the use of still higher faculties, must apparently remain an open question.

Mr. Rider Haggard, when commenting upon the first and fourth of the explanations summarised in his second letter—those which amount to the exercise of clairvoyance in some form or other on his part—seems to find in the supposition that such clairvoyance would be retrocognitive, sufficient grounds for rejecting these hypotheses. We do not admit, in view of a curious working of astral faculties during sleep, which will be presently explained, that clairvoyance in this particular instance must necessarily have been retrospective. But, allowing, for the sake of argument, that it must have been so, is this a valid objection to the theory? A discussion of the retrocognitive and precognitive faculties of the subliminal self and the arguments *pro et contra* would lead us too far afield: a most luminous and suggestive examination of these and several kindred ideas finds a place in the second volume of Mr. Myers' "Human Personality," but it extends to too great a length to permit of even a summary here. While there is but little to urge against the existence of such faculties, several lines of proof—we use the word "proof" here in the sense that a member of the S.P.R. would use it—seem to converge towards it as to a central point. Foremost of these is the experimental recovery of bygone scenes by means of hypnotised subjects: another, the phenomenon known as psychometry, *i.e.*, the ability to read the record of the scenes through which an object has passed and which are, in some mysterious way, wrapped up in it. Mr. Myers offers, as the rationale of supernormal retrocognition, an alternative possibility of "the absorption by us of knowledge afloat, so to say, in the Universe:—which may be grasped by our spirit's out-reaching, or which may fall on us like dew." We can recognise in this vague phrase of the author of "Human Personality" the Memory of Nature, spoken of in Theosophical works as the "Akâshic Records:" and their existence and the possibility of the Ego perceiving in them a picture of events which had happened a few hours previously render the theory of retrospective clairvoyance tenable—at all events to a Theosophical student.

We have referred above to a peculiarity of the working of astral or clairvoyant sight when it is not coordinated with the physical consciousness—as would be the case, for instance, during sleep. It is described in one of a series of articles under the heading of "In the Twilight," which appeared in the *Theosophical Review* a few years ago and we cannot help thinking that this peculiarity, as well as other vagaries of the etheric brain, *i.e.*, the finer portions of the physical apparatus, play a much more important part in visions and dreams than is commonly supposed. Readers of this *Review* will recollect that a small circle of friends, well-known in the Theosophical Society, agreed in 1898 to meet together once a month to discuss any points of interest that had arisen within their ken in the worlds physical, astral and mental; and that the articles which have just been mentioned form a record of their narratives. The stories given were stated to be authentic, that is, they were drawn from the personal experience of the narrators. In the extract which follows it will be noted that the chroniclers were able to function consciously both in the body and out of it; so that the error made by the etheric brain upon awaking in bringing through the remembrance was at once apparent to them. The extract is as follows:—

"It is curious what tricks one's etheric brain often plays one in these matters," remarked the Scholar. "I often find myself in the morning recalling the events of the night as though I had myself been the hero of the tragedy in which I was simply a helper. For instance, the other night up in the hills among the fighting, I was doing my best to avert a serious accident, and in the course of the work had to help one of our Tommies who was bringing up a gun, driving at headlong pace down a breakneck sort of path, and it seemed to my waking memory that I had been driving the horses myself. And I remember one night when I had tried to drag a fellow away who was working in a building where there was going to be a big explosion, and had failed to make him move, that when the explosion came and I went up with him, and explained to him as he shot out of his body that it was all right, and that there was nothing to be alarmed about—the next morning the impression on my mind was that I had been exploded, and thought it was all right after all, and I could taste the choking gas and the mud and slush quite plainly."

"Yes, you have an odd way of identifying yourself with the people you help," commented the Shepherd. "It seems a kind of sympathy, making you experience for the time just what they experience, and on waking the brain mixes up the identities, and appropriates the whole."

"Bruno used to describe our lower nature as an ass," quoth the Vagrant, "and really there is a good deal of the ass in the body we have to use down here, to say nothing of the asinine attributes

of the astral body, at least until it is thoroughly cleaned up, and confined to its proper function as a mere vehicle."*

If the brain of a trained investigator is liable to play wanton tricks of this order in bringing through knowledge, consciously obtained, from the higher planes, it is clear that a very considerable margin for error must be allowed for in the carrying down of odd items of astral experience to an inexperienced brain. The difficulty in bringing through any accurate knowledge at all requires recognition, and this recognition will prevent any feeling of surprise on finding that it is only the main facts and not the details of a scene that are reproduced on the return of the Ego to his physical vehicle. This self-identification of the seer upon awaking, with the principal actor in the astral scene which he has just been visiting, seems to have taken place in Mr. Rider Haggard's case. To this strange phenomenon may be attributed his sensation, during the dream, of his own personality arising from the body of the dog and of the communication by the latter of certain ideas to him. There need not necessarily have been any active impress on the side of Bob. Mr. Rider Haggard may have perceived the sad plight of the dog and the surroundings in which at the actual time of the dream Bob happened to be; but in bringing the dream through, his perceptions may have become entangled, in the way described above, with the personality of Bob. An explanation along this line would, as pointed out previously, attribute the acquisition of the veridical information to the clairvoyant powers of Mr. Rider Haggard, exercised during sleep, and would render superfluous the factor of retro-cognition.

In thus discussing some of the methods by which this interesting dream might have been produced, no claim to have exhausted the possibilities of the case is made. Nor in dealing with the alternative theories of telergy on the side of Bob, or of clairvoyance, in one of its numerous forms, on the part of the percipient, is it intended to be implied that only one of the two parties could have been active in the production of the dream. It would be absurd to draw hard and fast lines in this manner and to expect phenomena to fit in with them. The solution which appeals to us as being the most complete and, at the same time, most consonant with our Theosophical knowledge shows both sides to have been active. The unfortunate Bob, pushed out of his physical vehicle by the destruction of his brain, turns naturally towards his friend and protector in life; in the course of a few hours the latter, by himself slipping on to the astral plane where Bob then is, becomes able to respond to his old companion's call and possibly visits with him the scene of the accident. Moved by emotion at what he sees there Mr. Rider Haggard returns to his

* *Theosophical Review*, May 1898, p. 277.

sleeping body with a rush and awakes with a vivid impression of what he has just witnessed. Such is the explanation that we should offer to Mr. Rider Haggard to account for his dream.

C. STUART-PRINCE.

FAITH AS A PROPELLING FORCE IN EVOLUTION.

FAITH is the beginning of knowledge. The scientist who makes a new discovery and brings out from the storehouse of Nature some force or material that adds to the well-being of his fellow men, does so because he has had faith in his own surmisings that such a force existed. Watching some phenomenon, musing over some proposition, an intuition of something beyond it presents itself to his mind, and to this he clings, thinking it out, adding to his first conception, patiently experimenting, failing again and again but with fixed purpose holding to his idea until he finally presents it as a fact.

The whole history of science is a testimony to this process. It is true that many have failed, many have died financially ruined, broken-hearted, ridiculed and persecuted, but their partial successes have been taken up and perfected by other men, or will be in the years to come. Many unsolved problems drift hither and thither in the world of thought, and as long as they remain unsolved and unapplied, they will pass from mind to mind seeking harborage.

Man cannot conceive of anything that is not allied to truth; to admit the contrary would be to acknowledge a power in man beyond the power of Deity. Whence might come the ability to construct a thought image of something that had no reality? If it came only from the human mind and the greater cosmic mind knew nothing of it, then man would be exhibiting a creative faculty sprung from his own power, that would make him in that respect greater than his divine source. As I have said before, there can be nothing that is not allied to truth; but truth as a whole, is made up of orderly sequence, and what man may do is to distort truth by attempting to maintain disorderly sequence. Here is where his power of free will manifests itself; he may select what he will from the storehouse of Nature and combine his selections—as a child combines his toys in play—but such a combination will not persist or represent a reality, as long as harmonious sequence is lacking.

This is what happens in thought. A conception arises in the mind, like a faint glimmer of light in the distance; it is the first intuition of a reality. Faith—who is the half-sister of Intuition—fixes her gaze upon it, believing that the longer she looks, the more the light will develop. Her vision becomes clearer as sight becomes accustomed to its object and, going steadily toward it, it expands in breadth and intensity until its radiance surrounds her and its source becomes revealed. It does not matter that

the conception in the mind is unseen by others or is different from concepts that have been classified as realities or probabilities; the fact that such a conception has arisen half proves it a reality, from the very law that does not allow to man a power of imagination greater than truth can express. The conception may be wrongly associated with others in the attempt to work it out, but at the heart of it is a spark of truth that will inevitably develop if properly treated.

Faith, then, is a propelling force that has no limit to its possibilities, for faith once given an impetus in a certain direction will follow that direction, over obstacles, undermining obstructions, boring, piercing, forging ahead, submitting to no fatigue or relaxation until it accomplishes its course and merges into knowledge.

To use another simile, Faith is the pioneer, Knowledge the settler. The fastnesses and the mountains, the dangerous places and the lonely heights are traversed by Faith, and through the way thus broken, Knowledge comes to build. And Faith grows strong advancing; each move forward is into an unknown country, and the way seems ever uncertain, but every small achievement brings reassurance, and strength, self-evolved, gives certainty.

The path of individual evolution must be trod by faith; there is no other way. The human soul must become the divine soul, and this it can never become unless it develops its own inherent power, for the divine soul is self-sufficient and stands in a glory of strength that is warmed by love and lighted by knowledge. No man may evolve another, any more than one plant may grow for another, each must unfold his own possibilities, and he does this by working from within outward.

Picture the tiny sprout working upward from the underground root, endow it with thought—for the sake of the story—and imagine its tremors, its doubts, and its efforts as it breaks the ground, little by little, through the force inherent in its delicate form and works a way to the upper world. It creeps around stones or bursts through them, taking advantage of crevices, of yielding soil, but pushing forward whether or no—a small green shoot that the pinch of a child's thumb and finger would break in two. It has no certain knowledge of the fair world of sunshine and air above ground, but it has faith in there being something better than the underworld and pushes through the darkness toward it.

Return the human consciousness—lent to the plant for the sake of the story—to developing man, and we have a picture of his efforts toward the higher life. The power that will surmount all difficulties lies within himself and he must use it to accomplish his perfections. The higher world that he is working toward is beautiful beyond anything that he can conceive of in the sombre lower world, and his struggles upward, grasped by his consciousness only as struggles,

are really bringing him towards a fulfilment beyond his highest hopes.

One has gained a great advantage when he realizes that faith is the first requisite for attainment. Having firmly grasped this idea, he learns to hold on by it through the struggles, the temptations and the thwartings that surround and shake him as he tries to advance. By it he learns to believe in his own reasoning, his own conclusions, to be his own guide, his own master, to fall or fail in an effort and take it up again, knowing that he must succeed in the end if he holds to his faith in his own inherent divinity.

And knowledge comes very quickly upon faith; faith becomes belief, belief knowledge, knowledge action. But action is sometimes a great deceiver, for often the action following in the train of faith has to push out of its way a mass of old karmic actions that deceive one as to results and make him suppose failure.

This is especially so in the building of character. One thinks out an ideal, measures his strength, and with faith in himself sets about achieving it. It is easy to think out and faith goes forth earnestly. But the starting of the new line of causation means that some old effects must be dislodged, and these old effects come tumbling about him with such startling rapidity and such disastrous consequences that he fails to see that they represent so much rubbish being pushed out of the way to make room for the beautiful effects consequent upon the causes set in motion by faith. Very often thus deceived, he lets go of faith and falls with the rubbish of the past.

But the results of the line of causation set in motion by faith before this catastrophe, follow in their turn. As one rises wearily from a downfall, he becomes aware that instead of further calamity, blessings seem to be pouring down upon him, benefits are accruing to him; and then if he takes time to think it out, he realizes self-reproachfully, that if he had exerted but a very little further effort to withstand the karmic downpour, he would have met the good effects following in its train, standing victorious, instead of rising from defeat.

Faith in oneself is the most powerful of all qualities. Only habit makes a man want to lean upon another, and then he only wants to do so when he is weary or affrighted. We often get a useful analogy for action by looking at child life, for children are much nearer the true life than we are. Our lives are limited and artifice by conventions, consequent upon our weaknesses; children are more natural. One of the first qualities shown by a child is its desire for independence. Unless it is badly spoiled, it would rather walk than be carried, rather wait upon itself than be waited upon, it wants to do things for itself and rebels at coddling. Only when a child is weary, hungry, hurt or frightened, does it want to lean upon another. It learns to walk, to talk, to think and to act by

giving attention to doing these things, and a young child's attention is always concentrated; the concentration is short in proportion to its acts, but a fixed idea governs each one of these.

Man's natural inclination is to be self-reliant; it is his first inclination, it will be the final fulfilment of his character. False training, false belief, are largely responsible for the dwarfing of this God-like quality; enforced acceptance of the tabulated views of others in school life, a trite acceptance of doctrines such as that of a vicarious atonement in the religious life, have stultified the reasoning faculty and robbed man of that sound judgment and healthy morality that result from the exercise of one's own thought power. To lean upon others has been to weaken intuition and let blind acceptance take the place of common sense.

The wise teachers of any time have never presented their teachings as mandates; they have always been counsels offered by riper knowledge for the consideration of students. The pupil has been taught to exercise his own thought power by considering these counsels and deciding for himself as to his acceptance or rejection of them. To teach reliance upon the dictates of others is against the law of individual evolution, and no teacher aware of this law would be so foolish as to enforce his views. Civil laws and religious ceremonies were instituted in early times by occultists who understood the laws of Nature and framed the minor laws in accordance with them. There was then nothing in these laws but what man's individual reasoning would acknowledge to be true, and they were sustained with the certainty of right. In the course of time they were ignorantly interpreted or discarded, which brought about confusion and consequent corruption.

If the law of individual evolution is the developing by oneself of the powers latent in him, the most sensible thing that one can do, is to take himself in hand, face himself boldly, candidly, and ask himself what he is aiming at, how it accords with moral law as he understands it, what will be its value in his life, and what are his present capabilities for achievement. These things thought out and answered, he is ready for action. If his decision confirms his aspiration, he has only to go bravely ahead toward its fulfilment. And he does this by faith; faith in his ideal, faith in himself, faith in the intuition that saw an ideal to aim at, and faith in his power of accomplishment. Faith is the light that shall guide him and though it dwindle to a spark in the obscurity of trial and temptation, it will surely expand and illumine the darkness if he keeps his eye upon it. A spark of light is a dear thing where all else is dark, and we know that the more profound the darkness, the brighter appears the spark. To appreciate light, one must have known darkness, and he who following a glimmer of light traces his path into the effulgence of day sends upwards a thanksgiving that blends with the harmony of angels.

As any spark of light is correlated to the beam, to the ray, to the whole great body of light that shines in undimmed splendour back of suns and stars and all light-giving bodies, so the spark of faith is correlated to the whole great principle of intuition, of knowledge, of wisdom. When we hold firm by faith, we are drawing upon a strength that is inexhaustible, and we must succeed if we will but persist. And faith is never a delusion; faith may be misplaced or fantastically clothed but that which called out the faith exists somewhere in Nature as a reality. Truth is beyond our greatest imaginings; while we may associate ideas incongruously, our power of imagination cannot go beyond Nature's materials. Realising this, we guard our faith, protect it from the callous assault of circumstances, of outside influences, of unwise counsellors, and, as we do this, it grows and proves itself, little by little, becoming confirmed knowledge as we earnestly endeavor to make the theoretical the practical.

The important thing to remember is to stand by a decision when that decision is the result of a careful analysis of purpose, of capability, of effect. It is only in moments of serenity that we can make a just decision, but once made, our further course is to adhere to it. In the stress and struggle of active life, we forget all the considerations that were brought to bear upon the subject before the decision was made, and if at that time we are tempted to change it we are almost certain to go wrong. I am speaking now of the building of character and not of decisions in regard to other people.

One knows himself best, and no counsel from however high a source, can be of as much service to him as the righteous deductions of his own mind. Counsel may aid him in making a just decision, but only after it has been pondered over and accepted because it called out assent from his own reasoning faculty. To accept counsel in that way means that it has helped to develop his own innate strength and that he is still sure of his own belief and is not trusting to that of another.

Our most trying moments are those when we are shaken in a resolution. The human heart is susceptible to many varying forms of desire and these desire waves deceive us at times into thinking that they have arisen within when in fact they are only passing currents that disturb the tranquil waters of the equilibrated self. Then faith grows dim and the passing current threatens to extinguish the light. It flickers and falters and a struggle intense and exhausting goes on within the self: it seems to want what it had concluded to abandon; it seems about to abandon what it had concluded to maintain. But whatever the outcome, the current passes and the reclaimed self realizes that it was not its true desire but only a stormy breeze from another source that shook the holdings of its resolution. Happy he who greets the calm, victorious in having held to faith;

then he may relax his worried brain, serene in the realization that his strength withstood the test and his faith was justified. It is only by such struggles that faith becomes knowledge; if faith were never put to the test, belief would never be manifested as reality, surmise as fact.

ANNIE C. McQUEEN.

[To be concluded.]

THE ANCIENT MYSTERIES.

[Concluded from p. 79.]

WE may take it, then, that the principal work of the teachers in the Lesser Mysteries was to inform their pupils thoroughly of the exact result in astral life of physical thought and action. Besides this, however, much instruction was given in cosmogony, and the evolution of man on this earth was very fully explained, again with the aid of illustrative scenes and figures, produced at first by materialization, but later imitated in various ways. The directors seem always to have recognized two classes among their pupils, and to have chosen out from them those whom they thought capable of special training in the development of psychic faculties. These received special instruction as to how the astral body can be used as a vehicle, and had definite exercises set for their practice, to develop them in clairvoyance or prevision.

The initiates had a number of proverbs or aphorisms peculiar to themselves, some of which were very characteristic and very Theosophical in tone. "Death is life, and life is death," is a saying which will need no interpretation for the student of Theosophy, who comprehends, at least to some extent, how infinitely more real and vivid is life on any other plane than this imprisonment in the flesh. "Whosoever pursues realities during life will pursue them after death; whosoever pursues unrealities during this life will pursue them also after death," is also a statement entirely in line with the facts as to *post-mortem* conditions with which Theosophy so fully acquaints us, and it emphasizes the great truth upon which we so often find it necessary to insist, that death in no way changes the real man, but that his disposition and his mode of thought remain exactly what they were before.

Turning to the Greater Mysteries, we find that the centre of their celebration was at Eleusis, near Athens. Their initiates were named Epoptoi, and their ceremonial garment was no longer a fawn skin, but a golden fleece—whence, naturally, the whole myth of Jason and his companions. This symbolized the mental body, and the power definitely to function in it. Those who have seen the splendid radiance of all which pertains to that mental plane will acknowledge that this was no inapt representation. In this class, as in the lower one, there were the two types

—those who could be taught to use the mental body, and to form round it the strong temporary vehicle of astral matter which has sometimes been called the *mayâvirûpa*, and the far greater majority who were not yet prepared for this development, but could nevertheless be instructed with regard to the mental plane and the powers and faculties appropriate to it. As in the Lesser Mysteries men learnt the exact result after death, of certain actions and modes of life on the physical plane, so in the Greater Mysteries they learnt how causes generated in this lower existence worked out in the heaven-world. In the Lesser the necessity and the method of the control of desires, passions and emotions was made clear; in the Greater the same teaching was given with regard to the control of mind.

The other side of the Theosophical teaching, that of cosmogenesis and anthropogenesis, was also continued here, and carried to a much greater length. Instead of being instructed only as to the broad outlines of evolution by reincarnation, and the previous races through which man has risen in this world, the initiates now received a description of the whole scheme as we have it now, including the seven great chains, and their relation to the solar system as a whole. Their terms were different from ours, but the instruction was in essence the same; where we speak of successive life-waves and outpourings, they spoke of æons and emanations, but there is no doubt that they were fully in touch with the facts, and that they represented them to their pupils in the most wonderful visions of cosmic processes and their terrestrial analogies. Just as in the case of the after-death states, their representations were at first produced by occult methods; and later, when these failed them, by mechanical and pictorial means, the results of which were greatly inferior. Illustrations of germ development shown by picture or model, in the same way as we might show some of them by means of a microscope, were employed to teach by the law of correspondences the truth of cosmic evolution. It may very possibly be that it was a misunderstanding of the theatrical representation of some of these processes of reproduction which was distorted into an idea of indecency, and so the seed was sown from which sprang later the false and foolish accusations of the ignorant and bigoted Christians.

Some have wondered why so much trouble should be taken to explain complicated processes of past evolution, which after all have no obvious bearing on practical life. One can only say in reply that it is important for man to know something of how he came to be what he is, so that he may the better comprehend the future that lies before him, and see from the method of his progress in the past how best to further it in the lives still to come. We may estimate the importance which such teaching bears in the minds of the Great Ones from whom all religions come, from the fact that in every faith in the world, even among those of savages, we always

find some traces of an effort to explain the origin of the world and of man, even though often it may be only the wildest and least comprehensible of myths. We have of course a prominent example of this in the earlier part of the book of Genesis, which gives the account of these transactions which is traditional among the Jews. In the latest communication from the Great Brotherhood which stands behind and directs the affairs of the world, we find once more how prominent a position is assigned to the origin of man and of the system, from the space which is devoted to them in Madame Blavatsky's monumental work—"The Secret Doctrine."

Among the many interesting facts connected with the Mysteries was the use in their ceremonies of certain implements or symbolical treasures, the meaning of which perhaps needs some explanation. One of these was the thyrsus, a rod with a pine-cone at the top; and frequently this rod was said to be hollow, and filled with fire. The same symbolic implement is found in India, where it is usually a seven-jointed bamboo which is employed. When a candidate had been initiated, he was often described as one who had been touched with the thyrsus, indicating that this was not a mere emblem, but had also a practical use. It indicated the spinal cord ending in the brain, and the fire enclosed within it was the sacred serpent-fire which in Sanskrit is called *kundalini*. It was magnetized by the instructor, and laid against the back of the candidate in order to awaken the latent force within him. It may probably also have been employed in the production of trance conditions, and it is very possible that the fire within it may often have been not only animal magnetism, but electricity. The latent force of *kundalini* is closely connected with occult development and with many kinds of practical magic, but any attempt to awaken or use it without the supervision of a competent teacher is fraught with the most serious dangers.

Another interesting group of symbols were the playthings of the infant Bacchus, or Dionysos. As I have already said, Dionysos was one of the names applied to the Logos, and the infancy simply signifies the commencement of this manifestation. In this infancy he is represented as playing, and his toys are a spinning-top, a ball, a mirror, and a set of dice. You may think these incomprehensible symbols, but if you could see them you would understand at once, for these playthings are the matter of which the worlds are built. The spinning-top is the atom, always whirling round and round; and atoms are the bricks out of which the edifice of the solar system is constructed. The dice are not of the ordinary type, but are all different, for they are the five Platonic solids—the only regular solids which exist—the tetrahedron, the cube, the octahedron, the dodecahedron, and the eikosihedron. These again may be regarded as building material, though in rather a different way. They represent the atoms of the various planes of Nature—not that these are

the shapes of those atoms, but that they indicate to the student of practical occultism certain fundamental qualities of the atoms, and the directions in which their force can be poured forth. We may make them into a series of seven by adding the point at the lower end and the sphere at the higher, and they then give us a sequence of deep hidden meaning. The ball with which he toys is naturally the earth, and his mirror is the astral matter, which so readily reflects and reverses everything, and is therefore so often symbolized as water, as in the story of Narcissus. It is very interesting to note how all these curious and apparently unmeaning points clear up and become luminous as we study and understand them. It is also noteworthy for the Theosophical student that the indication of the earth by a ball shows the acquaintance of the teachers with its sphericity and that the atom as drawn by Mrs. Besant in "The Ancient Wisdom" is by no means inaptly represented by a spinning-top.

Many of the ancient schools of Philosophy worked in connection with the Mystery-teaching. The Pythagorean seems to have been especially close to the theosophical ideas of the present day. It divided its students into three degrees, which corresponded almost exactly with those of the early Christians, who called them the stages of Purification, Illumination and Perfection, respectively—the last one including what St. Clement calls the scientific knowledge of God. In the Pythagorean scheme the first order was that of the Akoustikoi, or Hearers, who took no part whatever in the discussions or addresses, but kept absolute silence in the meetings for two years, and devoted themselves to listening and learning. At the end of that time, if otherwise satisfactory, the students were eligible for the second order of the Mathematikoi. The mathematics which they learnt were not, however, confined to what we now mean by that term. We now study this science as an end in itself, but for them it was only a preparation for something much wider, higher and more practical. Geometry as we now know it was taught outside in ordinary life as a preparation; but inside these great schools the subject was carried much further, to the study and comprehension of the fourth dimension, and the laws and properties of higher space. It can only be fully understood if we take it thus as a whole, and not in fragments, and as an introduction to astral development. It leads a man to understand all the octaves of vibrations, the vast areas of which as yet science knows nothing; the intricate occult relations of numbers, colours and sounds; the various three-dimensional sections of the mighty cone of space, and the true shape of the universe. There is a vast amount to be gained from the study of mathematics by those who know how to take it up in the right way. It helps us to see how the worlds are made, for, as was said of old, "God geometrizes."

The third degree of the Pythagoreans was that of the Physikoi—

not physicists in our modern sense of the word, but students of the true inner life, who learnt how to distinguish the Divine Life under all its disguises, and so were able to comprehend the course of its evolution. The life exacted from all these pupils was one of the most exalted purity. In some of the schools it was divided into five stages, which correspond very fairly with the five steps of the probationary path, as described in our own literature.

The Greek Mysteries appear under different names in different places, but what has been said above will apply to all of them. There were the Mysteries of Zeus in Crete, of Hera in Argolis, of Athena in Athens, of Artemis in Arcadia, of Hecate in Ægina, and of Rhea in Phrygia. There was the so-called worship of the Kabeiroi in Egypt, Phœnicia and Greece; there were the very interesting Persian Mysteries of Mithra, and those of Isis and Osiris in Egypt. These last were surrounded by much that is of special interest to us. The well-known "Book of the Dead", of which only a very small part (and even that much corrupted) has yet been recovered, was in reality a kind of guide to the astral plane, containing a number of instructions for the conduct of the departed in the lower regions of that new world. The Egyptian's mind seems to have worked along exceedingly formal and orderly lines; he tabulated every conceivable description of entity which a dead man could by any possibility meet, and arranged carefully the special charm or "word of power" which he considered most certain to vanquish the creature if he should prove hostile. His initiations were calculated on the same general plan. The candidate was attired in a white robe, emblematic of the purity which was expected (further symbolized by the preliminary bath, from which was derived the idea of Christian baptism) and brought before a conclave of priest-initiates in a sort of vault or cavern. He was first formally tested as to the development of the clairvoyant faculty which he had been previously instructed how to awaken, and for this purpose had to read an inscription upon a brazen shield, of which the blank side was presented to his physical vision. Later he was left alone to keep a kind of vigil. Certain mantrams, or words of power, had been taught to him, which were supposed to be appropriate to control certain classes of entities; so during his vigil various appearances were projected before him, some of a terrifying and some of a seductive nature, so that it might be seen whether his courage and coolness remained perfect. He drove away all these appearances in turn, each by its own special sign or word; but, at the end, all these combined bore down upon him at once, and in this final effort he was instructed to use the mightiest word of power (what is called in the East a Raja-Mantram) by which all possible evil could be vanquished. Whether the majority of the Egyptian students knew, as we know, that all these various charms and words were only given to aid and strengthen the will of the man, is not clear; though

undoubtedly the higher Initiates must have understood this perfectly. In truth, perfect courage and purity are all that is necessary, when coupled with the knowledge that had already been given.

Other ceremonies of the Egyptian Mysteries are of interest to us in the Occidental nations, because some of their ritual has curiously been entangled with our religious teachings, and utterly misunderstood and materialized. Even though at these later dates the ritual was shorn of much of its ancient splendour, it was still very impressive. At one stage the candidate laid himself upon a curiously hollowed wooden cross, and after certain ceremonies was entranced. His body was then carried down into the vaults underneath the temple or pyramid, while he himself "descended into hades", or the under world—that is to say, in our modern nomenclature, he passes on to the astral plane. Here he had many experiences, part of his work being to "preach to the spirits in prison;" for he remained in that trance condition for three days and three nights, which typified the three rounds and the intervals between them, during which man was going through the earlier part of his evolution, and descending into matter. Then, after "three days and three nights in the heart of the earth," on the morning of the fourth day "he rose again from the dead"—that is to say, his body was brought back from the vault, and so placed that the rays of the rising sun fell upon his face and he awoke. This symbolizes the awakening of man in the fourth round, and the commencement of his ascent out of matter on the upward are of evolution.

Then was given to the candidate a glimpse of the Buddhic plane, a touch of that higher consciousness which enabled him to feel the underlying unity of all, and so realize the divinity in all; and thus "he ascended into heaven." Many other points out of the life of an Initiate and the stages through which he passes have been woven into the Christ-story by its authors, but they have been horribly misunderstood and degraded by the ignorant. An endeavour has been made to limit them and materialize them as historical events in the life of one man; though the philosophical student realizes that, as Origen has so well put it, "Events which happened only once can be of no importance, and life, death, and resurrection are only a manifestation of a universal law which is really enacted, not in this fleeting world of shadows, but in the eternal councils of the most High."

In time there came degradation of the Mysteries, and the inner light and life were very largely withdrawn from them; yet they did not entirely die. In spite of the church, all through the very darkest times, when any one who was suspected of unorthodoxy was relentlessly persecuted, when it would seem that knowledge was dead, and that anything like intellectual progress was entirely impossible, there were nevertheless certain half secret societies which carried on

something of the tradition and the work. There were the Knights Templars, the Rosicrucians of the middle ages, the Knights of Light, the Brothers of Asia, and many another occult body. It is true that in many of these there seems to have been but little knowledge, and even that heavily veiled; yet then as ever it remained true that there were always in the background those who knew, so that those who earnestly sought the Truth have always been able to find it.

At the present time their quest is surely easier than it has ever been before. The conditions of the world now are different from what they have ever been before; the invention of printing has made it possible to spread knowledge abroad in a new way, and those who stand behind and direct the destinies of the world have thought it well that a small corner of the veil should be lifted, and that something at least of what has so long been jealously guarded should be put freely and openly before the eyes of men. The world at large has evolved, and so it is hoped that we may be safely trusted with something of additional knowledge; and thus it has come to pass, as Christ said of old, that "Many prophets and kings desired to see the things that we see, and have not seen them, and to hear things which we hear and have not heard them." All this we in the Theosophical Society are enjoying freely; yet because it is now so freely given we must not ungratefully despise it. All the more should we value and prize this possession which is ours; all the greater is our responsibility for its right use; all the more strenuous should be our effort to make it a part of our very lives, and to aid, in its light, in the evolution of the world. The opportunities now put before us are greater than those of our ancestors; let us see to it that we prove worthy of them. Let us not, as did the men of Atlantis, take advantage of them for selfish and personal gain, but let us take care that as we obtain greater knowledge and greater power it is always directed by greater love, so that we may learn to use it for the development of humanity and for the good of our fellow-man.

C. W. LEADBEATER.

THE SVASTIKA AND OTHER SYMBOLS.

[Concluded from page 106.]

IN the "Theosophical Glossary" it is stated that the Svastika is in Esoteric Philosophy the most mystic and ancient diagram. It is the originator of the fire by friction, and of the "Forty-nine Fires." Its symbol was stamped on Buddha's heart, and therefore called the "Heart's Seal." It is laid on the breasts of departed Initiates after their death; and it is mentioned with the greatest respect in the Rāmāyana.....In occultism, it is as sacred to us as the Pythagorean Tetraktys, of which it is, indeed, the double symbol."

"In the macrocosmic work, the 'Hammer of Creation,' with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the Cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastika, meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the microcosm, man, it shows him to be a link between Heaven and Earth; the right hand being raised at the end of a horizontal arm, the left pointing to the Earth.....It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediæval anthropomorphists. It is the Alpha and Omega of universal creative force, evolving from pure spirit and ending in gross matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahā-Mâyâ, the great Illusion and Deceiver." (S. D., vol. II., pp. 104 and 105.)

"The Caduceus is one of the symbolic figures which have tried in the highest degree the patience of scholars," says Count Goblet d'Alviella ('Migration of Symbols', p. 226). "Its classic appearance of a winged rod, round which two serpents are symmetrically entwined, is very far removed from its primitive form." "Greek monuments make known to us a period when it consisted of a circle, or a disk, placed on the top of a stick and surmounted by a crescent, making thus a kind of figure 8 open at the top (∞)"

"In a still more remote age it seems to have formed a flowered bar with three leaves."

"Through what influence were these three leaves transformed into a disk, surmounted by an incomplete circle?"

"The latter form appears so often on the Phœnician monuments that we are forced to wonder, with Mr. Perrot, 'whether the Caduceus was borrowed by the Phœnicians from Greece and its Hermes, or whether the latter did not rather appropriate this attribute from some Eastern god, his elder by many centuries.' ('Perrot et Chipiez,' vol. III., p. 463). Is it possible to retrace still further the history of the Caduceus?"

Numerous origins and manifold antecedents have been attributed to it. It has alternately been considered to be an equivalent of the Thunderbolt; a form of the Sacred Tree; a contraction of the Scarab; a combination of the Solar Globe and the Crescent of the Moon and so forth. All these derivations may have some foundation in fact.

Count d'Alviella seems to think that it was first of all an instru-

ment, a weapon, a religious or military ensign, gradually modified by coming into contact with other figured representations, amongst which was the Winged Globe.

It has been supposed that the Caduceus was a transformation of the Sacred Tree surmounted by the solar disk, or that the latest change in it which was wrought by Greek art, namely, the bringing in of the serpents and the wings, was a *return to old forms*. Some writers state that the serpents are a transformation of the scrolls that hang down from the disk, while Fergusson says that he has seen live serpents twisted round in this way. The symbol of Baal Haunnan (Punic) is that of a pole round which a serpent is twining. The Caduceus is supposed to represent industry and commerce, two functions of the ancient Hermes.

In the "Theosophical Glossary" we find its meaning given in the following words: "It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body."

In the S. D., vol. I., p. 600, we are told that the evolution of the Gods and Atoms is suggestively and undeniably figured in the Caduceus of Mercury, the God of Wisdom, and in the allegorical language of the Archaic Sages. Says a Commentary in the Esoteric Doctrine: "The trunk of the Asvattha (the tree of Life and Being, the rod of the Caduceus) grows from and descends at every Beginning (every new Manvantara) from the two dark wings of the Swan (Hansa) of Life. The two Serpents, the ever-living and its illusion (Spirit and Matter) whose two heads grow from the one head between the wings, descend along the trunks interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!"

Many Christians imagine that the egg is essentially a symbol of the resurrection of Christ. They are, however, entirely mistaken in this idea, as long before the Christian era the egg (symbol) could be found in every world theogony. Thus we read in the S. D. (vol. I., pp. 91-94): "It (the egg) suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude, if not as endless in its objective manifestation. The symbol of an egg also expresses the fact taught in occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal,

the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision, or of thought, is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, 'whose centre is everywhere and circumference nowhere'—a conception which enters into the compound idea of this emblem."

"The 'World-Egg' is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. The mystery of apparent self-generation and evolution through its own creative power repeating in miniature, in the egg, the process of cosmic evolution—both due to heat and moisture under the efflux of the unseen creative spirit—fully justified the selection of this graphic symbol. The 'Virgin-Egg' is the microcosmic symbol of the macrocosmic prototype, the 'Virgin Mother'—Chaos or the Primeval Deep.... Kosmos, as receptive Nature, is an egg fructified—yet left immaculate; for once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural Elements, 'four ready (ether, fire, air, water), three secret'" ("S. D.", pp. 94-95).

Again, further on page 384 we have the following passage about the 'Mundane Egg': "Whence this universal symbol? The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and the secret of Being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, a concrete, living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-created being; all this must have been a standing miracle from the beginning."

"The Secret Teaching explains the reason for this reverence by the symbolism of the prehistoric races. In the beginnings the 'First Cause' had no name. Later it was pictured in the fancy of the thinkers as an ever invisible mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence Brahman was called Kālahansa, the 'Swan in (Space and) Time.' Becoming the Swan of Eternity, Brahman, at the beginning of each Mahāmanvantara, lays a Golden Egg, which typifies the great Circle (or O), itself a symbol for the Universe and its spherical bodies."

"A second reason for the Egg having been chosen as the symbolical representation of the Universe, and of our Earth, was its

form. It was a Circle and Sphere; and the oviform shape of our Globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an Egg was the most widely diffused belief of antiquity."

"The Winged Globe is but another form of the Egg" (S. D., vol. I, p. 39). Closely connected with the symbol of the egg is that of the serpent. In the "Secret Doctrine," vol. I, p. 103, it is stated: "Before our globe became egg-shaped (and the Universe also), a long trail of cosmic dust (or fire-mist) moved and writhed like a serpent in Space." The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed with the Universe from that fiery mist. The Universe as also the Earth and Man, serpent-like, periodically cast off their old skins, to assume new ones after a time of rest."

"The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality" (p. 102).

"The bad Serpent (the Astral Light of the Kabalists) was the embodiment of Evil, on the plane of matter."

"The Dragon was also the symbol of the Logos with the Egyptians, as with the Gnostics" ("S. D.", vol. I, p. 103). With the Druids it typified, like the Serpent, wisdom, immortality and rebirth.

One can hardly speak of the Serpent without thinking of the Tree, the "Tree of Life," with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly or separately, have never been so degraded by antiquity as they are now....In the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree was reversed, less Root of All-Being. The roots grew above and the branches below. The roots represent the Supreme Being, or First Cause, the Logos.....Its boughs are Hiranyagarbha (Brahmâ or Brahman in its highest manifestation...), the highest Dhyân Chohans or Devas. The Vedas are its leaves. He only who goes beyond the roots shall never return; that is to say, shall reincarnate no more during this Age of Brahmâ.

"It is only when its pure boughs had touched the terrestrial mud of the Garden of Eden, of our Adamic Race, that this Tree

became soiled by the contact and lost its pristine purity" (S. D., vol. I., pp. 435-437).

The "Tree" is often used as a symbol for different phases of the human existence, and various trees typify various conditions. The "tree of knowledge" or the "prophetic tree" was supposed to reveal knowledge through the rustling of its leaves. The sap was said to beget poetic and religious inspiration. Man was believed to remember his past incarnations in approaching the foliage of this tree. From its tip resounded in sonorous rolling the celestial voice "Vach", which revealed the will of the gods, the divine messenger, engendered in the waters of the clouds.

The "Date" and the "Palm" are considered symbols of the tree of plenty; the "Apple Tree" that of the temptation. The Tahitans symbolized death by the "Casuarina Tree", while the "Pine", the "Cedar" and "Cypress" are used by different European nations instead. The "Oak", the "Olive", the "Vine", the "Fig", the "Pomegranate", and the "Bo-tree", all have their symbolical meaning. So have the rose, the lily, the clover and other flowers, pre-eminently the Lotus.

"One of the symbolical figures" for the Dual Creative Power in Nature (matter and force on the material plane) is "Padma," the water lily of India. The Lotus is the product of heat (fire) and water (vapour or ether); fire standing in every philosophical and religious system, even in Christianity, as a representation of the spirit of Deity, the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive female principle, from which everything in this universe emanated. Hence, ether or water is the Mother, and fire is the Father. Sir William Jones—and before him archaic botany—showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, with the miniature shape of what one day, as perfect plants, they will become; Nature thus giving us a specimen of the preformation of its production.....the seeds of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed. This explains the sentence, "The Mâtri-Padma had not yet swollen"—the form being usually sacrificed to the inner or root idea in archaic symbology."

"The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialized on earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the "Secret Doctrine" teaches

that the elements of both are the same and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being, (S.D., vol. I, pp. 87-88).

In all Cosmogonies, "Water plays the same important part. It is the base and source of material existence. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight) in which lie the latent Spirit and Matter" (S.D., vol. I, p. 93).

"Fire" symbolizes the intelligence that moves the Universe.

"The Triangle was sacred and used as a religious sign in the far East, ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is found on pyramid and obelisk, and is pregnant with occult meaning. The way a triangle points determines its significance. If upwards, it means the male element and divine fire; downwards, the female and the waters of matter; upright, but with a bar across the top, air and astral light; downwards with a bar, the earth or gross matter." The Triangle also represents the Trinity in Unity; or the Deity everywhere.

The Double Triangle, Pentacle or six-pointed star, signifies "the junction and blending together of pure Spirit and Matter of the Arupa and the Rupa, of which the Triangles are a Symbol. This Double Triangle is a sign of Vishnu; it is Solomon's Seal, and the Shri-Antara of the Brahmans (S.D., vol. I, p. 143).

According to the second volume of the "Secret Doctrine" (p. 626), it is wrongly called "Solomon's Seal." The two triangles "produce the Septenary and the Triad at one and the same time and are the Decad. Whatever way this Double Triangle is examined, all the ten numbers are contained.

In another part of the "Secret Doctrine" it is stated that the six-pointed star in almost every religion, is the symbol of the Logos as the first emanation. It is the sign of Vishnu in India, the Chakra, or Wheel; and the glyph of the Tetragrammaton, "He of the Four Letters," in the Kabbalah, or metaphorically the "Limb of Microprosopus", which are ten and six respectively (vol. I, p. 235).

"The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the star (*Ibid.*, p. 236).

"The Pentacle is the Triple Triangle of Pythagoras or the five-pointed star. In Occultism and the Kabbalah it stands for man or the microcosm, the 'Heavenly Man.' In Christian theology it refers to the five wounds of Christ; its interpreters failing, however,

to add that these 'five wounds' were themselves symbolical of the microcosm, or the 'Little Universe'; or again, Humanity, this symbol pointing out the fall of pure Spirit (Christus) into matter (Tassus), 'life,' or man. In esoteric philosophy the Pentalpha, or five-pointed star, is the symbol of the Ego or the Higher Manas" (T. Glossary, p. 248).

"The esoteric symbol of Kali Yuga is the five-pointed star reversed, with its two points (horns) turned heavenward, (thus ) the sign of human sorcery, a position every Occultist will recognize as one of the left hand, and used in ceremonial magic" (S. D., vol. I, p. 35).

Among the host of symbols there are many representatives from the animal kingdom besides those before mentioned. Such are: the "Lion," the "Bull," the "Goat," the "Lamb," the "Ram," the "Unicorn," the "Butterfly," the "Eagle," the "Owl," the "Dove," the "Hawk," the "Peacock," the "Parrot," the "Cock," the "Ibis," the "Swan," the "Goose," etc. The last two are very important, being often called the symbol of Hansa and "representing, among other things, Divine Wisdom, Wisdom in darkness beyond the reach of men" ("S. D." vol. I, p. 108).

"The four sacred animals of the vision of Ezekiel are the Eagle, the Bull, the Lion and the Winged Man. The Eagle (associated with St. John) represents cosmic Spirit or Ether, the all-piercing Eye of the Seer; the Bull of St. Luke typifies the waters of Life, the all-generating element and cosmic strength; the Lion of St. Mark is fierce energy, undaunted courage and cosmic fire; while the Winged Man or Angel which stands near St. Matthew is the synthesis of all three combined in the higher Intellect of the man and in cosmic spirituality. All these four symbols as Egyptian, Chaldean and Indian—the Eagle, Bull and Lion-headed gods—are plentiful, and all represented the same idea whether in the Egyptian, Chaldean, Indian or Jewish religions; but beginning with the Astral body they went no higher than the Cosmic Spirit or the Higher Manas—Atma-Buddhi, or Absolute Spirit and Spiritual Soul, its vehicle, being incapable of being symbolized by concrete images ("T. Glossary," p. 121).

"A symbol of universal importance is the Key, the emblem of silence among the ancient nations. In the Mysteries of Isis the key is symbolical of the opening or disclosing of the heart and conscience before the 42 assessors of the dead" ("T. Glossary").

It may not be uninteresting to note the symbolical meaning of some of the different letters of the alphabet. Thus we find that according to the "T. Glossary," "A," the Aleph of the Hebrews, is symbolized by the Ox or Bull; the Alpha of the Greeks is the one and the first, while the Az of the Slavonians signifies the pronoun "I" (referring to the "I am that I am").

The numerical value of the letter "A" is one.

The sacred Aleph also typifies the Trinity in Unity.

The symbol of "B" is a house, the form of Beth, the letter itself indicating a dwelling, a shed or a shelter. The Hebrew value as a numeral is two.

The symbolical signification of "D" in the Kabbalah of the Daleth is "door." It is the Greek "delta" through which the world (whose symbol is the tetrad or number four) issued, producing the divine seven. The numerical value is four. That of the letter "E" is five, and its symbolism is a window.

The present letter "G" called in 'Hebrew' gimel and symbolized by a long camel's neck, or rather a serpent erect, is associated with the third sacred divine name, Ghadol or Magnes (great). Its numeral is four, the Tetragrammaton and the sacred Tetraktys.

The Hebrew equivalent of "H" is symbolized by a fence; it corresponds to eight, while as a Latin numeral it signifies 200.

The symbol of the letter "I" is a hand with bent forefinger. In English and Hebrew its numerical value is one and also 10 in the latter alphabet.

In the Hebrew alphabet "Mem" symbolized water, and as a numeral is equivalent to 40. With the Esotericists the "M" is the symbol of the Higher Ego—Manas, Mind.

"N" signifies in the Hebrew a fish. It is the symbol of the female principle. Its numerical value is 50 in the Kabbalistic system, but the Peripatetics made it equivalent to 900 and with the Hebrews the final "Nun" was 700.

"P" is symbolized by the mouth and corresponds to number 80.

"Q" as a numeral is 100, and its symbol is the back of the head from the ears to the neck. With the Aeolian Occultists it stood for the symbol of differentiation.

The numeral of "R" is 200, and its symbols are, a sphere, a head, or a circle.

The letter "S" is numerically 60. Its symbol is a prop, or a pillar, and a phallic egg. In occult geometry it is represented as a circle quadrated by a cross ⊕.

In the Latin alphabet the value of "T" was 160, in the Hebrew it is 400. Its symbols are a "tau," or a cross+ the foundation framework of construction; and as a teth, a snake and the basket of the Eleusinian mysteries.

"U" is considered the product of 3 times 7. The Kabbalists regard it as the most sacred of the odd numbers, as 21 is the sum of the numerical value of the Divine Name. In Alchemy it symbolizes the twenty-one days necessary for the transmutation of baser metals into silver."

In Western Occultism some take "W" as the symbol for celestial water, whereas "M" stands for terrestrial water.

The letter "X" is one of the most important symbols in the Occult philosophy. As a numeral "X" stands, in mathematics, for the unknown quantity; in occult numerals for the perfect number 10; when placed horizontally thus ✕, it means 1000; the same with a dash over it ✕̄ 10,000; and by itself, in occult symbolism, it is Plato's Logos (man as a microcosm) decussated in space in the form of the letter X. The cross within the circle has moreover a still clearer significance in Eastern occult philosophy: it is MAN within his own spherical envelope."

"Y" is the Pythagorean letter and symbol, signifying the two branches or paths of virtue and vice respectively, the right leading to virtue, the left to vice. Symbolically it is represented by a hand with bent forefinger. Its numerical equivalent is ten.

The symbol of the letter "Z" is a kind of Egyptian sceptre, a weapon; its value is 7.

As mentioned in the beginning, a great deal more might be said on this subject if time permitted. This paper is, however, simply meant to show the way to a yet deeper study of symbolism and to point out how very closely interwoven all emblems or symbols are, whatever their birth and origin.

CAROLINE KORRL.

INFIDELITY.*

[Concluded from p. 86.]

THUS we see, as has been brilliantly demonstrated by Lecky in his "History of Rationalism," that all reforms in belief, belief scientific, intellectual, or religious, begin in doubt, doubt as to the validity of existing tenets. Every great alteration in creeds had its incipency in a suspicion of those prevailing. As the suspicion developed into certainty, the mind would no longer tolerate what had been shown to be untrue, and then came naturally an overturning and a reconstruction. This is the process going on to-day in the worlds of intellect and religion. During the nineteenth century, particularly its latter half, has occurred an astonishing unveiling of truth and fact and law in almost every department. In many cases these were irreconcilable with those supposed settled; in others they flatly contradicted them; in still others they prompted a surmise that some further and grander discovery was imminent which would not so much discredit portions of existing systems as dismiss them summarily to the dust-heap. Intelligence has so awakened that it

A lecture first delivered by Alexander Fullerton in 1894.

insists on exploring all the new fields which were unheard of in older time or avoided as forbidden. All the old problems have started up afresh, clamouring for settlement under the fuller light of advancing day. The scientific man who refuses knowledge not procurable by his five senses, and the theologian who says that knowledge is to be pared down to the Procrustean bed of his theology, cannot satisfy the present spirit. There is general distrust of whatever sets bounds to either human faculty or to the subjects whereon it may exercise. A great aspiration for liberty, liberty to think, to speculate, to inquire, to investigate, to move, to express, to gain assurance, swells through the human mind at this epoch, and any attempt to discontinue it seems like a vestige of the old restraining systems which the age has repudiated. These systems held common faculty as of small account. Its enormous possibilities in development as illustrated by Masters were unsuspected, for belief in and knowledge of Masters had disappeared, and its only exhibition was therefore in men as we habitually see them. Certainly this seemed incompetent to the vast problems which perpetually surround and confound every thinker, and so the alternatives were a denial of any solution as possible to be attained, and a solution conferred from Heaven on the principle of the "Deus ex machina." Here, you see, was scepticism as to human nature, doubt as to its potential qualities and powers. But now has come a doubt as to the doubt. Perhaps this mean opinion may be wrong; perhaps human nature may be really endowed with illimitable possibilities, it containing within itself the germs of faculties transcending ordinary ones as do the faculties of a worm or an insect. Science and the Wisdom Religion are approaching on this line. The more advanced of scientists are boldly questioning whether there may not be evolved beings as to whom our stage of evolution is but initial; and the Wisdom Religion affirms this unqualifiedly, saying that each man has within him the presence of Deity itself, a real spark from the Eternal Flame, a germ which may expand and thus lift up the Ego to immeasurable heights. So too as to the subjects whereon mind may work. Mediæval religion walled off large sections of the Universe, claiming them too sacred or too inaccessible for human approach, and insisting that nothing was known or could be known save the little that was graciously vouchsafed as a gift. But some of these regions have been entered; if not very far, at least far enough to show that the wall was an invention and the prohibition unauthorized. Hence there was reason to question any limit or any obstruction other than the immaturity of explorers. Doubt as to lawfulness was superseded by doubt as to such a doubt. Here again Science began to think it possible that every region was open and that in time it might be known; and the Wisdom Religion hastened to assure that not a section of the Cosmos was barred or ought to be barred, "taboo" being a word unknown to the Esoteric Philosophy.

Prior explorers, after adequate training, had ventured healthfully into every department; others were at work now; the process would go on as still others matured in fitness. The key-note of the whole changing conception was Faith, Trust, Assurance, Confidence,—these in Deity and then in Humanity as its creation, and all instigated by distrust of the old notions which had belittled both God and His offspring, palsied the effort of the mind, and fettered the aspiration of the soul. Infidelity as to unworthy beliefs concerning God and man was the parent of ennobling Faith in both.

All these facts in history and in the analysis of the development of doctrine go to show what Infidelity is, what it means and manifests, the part it plays in advancing knowledge; and they give clue as to when it is a disease and when healthful, how long it may be expected to operate, and how it is to be superseded by belief. In essence it is a symptom of the awakening spirit of reason and liberty, finding itself cramped by old and unjustifiable fetters of thought and rising in revolt at such restriction. It means that the mind has reached some conception of both its rights and its powers, and that any denial of either merits suspicion. It manifests a returning sense of the duty to subject all assertion to the tests of reason and the moral sense, any proposition which resents that test or fails under it being condemned. The part it plays in advancing knowledge is that of a pioneer, one who detects the right course to be followed, finds the obstacles which impede it, intuitively perceives that they have no business there, instantly sets to work for their removal, will not rest till they are undermined and blasted away, and the road left unobstructed for the march.

But the work of a pioneer is not a constructive work. It has to do with existing growths, growths oftentimes of long ages and unhealthy ones, representing large amounts of misconception and error and abuse. It is impossible that the active human mind, always fallible and always mixed in motive and affection, should generate only true and worthy thought. As time goes on, inevitably the very best impulses become tainted from the ignorance or the perversity around, and gradually an outcome forms which contains all their consequences. Every institution declines in value as it hardens into immobility or is encrusted with evil or is deflected into abuse. And so the first movement of reform is upon those existing institutions which exhibit the effects of years and are injuriously pressing upon the needs of the present. Doubt of their worth, ripening into conviction of their wrong, forces to an onslaught. Until they are demolished, better ones cannot occupy the ground. And so the function of such infidelity is not only indispensable, it is wholesome. But unduly extend it, make it to apply to every instituted thing irrespective of merit and time-tried value, excite its suspicion of all facts and belief and usages, stimulate it to hostility against any institution whatever and to opposition to any worthy

erection which is to take the place of one discarded, give it a universally critical and jaundiced tone, and it becomes a disease instead of a sign of health. For there *are* truths in the world which no rightly-posed mind will question, truths in physics and morals and religion, truths not invented by schemers or fabricated by priests, but expressing intuitions of the human soul, the fundamental facts in Nature and in man. Infidelity as to these is no protest of sound intelligence; it is an incompetency in moral sense. To doubt realities lying at the base of all virtue and all faith does not show independence of spirit, manliness of character, love of right reason: one might as well consider such as exhibited in denial of the atmosphere surrounding us or the earth under our feet. And so the temper which scouts at conscience and duty and God, sneers at the workings of the religious instinct, and stamps all reverence as superstition, is not the heroic defiance of oppressive Churches or preposterous creeds, but a very pitiable and lamentable travesty.

True infidelity may be expected to operate so long as the disuse of sound reason permits follies to remain among the doctrinal possessions of mankind. While there is an absurdity or an evil or an error in popular beliefs, it will make its presence and influence felt. Thinkers will perceive the consequence and trace it to its source. Once assured of its erroneous nature, they will not be restrained from exposing and condemning it. If instituted State or Church attempts to surround it with protecting arms and give it the sanction of great reputations and holy names, these may share in its discredit but cannot save its life. There can be no contented acquiescence in error unless intelligence and conscience are kept in abeyance: loose them, and they at once begin their reformatory work. Truth is deathless. It may slumber or it may be shackled by force into temporary impotence, but when the slumber passes or the force abates it will seize its weapons of mind and soul and advance upon the enemy. This is the hope of humanity, this certainty that right is in the fixed constitution of things, imperishably ingrained in the universe which has come from the Divine hand, and therefore sure to expel in the end every error and every wrong. And until these are utterly cancelled, utterly abolished, each will in time evoke doubt as to its correctness, the doubt will be called "infidelity" by those who still believe, and the term will only disappear when the masses have shifted sides and have become defenders of the true.

How is infidelity superseded by belief? Simply as the distrusted teachings are clearly perceived wrong and are repudiated, those commending themselves to reason and the moral sense taking their place. All of us undergo the process in childhood and later. Nursery tales, devoutly accepted by the immature intellect, are doubted as that unfolds, and one by one drop out of the mental store. Yet the mind is not left vacant, for at the same time better conceptions

enter, meeting the more exacting standard of progressive intelligence and giving temporary satisfaction to it. Yet these again are in due season suspected, for the standard is ever raised as mind evolves. Old ideas, like old clothes, cramp when the stature has grown beyond them, and the boy's beliefs are no more possible to the man than are his garments. Normal growth discontents with what has been surpassed, disconnects steadily from attachment, drops it aside, and allows fresher forms possession. This is the law of Nature, and it asserts itself in every advancing being. Persistence of beliefs, unmodified by years or reading or the influence of changing environment, means that the person is intellectually at a standstill. This, which would be regarded as a disgrace in respect to matters of literature or social topics or political affairs, is supposed by many an ideal in religion. They would pity themselves if only the books of childhood pleased, if the crude notions of youth had undergone no change but were still cherished by the adult, if there was no added knowledge, no better discrimination, no clearer vision; and yet in the department of the soul, of spiritual things, there is an open avowal, nay, even a sentiment of pride, that all remains precisely as it was when the Sunday School teacher imparted his uninvestigated learnings and the pastor repeated his equally uninvestigated traditions. It would certainly seem very strange if any grown person proclaimed with satisfaction that he had not changed a particle in opinion but stood precisely where he did when he was fourteen, and we should be rather amazed if we found him interested in the same games, pleased with the same occupations, uttering the same puerilities. And yet on the loftier plane of the soul and its convictions, so accustomed are we to unprogressiveness that it excites no surprise to find a man or a woman of fifty maintaining notions as to God and creation and salvation which the thinking world has utterly outgrown, and maintaining them avowedly because they were learned in youth. It is virtually a proclamation that in an evolving system one remains stationary and gladly so, that one acquired absolute truth in childhood and has no more to learn. Surely in such a mind the infusion of a little infidelity would be salutary,—not infidelity as to the reality of religion or God or duty, but infidelity as to the conceptions it had imbibed, and as to its own fitness to adjudge them final. To break up the hardened soil would be the first step towards making possible a crop of thought.

The growing mind changes its teachers as well as its beliefs. As one enlarges his circle of mental possessions, new items come of course to enrich it, but so do the sources from which those items are derived. Very markedly is this the case in Theosophy. All around us the restless spirit of nineteenth century research is probing everywhere for more settled foundations of belief, seeking resolutely in every quarter for any facts which may increase knowl-

edge and explain Nature, interrogating regions hitherto shunned and phenomena hitherto deemed inexplicable. At first a vague, then a distinct, suspicion formed that there must be something in those elaborate systems which had for ages swayed the minds and lives not only of the populace but of the acutest thinkers of acutest races, yet which had in their genius been unknown outside their area. Still as potent as ever, still controlling vast multitudes that include thousands of towering and penetrative intellects, they are now seen to be the cherished doctrines of still loftier beings, evidence showing the existence of men far advanced beyond any directly known to science or ordinary humanity, and that those systems are the basis of all their transcendent wisdom. And so, rather timorously as yet but still perceptibly, the eye of the age is turning inquiringly towards these venerable teachings and making ready to inspect their real meaning, their value, their origin. In any subject, when fresh doctrines are discovered, there is investigation as to who propounded and verified them; and so the great cosmological and spiritual system of the East, but lately brought within the cognizance of our hemisphere, will necessitate to those who examine it some inquiry as to how it arose, who framed and conserved it, what proof it offers beyond speculation and assertion. This will mean that facts as to Masters will be sought for, and all the vast bearing they have on the whole question of the world's history, and the history of man, and the nature of true development, and what is real religion, and how we are to regard the future of humanity on each side of the grave. Nothing short of a revolution in beliefs occurs when immeasurable areas are suddenly opened up to view, and when the light thrown on them is shown to come from Those who Know.

But this the Theosophist has already undergone. When first he came in contact with Theosophic truth and found himself lifted to a peak whence life could as never before be seen, distrust of old teachings and teachers, infidelity as to the doctrines he had supposed sure and as to his own wisdom in accepting them, followed promptly. Existence, with all its contents and processes and possibilities, was transformed, and a mighty yearning to sense fully all these and to participate in them took possession of him. Still, they might only be speculative, glorious visions of elevated souls more swayed by fancy than by fact. Where was their demonstration? But as he went on in mental and spiritual advance, the reality of both the teachings and the Teachers disclosed itself. Proofs were amply found in reading, in testimony, in the exigencies of thought, possible in personal experience. Certainty succeeded indecision, evidence supplanted theory.

Herein, too, we see where, in the history of a Theosophist, is to terminate the function of infidelity. So overwhelming is the proof of Theosophy itself; so abounding its verification in his own

character, his outlook on life, his motive, his internal growth, his clearer insight into himself, Nature, truth, humanity, destiny; so ample its assurance in the deepest recesses of his being and in the very penetralia of consciousness; that doubt as to the system is impossible. Not even his own existence is more convincing. And yet he may mistake often as to some specific doctrine, or imagine that to be Theosophy which is only his interpretation of it. Inerrancy has not been vouchsafed to mortals, nor has the incipient Theosophist the competency of a Master. Blundering often, failing at times in purpose or in duty, he simply transfers infidelity from the system to himself. *It* is certain, *he* is uncertain; *it* is solid as the everlasting hills, *he* as yet infirm and vacillating; *it* beyond the reach of human injury or error, *he* still open to misconception and folly. It is as to his own powers of accuracy that he has distrust, not as to the system which furnishes the very life-blood to his soul. And even as to himself he knows that the distrust will disappear. For as he realizes the Divine element within him and knows so well that through conformity to that will come wisdom and knowledge and strength and every perfect gift, and as the light it sheds permeates more and more his consciousness and his perception and his hope, so he feels that the imperfection of the lower nature is diminishing, the vision of truth clearing, the forecast of the future daily more assured. Down at the roots of the soul is certainty of progressive union with the Divine; and Divine union means not only peace and bliss and content eternal, but a continuous expansion in knowledge which shall have no limit as to his own nature, the Universe, the very Central Sun itself.

ALEXANDER FULLERTON.

THE COURSE OF PHILOSOPHIC ENQUIRY.

THE DEFECTS OF PANTHEISM.

(Continued from page 43.)

AGAIN when a man once understands that the truth is one and one only, when he comes to know that he is Brahman and that everything else is false, how is it that he wants to teach this knowledge to others? If he so tries to impart this knowledge to others, are we not obliged to say that he is giving up his Monism? for he has come to a decided conclusion that he is Brahman and that there exists nothing besides Brahman. In this position whom can he teach? The idea that there are others to whom he can teach Monism is clearly conflicting to the monistic theory. Monistic knowledge is quite in opposition to the idea of the existence of two persons, *viz.*, the teacher and the pupil. To such an objection as pointed out above, the Monist may say that though he has understood, either by means of Scriptures or by reason, that that which exists is one and one only and

that everything else is false, the idea of distinctions yet persists, just as the notion that a mirage is water may continue even after having ascertained that it is not water. But what we ask is, if this example, though it does not pass for an argument, is applicable in the case of a Monist? The great Rāmanuja Achārya in his commentary on the second chapter of the Bhagavad Gītā points out an objection to the illustration of the Monist. He says: "We say that, in a mirage which is not water, the idea that it is water may continue, but no one would, with that *dual* notion, attempt to pursue the mirage in order to fetch water therefrom. Hence even though the notion of distinctions may persist (in the case of a Monist) even after it has been proved false by monistic knowledge, yet no one who is convinced of the unreality of distinctions would yet deliberately proceed to teach (the same)." To put this argument of Ramanuja in a more simple language, let me suppose that I see water in a mirage. The result of this is that I at once go near it to fetch water therefrom. But when I go there I am disappointed and see that it is only a mirage. Then I go back to my original place. If I look at the same mirage from this place again, even now it seems that the mirage is water. But I won't go again to fetch water therefrom. For I came to know in my previous experience that it is only a mirage and not water. Now applying this illustration in the case of a Monist, first of all he saw a world of distinctions before him. The result of this notion of distinctions is that he thinks himself separate from others and that he begins to teach something to another or to do something towards another. Afterwards he begins to think and on thinking he finds that *he* is the oneness has become prominent in his mind, the idea of a world of distinctions may yet persist; just like the mirage; but he cannot act after having ascertained that it is only a mirage, is impossible. Therefore teaching monism to another implies the fatality of it. The two are as contradictory as knowledge and ignorance. To say that it is necessary to teach monism to those who are ignorant of it is absurd. For to a Monist, the existence of others is a myth. He cannot impart his monistic knowledge to unrealities. But he may assail us with the argument of the 'duplicated moon.' Thus the great Rāmanujachārya puts this objection first and then answers it. He says: "The moon is one and yet the diseased eye sees two moons. With the knowledge that there is but one moon, may not yet the knowledge of the duplicated moon exist?" In the same way the unreal pluralistic notion of Ātman may, though unreal, yet continue to coexist with the real monistic notion of Ātman. To this objection the reply of Sri Rāmanujachārya is this. This analogy does not apply to your case. For the disease of the eye is a fact, whereas your disease, *viz.*, ignorance which produces

the pluralistic notion, is a figment. Again, the cause, *viz.*, the disease of the eye, giving birth to the sight of the duplicated moon, remains (even after the fact that there is only one moon has been ascertained already by other means); whereas your ignorance (the cause of the pluralistic notion of Ātman) has vanished (after the attainment of monistic knowledge). There is thus reason for the persistence of the double moon though it must be conceded that stronger evidence existing in favour of only *one* moon, renders the diseased eye a proof of little or no importance. But in your case the pluralistic notion is a fiction. Not alone the notion or knowledge, but, as well, the *objects* of such knowledge, the *causes* of such knowledge, have no existence (according to you). For your real knowledge of things, *viz.*, the monistic knowledge, has dissipated it for ever. Hence in no way whatever is it possible for you to maintain the argument of the 'persistence of the pluralistic notion' in the face of your monistic hypothesis. Hence, if it be true that the hypothetic (monism) alone is the veritable knowledge that The Ruler of all and all the Apostolic line of Teachers up to this time maintained, then the pluralistic ground on which alone all *tutorial* function can be based, is inadmissible.

If on the other hand (you say) that they still had pluralistic knowledge, then (because of such knowledge) ignorance and its cause must have existence. When, therefore, ignorance has existence, because of its very existence there can, in no case, be such a thing as imparting instruction of real (monistic) knowledge. (For, how can an *ignorant* man teach truth?)

Thus we have pointed out the beautiful argument of Sri Rāmanujachārya regarding the absurdity of a monist teaching monism to his pupil. Then let us examine the attributeless nature of Brahman. The Vedāntic Monist says that Brahman has no gunas or attributes. It is only when It comes in contact with Mâyā that It becomes differentiated. This differentiated Brahman is called Īśvara, the Ruler, who is said to be Omnipresent, Omniscient, All-powerful and so on. When limited knowledge, limited power, etc., are attributed to the same Brahman then there is room for naming It as Jiva. But these attributes are born of Mâyā which is illusory. So in essence both Īśvara and Jiva are identical when the said attributes are not taken into consideration, since they are false. It is this meaning which, according to the Vedāntic Monist, is inculcated in the famous Vedāntic sentences, 'I am Brahman' and 'That Thou art.' In plain language a Brahman of the Vedāntic Monist is just like the 'Unknowable' of some of the Western thinkers, though there may be some difference with regard to other points. Before examining this attributeless nature of Brahman, we should analyse an act of experience and examine the monistic explanation of it. Now let us take sugar for an example. What is our knowledge of sugar? To a Monist it is not a substance which is sweet but it is sweetness

itself; *i.e.*, there is no difference between a substance and its attribute. We strongly object to this way of explanation. For, if the substance and its attributes are entirely identical, then we are obliged to say sugar = sweetness; then when we say that sugar is white it ought to mean, according to the Vedântic Monist, that sugar = whiteness. Therefore logically we come to the conclusion that sweetness = whiteness which is absurd. Let us put the argument in the logical form: Sugar is sweetness: whiteness is sugar: whiteness is sweetness!

Any one can see that this way of explaining an act of experience is quite illogical. But the Monist may explain it in another way. Sweetness + whiteness + some quality + etc., ... may together be termed sugar. Then his position is just like that of a sensationalist. We have never seen anywhere a Vedântic Monist dwell upon the defects of sensationalism now. We have briefly pointed out that the entire identity between a substance and its attribute is contrary to our experience. Our actual experience is 'this is sugar,' 'this is white' and so on. We get the unity first out of which the attributes are differentiated. The experience is not a sheer identity but an identity in difference. So in all our experiences the unity is first presented to the mind out of which the other sensations of sweetness, whiteness, etc., are differentiated. These attributes are all aspects or *prakâras* of the same unity. That being the case, to say that Brahman is attributeless is contrary to our actual experience. We should be able to explain everything in and through experience. The Monist too has recourse to worldly examples to explain metaphysical truths. So there cannot be a Brahman which has no attributes or *viseshanas* to distinguish It. The very etymology of Brahman shows that It is possessed of greatness and growth.

Again Brahman becomes *Isvara*, according to the Advaitin only by the appropriation of *Mâyâ* and then He is called Creator, and He is said to be All-knowing, All-powerful and All-merciful, and all the other beneficent qualities are also attributed to him. Râmanujacharya or a disciple of his, raises the following objections to the above: He says, "If you say that this takes place by the appropriation of *Mâyâ*, then, we ask, does Brahman, whose essence is undifferented knowledge only, then know that *Mâyâ* exists, or does It not? If you say that It knows, how can that which is pure knowledge only be a knower? If you say that It does not know, then since It is without knowledge (is not a knower) how can It appropriate *Mâyâ*? Moreover, as regards what you acknowledge after the appropriation of *Mâyâ* by means of a certain capacity possessed by Brahman, there must be prior to this a loss of undifferentedness, seeing that you acknowledge a capacity conducive to the appropriation of *Mâyâ*.

Again, Is Brahman at that time different from *Mâyâ* in qualities and nature, or is It as not so differing, identical with *Mâyâ*? If Brahman does so differ, then by reason of limitation by substance It is no longer infinite. And if It is identical with *Mâyâ*, then the declaration that Brahman appropriates *Mâyâ* would be meaningless and absurd."

Again *Mâyâ* ought to have existed before Brahman had appropriated it. For how can Brahman appropriate something which does not exist? If It created *Mâyâ* anew in order to appropriate it, that too is absurd. For the act of creation itself is attributed to Brahman only after It had appropriated *Mâyâ*. Therefore the very statement of the Advaitin implies the co-existence of *Mâyâ* along with Brahman. If *Mâyâ* had co-existed with Brahman, then, as we have shown already, Monism falls to the ground. For there are two entities, *viz.*, Brahman and *Mâyâ*, which are fatal to the Monistic theory. Again if the act of wishing to appropriate *Mâyâ* is attributed to Brahman, then Brahman becomes differentiated. Moreover when *Mâyâ* acts on Brahman, it can act only on Brahman's essence but not its attribute, since there is no attribute at all. And since the essence of Brahman is pure knowledge and since *Mâyâ* is pure ignorance, the latter ought to destroy the former. When we say that ignorance acts upon knowledge, it means that knowledge, *i.e.*, that ignorance acts upon knowledge, it means that knowledge, *i.e.*, Brahman (according to the Advaitin), should perish. It is indeed a great pity! The same objection is pointed out clearly in 'Vedântatattvasara.' If, in reply to our question, who is the percipient of the Universe imagined in pure existence, (Brahman) only, you say that it is Brahman alone whose essence is concealed by beginningless nescience that beholds multiplicity (the Universe) existent in Himself, we deny this, for it is impossible that such concealment should exist in the case of the impartite (Brahman), whose essence is ever free, undivided, uniform light or knowledge only. On the concealment of this knowledge, synonymous with light, there would ensue a destruction of essence. Concealment is the departure (cessation) of its light while the essence of the thing continues to exist. As you hold that the light itself is the essence of the thing (*i.e.*, Brahman) then either concealment cannot occur, or (if it does), there will occur a destruction of essence. And it cannot be asserted that although the light (or knowledge which constitutes the essence of Brahman) is imperishable, only its clearness (or brightness) is concealed by illusion, for if the clearness is not distinct from the essence, then the aforementioned fault remains the same, and if it is distinct, then (Brahman) becomes differentiated. Nor is it admissible that that which is undifferented light (or knowledge alone) should be a witness of ignorance and the subject of the erroneous notion (of the existence) of the universe (consisting of) the organ of self-consciousness, etc., for the characteristics of a witness, erroneous notion, etc., are observed to reside in a particular (concrete, personal) knower, and are not

found in mere (abstract, impersonal) knowledge only. Moreover if it is Brahman only that under the influence of beginningless illusion beholds multiplicity existent in Himself, then what is the cause of the non-perception of the Universe during the time of its absorption, notwithstanding that ignorance (then) continues to exist?"

"Again, if you assert that Brahman as one only experiences the condition of soul in all bodies then there must be the consciousness of pleasure and pain in all bodies,—such as 'I have a pain in my foot,' 'My head is easy' (free from pain)—, and the established order of soul, Lord, bound, free, disciple, teacher, learned, and unlearned would not exist. For oneness of soul existing in the case of Saubhari and others, the consciousness of pleasure, etc., occasioned by (union with) many bodies is seen to belong to one (soul)."

Having pointed out the chief defects of Advaitic Vedānta, we may then see how far the other school of Vedānta, *viz.*, the Visishtadvaitic school as propounded by the great Ramanujacharya, is satisfactory to us. According to Ramanuja the All-embracing Being, called Brahman, or the Lord, is the only existent Being. This Being is not destitute of 'Viseshanas' but endowed with all auspicious qualities. It is these 'Viseshanas' possessed by the Lord that determine the plurality in identity. So the word 'Viseshana' means the distinguishing attribute. Since the Lord is endowed with 'Viseshanas,' He is not of a homogeneous nature, as Sankara maintains, but contains within Himself elements of plurality owing to which He truly manifests Himself in a diversified world. He is all-pervading, all-powerful, all-knowing and all-merciful; His nature is fundamentally antagonistic to all evil. Brahman or the Lord of Ramanuja is a personal Lord. But what is meant by personality? A being is said to be personal when it is conscious, active and willing, and when it can distinguish itself not only from the object of consciousness, but also from other conscious selves. So Brahman, according to Ramanuja, is a conscious, active and willing Being; It can also distinguish itself from other conscious selves, *viz.*, the Jivas. The personality of the Jivas or the individual selves is finite, whereas that of the Lord is infinite. The individual selves of different classes and degrees, and matter in all its various modifications, form the 'Sarira' of the Lord. The word 'Sarira' is generally translated as 'body.' The body of the Lord is not like that of a Jiva, *i.e.*, it is not a means of enjoying or suffering the good or the bad effects of Karma. Karma cannot affect the Lord. Though the Lord is an active Being, loves mankind and works in the interest of mankind, He is not affected by his actions. So Sri Krishna says in the Bhagavad Gītā:

'Works soil me not. No interest have I in works' fruit.'

Therefore the meaning of Sarira, or the body, cannot be the means of the enjoyment of the effects of Karma. The proper defi-

inition of Sarira is that it is an inseparable attribute under the control and guidance of the possessor of such attribute. According to Ramanuja the Chit (soul) and the Achit (matter) form inseparable attributes of God and are under His control and guidance. He pervades and rules all things which exist as their antaryāmin. Such a Supreme Lord is *always* differenced, qualified or conditioned by the aggregate of soul and not-soul as co-existing substances composing as it were his body, and controlled by him as man's body is by his spirit. There are two Avasthās or states assumed by such a qualified Supreme Lord, *viz.*, the Causal state or Kāranāvasthā, and the condition of an effect or Kāryāvasthā. When Matter and Souls exist in a subtle state in which they do not possess those qualities by which they are ordinarily known and there is then no distinction of individual name and form for them, the Lord is said to be in His Causal condition. In this state "Matter is unevolved; the individual Souls are not joined to material bodies and their intelligence is in a state of contraction, non-manifestation (Sankôcha). This is the pralaya state which recurs at the end of each Kalpa." "Brahman (or the Lord) then is indeed not absolutely one, for It contains within itself matter and souls in a germinal condition; but as in that condition they are so subtle as not to allow of individual distinctions being made, they are not counted as something second in addition to Brahman. When the pralaya state comes to an end, creation takes place owing to an act of volition on the Lord's part." In this connection we should see what is meant by 'Srishti' or creation. According to Ramanuja, creation does not mean the creation of something out of nothing; but it means only the change from the subtle, unevolved condition, to the gross one. In the latter condition matter acquires all the attributes which are known from ordinary experience and the intelligence of the souls undergoes a gradual expansion (Vikasa). "So the Lord, together with matter in its gross state, and the 'expanded' souls, is Brahman in the condition of an effect (Kāryāvasthā)." This position of Sri Ramanuja is just like that of some of the modern Theistic Idealists of the West. The points in which the two agree are as follows:—

1. The finite selves are distinct from the Supreme Spirit.
2. The Supreme Spirit is a personal one and its personality is a complete personality whereas that of the individual selves is a finite one.
3. The Supreme Spirit is a loving Being and as such guides the individual selves in their advancement. The relation between the finite selves and the Lord is just like that of the children and their father or mother. It is this love of the Lord that goes to determine the eternity of the finite selves. For if the Lord is eternal, His love also is eternal and so the object of His love, *i.e.*, the finite selves, must be eternal.

4. Matter exists in a knowing mind. It cannot exist apart from a mind that knows it. It is determined by a mind and so it does not have a *separate* reality of its own.

We may now quote the scriptural passages upon which Râmanuja's system is based.

'Two-fold are the Purushas (souls) in the world, the Kshara and the Akshara; Kshara is the sun of all existences; the constant (Kutastha) is called the Akshara.'

'But the Best Purusha (Soul) is Another, who is proclaimed as the great soul, who, being Infinite and Sovereign, entering the triad of existences, sustains (it)' (Bhagavad Gitâ, XV., 16 and 17).

'Since I surpass the Kshara, and even excel the Akshara, I am reputed as Purushottama, both in the world and in the Veda' (Bhagavad Gitâ, XV., 18).

The following are the Vedic authorities for Matter and Souls forming the body of the Lord:

'Who, seated in the earth; who is the Interior of the earth; whom earth knows not; to whom earth is body; who in the inside of the earth rules—He is thy soul, Inner Ruler, Immortal (Brihad. Up., V., 7, 3).

'Who, seated in the soul; who is the Interior of the soul; whom the soul knows not; to whom the soul is body; who in the inside of the soul rules; He is thy soul, Inner Ruler, Immortal (Brih. Up. V., 7, 22).

'Know the magic power (Mâyâ) to be verily matter (prakriti); as for the Charmer, He is the Great Lord' (Svet. Up. IV., 10).

'The perishable (Kshara) is matter, the imperishable (Akshara) is the immortal enjoyer (the soul) [and] the Lord alone rules both matter and soul' (Svet. Up., I., 10).

'He is the Cause, is the Lord of the lord of the (bodily) organs (= Lord of the soul); to Him there is no other Lord, Progenitor, above; He is the Master of matter and soul; He is the Lord of qualities.

'The Master of the Kosmos, the Lord of the soul, the Eternal, the Blessed, the Unfailing' (Tait. Nara. Up. XI., 1).

P. V. RANGACHARYA.

Theosophy in all Lands.

The Eighteenth Annual Convention of the American Section of the T. S., held in Chicago on September 18th, is said to have been "the largest gathering of the kind the Section has ever seen, and the most earnest, enthusiastic and harmonious." Great enthusiasm was manifested on learning that Mrs. Besant had accepted the invitation to visit the Section during 1907. The Convention adjourned on the 19th and Post-Convention meetings, which were largely attended, continued during the week. We give the following extract from Mr. Leadbeater's excellent address, delivered before the Convention on the 18th September:—

"I may certainly say on behalf of our Section in England that its members do watch with very unusual interest what takes place in this Section, to which they feel themselves so closely drawn. You see the tie of the one language makes a very great difference, and while we have the warmest feelings also for our brothers of other lands, yet as was said to you just now, letters and messages always lose something in translation. There is no need for translation when England sends messages to America, or when America sends messages to England, and it is true to say that there is a very especially close relation between these two great Sections. There is another very close tie that I think you ought never to forget. The Theosophical Society was founded in the United States, in New York City, by Madame Blavatsky and Col. H. S. Olcott, in 1875, but the first branch of that Society was formed in the City of London in the year 1878.

I find from correspondence and what I hear in both countries that this bond is becoming closer and closer as the years pass; that the older country is learning better and better to understand the new, and that the new country is also learning that many things which at first looked different—looked not entirely sympathetic—in the old country, in its manners and its ways, that after all these things are only superficial, and that the great Anglo-Saxon race is one in heart whether it be on this side of the sea or the other.

Theosophy most especially of all movements is tending to draw the nations closer and closer together. It is a grand thing to be present at one of its conventions. Here, of course, you are nearly all of the one race, but even here it is a very striking thing, it seems to me, to look around and see people from the Atlantic seaboard on one side, and from the Pacific seaboard on the other, from Seattle on the north, and from the Gulf of Mexico on the south; people from the mountains of Colorado and Montana, and people from the plains and prairies between; from the East and from the West; from the oldest settlements in this country to the very newest—to see them all gathered together here with such a real splendid cordiality, such a thoroughly fraternal feeling. It is a very striking thing; it is an object-lesson in itself. It is even more striking, as you will find in the course of time if any of you go to one of the Conventions in Europe, where the gatherings are small, for there

you will surely find representatives of very different races, men of different languages, men whose bringing up has differed very much more than that of those of you who come from the East or West, from the North or South. It is a very striking thing to see how those men all meet together with just the same cordiality, friendliness and feeling of family ties that you have here. It is a grand thing to see, and one of the most obvious truisms that occurs to one at once on seeing this is, if only this movement could spread until even a large minority of the different nations felt toward each other as *these* members of the nations feel, how different the world would be! How utterly impossible international bickerings and quarrels would be! It is a certainty that as our thought spreads, this comity of the peoples will become more pronounced, and one great thing that we want to teach in Theosophy is that where there are difficulties and troubles half the time they are misunderstandings. I have not a doubt that in much smaller things that is true; I have no doubt that our temporary chairman (a Judge) could tell us that a great many of the cases that are brought before him arise simply from misconceptions of the people, and that, if instead of quarrelling with each other they would talk the thing over rationally each with the honest desire to meet with each other, our temporary chairman might not be as prosperous as he is at the present moment. That is exactly the same on a larger scale with the differences between the races and religions. You know very well, who have studied comparative religions, how that is the case between these different sects. If they could only have the common sense to look at the points on which they agree, and agree to differ about the minor points, there would practically be only one religion in the world, which would be a grand thing; and that religion would be Theosophy, which would be another grand thing. I believe that will come, and will come through the spreading of just the same ideas as we are spreading now. I am not so sure that at any given time in the future the whole of mankind will believe just as we believe; but I do believe that they will widen out each along their own lines until they find those lines insensibly overlapping. They will each hold their own aspect of the truth, but the truth it will be, and so the aspect will matter but very little, and inevitably the people will begin to see that after all there is something to be said for the opinions of other men. Then they will get over the *odium theologicum* which is the most bitter of all hatreds. Incidentally, the smaller are the differences between the people the more severely do they look down upon one another.

I hope that this Theosophical Society is doing a very large work—indeed, I know it is—to dispel this ignorance and bigotry; and you must not in the least measure the work that it does, by the number upon its rolls, satisfactory though that number and its increase may be, because we are influencing—I do not want to make you proud, but it is a fact—we are influencing contemporary thought to a very great extent, indeed. You may see traces of it everywhere; you may see it in the popular literature; in the pages of those magazines which have the largest circulation in this country, magazines devoted mainly to the amusement as well as to the instruction of the people. Look at the stories, the novels, the things which people first read and most read. You will hardly take up one of those without finding in it a story with something psychic about it; a double personality, or a case of apparition, or

telepathy, or in some way or other the bringing in some of these ideas which we have thought of as exclusively ours. So it is true that we have very largely affected contemporary thought. We have done it not so much by our writing or our lecturing, as by the power of our thought. The fact that we have all been thinking rationally, sensibly along these lines has sent out a vibration which has affected very many people who never heard the name of the Theosophical Society, who would not know what the word meant. And so our work is not to be measured merely by our membership; we have, indeed, produced a great effect.

Since I last spoke to you in Chicago I have travelled many thousands of miles around your country and have touched the seas on both sides of it, and have passed out of the country to the north and out of the country to the south as well, and I can tell you this about your Section. I can tell you that a most wonderful wave of Theosophical feeling has swept over this country and is sweeping over it. I made a tour round this country three years ago, as you know, and I am now in the course of repeating that tour on a more extended scale. The difference between the two tours is a very striking one indeed, and in every case there is growth. There may be here and there one town in which, perhaps owing to stress of weather or something of that sort, the audiences gathered this time were no better than those of two or three years ago, but to set against that, which may be true in a few cases, we have a dozen, twenty, thirty cases where audiences were double, treble, four times what they were three years ago, and where the interest displayed was of the most striking character. I have seen cases where people would come to a free Theosophical lecture two hours beforehand and sit on the steps to be sure of getting seat. I have seen a hall holding eight hundred comfortably, have eleven hundred people, crowded Sunday after Sunday, just to hear about Theosophy. In very small towns—comparatively, speaking—I have had audiences of six hundred and seven hundred people where three years ago we might have had thirty. There is a very wonderful change. Now, of course, that is due to the work of the Theosophical Society. It is due to the radiation of thought on these subjects."

Reviews.

THEOSOPHY AND THE NEW PSYCHOLOGY.*

Difficult as the science of Psychology presents itself to the ordinary student who makes his initial attempt to unravel its technical windings, it has its illuminative points in disclosing facts in relation to which no other science can lay claim. It postulates a wider range of consciousness and spreads its investigations over fields as yet but little traversed by the modern thinker. That it is beginning to take definite shape and hold a reputable place in the more advanced minds is not due to the systematic classification which it has undergone, but rather because it has been made the collecting and sorting ground of numerous mental conditionings and phases, which lie for the most part in un-

* A Course of Six Lectures by Annie Besant; Theosophical Publishing Society, London and Benares. Price, Re. 1-8.

classified groups awaiting the hand of the discriminative sorter who can adjust each circumstantial item into its own category and at the same time, unify and link together the whole mass into a comprehensive scheme of intelligible study. This has been the underlying purpose of Mrs. Besant's lectures given last summer in the Queen's Hall, London, which were listened to by such appreciative audiences.

Psychology we are told is "the science of the phenomena of the mind," that is, internal experience as distinguished from external. But sadly has been wanting the distinct cataloguing of its varieties, potentialities and causes, so that the indebtedness to our learned author is great, in simplifying and definitely tabulating, yet synthesizing all the elements of apparent diversities. It is, therefore, a momentous question which she sets herself to solve by her systematic treatment of this scheme of many divergencies; but which, as we study the book before us, makes us look forward, all the more eagerly, to her promised larger work on the subject so shortly to be given to the world.

While impressing her hearers with the fact that one cannot deal accurately and fully with consciousness without recognising the vehicles in which it travels, yet physiology has but a minor part to play in the development of faculties which have their origin in finer grades of matter than those related to the mechanism of the nervous matters of the brain. But it is necessary to have a thorough comprehension of these factors in order to trace the mind working through its various centres and channels.

That Psychology needs a new method of treatment is due to the facts that such a vast aggregate of phenomena have to be taken and placed in their exact relations to each other, and that the various grades of consciousness come into recognition only as they are granted a specially apportioned area in the great storehouse of Nature; yet the storehouse is one and the same, but contains many chambers, for it has its inner as well as its outer courts for investigation. To the writer of this treatise on the new Psychology the facts of this investigation come as knowledge, but to those whom she addresses she pleads for their acceptance as a hypothesis for intelligent examination. To speak of the larger consciousness one has for the time being to set aside, to some extent, that consciousness to which alone the normal brain is adapted. It includes what is termed subconscious phenomena and those far wider ones of the superconscious nature. These former are definitely in relation with states of functioning in which memory of past phases of existence come into prominence in sporadic fashion, or, as is mostly the case, in which superconscious cognition of events appear, glimpses of planes of finer matter are brought within range by means of stimulation of sensory elements in the nervous system; to wit, from jarring or other causes intensifying for the time being the nerve vibrations. Lack of tone in the muscular system, through ill-health, fatigue, or undue strain on an organism, also renders it more sensitive for response to stimulation by finer vibrations impinging upon the deeper layers of the conscious faculties. As an organism, however, becomes attuned, as it were, to such stimuli, it becomes a normal condition that such organism is capable of cognizing vibrations in grades of matter far beyond the ordinary concept of thinkers and scientists

belonging to the schools of materialistic thought. It gives curious revelations which the most sceptical can observe and note, but not explain by the *modus operandi* of physiological processes taking place in the cells of brain matter. In the past, Mrs. Besant tells us, it was due to the educative faculties of the ego being directed towards training those functions, such as breathing, circulation and digestion. That has enabled it to relegate such functions to the control of what we call the automatism of the sympathetic nervous system; while now it is engaged in developing man's higher faculties and forcing the cerebro-spinal system to evolve an organism, through which, in later ages, the finer forces of that superconsciousness will be enabled to freely function. This will give man a command over planes of consciousness as far removed from our present mode of cognition as we are from that employed by the ant or beetle. To a rare extent that is possible only to a few of the present day. Since it takes millenniums to perfect an instrument subtle enough to catch those delicate vibrations of matter in a more tenuous state, than we are inclined to consider it possible of attaining. Therefore, though the man of science in the most exalted states of his consciousness can grasp a principle or demonstrate the fact of "an underlying law which classifies and renders orderly a chaos of observations," he is through all "unconsciously to himself using a very beautiful form of mental clairvoyance," since he has for a brief period raised his consciousness to a plane where the great formulary of Truth becomes a patent fact to his apperception and is brought through the channel of the mind to his brain consciousness. Others again get glimpses of events foreshadowed or past; symbols of activities portraying a knowledge to a certitude of what will happen or has happened in their own or other lives. These visions or premonitions come to many persons of quite ordinary development when their faculties have been stimulated beyond the ordinary, and are verifiable on all sides. Whence such come and what is their method of transmission Mrs. Besant has most graphically explained. Not the least interesting is her differentiation and distinction between insanity or madness, genius and hysteria. Insanity she states is the result of fixed ideas which submerge the ordinary consciousness, and are often remnants of prompting of the savage, the partly civilized or the animal! which come from the evolution that lies behind us, and "has fallen below the horizon of consciousness into the subconscious self." Or through some unhingement of the bridge of consciousness which links the physical brain with its finer and more expanded mental body. Genius is at the other end of the pole, for it is the "highest exaltation of the intelligence," a grasping of the brain, by that larger consciousness and is in fact the crest-wave of that larger consciousness to which in its entirety all humanity trends; just as she affirms the mystic to be the highest exaltation of the emotional nature raised to a point of ecstasy which passes the bounds of his ordinary experiences. Thus if the mystic is also a man of the world and of intelligence, he becomes the most powerful to be found in human evolution. Between these two extremes we have the hysterical person whose instability is largely due to either a "violent surging upwards from the sympathetic system or to pressure upon an unprepared brain of the higher and subtler forces to which it is unable to answer without being thrown out of gear." Chapter V. deals with telepathy and is an interesting explanation of those curious phases

of thought which link mind to mind regardless of distance, and in the final chapter the methods of unfoldment are presented in the usual, capable way, so convincingly clear to all who follow Mrs. Besant's all-instructive discourses. The Eastern methods of Raja and Hatha Yoga are detailed, the former dealing with purification of the body, emotions and mind; the latter the training of the physical senses and body without any great amount of mental purification. So that those to whom Raja Yoga appeals develop permanently in all directions; while those who abnormally stimulate one or another sense or organ do so at a risk of destroying the evolution of the higher consciousness. To gain, then, this larger consciousness, it means laborious difficult sacrifice not for one life but for many, in which are made strong, faculty after faculty, till in the completeness of that spiritual evolution we recognise that all lives are one, not separate, and that the vibrations of all beings are in the Self and that the mighty vibrations of that Supreme Self exist in all alike.

FIO HARA.

VEDANTA: THE RELIGION OF SCIENCE.

BY N. K. RAMASWAMI, B.A., B.L.

The book bearing the above title contains much information about the Advaitic Vedānta. There is no doubt about the fact that Monism holds an important place nowadays in the minds of great men in India. But we do not agree with the author that it (Monism) is the prevailing modern theory in the West also. Nor is Christianity interpreted monistically by scientific men. Herbert Spencer belongs to the old school and modern philosophers such as Green, Stout, Mackenzie, etc., made a vast improvement upon his theory and belong to the Theistic School. Science is not opposed to a Personal God; for if we go back to the starting point of science we cannot find a satisfactory explanation but a mere hypothesis. It is only philosophy, which is above science, that can explain things not yet explained by science. However, the book is useful to those who are inclined towards Monism. The Appendix contains the summaries of the ten Upanishads, the Bhagavad Gītā and the Vedānta Sūtras. We hope that such attempts will be made to understand aright the theory of the Great Rāmanujachārya and the Modern Theistic School of the West.

P. V. RANGACHARYA.

MAGAZINES.

The Theosophical Review for November has an introductory article by Rev. George W. Allen, concerning the teachings of Jacob Boehme. It is entitled "A Master Mystic." Mrs. Besant's contribution on "Moods" will be found both interesting and helpful, touching, as it does, upon experiences more or less common to us all. Referring to the "law of rhythm," of ebb and flow, of "enthusiasm and indifference," she says:

We will recognize then this law of periodicity, that the changes will come, and we will be ready to meet them. When the mood and indifference comes,

we will quietly say to ourselves: 'I was very enthusiastic for a considerable time; necessarily now I must feel the reverse.' The moment we are able to say that and think it, the power of the darkness over us lessens; the darkness is there as before, but we have separated ourselves from it.

"Theosophic Light on Bible Shadows," by Mathetes, is concluded. A Russian gives a narrative embracing Seven Legends of Korea.

"The Perfect Sermon, or the Asclepius," by G. R. S. Mead, is continued. Michael Wood contributes a story on "The Silent Garden," and Oswald Kuylenstierna a brief paper on "The Conflict with Materialism."

Theosophia for September contains an opening article on "The Great Pyramid," by H. J. van Ginkel; the three following translations from Mrs. Besant's writings: "Occultism, Semi-Occultism and Pseudo-Occultism;" "Dharma;" "The Nature of Memory;" also "Nanda the Pariah Saint" (a translation); and a contribution on "Plato's Doctrine of the Kosmos," by Dr. Ch. M. van Deventer.

The October issue has translations from Mrs. Besant on "Dharma," and "The Nature of Memory;" from Mr. Leadbeater on "The Nature of Theosophical Evidence;" from Tolstoy on "Nanda, the Pariah Saint," and an original paper on "Different kinds of Existence and Knowledge," by Dr. C. M. van Deventer.

The Theosophic Gleaner for October opens with an article on "The Divine Plato," by P. D. Khandalevala; this is followed by "Three old Persian Essays on Theosophy," by N. F. Bilimoria; another instalment of D. D. Jussawala's contribution on "Vegetarian versus Meat Diet," and various interesting reprints.

The New Zealand Theosophical Magazine publishes the first instalment of notes on a lecture by Mrs. Besant (delivered in Queen's Hall, London, June, 1902), on "The Resurrection of the Body," "Rays from the Brain," is reprinted from an American paper. "How she became a Theosophist" is a brief article by M. G. T. Stempel. There are also some poetic selections and the usual interesting departments for the student and the children.

The Lotus Journal contains a summary of an address given by Mrs. Besant before the Lotus Lodge, also another instalment of a lecture on "The New Psychology," by Mrs. Besant; "Bilberry; her Strange Story"—quite a fascinating narrative—by Aunt Maggie; a continuation of Mr. Leadbeater's interesting paper, "The Mormons and their City;" "Outlines of Theosophy," by E. M. Mallet; and "The Three Diamonds,"—a narrative of a king's dream.

Theosophy in Australasia. The articles in the issue for October are brief but very helpful and thoroughly practical. E. H. H., writing on Karmic duties, emphasises the importance of performing the duty that lies nearest us—first and always. "The Swami's Disciple," by M. G. T. S., carries a lesson for certain ones who may be in doubt as to their course of action. "Helping by Pen and Ink" encourages us to lend a hand in the sowing of good seed in this way, prompted by a feeling of real brotherliness and a desire for service.

The Theosophic Messenger gives us "Convention Notes," "Theosophic News"—in which we regret to learn that by reason of an accident and

subsequent illness Mrs. K. B. Davis is compelled to take a season of complete rest—and Mr. Leadbeater's excellent lecture, a part of which we reproduce in "Theosophy in All Lands."

The Indian Review for November contains much good reading-matter. Two quite important articles are—"The Industrial Awakening," by Dewan Bahadur K. Krishnaswamy Rao, C. I. E., and "Decimal Currency for India," by Salem Runganada Mudaliar, B.A., B.L.

* *The Dawn* for November is a very satisfactory number. Each issue of the magazine is now divided into four parts. Part I. contains articles intended to spread a knowledge of India, its provinces, peoples, princes, and nobles. Part II., Topics for discussion. Part III., Writings of members of the Society's General Training Class; also a Bengali subdivision, by members of the Moral and Religious Training Class. Part IV., Report of the work of the Dawn Society.

The So. African Theosophist for October continues Mr. Wyberg's article on "The Ascetic Spirit," and publishes the first part of Mrs. Besant's lecture on "The Necessity for Reincarnation"—The lecture at which the Vicar of St. Mary's, at Paddington, was forbidden by the Bishop of London to preside.

Revue Théosophique for October. The contents of this number are mainly translations, the exception being an article on the "Revolutionary Radium," by A. G., a French member of our Society, and, we believe, an assistant in the laboratory of the great chemist M. Curie, the discoverer of Radium. It appeared first in translation, in the *Theosophical Review*. We are sorry to learn from M. Courmes' notes, that the splendid picture of the God-man (*i.e.*, the Adept), which we noticed in the previous number as exhibited at the Salon of this year, has not yet found a purchaser. As M. Courmes says: "It is lamentable to see how little, great art applied to ennobling subjects is generally appreciated, even when its application is perfect, as in the present instance."

Sophia. Our Madrid contemporary for October is composed of translations, with few exceptions, but, as they are wisely made and beautifully translated, this does not diminish the value of the number.

Acknowledged with thanks:—

PAMPHLETS:

"Report of Proceedings of the Eighteenth Annual Convention of the American Section, T.S.," recently held at Chicago. "The usefulness of the Theosophical Society and its Branches," by Asutosh Mukherjee. "Spencer's Economics," an exposition by Dr. Guglielmo Salvadori; with portrait of Herbert Spencer.

"Rudyard Kipling," a Criticism by John M. Robertson; with portraits of Kipling and Robertson.

MAGAZINES.

The Vāhan, *Theosophic Messenger*, *Theosophy in India*, *Central Hindu College Magazine*, *East and West*, *The Arena*, *Prabuddha Bhārata*, *Banner of Light*, *Harbinger of Light*, *The Mahā-Bodhi Journal*, *L'Initiation*, *Teosofisk Tidskrift*, *De Gulden Keien*, *Madras Review*, *Phrenological Journal*, *Theosofisch Maandblad*.

CUTTINGS AND COMMENTS.

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

Some noble work is being done in the United States by way of educating pauper children, or those of vicious or vagrant parentage. The state of Michigan took the lead in 1871, by inaugurating a system of prevention which, it was supposed, would be very costly, but which, as the results have shown, has really lessened the outlay in providing for dependent children 50 per cent. Now the good work has spread, so that in fourteen states, inhabited by more than five millions of people, one can scarcely find a single child uncared for. Although the population of Michigan has increased 87 per cent., the statistics now show that its pauper children have, owing to these wise preventive and educative measures, decreased 400 per cent., for, in 1900, only one child in 12,500 belonged to this class, while in London the proportion is given as one in every 200. The following outline of the American system of work, above referred to, appeared in a recent issue of *Good Words*:

"Every county in the States which have adopted laws similar to those in force in Michigan must have certain officials—usually called the Overseers or the Superintendents of the poor—whose duty it is to find, and bring before the Court of Probate, any child that is, or is supposed to be, neglected, ill-treated, destitute, vagrant, dependent on the public for support; any with drunken or vicious parents, children in poor-houses; in fact any unhappy little mortal whose life, health, or morality is in danger for want of proper care. The statute is comprehensive enough. The judge tries the case, and, if it appear necessary for the child's good, orders it to be sent to the Central or State Public School. The very act of sending a child there, makes it a ward of the State, and the parent, or former guardian, loses all control."

In all these States the general plan is the same: a series of substantial detached cottages have been built with a separate hospital, school-house, etc., all standing in spacious and pleasant grounds, and made as homelike as possible.

Absorption into ordinary family life is the object aimed at, the school being merely a temporary receiving-house, whence, after as short a stay as possible, the children are sent into homes, chiefly with small farmers in the country.

In Michigan, some 5,000 in all have been received into the State School since it was opened. Of these, ninety per cent. are doing well and only ten per cent. poorly. The percentage of failures decreases every year as experience grows: thus of the total children, from six months' old to twenty-one years, under visitation in 1900, only six per cent. were unsatisfactory. A goodly number (1,376) are now grown up and self-supporting, and it is noteworthy that of these, forty-eight per cent. are employed in farm-work and twenty-eight per cent. in domestic work; 145 of the girls were married, and 456

adopted. Nearly all are merged into the general rural population, and grow up without any taint of pauperism or of degradation."

The annual expense for the up-keep of the State School is about £6,000, and this is a most economical outlay, for it saves so many children from degradation and crime, and transforms them into useful citizens.

* * *

*Animal
Sacrifice.*

The subjoined, together with the comments thereon, we take from the *Indian Mirror* of November 4th :

PANDIT GANGANATH JHA, Professor of Sanskrit, Muir Central College, has contributed a very informing article on "Jainism" to the pages of the *Jain Gazette* in which he makes the following sensible remarks regarding the sacrifice of animals :—

"The original Jaina Vedas are said to be still known among the Brahmanas of the South Carnatic ; in these it is shown that true 'sacrifice' does not consist in the slaughtering of animals ; but in an act in which Self is the 'sacrifice,' Penance the 'fuel,' True Knowledge the 'butter,' action the 'fire,' Anger, Pride, Delusion, Avarice and the rest the 'animals,' Truthfulness the 'sacrificial post,' the Protection of living beings the 'sacrificial gifts,' and Knowledge, Philosophy and Good Conduct the 'Vedic Triad'."

The writer is perfectly right in his contention. The interpretation placed by him on the sacrifice of animals, as enjoined in the Jain Vedas, holds good in the case of the Hindu scriptures too. But it has pleased some of our priests, who always have an eye to the main chance, to interpret sacrifice of animal passions as sacrifice of dumb creatures. The result is that in the name of religion, the most atrocious cruelties are perpetrated on the animal kingdom, and the religion of the Hindus is made to stink in the nostrils of the world.

* * *

*Ariel as
viewed by
Mr. Stead.*

Mr. Stead, in *The Review of Reviews*, gives his impressions after witnessing, for the first time, the play of "The Tempest," and says that while editor of *Borderland* much of his time was spent in the mystic world, and adds further :

"That has ever since been my real world, and to me Ariel is no mere creature of a disordered imagination.

The air is full of Ariels. Nor is the enchanted isle the only place where sweet music is discoursed by invisible songsters. So far as that goes, England is as enchanted as Prospero's isle, and I know at least one man now living amongst us who has heard and may even now, for aught I know, be hearing sweet, mystic music discoursed by unseen orchestras and invisible singers. When you dream or when you look into a crystal, if you have the gift, you pass the portals which divide the world of sense and matter from the psychic realm which encompasses us all.

Those who are so dungeoned-up in the grosser forms of matter as to ignore the existence of all the myriad intelligences which surround us may treat "The Tempest" as a mere fantasy. Shakespeare thought otherwise.

And further on he gives us his views of "the wings :"

"But I confess, the wings—the conventional wings of fairyland—jar upon me. In the first case, in reality, Ariel and the myriad creatures who are normally invisible to the average man, but who are occasionally seen by the psychic eye, do not wear wings ; they do not need them. They transport themselves with the speed of thought.

Wings, therefore, are an anachronism. But if wings there must be, surely they ought to bear some kind of proportion to the dimensions of the body which they are supposed to transport. Ariel's wings were grotesque absurdities."

This reminds one of Thomas Paine, who was so impressed with the incongruity of this idea of wings for fairies, etc., that he used to style angels "celestial poultry."

* * *

*"Music as
Medicine."*

We take the following paragraphs from an article on "Music as Medicine," which appeared in the *Banner of Light* for October 1st :

Music is a universal language, embracing in its vocabulary all possibilities of human thought, feeling or utterance, from the crudest rhythm of the natural man—the untaught savage—to the keenest analysis of the philosopher or the deepest emotions of a soul on fire with God, wrapped in the devotional bliss engendered by direct contact of the soul with the divine heart of love.

Music is but in its infancy. Musicians have been learning the language of the emotions—how to express in musical terms what they felt—and, as is natural, they could not express more than they felt. But as the musicians gain a deeper perception of eternal truth, which is sure to be revealed to the searching souls of mortals, they will reveal more of Divinity and less of mortality in their music, and awaken divine emotions in their hearers.

In the future the dominion of the orthodox religious beliefs of the dark ages will be cast aside, the vast processes of human evolution will be understood, the warfare and strife among nations, as well as in business life, will be done away with, and the necessity for competition and its concomitants, selfishness and hatred, will no longer exist ; man will rise above the savage in thought and action, and music will not only keep pace with man's spiritual evolution but it will be the most inspiring guide to that evolution. For, through the ability of inspired musicians to feel the nobler and higher sentiments or spiritual manhood—through feeling the inspiration of high ideals—musicians will make those sentiments and ideals real to their less fortunate brethren and lead them to feel and act the ideal life. Thus music will become the mightiest redeeming and transforming power in the development of character, and, through character, of the whole welfare of the race, that human evolution has produced.

It is now positively proven that thoughts and feeling create poisons and tonics in the flesh. Analysis of the perspiration and breath a half hour after a fit of anger, for instance, shows that anger has created a poisonous element, or *vice versa*, after a period of joyous emotion the blood is enriched by a tonic element. Some eighty different elements have been traced directly to the creative power of thoughts and feelings, by Prof. Elmer Gates of Washington, D. C.

The composer who understands this wonderful fact holds the key to a new healing art, the most magical and mystical that the world has ever heard of and also the most potent. In the emotion-creating power of music we have in embryo a whole science of healing which shall yet be developed for the overcoming of discord and inharmony, and the restoration of divine harmony or health in the nature of man.

The inspired musician of the future will feel the celestial emotions of love, joy and peace, and he will weave these emotions into music like that which breathes through all the atmosphere of the heavenly spheres of eternal life. He will evolve such music as shall create health-compelling emotions in humanity. He will make the joyous brightness and health of heaven real to spirits clad in the vestments of mortality, and awaken them to the reality of their divine nature through the use of like musical emotions.

* * *

*Religion
and
Science.*

A clergyman in Simla is about to try an interesting experiment—one which is being tried in various churches in different parts of the world. He announces in a church paper that on two successive Sundays in October he will give a brief lecture dealing with certain aspects of the relations between Religion and Science, to be followed by questions and discussion, and he expresses regret that during the tenure of his chaplaincy he should have been able to do so little for those of his parishioners who are troubled with religious difficulties. He is of the opinion that much more can be done by this method than by sermons.

This means that Christian church services, having previously run largely on devotional lines, are now beginning to add the intellectual.

*After thirty
years.*

Colonel Olcott has had the interesting experience of receiving last month, from a French lady, a rather enthusiastic letter saying that his "People from the Other World," which had just fallen into her hands, had made her a fervent believer in Spiritism. "What I admire most in this work," she writes, "is the impartial, conscientious and remarkably thorough manner in which you have conducted your researches. Certainly the facts which you describe are startling enough to shatter the most deeply rooted scepticism. But the facts themselves would have been insufficient to destroy human disbelief if one did not see them scrutinized, analysed, dissected, so to say, loyally, as you have done, without trying to force your own belief upon the public; but simply for the love of truth, of science and of humanity."

In his reply, Colonel Olcott writes her that he is very glad she has succeeded in gathering from the book the ideas which he intended to convey. In writing it, it was his intention simply to make plain, straightforward statements, and let his readers draw their own conclusions. Doctor Alfred R. Wallace rather chided him for this policy, because he said: "the Colonel has proved his case over and over again, as to reality of materialization, and it was no more than right that he should tell the public his own belief." It was certainly a most interesting experience for an author to get, thirty years after the publication of his book, so warm an expression of thanks.

*The Drink
Bill in
Ceylon.*

We have no very recent advices about the Temperance Movement in Ceylon, but hope to receive them in time for insertion in the Supplement for this number. Meanwhile, however, we find this item of good news in the address delivered by the Governor, H. E. Sir Henry Blake, at the opening of the 1904-05 Session of the Ceylon Legislative Council on the 16th November. He says: "A revised estimate showed that as an effect of the Temperance Movement, a reduction of Rs. 7,00,000 in arrack revenue is expected." According to the trustworthy estimate contained in our issue for October, the people must have saved Rs. 28,00,000 already, of their earnings since last March, which would have been squandered to yield the Government the revenue of Rs. 7,00,000. This gives bright promise of the future.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER I.

(Year 1896.)

ALL good things must come to an end and the grand Rajput wedding at Varal was no exception. On the 19th April Prince Liluba, the Heir Apparent of Morvee, left and the bride's presents and dowry were displayed in a large temporary structure. The presents alone were worth thirty thousand rupees and made a splendid display, as may be imagined from what I said in the preceding chapter. The wedding guests and hangers-on having departed, Harisinhji and I were left alone. He had a somewhat extensive library and I took advantage of the occasion to read, among other things, Max Nordau's "Degeneracy," which gave me the impression that the author was fully persuaded in his own mind that he was the only person in the world who could not be classified as a degenerate. Still, his book is full of sage deductions from observed facts and should be read along with the books of the great hypnotists of Salpêtrière and Nancy by all who have to do with persons of hysteric temperament. I left Varal for Surat *via* Sihor on the 24th, in what discomfort will be imagined when I say that the thermometer was registering 108 to 110 degrees (Fah.) in the shade. The top of one's head became burning hot from the heat rays reflected from the roof of the railway carriage.

* Five 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.

At something past midnight I reached Surat, the home of that universally beloved and respected colleague, Dr. Edal Behram, and of that other high-minded friend, Mr. Navtamram Uttamram Trivedi. I was taken by the doctor to his house, or, as he wished me to consider it, my house where, in his company and that of his amiable wife and nice children, I enjoyed myself very much. The weather continued very hot the next day but still I had many calls and in the evening addressed a meeting of our local Branch, of which Mr. Navtamram was President. The next day was also devoted to visitors and I got through a large amount of desk-work. That evening a large audience gathered to hear me lecture on the subject of education for boys, but mainly of adults for, strange as it may seem, the Missionaries had influence enough to prevent the boys in their schools from attending the lecture! Under the circumstances, therefore, the formation of a boys' society was impracticable. On the next day, Monday, I visited a girls' school established by our Branch, and also saw there a considerable number of boys from the boys' school which had also been started by our devoted members. In the evening I lectured on "India's place among the Nations," and at about midnight left for Bombay. Reaching there in the morning I was busy with visitors and conferences with our members and Parsi friends, bought my steamer ticket for Colombo, and at 6 P.M. lectured in Novelty Theatre to an overflowing audience, on the education of boys, which, as above noted, was the principal theme of my discourses throughout this short tour. Devan Bahadur Manibhai Jasbhai, late Devan of Baroda and when H.P.B. and I first made his acquaintance in the early days, Devan of Cutch, called on me and presided at my lecture. On the 29th I cleared off arrears of correspondence and attended a farewell reception given me at our Branch rooms.

The conferences above recorded between certain leaders of the Parsi community and myself resulted in an agreement that, as I was going to Europe on Society business, I should also speak, on their behalf, the opinions of certain noted scholars and archaeologists about the best way to promote the interests of Zoroastrianism. On the occasion of the meeting above mentioned, I received my credentials from Mr. K. R. Cama and Dr. Jivanji J. Modi. The latter gentleman introduced me to the famous M. Monier, of the Institute, Dr. Mills, my compatriot, a noted Zandist, and that greatest of living archaeologists, Prof. Flinders Petrie. In his letter to the latter gentleman Dr. Jivanji says that he will be glad if he will exchange views with me on the subject and make any definite suggestions. Needless to say it was almost pleasant participation to be thus brought into personal relations with so erudite and respected an archaeologist as the one in question. The next morning I exchanged farewells at our rooms, and then embarked at Victoria docks on the steamer "Rosetta" at about noon. We were at sea

the rest of that day, the next and the next, and reached Colombo at 2-30 P.M. on the third day. I was met, of course, and then taken to the house of Dharmapala's father, that good man and esteemed friend who is one of the most sincere Buddhists of my acquaintance. He has a fine mansion and extensive grounds at Kolupitiya, and if his son is "Anagarika," the Homeless one, it is of his own choice.

Thus shifts our story from clime to clime and country to country; the Ariadne thread of memory leading me through all the maze of the crowded scenes of my official experience in the past.

My first duty on the morning after my arrival was to pay my customary visit of salutation to my friend the High Priest Sumangala, whom I found at his college in the accustomed reception room, with the usual swarm of pupil priests blocking up the doors and windows to catch any scraps of conversation between their master and his visitors. It has often happened that when I had something of a confidential nature about the work to discuss with Sumangala—through an interpreter, for he does not know English and but a few words of French—I have asked him to dismiss the crowd of eavesdroppers. It is the custom in the Orient for juniors to stand in the presence of their elders, only by permission seating themselves on the floor; but Sumangala has invariably caused a chair to be placed for me, usually a lower one than the ordinary, for he knows well enough that our western knee-joints are not lubricated like those of Orientals so as to fold together the two halves of the leg, clasp-knife fashion. On the occasions of my returns to the Island he gets me to tell him about my travels, and especially rejoices when I am able to say that I have been asked to lecture on Buddhism. He is a good man and very learned but, at the same time, so susceptible to the criticisms of his people, that I am never sure of not finding him temporarily upset by some doubt created in his mind as to my orthodoxy in Buddhism; it is never anything very serious, and I can always dispel it by getting him to compare the state of Sinhalese Buddhism to-day with what it was when he and I first met in 1880. From the College I went to the Fort, as it is called, the business quarter of the banks and foreign mercantile houses clustered about the head of the Harbour and near the old Dutch fort, built when the Hollanders were masters of the Island. Thence I went to our Ananda College, now a prosperous and very successful educational institution, but which was founded by Mr. Leadbeater in 1885 as an English High School, when he was working with me in Ceylon. I then went to the Sangamitta Girls' School, and finished the day with a dinner at Mrs. Higgins', with whom the aged Mrs. Pickett of Australia was then working.

Early the next morning I left for Beruella, thus beginning the tour which had been sketched out for me. I inspected our boys' school in which we had sixty pupils, and thence by afternoon train to Ambalangoda. Here a crowd welcomed me at the station and

a hundred and fifty Buddhist boys escorted me in procession to the large school building which had been erected for us by liberal Buddhist friends. The room was uncomfortably crowded, but I distributed prizes and made an address upon the state of education in Ceylon. Three other gentlemen followed me, and after the adjournment I was taken to the breezy and cool Rest House by the seashore, where I had a good meal and refreshing sleep. These travellers' bungalows along the seashore of Ceylon are the most comfortable that I have ever seen in the tropics; the rooms are large, the ceilings lofty, the floors paved with large tiles, and the ocean breeze circulates freely through the venetians that give upon the broad verandahs. I remember perfectly how charmed H. P. B. and I were the first time that we passed a night at one of these bungalows: we should have been glad to have spent the whole hot season there, for back of the house was a sandy beach and sheltered pools fenced in from the ocean by rocks, where the water was so clear and limpid as to invite one to step in and refresh himself from the burden of the tropical heat. At the time of which I write we had four schools at Ambalangoda, two for boys and two for girls, an aggregate of 860 children, and buildings that were highly creditable to the local promoters of Buddhist education. Here was no flash-in-the-pan, like that first famous school that was opened at Galle in the first flush of excitement caused by our visit, which began with a register of over five hundred pupils and, before the year was out, dwindled away to almost nothing, because the rich and wily Missionaries suddenly abolished their school fees and baited their traps with free education for Buddhist children. The people at Ambalangoda were in dead earnest, and had had sixteen years since the Galle episode in which to get to realise what the undertaking of an educational movement implied in the way of self-sacrifice and courageous persistence. In the afternoon of that day I moved on by train to Galle, where I was taken to our Mahinda College, another of our great Buddhist schools, where the boys greeted me with cheers and fireworks and I made them the inevitable address before I could betake me to bed.

On the next morning (May 7th) I inspected our schools at Dagedera North and Dagedera South, also at Miripenna and Habaraduwa, all suburbs of Galle. I was very much pleased with all; they occupied substantial buildings and showed signs of good management. Returning to town, I lectured at the college at 5 p.m., to the general public, and started a subscription towards a College Fund, getting over two thousand rupees subscribed on the spot. By the next morning's train I went to Ahangama to inspect two schools of 221 and 259 pupils respectively. They were also excellent. Of the former I had laid the corner-stone in 1888, eight years previously. By the noon train I returned to Colombo and reached the hospitable house of Mr. Don Carolis at 6 p. m.

My next move was towards Kandy, the old hill-capital of

the native sovereigns, and one of the prettiest places in the Orient. After the four hours' journey by rail I reached there and was put up at our local college building, where, at 2-30 p. m., I held a public meeting and raised a subscription of Rs. 530 for the benefit of the college. My destination the next day was Katugastota where there was a grand procession, in which three huge elephants, one from the Dalada Maligawa, or Tooth Relic Temple, figured. I lectured to a large crowd in the big school building put up by Mr. Ranaraja and raised a few hundred rupees for the Education Fund. The same afternoon I went on to Matale, where that old veteran nobleman and connecting-link between the times of the Kandyan kings and the British Raj, Mr. W. Dulewe, the Adigar, met me and took me under his wing. I found a boys' school prospering greatly and, at the meeting which I addressed, a subscription for the proposed girls' school was started with every appearance of good feeling and popular interest.

The turn of Rattota, where we had a girls' school, came the next morning. Its chief promoter and patron was a Dr. Goonesekara. Dulewe, Adigar, went with me and Mr. D. J. Jayatilleke went as interpreter. A little Sinhalese boy prodigy was brought to me to the Rest House and delivered a lecture in Sinhalese on the celebrated verse, *Sabbapapassa akaranam*, etc. A breath of Europe came to me that day on the arrival of a German Doctor and his wife at the Rest House and we passed a very agreeable evening in talk. The lady was a friend of my dear and always respected friend Baron Oskar von Hoffmann, of Leipsig. To Wattagama to inspect our boys' and girls' schools, the next morning, thence by carriage, a charming mountain drive of seven miles over a good road, to Panuella. In this small and retired village, the Mistress of our prosperous Girls' School had earned the marked distinction of getting from the Government Inspector of Schools a certificate of 100 per cent. at the last examination; every girl in the school was found perfect in every subject. This is as well as Mrs. Courtwright did this year with one of the fine Panchama Schools under her charge—the one at the village of Urur where 116 pupils were presented—and 14 per cent. better than the average of passes throughout the whole Madras Presidency. I believe also that this is the only case where every child presented for examination passed "perfect." The average of her four schools was 95 per cent. This shows what can be done with Oriental children in the lower standards by careful training. From this place I returned to Kandy to sleep.

Of course, the reader understands perfectly well that the block of educational work in Ceylon about which I am writing is not, properly speaking, an activity of the Theosophical Society as such, but merely an undertaking by the Ceylon Branches, which are composed of Buddhists, to conduct the educational campaign which I suggested to them in 1880, when H. P. B. and I and the Committee

of the Bombay Theosophical Society first came to the Island. All the same, it is one of the most important and successful results of our movement as achieved by our Buddhist colleagues; and which as has frequently been explained, is to be classified along with the active movement for the nationalising of Indian education, led by Mrs. Besant and which has culminated in the foundation of the Central Hindu College. My present memoirs are, of course, only my personal recollections of the different phases of official work through which I have passed, and as such are as much autobiographical as officially historical. There was a time when the whole movement centred in the personal activities of the two founders, but it has now expanded over such a vast field that neither I nor any other of the prominent workers can hope to do more than to record what passes under his own personal observation. With this parenthetical remark let me pass on to my next station in the Ceylon school-inspecting tour under notice.

I went on to Gompola by the next morning's train and found a school building unnecessarily big, which had been erected by the late Muhandiram at a cost of several thousand rupees. This was the same enthusiastic gentleman who, in 1880, when H. P. B. and I visited this place, removed the horses from our carriage, got ropes and helped drag us in the carriage from the station to his house. There was a large and interesting meeting at their school-house and much enthusiasm shown at the conclusion of my remarks. In the afternoon I went on to Nawalapitiya, a well-known Kandyan village, the centre of a rich planting district. Our school-house was in a lovely situation on a hill. It was started four months before my visit under such popular auspices that it had pretty well emptied the Christian school of its pupils. On Thursday the 14th (May) I took train for Hatton, a mountain town, the railway station for Adam's Peak. We were here in a grand hilly country with beautiful landscapes on all sides. Our local school of sixty pupils was founded by the lamented C. F. Powell, who made so deep an impression within his short connection with our headquarters, on both the Sinhalese and South Indian Hindus. The local Committee informed me with pride that not a single Buddhist boy was now in the Christian school. The founders and supporters of the Buddhist school were local country men, and I am glad to say that, at that stage of the movement in Ceylon, the Buddhist educational work in the Kandyan district was almost entirely done by the same class of persons. The fact is, that under the Kandyan kings, the Feudal system prevailed to such an extent that the nation was divided into, practically, two classes of nobles and slaves; education was not at all general, even among the nobility; the monasteries were endowed by the Crown and a sufficient support being guaranteed in their revenues from the lands granted them by the Crown, the Bhikkus were lazy and there was very little religious spirit existing in the

"Mountain Kingdom." At the same time, an insufferable pride prevailed among the upper class, and I have often been shocked to see the contemptuous way in which they treated the usually excellent merchants and others who came from the low country to do business in that part of the Island. It got so at last that I expected no help whatever from the Kandyan chiefs, and I always felt uneasy to receive from or make visits to them in company with the Colombo and Galle people whose earnestness had gained all my esteem and for whom I felt great friendship. I remember the case of one individual of the Willala caste, i.e., the land-holder or cultivator class, who held an office under the British Government. He occupied a spacious ancestral bungalow and always made a great show of courtesy in receiving me. On the occasion in question I was accompanied on my visit by the President and one or two other officers of one of our largest Ceylon Branches. I was received with distinction and they were put off with a short nod each. My American blood grew hot at that (for I hadn't the smallest respect for the man's character) and I had to put myself under powerful restraint to prevent my catching him by the coat collar and flinging him across the room. But, of course, I have met with individuals of the old Kandyan nobility who won my friendly regards by their gentlemanly behaviour all around. One of these was the veteran Adigar above spoken of. Our College, formerly High School, at Kandy is now large and prosperous and there is much activity here and there throughout the Kandyan country, but, viewing the Ceylon movement as a whole, one cannot in justice deny that more than 90% of the credit for the successful direction of the movement which has gathered some thirty thousand Buddhist children under Buddhist school teachers in Buddhist schools, is due to our colleagues in the Maritime Provinces.

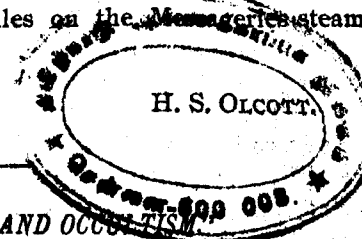
Returning to Kandy I visited the schools in the suburban villages of Peredeniya and Ampitiya, two in each place. At the latter village I raised a subscription towards building a girls' school-house and then visited our boys' and girls' schools in the town of Kandy—all in one day. My programme took me the next day to Kadunnawa to see a girls' school in the morning, after which there was a lecture in a Temple Preaching Hall (*Banamadawa*); in the afternoon to Gardaladeniya where we had a mixed school. At Rambukkana we were treated to a specimen of barbaric pomp in a long procession headed by two huge elephants, and after them a company of a dozen male devil-dancers, dressed in fantastic costume, with frightful masks and a network of beaded bands crossing their chests. As we moved through the woods the sounds of the barbaric music, the squeak, roll and clatter, all combined to make a cacophony bad enough to drive all the wood elves and hamadryads out of their sylvan retreats. From that place I went on to Kurunegala, where the old Muhandiram had built for us a large L-shaped school-house.

then on to Veyangoda and to the neighbouring village of Pattallagedera, where the children of the boys' and girls' schools were got together to hear me. After that another girls' school was opened. A ride by bullock cart without springs is not a joy for ever, but I had one of five miles on the next morning to open a boys' school, and then by train back to Colombo, thus closing my Northern tour.

My third visit to the Leper Colony at Hendala, near Colombo, was made on Wednesday, May 20th. As I have described the dreadful spectacle of a colony of these poor victims of one of the greatest pests of humanity, I shall not repeat myself now. By request I gave them the Pancha Sila and a lecture showing the operation of the Law of Karma in their case. One cannot but feel something, however little, to give them momentary pleasure, but really it is one of the most distressing of imaginable experiences and I am not at all anxious to repeat the visit. On the afternoon of that day I presided at a meeting at Ananda College, gave out the prizes and made a long address. I was followed by the Hon. Mr. Ramathan, the then recognised leader of the Hindu community, and by a Dr. Pinto. After this I attended a meeting of the Mahâbodhi Society, at which I read a paper on the situation of affairs and offered my resignation of the position of Honorary General Adviser, for the reason that, as I explained, Mr. Dharmapala did not seem disposed to take my advice when given. Since that time I have had no responsibility whatever for the management of that Society, nor done anything to secure the considerable success which Dharmapala has achieved with the help of his friends.

Visits to Nedimale and Kirulapane Schools followed the next day, and on the following one to Moritumulle and Indepette. The school at this latter place had an interesting history. The local school of the Government had been turned over to the Wesleyans by a sympathetic head of the Education Department. This was regarded as an injustice by our people, and, on their behalf a vigorous protest was sent in by Mr. Buultjens, our then Manager of Buddhist Schools, but the Government turned a deaf ear to us. Thereupon, a public meeting was called, and resolutions adopted to build a school-house of their own and remove their children to it. When I addressed the meeting on the occasion of my visit I had 123 boys and girls before me, of whom 105 gave me, as Guru, betel and tobacco leaves, 4,200 of the former and 105 of the latter. The next day at Colombo, the Buddhist Defence Committee referred to me for decision a question as to the Buddhist Registrarship which they wanted laid before the Secretary of State for the Colonies. At an adjourned meeting I gave them drafts of such papers as they were to sign and send on to the Colonial Office. This was my last

official act during the present Ceylon tour, as on the morrow, the 25th May, I embarked for Marseilles on the *Managerie* steamer 'Saghalien.'



"VEGETARIANISM AND OCCULTISM"

IN speaking of the relation between Vegetarianism and Occultism, it may be well for us to begin by defining our terms, as we have generally done on other occasions. We all know what is meant by vegetarianism; and although there are several varieties of it we shall hardly need to go into that question. The vegetarian is one who abstains from eating flesh food. There are some of them who admit such animal products as are obtained without destroying the life of the animal, as, for example, milk, butter, and cheese. There are others who restrict themselves to certain varieties of the vegetable—say to fruit and nuts; there are others who prefer to take only such food as can be eaten uncooked; others will take no food which grows underground, such as potatoes, turnips, carrots, etc. We need not concern ourselves with these divisions but simply define the vegetarian as one who abstains from any food which is obtained by the slaughter of animals—of course including birds and fish.

How shall we define Occultism? The word is derived from the Latin "Occultus," hidden; so that it is the study of the hidden-laws of Nature. Since all the great laws of Nature are in fact working in the invisible world far more than in the visible, occultism involves the acceptance of a very much wider view of Nature than that which is ordinarily taken. The occultist, then, is a man who studies all the laws of Nature that he can reach or of which he can hear, and as a result of his study he identifies himself with these laws and devotes his life to the service of evolution. Now how does occultism regard vegetarianism? It regards it very favourably, and that for many reasons, which I shall endeavour to put before you. These reasons may be divided into two classes—those which are ordinary and physical, as it were, and those which are occult or hidden. There are very many reasons in favour of vegetarianism, which are down here on the physical plane and patent to the eyes of any one who will take the trouble to examine the subject; and these will operate with the occult student even more strongly than with the ordinary man. But in addition to these and altogether beyond them, the occult student knows of other reasons which come from the study of precisely these hidden laws which are as yet so little understood by the majority of mankind. We must therefore divide our consideration of these reasons into these two parts, first taking the ordinary and physical,

Even these ordinary reasons may themselves be subdivided into two classes, the first containing those which are absolutely physical and as it were selfish, and secondly those which may be described as the moral and unselfish considerations. First, then, let us take the reasons in favour of vegetarianism which concern simply the man himself, and are purely upon the physical plane. For the moment we will put aside the consideration of the effect upon others, which is so infinitely more important, and think only of results for the man himself. It is necessary to do this, because one of the objections frequently brought against vegetarianism is that it is a beautiful theory, but one the working of which is entirely impracticable, since it is supposed that a man cannot live without devouring this dead flesh. That objection is entirely irrational, and is founded upon ignorance or perversion of facts. I myself who speak to you am an example of its falsity; for I have lived without the pollution of flesh food—without fish, fowl, or eggs—for the last twenty-seven years and, as you perceive, I still survive, and have been during all that time in exceedingly good health. Nor am I in any way peculiar in this, for I know some thousands of others who have done the same thing. I know some younger ones who have been so happy as to be unpolluted by this filth of taking flesh during the whole of their lives; and they are distinctly freer from disease than those who partake of such things. Assuredly there are many reasons in favour of vegetarianism from the purely selfish point of view—and I put that first because I know that the selfish considerations will appeal most strongly to a very great majority of people, though I hope that in the case of those who are studying Theosophy we may assume that the moral considerations which I shall later adduce would sway them far more forcibly.

I take it that in food, as well as in everything else, we all of us want the best that is within our means. We should like to bring our lives, and therefore our daily food as a not unimportant part of our lives, into harmony with our aspirations, into harmony with the highest that we know. We should be glad to take what is really best; and if we do not yet know enough to be able to appreciate what is best, then we should be glad to learn to do so. If we think of it we shall see that this is the case along other lines, as, for example, in music, or in art, or in literature. We have been taught from childhood that if we want our musical taste developed along the best lines we must select only the best music, and if we do not like it and if we do not understand it at first, we must be willing patiently to wait and to listen until at length something of its sweet beauty will creep into our souls, and we shall come to understand that which at first awakened no response within our hearts. If we want to understand the best in art we must not fill our eyes with the sensational broad-sheets of police news, or with the hideous abominations which are miscalled "comic pictures"; but we must steadily look and learn until the mystery of the work of

Turner begins to unfold to our patient contemplation, or the grand breadth of Velasquez comes within our power to understand. So too in literature. It has been the sad experience of many that much of the best and the most beautiful is lost to those whose mental food consists exclusively of the sensational paper or the cheap novel, or of that frothy mass of waste material which is thrown up like scum upon the molten metal of life, novelettes, serials, and fragments, of a type which neither teach the ignorant nor strengthen the weak, nor develop the immature. If we wish to develop the minds in our children we do not leave them entirely to their own uncultivated taste in all these things, but we try to help them to train that taste whether it be in art, in music, or in literature.

Surely then we may seek to find the best in physical as well as in mental food, and surely we must find this not by mere blind instinct, but by learning to think and to reason out the matter from the higher point of view. There may be those in the world who have no desire for the best, who are willing to remain on the lower levels and consciously and intentionally to build into themselves that which is coarse and degrading; but surely there are very many who wish to rise above this, many who would gladly and eagerly take the best if they only knew what it was, or if their attention was directed to it. There are men and women who are morally of the highest class who yet have been brought up to feed with the hyenas and the wolves of life and have been taught that their necessary dietary was the corpses of slaughtered animals. It needs but little thought to show us that this horror cannot be the highest and the purest, and that if we ever wish to raise ourselves in the scale of Nature, if we ever wish that our bodies shall be pure and clean as the temples of the Master should be, then we must abandon this loathsome custom, and take our place among the princely hosts who are striving for the evolution of mankind—striving for the highest and the purest in everything, for themselves as well as for their fellow-men. Let us see, then, why a vegetarian diet is emphatically the purest and the best.

First.—Because vegetables contain more nutriment than an equal amount of dead flesh. Now we know very well that this will sound a surprising and incredible statement to quite a number of people, because they have been brought up to believe that they cannot exist unless they defile themselves with flesh, and this delusion is so widely spread that it is very difficult to awaken the average man from it. It must be clearly understood that this is not a question of habit, or of sentiment, or of prejudice; it is simply a question of plain fact, and as to the facts there is not and there never has been the slightest question. We may consider that there are four elements necessary in food, all of them essential to the repair and the upbuilding of the body. (a) Proteids or nitrogenous foods; (b) carbo-hydrates; (c) hydro carbons or fats; (d) salts. This is the classification usually accepted among physiologists, although some recent investigations

are tending to modify it to a certain extent. Now there is no question whatever that all of these elements exist to a greater extent in vegetables than they do in dead flesh. For instance, milk, cream, cheese, nuts, peas, and beans contain a large percentage of proteids or nitrogenous matter. Wheat, oats, rice and other grains, fruits, and most of the vegetables (except, perhaps, peas, beans, and lentils) consist mainly of the carbohydrates—that is, of starches and sugars. The hydrocarbons, or fats, are found in nearly all the proteid foods, and can also of course be taken in the form of butter or of oils. The salts are found practically in all foods to a greater or less extent. They are of the utmost importance in the maintenance of the body tissues, and what is called saline starvation is the cause of many diseases.

Now it is sometimes claimed that flesh meat contains some of these things to a larger degree than vegetables, and some tables are drawn up in such a way as to suggest this; but once more this is a question of facts, and must be faced from that point of view. The only sources of energy in dead flesh are the proteid matter contained therein, and the fat; and as the fat in it has certainly no more value than other fat, the only point to be considered is the proteids. Now it must be remembered that proteids have only one origin; they are organized in plants and nowhere else. Nuts, peas, beans, and lentils are far richer than any kind of flesh in these elements and they have this enormous advantage, that the proteids are pure, and therefore contain all the energy originally stored up in them during their organization. In the animal body these proteids, which the animal has absorbed from the vegetable kingdom during its life are constantly passing down to disorganization, during which descent the energy originally stored in them is released. Consequently what has been used already by one animal cannot be utilized by another. The proteids are estimated in some of these tables by the amount of nitrogen contained therein, but in flesh meat there are many products of tissue-change, such as urea, uric acid, and creatin, all of which contain nitrogen and are therefore estimated as proteids though they have no food value whatever. Nor is this all the evil, for this tissue-change is necessarily accompanied by the formation of various poisons which are always to be found in flesh of any kind, and in many cases the virulence of these poisons is very great. So that you will observe that if you gain any nourishment from the eating of dead flesh, you obtain it because during his life the animal consumed vegetable matter. You get less of this nourishment because the animal has already used up half of it and you have along with it various undesirable substances and even some active poisons which are of course dangerous to the human system. I know quite well that there are many doctors who will prescribe the loathsome flesh diet in order to strengthen people and that they will often meet with a certain amount of success. But even at this point they are by no means agreed, for Dr. Robert Forthright writes: "All the bloodshed caused by the warfare

disposition of Napoleon is as nothing compared to the loss of life among the myriads of persons who have sunk into their graves through a misplaced confidence in the supposed value of beef-tea." At any rate the strengthening results can be obtained more easily from the vegetable kingdom when the science of diet is properly understood, and they can be obtained without the horrible pollution and without all the undesirable concomitants of the other system. Let me show you that I am not in all this making any unfounded assertions; let me quote to you the opinions of physicians, of men whose names are well known in the medical world, so that you may see that I have abundant authority for all that I have said.

We find Sir Henry Thompson, M.D., F.R.C.S., saying: "It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom.....The vegetarian can extract from his food all the principles necessary for the growth and the support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance but a source of serious evil to the consumer." There is a perfectly definite scientific statement by a well-known medical man.

Then we may turn to the words of a Fellow of the Royal Society, Sir Benjamin Ward Richardson, M.D. He says: "It must be honestly admitted that weight by weight, vegetable substance when carefully selected, possesses the most striking advantages over animal food in nutritious value.....I should like to see a vegetarian and fruit-living plan put into general use, and I believe it will be."

The well-known physician, Lord Playfair, C.B., has said quite clearly, "Animal diet is not essential to man;" and we find Dr. F. J. Sykes, B.Sc., the Medical Officer for St. Pancras, writing, "Chemistry is not antagonistic to vegetarianism any more than biology is. Flesh food is certainly not necessary to supply the nitrogenous products required for the repair of tissue, therefore a well-selected diet from the vegetable kingdom is perfectly right, from the chemical point of view, for the nutrition of man."

Dr. Francis Vacher, F.R.C.S., F.C.S., remarks: "I have no belief that a man is better physically or mentally for taking flesh food."

Dr. Alex. Haig, F.R.C.P., the leading physician of one of the great London hospitals, has written, "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if the majority of the human race were not constantly engaged in demonstrating it; and my researches show, not only that it is possible, that it is infinitely preferable in every way, and produces superior powers both of mind and body."

Dr. M. F. Coomes, in *The American Practitioner and News*, of July

1902, concluded a scientific article as follows:—"Let me state first, that the flesh of warm-blooded animals is not essential as a diet for the purpose of maintaining the human body in perfect health." He goes on to make some further remarks which we shall quote under our next head.

The Dean of the Faculty of Jefferson Medical College of Philadelphia said: "It is a well-known fact that cereals as articles of daily food hold a high place in the human economy; they contain constituents amply sufficient to sustain life in its highest form. If the value of cereal food products were better known it would be a good thing for the race. Nations live and thrive upon them alone, and it has been fully demonstrated that meat is not a necessity."

There you have absolutely plain statements, and all of them are taken from the writings of well-known men who have made a considerable study of the chemistry of foods. It is impossible to deny that man can exist without this horrible diet, and furthermore, that there is more nutriment in an equal amount of vegetables than of dead flesh. I could give you many other quotations but surely those above mentioned are sufficient, and they are fair samples of the rest.

Second.—Because many serious diseases come from this loathsome habit of devouring dead bodies. Here again I could easily give you a long list of quotations, but, as before, I will be satisfied with a few. Dr. Josiah Oldfield, M.S.C.S., L.R.C.P., writes: "Flesh is an unnatural food, and therefore tends to create functional disturbances. As it is taken in modern civilizations, it is infected with such terrible diseases (readily communicable to man) as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born."

Sir Edward Saunders tells us: "Any attempt to teach mankind that beef and beer are not necessary for health and efficiency must be good, and must tend to thrift and happiness; and as this goes on I believe we shall hear less of gout, Bright's disease, and trouble with the liver and the kidneys in the former, and less of brutality and wife-beating and murder in the latter. I believe that the tendency is towards vegetarian diet, that it will be recognized as fit and proper, and that the time is not far distant when the idea of animal food will be found revolting to civilized man."

Sir Robert Christison, M.D., asserts positively that "The flesh and secretions of animals affected with carbuncular diseases analogous to anthrax, are so poisonous that those who eat the product of them are apt to suffer severely—the diseases taking the form either of inflammation of the digestive canal, or of an eruption of one or more

Dr. A. Kingsford, of the University of Paris, says: "Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh-eating habits. It is a curious fact that the word scrofula is derived from *Scrofa*, a sow. To say that one has scrofula is to say that he has swine's evil."

In his fifth report to the Privy Council in England we find Professor Gamgee stating that, "One-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant disease," while Professor A. Wynter Blyth, F.R.C.S., writes: "Economically speaking, flesh food is not necessary; and meat seriously diseased may be so prepared as to look like fairly good meat. Many an animal with advanced disease of the lung yet shows to the naked eye no appearance in the flesh which differs from the normal."

Dr. M. F. Coomes in the article above quoted remarks: "We have many substitutes for meat which are free from the deleterious effects of that food upon the animal economy, namely, in the production of rheumatism, gout and all other kindred diseases, to say nothing of cerebral congestion, which frequently terminates in apoplexy and venal diseases of one kind and another, migraine and many other such forms of headache, resulting from the excessive use of meat, and often produced when meat is not eaten to excess."

Dr. J. H. Kellogg remarks:—"It is interesting to note that scientific men all over the world are awakening to the fact that the flesh of animals as food is not a pure nutriment, but is mixed with poisonous substances, excrementitious in character, which are the natural results of animal life. The vegetable stores up energy. It is from the vegetable world—the coal and the wood—that the energy is derived which runs our steam engines, pulls our trains, drives our steamships, and does the work of civilization. It is from the vegetable world that all animals, directly or indirectly, derive the energy which is manifested by animal life through muscular and mental work. The vegetable builds up; the animal tears down. The vegetable stores up energy; the animal expends energy. Various waste and poisonous products result from the manifestation of energy, whether by the locomotive or the animal. The working tissues of the animal are enabled to continue their activity only by the fact that they are continually washed clean by the blood, a never-ceasing stream flowing through and about them, carrying away the poisonous products resulting from their work as rapidly as they are formed. The venous blood owes its character to these poisons, which are removed by the kidneys, lungs, skin and bowels. The flesh of a dead animal contains a great quantity of these poisons, the elimination of which ceases at the instant of death, although their formation continues for sometime after death. An eminent French surgeon recently remarked that 'beef-tea is a veritable solution of

poisons'. Intelligent physicians everywhere are coming to recognize these facts, and to make a practical application of them."

Here again you see we have no lack of evidence and many quotations with regard to the introduction of poisons into the system through flesh food are not from the vegetarian doctors, but from those who still hold it right to eat sparingly of corpses, but yet have studied to some extent the science of the matter. It should be remembered that dead flesh can never be in a condition of perfect health, because decay commences at the moment when the creature is killed. All sorts of products are being formed in this process of retrograde change; all of these are useless and many of them are positively dangerous and poisonous. In the ancient scriptures of the Hindus we find a very remarkable passage, which refers to the fact that even in India some of the lower castes had at that early period commenced to feed on flesh. The statement made is that in ancient times only three diseases existed, one of which was old age; but that now since people had commenced to eat flesh seventy-eight new diseases had arisen. This shows us that the idea that disease might come from the devouring of corpses has been recognized for thousands of years.

Third.—Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him. Here again let me give a few quotations to show you what authorities are ranged upon our side in this matter. Baron Cuvier himself writes: "The natural food of man, judging from his structure, consists of fruit, roots and vegetables;" and Professor Ray tells us: "Certainly man was never made to be a carnivorous animal." Sir Richard Owen, P.R.S., writes:—"Anthropoids and all the quadrumana derive their alimentation from fruits, grains, and other succulent vegetable substances, and the strict analogy which exists between the structures of these animals and that of man clearly demonstrate his frugivorous nature."

Another Fellow of the Royal Society, Professor Wm. Lawrence, writes:—"The teeth of man have not the slightest resemblance to those of carnivorous animals, and whether we consider the teeth, jaws, or the digestive organs, the human structure closely resembles that of the frugivorous animals."

Once more, Dr. Spencer Thompson remarks:—"No philanthropist would dispute that man ought to live on vegetarian diet;" and Dr. Sylvester Graham writes:—"Comparative anatomy proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds, and farinaceous vegetables."

The desirability of the vegetarian diet will of course need no argument for any who believe in the inspiration of the Scriptures, for it will be remembered that God in speaking to Adam while in the Garden of Eden, said: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it will be for

meat." It was only after the fall of man, when death came into the world, that a more degraded idea of feeding came along with it; and if now we hope to rise again to Edenic conditions we must surely commence by abolishing unnecessary slaughter performed in order to supply us with horrible and degrading food.

Fourth.—Because men are stronger and better on a vegetarian diet. I know very well how people say, "You will be so weak if you do not eat dead flesh." As a matter of fact, this is absolutely untrue. I do not know whether there may be any people who find themselves weaker on a diet of vegetables; but I do know this, that in many athletic contests recently the vegetarians have proved themselves the strongest and the most enduring, as for example in the recent cycling races in Germany where all those who took high places in the race were vegetarians. There have been many such trials, and they show that, other things being equal, the man who takes pure food succeeds better. We have to face facts, and in this case the facts are ranged entirely on one side, as against foolish prejudices and loathsome lust on the other. The reason was plainly given quite recently by Dr. J. D. Craig who writes: "Vigour of body is often boasted by flesh-eaters, particularly if they live most in the open air; but there is this peculiarity about them, that they have not the endurance of vegetarians. The reason of this is that flesh meat is already on the downward path of retrograde change, and, as a consequence, its presence in the tissues is of short duration. The impetus given to it in the body of the animal from which it was taken is re-enforced by another impulse in the second one, and for these reasons what energy it does contain is soon given out and there are urgent demands for more to take its place. The flesh eater, then, may do large amounts of work in a short time if well fed. He soon gets hungry, however, and when so becomes weak. On the other hand, vegetable products are of slow digestion; they contain all of the original store of energy and no poisons; their retrograde change is less rapid than meat, having just commenced; and therefore their force is released more slowly with less loss, and the person nourished by them can work for a long time without food if necessary and without discomfort. The people in Europe who abstain from flesh-meat are of the better and more intelligent class, and the subject of endurance has been approached and thoroughly investigated by them. In Germany and England a number of notable athletic contests that required endurance have been made between flesh eaters and vegetarians, with the result that the vegetarians have invariably come off victorious."

We shall find, if we investigate, that this fact has been known for a very long time, for even in quite ancient history we find traces of it. It will be recollected that of all the tribes of Greeks the strongest and the most enduring, by universal admission and reputation, were the Spartans; and the exceeding simplicity of their vegetable diet is

a matter of common knowledge. Think, too, of the Greek athletes—those who prepared themselves with such care for the participation in the Olympian and Isthmian games. If you will read the classics you will find that these men who in their own line surpassed all the rest of the world lived upon figs, nuts, cheese, and maize. Then there were the Roman gladiators—men on whose strength depended their life and fame; and yet we find that their diet consisted exclusively of barley cakes and oil; they knew well that this was the more strengthening food.

All these examples show us that the common and persistent fallacy that one must eat flesh in order to be strong, has no foundation in fact; indeed, the exact contrary is true. Charles Darwin remarked in one of his letters—"The most extraordinary workers I ever saw, the laborers in the mines of Chili, live exclusively on vegetable food, including many seeds of leguminous plants. Of the same miners Sir Francis Head writes: "It is usual for the copper miners of Central Chili to carry loads of ore of 200 pounds weight up eighty perpendicular yards twelve times a day; and their diet is entirely vegetarian; a breakfast of figs and small loaves of bread, a dinner of boiled beans, and a supper of roasted wheat."

Mr. F. T. Wood in his "Discoveries at Ephesus" writes:—The Turkish porters in Smyrna often carry from four hundred to six hundred pounds weight on their backs, and the captain one day pointed out to me one of his men who had carried an enormous bale of merchandise weighing 800 pounds up an incline into an upper warehouse; so that with this frugal diet their strength was unusually great.

Of these same Turks Sir Wm. Fairbairn has said:—"The Turk can live and fight where soldiers of any other nationality would starve. His simple habits, his abstinence from intoxicating liquors and his normal vegetarian diet, enable him to suffer the greatest hardships and to exist on the scantiest and simplest of foods."

I myself can bear witness to the enormous strength displayed by the vegetarian Tamil coolies of the South of India, for I have frequently seen them carry loads which astonished me. I remember in one case standing upon the deck of a steamer, and watching one of these coolies take an enormous case upon his back and walk slowly but steadily down a plank to the shore with it and deposit it in a shed. The captain standing by me remarked with surprise, "Why, it took four English labourers to get that case on board in the docks in London!" I have also seen another of these coolies after having had a grand meal put on his back, carry it unaided for a considerable distance, yet these men are entirely vegetarian, for they live chiefly upon rice and water, with perhaps occasionally a little tamarind for flavouring.

On the same subject Dr. Alexander Haig, whom we have already quoted, writes:—"The effect of getting free from uric acid has been to make my bodily powers quite as great as they were fifteen years ago; I scarcely believe that even fifteen years ago I could have undertaken

the exercise in which I now indulge with absolute impunity—with freedom from fatigue and distress at the time and stiffness next day. Indeed, I often say that it is impossible now to tire me, and relatively I believe this is true." This distinguished physician became a vegetarian because from his study of the diseases caused by the presence of uric acid in the system, he discovered that flesh-eating was the chief source of this deadly poison. Another very interesting point which he mentions is that his change of diet brought about in him a distinct change of disposition—that whereas before he found himself constantly nervous and irritable, he now became much steadier and calmer and less angry; he very fully realizes that this was due to the change in his diet.

If we require any further evidence we have it close to our hand in the animal kingdom. We shall observe that there the carnivora are not the strongest, but that all the work of the world is done by the herbivora—by horses, mules, oxen, elephants, and camels. We do not find that men can utilize the lion or the tiger, or that the strength of these savage flesh eaters is at all equal to that of those who assimilate directly from the vegetable kingdom.

Fifth.—Because the eating of dead bodies leads to indulgence in drink and increases animal passions in man. Mr. H. B. Fowler, who has studied and lectured on dipsomania for forty years, declares that the use of flesh foods, by the excitation which it exercises on the nervous system, prepares the way for habits of intemperance in every thing; and the more flesh is consumed, the more serious is the danger for confirmed alcoholism. Many experienced physicians have made similar experiments, and wisely act on them in their treatment of dipsomaniacs. The lower part of man's nature is undoubtedly intensified by the habit of feeding upon corpses. Even after eating a full meal of such horrible material a man still feels dissatisfied, for he is still conscious of a vague uncomfortable sense of want, and consequently he suffers greatly from nervous strain. This craving is simply the hunger of the bodily tissues, which cannot be renewed by the poor stuff offered to them as food. To satisfy this vague craving, or rather to appease these restless nerves so that it will no longer be felt, recourse is often had to stimulants. Sometimes alcoholic beverages are taken; sometimes an attempt is made to allay these feelings with black coffee; and at other times strong tobacco is used in the endeavour to soothe the irritated and exhausted nerves. Here we have the beginning of intemperance, for in the vast majority of cases intemperance began in the attempt to allay with alcoholic stimulants the vague uncomfortable sense of want which follows the eating of impoverished food—food that does not feed. There is no doubt, whatever, that drunkenness, and all the poverty, wretchedness, disease and crime associated with it, may very frequently be traced to errors of feeding. We might follow out this line of thought indefinitely. We might speak of the irritability, occasionally

culminating in insanity, which is now acknowledged by all authorities to be a frequent result of erroneous feeding. We might mention a hundred familiar symptoms of indigestion, and explain that indigestion is always the result of incorrect feeding. Surely, however, enough has been said to indicate the importance and far-reaching influence of a pure diet upon the welfare of the individual and of the race.

Mr. Bramwell Booth, the Chief of the Salvation Army, has issued a pronouncement upon this subject of vegetarianism, in which he speaks very strongly and decidedly in its favour, giving a list of not less than nineteen good reasons why men should abstain from the eating of flesh. He insists strongly that a vegetarian diet is necessary to purity, to chastity and to the perfect control of the appetites and passions which are so often the source of great temptation. He also remarks that the growth of meat-eating among the people is one of the causes of the increase of drunkenness and that it also favours indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradations. He also states that eczema, piles, worms, dysentery, and severe headaches are frequently brought on by flesh diet, and that he believes the great increase in consumption and cancer during the last hundred years to have been caused by the great increase in the use of animal food.

Sixth.—Because the vegetable diet is in every way cheaper as well as better than the flesh. In the encyclical just mentioned Mr. Booth gives us one of his reasons for advocating it, that "A vegetarian diet of wheat, oats, maize, and other grains, lentils, peas, beans, nuts and similar food, is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat. A vegetable diet, even if we allow cheese, butter and milk, will cost only about a quarter as much as a mixed diet of flesh and vegetables. Tens of thousands of our poor people, who have now the greatest difficulty to make ends meet after buying flesh food, would, by the substitution of fruit and vegetables and other economical foods, be able to get along in comfort."

There is also another economic side to this question which must not be ignored. Note how many more men could be supported by a certain number of acres of land which were devoted to the growing of wheat, than by the same amount of land which was laid out in pasture. Think, too, for how many more men healthy work upon the land would be found in the former case than in the latter; and I think you will begin to see that there is a very great deal to be said from this point of view also.

C. W. LEADBEATER.

[To be concluded.]

FAITH AS A PROPELLING FORCE IN EVOLUTION.

[Continued from p. 152.]

HE who believes in many lives has an immense advantage in deciding what line of action to pursue and whereon to build his faith. Sometimes one finds within himself convictions as to what principle he wishes to sustain and yet this seeming line of least resistance proves to be a difficult one; but here comes in the explanation that this principle was theoretically developed in other lives and must be practically demonstrated in this.

In some other life, a man desired and meditated upon, let us say, purity. He dwelt in seclusion afar from temptation, and let his thought dwell upon his favorite theme until he seemed to become what he aspired to be. Rebirth brought him into circumstances that would test the strength of his theory, give him opportunities for practice, for practice must always follow theory: first theory, then practice; first thought, then action; first think out the life, then live it. Now, life in what we call the world is very different from life in seclusion, and the man who has theoretical purity is sadly put about to practically sustain it. And so he is swayed and tempted, is surprised and shocked at his weakness, loses faith in his resolution and makes mistakes in conduct.

One who knows that he has lived before and who grasps the reason of the difference between his theoretical desire and its practical fulfilment is not discouraged. Recognizing that strength is developed by withstanding, he does not cast away his ideal because in him it is apparently a failure, but holding to his old faith and using his best judgment in the adjustment of means to ends he gradually becomes what he aspires to be, vindicates theory by practice.

Seeing only one life a man might conclude that there was a regular order of experiences to go through, but seeing many he may conclude that some of the necessary steps toward perfection in any line have been traced in other lives, and that he need not retrace them in this unless the evidence is convincing that they form a part of the duty of his present position. Now between theoretical and practical purity—since we are considering that principle—there lies a vast space for intermediate work, and this is the field for analytical thought. We will say that one's ideal is purity, that he aspires to become his ideal and theoretically is devoted to it. But he must face himself with the practical question as to how far he is pure; he has to learn to be, not only to think, and this becoming applies forcibly to the physical plane. If he is going to think and voice purity he must also physically manifest purity—otherwise he will be a refutation of his

own theory—and to do this he must let his mind work in the intermediate field of analytical thought and discover wherein he is failing to practically effect what he desires.

He must consider physical purity, internal as well as external, and in doing this the question of food will naturally present itself. His analytical thinking will tell him that his physical body is built of food and that what is built of certain materials will give out the qualities of those materials; a house built of pine logs will give out the quality of the pine, and the case is no different with the physical house. He will take care that his house shall be clean inside and out and will use his best judgment to effect cleanliness by considering what he takes into his house and what order is maintained within it.

Analysing the subject of physical purity will show him the importance and the best way of preserving physical health by physical means, and these he will not neglect because of finding greater gratification in theoretical thinking. The life of evolving man is daily upon three planes, the physical, the astral and the mental; and action, feeling and thought—representing these planes—must be considered severally as well as together. Thought we know is master, but feeling and action are servants, and a wise master must have a practical as well as a theoretical control over those who serve him. A master who disregards and abuses his servants—whether ignorantly or knowingly—is acting against his own best interests, and in this respect, one who injures his own body by improper attention or by forcing upon it that which is not for its welfare is doing the same thing.

And here, too, faith will be the propelling force for accomplishment, for holding to his ideal by faith, one will enter the field of analytical thought and consider the best way of effecting in himself the desired purity. Success will surely crown his rational and determined efforts, for his ideal is borrowed from the storehouse of nature and represents a reality. Any other principle may be worked out in the same way and may become what he aspires to be.

There is no more inspiring conception than that of faith as a sure forerunner of knowledge, and faith in oneself is the most reliable form of faith. To believe in oneself, in one's own inherent powers, is the firmest foundation to build upon, because it is the only foundation that one may feel absolutely sure of. When the truth that man and his Maker are essentially one is added to this belief, the rock of reality is that upon which man builds by faith. Then it is that he goes steadily forward, becoming gradually "master of facts, of men, of everything save his own divinity."

It is the man who fixes his life, his work upon this basis who succeeds, whose life becomes a series of successes and whose evolution is rapid in proportion to the strength of his faith, the determination of his thought and the persistency of his action. Looking to

divinity within himself, recognizing the marvellous truth that the Divine Spirit is all-pervading, and that his own life, his own consciousness is a part of the greater life, the wider consciousness—to become manifested within himself in greater and greater degree as he opens up the way—he foresees the next step forward that will be the wise one for him, thinks out the details of his plan of action, and fearlessly carries out his purpose, sustained by the assurance that it is based upon the highest knowledge of good possible to him at the time and therefore right as far as he is concerned.

In connection with others, the effect of his course of action may appear to be wrong, and this new consideration will call for another analysis of the case and perhaps a change of conduct. But nevertheless the initial course was right for him, at the time, because it was the result of the clearest power of perception, the ablest discrimination and the most effective action that his mind could then conceive of and direct. He will not have lost by a mistake—however much appearances may be to the contrary—because the process of thought and action was an expression of his best ability and unfortuitous results clarify his mental vision and produce a further expansion of consciousness that will lead to better results. His store of knowledge has been added to and a repetition of the case will find him well prepared to meet it.

It has been said that every failure is success, and so it is, in the sense in which I have just dealt with the subject; a man learns wise lessons from his failures, and the purpose of all experience is the evolution of wisdom. For that reason, a wise man looks back upon his failures with thankfulness, not with regret, for the lesson of failure is so sharp that it cuts deeper into memory than success, and memory rings out a warning when a similar danger threatens. A man is never so near failure as when he believes that he has conquered and relaxes vigilance, but where he has failed, conscience is alert to remind him.

One's whole store of sympathy is the essence of past failures. No one can truly sympathise who has not passed through the very experience that draws out his compassion for another. His past failures become sanctified when because of them, because of the memory of the heartache, the regret, the disgrace that accompanied them, he may stand beside another in a similar hour of trial and give sympathy and help because he once stood there himself and knows the need. The spectre of remorse, of sorrow, of disgrace, gives place to the angel of mercy when the need of another calls out a sympathetic response, because memory vibrates to one's own old-time need.

The consciousness of this life may not necessarily register the past circumstance, but the fact that sympathy rushes out to another is proof that the immortal man—the Ego, wherein is stored the memory of all lives—holds a similar circumstance in his record of

the past. If there were no other explanation of the distressing problem of suffering than that it brings about the evolution of sympathy, one's mind would turn in reverent submission to the divine source of all things and bathed in a holy recognition of the infinite wisdom acknowledge the wondrous loveliness of Sympathy whose other name is truly Divine Love.

Faith is the first evidence of inherent force arousing from latency into activity. The first manifestation of a new impulse from the divine life pushing from within outwards is by faith. All growth is from within, and whether it be the stalk of wheat developing from the grain, or the upright man developing from the divine seed that is the centre of his being, the process is the same.

Physical Science acknowledges that growth is brought about by action and reaction between an object and its environment, but whence comes the power that permits of the expansion that we call growth, that allows an object to move in the direction of that which arouses it, is not included in its explanations. The law of attraction tends toward expansion, the law of repulsion toward contraction, but the source of both is a central point and this central point is the divine life welling up at the heart of every form. Each form is a smaller or a larger expression of the one life, the one consciousness, the universal spirit of unity in which the separate forms exist; the whole power of life lies latent at the heart of every atom and this latent power will in the course of evolution become active power. The divine seed, holding within itself in potentiality the fulness of perfect life, will as surely evolve into the perfected image of its generator, as will the apple seed become the perfect fruit, the human germ the perfect human being.

Because of this divine seed which is the spirit of man, all power, all love, all knowledge—the three phases of the Divine Trinity—lie hidden within himself, and if this seed is to grow, it must follow the course of every other seed, respond to external stimuli and bring out from latency into activity its divine powers. Physical life responds to physical stimuli, astral—or emotional—life to astral stimuli, mental life to mental stimuli. The force of attraction from another body draws the life from its centre outwards; the force of repulsion sends it back to refuge in its own centre; centrifugal force and centripetal force in co-operation maintain equilibrium and orderly progression.

Faith is the first advance of consciousness toward greater attainment. Perception catches a glimpse of something that appeals to the mind as desirable and faith ventures out toward it. Sometimes faith goes joyously, sometimes wearily, sometimes fearfully; the way appears indistinct, because it is unknown to the one who ventures, but in reality it lies through a region that is peopled and protected and only seemingly obscure because the eye of faith sees

but dimly. Little by little the fact that one never stands alone or walks unattended becomes evident and then belief fortifies faith and gradually gives place to knowledge.

As long as one fails to realize that the kingdoms of Nature are not limited by the extent of his individual consciousness, he may imagine himself alone and unaided; but after he has persisted and achieved he will look back and see things differently. Though he believed himself to be standing or going forward alone, he has only done so as do children learning to stand or to walk, not because there are none to tend them but because it is better that their strength should be developed in that way. Those who have had sufficient faith to go forward when they seemed to go alone and have known the strength that developed in the effort, see the wisdom of the past and are prepared to attempt greater achievement for the future. Rejoicing in the strength and the knowledge that is the outcome of past struggles, they would not choose to go back if the way might be retrod and alter the old conditions, lest the comparative result might be less independence of character.

Nature is wise in her methods and her laws may be known and followed if one will but try to perceive them. When one has grasped the law that all growth is from within outwards and looks to the hidden centre for the source of life, he may gather up his forces within himself and direct them, knowing that they will surely follow the path that he marks out for them and achieve the end that he has in view.

It is those who look to Nature and who work in harmony with her who are truly successful. When one understands that Nature, like man, is threefold and that physical nature—and therefore physical law—is only one phase of her manifestation, he is not a slave to physical conditions when they seem to impede his progress, but turning to the subtler side of things and learning something of the laws that govern the astral and mental phases of the threefold composition he continues his advance by other methods. All that is necessary for his safety is that he shall observe the workings of universal laws and try to put himself in harmony with these laws; in harmony with them, he is above failure; in opposition to them he will be bruised and broken by their resistless force.

And harmony is itself the greatest of these laws. He whose threefold life—physical, moral and mental—is attuned to harmony is linked in harmonious sequence with the greater harmony of worlds and suns and universes that stretch out in infinite relation and whose common source of life is the Divine Essence that interpenetrates all things great and small. Called by various names this essence of life is the indisputable proof of the presence of Deity in all things. Forms uprise and change and disappear in other forms, enclosing smaller or larger portions of the infinite threefold life, but the life itself is changeless. They who look to the life

adapting form to the best expression possible to them at any given time, may go onward fearlessly, knowing that because Divine Life is present at every point, Divine Consciousness is there also in full cognizance of them however much form may limit their response. And this is a thought on which to build one's faith without a possibility of failure.

ANNIE C. McQUEEN,

PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF HINDUISM AND MODERN SCIENCE.

JAINISM is one of those ancient religions which stretch so far back into the past that all attempts to determine their origin and history are at most only a mass of guesses. It had been for a very long time believed that this faith was only an offshoot of Buddhism with which it seems to have so much in common.

Lassen, Weber, M. Barth and other eminent European scholars relying principally on the opinion of the famous Chinese traveller Hsien Tshang who is considered an authority on so many things in Indian history, held this view. But a new light dawned upon the subject with the arrival of Dr. Bühler and Jacob in the arena of controversy.

They have discovered facts which tend to place this religion without question as far back as the time of the illustrious Buddha—if not earlier. It is now said that "the two religions—Jainism and Buddhism—flowed in parallel streams for long centuries until Buddhism declined, while Jainism still continues to be a living religion in some parts of India."

The most important fact illustrative of the ancient origin of Jainism is that Mahavir—one of the greatest saints of the Jains and regarded outside the pale of Jainism as the founder of that faith—was a contemporary of Buddha and allusions to him and his works have been discovered in the ancient literature of the Buddhists. It has been alleged that Mahavir was the son of Siddhartha of Kundagrama and belonged to the clan of Jnatika Kshatriya. These two words are identical with Kotigrama—a place visited by Buddha and Natikas spoken of in the Buddhist literature. Besides, Mahavir's mother, Trisala, was the sister of Kataka—ruler of Vaisale, whose daughter was married to the Bimbisar—the King of Magadha. Mahavir was like his father a Kasapa and was called Jnatiputra or Vardhmana. He took the religious vow at the age of 28 years and became a Tirthakar after a series of self-mortifications for twelve years. He was at the head of a class of ascetics called Neganthas (without clothing) which embraced a large number of followers and

was found chiefly in Vaisale in the time of Buddha. In the Buddhist literature, Mahavir is mentioned by the name of Nataputra and the head of the Neganthas. Thus it has been shown that he was a contemporary of Buddha and the religion which he propounded was independent of Buddhism. If we rely on the assertion of Dr. Colebrook and others, the date of this faith is thrown still further back, *i.e.*, to the 9th century B.C., as they attribute its origin to Parasnath who could not have lived later than that time, according to them.

Notices of this sect as existing in the time of Megasthenes, which were recorded by Strabo and Arrian, are another proof of its antiquity. The Negantha order of the ascetics existed as far back as the 6th century B.C.

Recently the inscriptions dated 78 A.D., discovered on the pedestal of Jain statues at Madura, prove, according to Dr. Bühler, that the Svetamber sect of the Jains existed in the first century A.D.

Such is, in brief, the evidence illustrative of the antiquity of Jainism. Having established its claim to be reckoned as one among the ancient religions of India, I proceed to deal with its philosophic aspect in contradistinction to its ritualistic and mythological sides. But before I proceed further, it may not be out of place to remark that as in Hinduism or Buddhism, there is in it a great diversity of views even on most vital doctrines and principles, and this can be accounted for in no other way than that there was a great liberty of thought among the adherents of the religion, and that the spirit of persecution towards all those who differed from them in views on religious points, which characterized the religion of Christ and which so shabbily marred the records of its propagation, was conspicuous by its absence. It is a fact that a religion which is not built about the person of a man, as Christianity, and Mahomedanism are, naturally allows a great latitude of thought to exist among its followers, and possesses in itself a vitality and strength which outlast all attacks on the lives of its saints.

Jainism is one of such impersonal religions, and the belief that it recognizes twenty-four Tirthankars, does not in the least shake it off this position. It does not limit the number of its saints but boldly asserts that every one who possesses qualifications required for saintship, can climb up to that position. In Christianity and Mahomedanism, if you demolish the lives of their prophets, falsify and refute their views, you pull down the edifice of the religions, while in Hinduism and Jainism, such attacks on the lives and teachings of particular personalities do not tend in the least to weaken their strength. The starting point in Jainism is a belief in Tattvas or predicaments, which exhaust all the existences of the world. Just as Sankhya has attempted to sum up all existences under twenty-five, or Kanada under seven or Goutama under sixteen categories, the Jain

philosophers have similarly classified all things, but this division of the number of categories varies with different writers as in the case of the Hindu philosophers. Some recognize only two predicaments—*Jiva* (soul) and *Ajiva* (non-soul); others, five—*Jiva* (soul), *Ākash* (ether), *Dharma* (merit), *Adharma* (demerit) and *Pudgals* (bodies); others again, seven—*Jiva*, *Ajiva*, *Asrava* (movements of the soul), *Bandha* (bondage), *Nirgata* (elimination of all desires) and *Moksha* (liberation). These seven principles are extended to nine by some other philosophers who add *Dharma* (merit) and *Adharma* (demerit) to them. Thus we perceive that there is a diversity of opinions among the writers on the very vital doctrines of the religion, and the writer does not find it an easy task to construct out of these conflicting views a system equally acceptable to all as embracing the fundamental truths. This difficulty is aggravated to a certain extent by the bifurcation of the Jains into two branches—*Digambaras* (sky-clad) and *Swetambaras* (white-clad).

These two principal divisions of Jains, *Swetambaras* and *Digambaras*—though mostly concurrent on fundamental doctrines of religion, differ from each other on the matters of details which may be thus summed up.

DIGAMBARAS.

- (1) Idols are naked.
- (2) Belief in 16 heavens and 100 Indras.
- (3) Their Gurus eat in open hands.
- (4) They don't consider brush, water pot, &c., necessary.
- (5) They admit all Angas as works of *Tirthankars*.
- (6) No woman can obtain Moksha.

SWETAMBARAS.

- (1) Idols are clad.
- (2) 12 heavens and 64 Indras.
- (3) Their Gurus eat from utensils.
- (4) Their Gurus carry brush, water pot, &c.
- (5) They consider Angas as works of the *Chelas* of *Tirthankars*.
- (6) A woman is entitled to Moksha.

Difficult and embarrassing as the task is, I have tried my best to present to the reader in as lucid and perspicuous a manner as I can, the common and underlying features of all these views and have accordingly divided the subject under four heads,—(1) Cosmology (2) Psychology, (3) Æschatology and (4) Theology.

COSMOLOGY.

The world according to the Jains, as according to the *Nyayakas* and *Vaisheshikas* of the Hindu philosophy, is made up of atoms which are eternal. The atoms simple and indivisible and unextended particles of matter, appear in the combinations of two, three, four, &c., thus constituting the objects of the world, and a reverse process resolves the compounds into their ultimate forms. The *Pudgals* or compounds are the bodies formed by the mutual separation and conjunction of the atoms. In the formation of the world, they do not recognize the agency of God, and deny His existence. Just as the

tree springs from the seed and the seed from the tree, the cycles of evolution and involution, perpetually in operation, produce the world.

Even at the time of the *Pralaya* or the dissolution of the Universe, all the objects though divested of their gross bodies, exist in subtle forms—the germs involving potentialities for future manifestation which takes place again in the order regulated by the cosmic laws. The immense periods of time which govern the world are—*Utsarpani* and *Apasarpani*—being in the form of a snake seen once from tail to head and once from head to tail. In these two cycles of ever-recurring times, things elevate or degenerate in a graduated order. In the *Utsarpani* period, we are gradually led from worse to excellent through six stages, in the other the case is reversed. The six stages of the *Utsarpani* period are (1) bad-bad, (2) bad, (3) bad-good, (4) good-bad, (5) good, (6) good-good. The other is a descending cycle from excellent to worst, *viz.*, (1) good-good, (2) good, (3) good-bad, (4) bad-good, (5) bad, (6) bad-bad. While in the first cycle, the age and stature of man increases, in the second we have only degeneration in all respects. A *Kalpa* or *Kalchakra* is said to be completed when these two cycles are run out. We are at present in the fifth stage, *viz.*, bad, of the descending cycle and have probably to face a worse time.

These cycles should be considered analogous to the Hindu divisions of time into *Sat-yuga* (Golden age), *Treta-yuga* (Silver age), *Dwapar-yuga* (Copper age) and *Kali-yuga* (Iron age), in which we are placed at present. The duration of each is said to be respectively 1,728,000; 1,296,000; 8,64,000; and 4,32,000 years of man's life. All these four periods taken together amount to 4,320,000 years of man and make up one *Mahâ-yuga*. The decreasing length of these periods or *yugas*, indicate a corresponding physical and moral degeneration in the people who live during each age. From the analogy it will be perceived that while the Jains believe in two periods of time, the Hindus have four and the elevation and degeneration of man are to a large extent dependent on the age in which they happen to live. It is a strange coincidence that both the Hindus and the Jains call the present times bad and predict still worse times to come.

PSYCHOLOGY.

Next we come to the doctrine of soul. The soul in its own nature or *Parnamika* state is pure intelligence. It may not be out of place to remark here that in all philosophical systems of first rank either Indian, Greek or any other, the nature of soul is represented to be pure intelligence. In the *Vedanta Sûtras*, *ज्ञानमय* (*Jnânâ-maya*) it is intelligence only, and means the same; so it may be said without hesitation that the Jain philosophy represents a highly developed phase of thought on this point. Though pure intelligence,

in its own nature, it (soul) appears in the world clouded over, as it were, by the influence of sin and vice and apparently contaminated by the foulness of actions. This does not mean that it is overpowered by sin, and its concomitants. If the clouds obscuring the view of the sun be said to be overpowering the sun, this assertion would also be true, but as the first view is not correct, the other cannot hold good. The soul in reality is free and unbound but appears to our obscured vision, bound and trammelled. This is just the view of the Sankhya and the Vedānta—the two highly-developed systems of philosophy.

The Jains proceed to give an elaborate exposition of the different states of the soul.

(1) The *Aupāsamika* state which is attained when the soul is thoroughly purified of all its actions, *i.e.*, the effects of the past actions are exhausted and no new actions arise to bind it. This state may aptly be compared to that of water when all its sediments have settled down to the bottom and it stands still sparkling in its native clearness.

(2) The *Kṣayika* state which is the state of final emancipation.

(3) The *Misra* state of the soul represents it as partly pure and partly impure just as unfiltered water.

(4) The *Audayika* state is that in which actions arise, exerting an influence on the future and thus leading from birth to birth.

In its own nature, it is pure intelligence but in the world it appears in one of these states whether happy or unhappy.

Having mentioned the several states of the souls, I now proceed to give their divisions in which they are classified in respect of the creation. They are divided into *Samanasika* (with an internal sense) or *Amanasika* (without that sense). The former possesses the power of apprehension, talking, acting and receiving instructions, the latter are without that power.

Those that are without this internal organ, are subdivided into *Trisa* (mobile or locomotive) and *Sthavar* (immobile). The former are furnished with at least two senses, touch and taste, as shell-fish, worms, &c., and are divided into those possessing two senses, those possessing three senses, those four, and those five. The latter, such as earth, water, fire, air, trees, &c., possess only one sense, touch.

From what has been stated, it is clear that all creation is instinct with soul or *jīva*—from the solid stone to the highest evolved man—the difference being only in the expression and manifestation which the soul assumes.

Now I shall proceed to state the manner in which the souls manifest themselves—sometimes rising as high and noble as an Arhat who, with one unbounded vision looks over the whole Universe and is endowed with infinite wisdom, knowledge and power; and at other

times, falling as low and degraded as the veriest worm that crawls unperceived under our foot. The soul possesses a natural impulse or tendency to act—technically called *Asrava*—by which actions and their consequences flow in upon the soul just as a door opening into the water, causes a stream to descend through it. Another simile given to illustrate the action of *Asrava* is: Just as a wet cloth absorbs the dust thrown upon it by wind from every direction, even so the soul saturated with previous actions, takes in the actions poured in upon it by the stream of *Asrava*, by its manifold points of contact with the body. Again, just as a heated piece of iron absorbs all the water thrown on it, so the *Jīva* or soul, burning hot with the previous sins, receives from all sides the actions brought to it by *Asrava*. *Asrava*, also called Yoga in Jain phraseology, the natural tendency of the soul to act, is two-fold, good and evil. Now this is the basis of morality—the suppression of the impulses leading to evil and the entertainment of those towards good. It will be highly interesting to know that in modern times the basis of morality—which had been shifting from point to point from time immemorial—has been determined on similar lines by German philosophers. Kant, with whom dawned a new era in the realm of philosophy, started the work which was brought to its completion and perfection by the transcendent genius of his disciple, Schopenhauer.

The basis of morality has been fixed upon the denial of the will. Will—the natural tendency to act—has two impulses, towards good, and evil. The evil impulse, called the affirmation of the will, tends to egoism, selfishness, ill-treatment of others, &c., and the good one is wishing well to others and meaning one's own ill, or in other words, it denies the natural impulses of our passions or senses towards enjoyments and regulates its action so as to do good to others even at the expense of one's own good. Now viewing the matter in this light, the good *Asrava* is the denial of the will, and the evil one the affirmation of it. This strange harmony of the Jain philosophy on the subject of morality with the modern thoughts of the highest philosophers speaks volumes for the genius and intellectual attainments of the Gymnosophists who had perfected this theory centuries before Kant and Schopenhauer were born. The *Asrava* expresses itself by body, speech or mind, either good or evil. The good one will tend to truth, right action, and noble thoughts, while the bad gives rise to vice, falsehood and evil thoughts, and so the causes of one's merits and demerits, on which is shaped our future, are produced. The psychic tendency accompanied with other causes such as 'false intention,' 'non-difference,' 'carelessness' and 'sin' bring on the bondages over the soul, which under their influence assumes various bodies. Bondages brought on the soul which is in its innate nature pure intelligence free from all blemishes, are of four kinds called (1) *Prakṛiti*, (2) *Sthithi*, (3) *Anubhava*, (4) *Pradeśa*—the first

two, the result of 'false intention,' 'non-difference,' 'carelessness' and sin, and the last two—the outcome of *Asrava*—the natural tendency of the soul to act.

(1) *Prakṛiti* means the innate or natural qualities of a thing, such as bitterness or sweetness in a fruit. Its divisions are eight called *Mulaprakṛiti*—here described.

Avaran is the obscuring of the knowledge and intuition just as the cloud obscures the sun or a shade the lamp. It is interesting to compare this *Avaran* with the similar conception in the Hindu philosophy. Patanjali describes it as the obstruction that clouds the mind from its innate nature of light (52, II., *Yoga-Sutras*). Again in the Vedānta philosophy it is also similarly described. "As he whose eye is covered by a cloud thinks in his delusion that the sun is clouded and has lost its light, so that self which seems bound to him whose mind's eye is blind, that self—essentially eternal consciousness—am I" (*Hastamalaka*, Stotra X). This obstruction as viewed in respect of knowledge is *Jnanavarana*, the obstruction of knowledge; and in respect of objects, *Darsanavarana*, the obstruction of Intuition.

The next is *Vadaniy*, which produces mingled pleasure and pain by considering an object existing or not existing at the same time, as licking honey from the edge of a sword.

Mohniya—delusion causes want of faith in the Jain teaching and want of self-control, like intoxication, wickedness, &c.

Ayus—causes the bonds of the body, as a snare.

Naman, or the name, is the cause of a variety of individual designations as, a carpenter makes a table.

Gotra—produces the idea of high or low, as a potter shapes his pots.

Antarya is an obstruction to one's liberality as, a treasurer hinders the king by consideration of economy.

These are the divisions of the bondage produced by *Prakṛiti*, and each of these is again subdivided into more minute parts, for which I refer the reader to the Jain texts, especially the *Vidyanand*.

The second bondage called *Sthiti*, is the perpetuation of the innate natures of the three bondages above described, viz., *Jnanavarana* the obstruction to knowledge, *Darsanavarana*, the obstruction to intuition, and *Antarya*, the obstruction to liberality, through immense periods of time. By it the nature of the things, such as sweetness in the milk of cows, &c., coldness in water, remains unaltered and unswerving.

The bondage called *Anubhava* is a special capacity in our bodies to produce the effects of our actions just as in the milk of the cow, buffalo, &c., there is inherent a special capacity of producing the effect, according to the nature being poor or rich.

The fourth bondage called *Pradesa* is described as "the *Bandha*

which is the entrance into the different parts of the soul by the masses, made up of an endless number of parts, of the various bodies which are developed by the consequences of actions." This bondage can be destroyed at a stroke while the others cannot.

These are the various kinds of bondages which shackle the soul and produce the phenomena of the world.

We have seen so far that the soul in its own nature is a pure intelligence but it is the influence of the bondages just described which hinders its real nature from expressing itself, as the clouds obstruct the view of the sun. Are there any means by which we can sweep aside these clouds and be face to face with the undying, eternal and enlivening Light which is our innermost nature? Certainly there are means and they are in the power of man to command. They have been tried again and again by the sages of old and have been invariably found true. The radical cure for our ignorance—misery—the world in which we are confined and in which we are tossed and knocked about by the force of our bondages like a football, from birth to birth, is to stop—to gag as it were—the very source from which they proceed. The soul being emancipated from its bondages appears in its innate refulgence and glory.

Asrava has been described as the cause of our bondages,—the innate psychic tendency towards good and evil, and *Samvara* is exactly the opposite. It stops the *Asrava* and unlooses the bondages forged upon the soul by the former. *Samvara* is literally closing, *समव्रणोत्ते*, as *Asrava* is literally opening or giving rise to. The kernel of the entire philosophy of the Jains lies in these two words—*Asrava* and *Samvara* as has been also said by a learned Jain philosopher.

"*Asrava* is the cause of mundane existence, *Samvara* is the cause of liberation; this is the Arhat doctrine in brief; all else is only the amplification of this."

To describe more elaborately, *Samvara* is stopping the stream of *Asrava*—the tendency to good and evil. It is divided into several classes. *Gupti*, *Samiti*, &c. *Gupti*, which relates to body, speech and mind, is the counter force to the impulse of the soul which causes the bondages of the world: *Samiti* is a conduct of life so as to abstain from injury to all living beings. Here we are face to face with the root principle which so powerfully moulds the character of the millions of Jains. The motto of the Jains, *Ahimsa-parmo dharma*—non-injury is the highest virtue—is built upon the adamant basis of this truth. The extreme tenderness and pity displayed by the Jains, which are sometimes led to ludicrous extents, towards all living beings, are thus easily explainable. The *Samiti* is one of the strongest pillars of morality, and it will not be tedious if I attempt to dwell upon it a little longer. It is divided into five kinds—(1) *Irya*, (2) *Bhasha-Samiti*, (3) *Eshana-Samiti*, (4) *Adana-Samiti*, (5) *Utsarga-Samiti*.

The first is abstaining from injury to living beings while walking in a public way.

The second regulates our speech in intercourse with others.

The third pertains to our food which should be free from 42 faults.

The fourth is, carefully examining the seat before we sit down, so as to avoid killing or injuring any worm, &c.

The fifth directs us to perform our bodily evacuations in a place free from all living beings.

The other divisions of *Samvara*—the counteractants to *Asrava*—are, *Parishaha*, endurance as in taking a vow; *Yati-dharma*, the 10 duties of the ascetic such as patience, gentleness, compassion, &c.; *Bhavana*, the firm belief that worldly existences are not eternal; *Charitra*, the pious observance of the practices prescribed by the Jain shastras.

If *Samvara* stops the motion of the wheel of actions by means of these rules of conduct summing up the highest standard of morality *Nirjara* serves to burn up the effects of past actions by the heat of self-mortification, penances and other tortures of a stern self-abnegation. It aims at uprooting all potentialities either towards happiness or misery, and it is a firm conviction of all great schools of Indian philosophy that so long as there is the least trace of effects of action either kinetic or potential, left in a man, there can be no liberation or Moksha.

Nirjara is of two kinds—(*Yathakala*) temporary and (*Aupakramanika*) ancillary. The former arises from the satisfaction of the desire, as one's appetite is satisfied after a good meal, and though the appetite has become now lulled, it has not been uprooted—it lies dormant there and will assert itself again. This kind of *Nirjara* is also called *Akamamara*—without desire—because on the gratification of a passion, its desire, for the time being, appears as it were absent. But the other kind which is *Nirjara* in the true sense of the word arises when by the sheer dint of austerities and self-mortifications, the ascetic altogether subdues his passions and desires under the overpowering sway of a higher desire after Moksha or liberation, and it is called *Sakama*, with desire, because this desire is not for worldly gain but for liberation—the highest goal and destiny of man. These two means—the *Samvarana* and *Nirjara* which pave one's way to liberation—may well be compared to the Patanjali-yoga and Hatha-yoga of the Hindu religion.

Now I proceed to treat of what are called the 'Three Gems' of the Jain religion, an united force for the elevation of soul to the realms of eternal bliss. They are Right Faith, Right Knowledge, and Right Conduct.

Right faith means a firm belief in the [predicaments of] the Jain philosophy as explained by the great Arhats; in other words, a

belief in their teachings, and this belief arises either from the innate capacities of a man or by the instruction of a Guru.

Right knowledge is a thorough and clear knowledge of the predicaments, *Jiva*, *Ajiva*, &c., according to their real nature; and this knowledge has been divided into five classes, (a) *Mati*, (b) *Sruta*, (c) *Avadhi*, (d) *Manas-paryaya*, and (e) *Kevala*.

(a) By means of *Mati* one gains the knowledge of an external object through the agency of the senses and the mind.

(b) The higher stage of knowledge produced by *Mati*, all hindrances being removed, is *Sruta*.

(c) *Avadhi* is a knowledge obtained by 'Right faith.'

(d) The clear unobstructed knowledge that we have of another's thoughts—envy being away—is *Manas-paryaya*.

(e) *Kevala* is the highest, the *ne plus ultra* of knowledge which the ascetics strive after.

'Right conduct' means giving up of all acts tending to vice, by a man armed with Right faith and knowledge. It is in short the entire relinquishment of all impulses and tendencies leading to evil. It is divided into five parts.

Ahimsa—is abstaining from injuring life in any organic or inorganic thing by an act of recklessness and thoughtlessness.

Sunrita—is a speech characterised by politeness, veracity and benefit to others.

Astaya is abstinence from taking what does not belong to a man. Stealing is taking another's property and the abstinence from such an act constitutes this vow.

Next is the vow of *Brahmacharya* (purity and chastity of life). It is the giving up of all desires of enjoyment either worldly or heavenly, in thought, speech and deed. This may be realised either by one's own action or by one's consent or by prevailing upon another to do so.

The *Aparigraha* is the relinquishment of all interest in unreal things because such an interest, however delusive, is apt to lead to the perplexity and distraction of thought, such as the hoarding of money, &c.

Then follow the five modes of the mind favourable to the performance of these five vows.

It may be remarked by the way that these five vows already stated are exactly those recommended by Patanjali in his Yoga Sutras in the 30th aphorism of the 2nd chapter, which I give here in original.

अहिंसा सत्यमस्तेय ब्रह्मचर्याऽपरिग्रहा यमः ।

"The five Yamas are *Ahimsa*,—non-killing, *Satya*—truthfulness, *Asteya*—non-stealing, *Brahmacharya*—continence, or chastity, *Aparigraha*—non-receiving.

It may be said that these three doctrines, Right Faith, Right

Knowledge and Right Conduct which respectively mean believing, implicitly in the teachings and ideals of the Jains, a thorough knowledge of the several predicaments stated before and a firm observance of the rules of morality which were covered by the predicament *Samvara*, contribute together in their united strength to bring about the realisation of Moksha or liberation. Each by itself is not strong enough to do so. We must first believe, then know and then act, so triple is the path to the attainment of any object much wished for. This threefold path, though appearing arbitrary to some, is based on the real analysis of our nature into heart, will and intellect. A religion that does not satisfy all the three faculties of man is far from being perfect. We find that Right Faith provides for the heart, Right Knowledge for the intellect and Right Conduct for the will. How philosophically these gems of the Arhat doctrines are based, is obvious from the above. Though these three doctrines appear peculiarly prominent in Jainism, it is not difficult to match them from Hinduism. The *Bhakti-yoga* which refers to heart, the *Gyan-yoga* pertaining to the intellect, and the *Karma-yoga* relating to the will, are the same with a few alterations of detail. These three are inalienably bound up together and are in their combined strength able to bring about the end much devoutly wished for. The bird of *Gyan*—knowledge—must have for its two wings faith and action to effect its flight.

Next follows the doctrine of the release of the soul from the world, and with this I pass to the 3rd division of my subject.

KANNOO MAL.

[To be concluded.]

THE RELIGION OF JAPAN.

IN the many books dealing with Japan which are now making their appearance in response to the interest aroused by the present war, it is a not uncommon thing to find the statement made that Japan is a land without a religion. If this word be taken in its generally accepted meaning, as it would apply, for instance, to any of the great religions of the world, Christianity, Buddhism, Brahmanism or Zoroastrianism, the statement would appear to be hardly open to objection. It would seem that there is no Japanese State religion in the Western sense of the term. Although Shinto and Buddhist temples may be met with everywhere in the land of the Mikado, it would be conveying a wrong impression, apparently, to speak of Japan as being either Buddhist or Shinto in the same sense in which Austria may be described as Roman Catholic and Turkey as Mahomedan.

It is not our intention to quarrel here with the general use of the word religion or to attempt a definition of what should be

denoted by it. It is sufficient that the declaration mentioned above has been made and accepted. It is the object of these lines, however, to show that so bald and uncompromising an assertion requires considerable modification if it is not to lead to serious misconception regarding the people of Japan. For what conception is called up in the mind by the phrase "a nation without a religion?" How does the man in the street picture to himself the little people, whose fortunes he has of late followed with so much interest and possibly of admiration, when he is told that they are materialists and atheists?

As pointed out by the Rev. H. Moore, at the recent Church Congress held in Liverpool, a country which possesses 260,000 temples and which numbers its pilgrims by millions every year, cannot, as some assert, be looked upon as a non-religious country. These are not the signs of absence of the religious sense. Materialists and atheists do not build and keep up temples. Whatever view may be held as to the essentials of a religion there will be little hesitation in accepting as a necessary ingredient one of its most universal manifestations. Worship, in one form or another, whether it be adoration, supplication or thanksgiving, is so world-wide a phenomenon that it is difficult even to conceive of a civilised people in whose life it finds no portion. Did worship form no part of the Japanese national life, we should feel compelled to admit that here was a nation without a religion.

But does this condition obtain in Dai Nippon? Is the universal aspiration of the human soul conspicuous there by its absence? It would appear not. We are, fortunately, not obliged to look upon this wonderful nation as a recently discovered religious monstrosity. Throughout the length and breadth of Japan the people unite in one common, collective worship—that of the Imperial Ancestors. Rich and poor, high and low, peasant and prince, each and all take part in one national adoration of the founders and, in their belief, preservers and guardians of their country. Here is an orthodoxy that may well turn the Russian Holy Synod green with envy. Over and above the clash of sects and the warring of schools, if indeed such elements do clash and war in Japan, spreads this common bond, fusing and melting the various creeds, beliefs, opinions and philosophies into one homogeneous amalgam of which one of the outer manifestations is a burning, whole-hearted patriotism. Then there is also the worship of the ancestors of separate clans and of individual families; this worship affects in its turn smaller groups of people but does not in any way interfere with the national worship already described.

It is not for a foreigner to say in what manner ancestor-worship inspires its votaries. Still more beside the point would it be for the follower of another religion to "damn it with faint praise" because, though it may satisfy the Japanese soul, it would not, in his opinion, suit him. May not many of us be, to a varying extent,

ancestor-worshippers; as shown by the consideration paid to a pedigree and the periodical adornment of our cemeteries, to say nothing of prayers for the dead and Shraddha ceremonies? Be this as it may, the worship of the Imperial Ancestors approximates somewhat to the State religions of European powers and upon it is based a large portion of the social fabric of Japan. The old laws regarding marriage, for example, had their *raison d'être* in the necessity for perpetuating ancestor-worship. From it also springs *Bushido*, the code of ethics applicable to everyday life, wherein is enshrined the ideal after which the true son of Japan strives.

A peculiarity of human nature is very frequently overlooked when dealing with unfamiliar beliefs and strange creeds. "What a man thinks upon that he becomes" says the Upanishad. Our thinking is organically connected with our conduct and perhaps the most simple, certainly the most practical, method of realising the differing values of differing beliefs is to estimate their influence upon conduct. Instead of discussing the question as to whether ancestor-worship and the religious practices carried out in the quarter of a million temples with which Japan is accredited do or do not constitute a religion in our particular sense of the word, let us turn to the practical side of the matter. Let us endeavour to get a glimpse of what Prof. James would call the cash-value of the Japanese beliefs as shown by the moral code to which they subscribe and the influence of the latter upon their conduct in everyday life.

The origin of *Bushido* is hidden in the gloom of time. It can be traced back in Japanese history for some fifteen hundred years: but what were its first beginnings and who were its original exponents are secrets of the past. It is clear, however, that it comes to modern Japan as the heritage of the *amurai*, the highest of its social grades, and that *Bushido* has been in *sæcula sæculorum* the peculiar teaching of the flower of the Japanese nation. Handed down from generation to generation, it is to its warriors and not to a priestly caste that Japan is indebted for its moral code.

We do not need to look back more than 50 years in the history of Japan to find existing a state of affairs strongly resembling the feudalism that grew up in England under the rule of the Norman kings. The provinces of Japan were ruled by feudal barons, *daimiyo*, under whom served the *samurai* or "warriors." Knights rather than soldiers, their profession was that of ruling and the protection of the weak. All that was noblest, strongest and best in the nation belonged to this order and, as in the chivalry of medieval Europe, high moral qualifications were expected of its members. When, after the civil war of 1867-8, the ancient system of feudalism came to an end, many of the splendid rights and privileges of the *samurai* were threatened in the social upheaval which accompanied the reconstitution of the State. That they were voluntarily resigned by them for the advantage of their country was in itself an example of

the patriotic and unselfish spirit which dominated them; it was, in fact, a practical application of *Bushido*. In return the *samurai* are doing their best to spread their standard of conduct, their ideal, throughout Japan: while still remaining the defenders of the motherland and its strong fighting arm they have now become its moral instructors.

Bushido is generally translated "knightly chivalry." The fundamental note is a strong sense of personal obedience, submission and devotion to all superiors and especially to the Heaven-sent Imperial Ruler, as the highest living embodiment of the principle of authority, and to the Imperial Ancestors, the Guardians of the Race. It holds up for admiration and emulation the character of an ideal *bushi* or *samurai* upon which all true *samurai* should strive to model themselves. It has neither priests nor temples: it finds no need for gorgeous ceremonial or for the usual trappings of religious services. Neither bibles, dogmas or infallible expounders are required for its preservation. It lays down a system of ethical and moral principles by which conduct is to be ruled and actions guided and, regardless of birth, wealth or position, he who approximates the more nearly to this ideal is the more perfect *bushi*. Although originally derived from the aristocratic class, socially, it is ultra-democratic. The lowliest meets on equal terms the highest-born, and may surpass him if his conduct in peace and his valour in war are the more meritorious. For *Bushido* does not apply solely to war. It is not merely a camp code to be cast aside when the campaign is closed. It applies to all careers and to all circumstances in them. It inspires the merchant as well as the admiral. It prompts the diligence of the counting-house as much as the dash of the cavalry charge.

Another dominant note in the life of the *bushi* is simplicity. A Spartan frugality in life, a dignified reserve in manners and a careful avoidance of every kind of ostentation form the hall-mark of the *samurai*: he is the exact antipodes of all that we speak of as vulgar and snobbish. Superiority, for him, does not consist of the possession of wealth or of power; nobility of conduct is the only nobility and sterling worth the only real wealth. Courage, loyalty, valour and intrepidity in war; but equally chastity, honesty, calmness and temperance in peace, are the proofs of genuine merit, and to be acquired without fail by him who would gain the respect and esteem of his fellow men. So in speech the *bushi* must be quiet, humble and truthful: he must avoid unnecessary words and all mention of his own exploits, however brilliant and honourable, and be scrupulously polite. The following story, told by Adachi Kinnosuki in a recent number of the *Century Magazine*, shows the strong, stern silence of the *bushi* :—

"At the close of January, 1904, Admiral Togo was ill in bed. When the summons came from the Minister of Marine to report at

Tokio, he arose from the sick bed, remarking simply: 'My illness will be healed as soon as I mount the bridge.'

"Arriving in Tokio, he was summoned to an interview with Vice-Admiral Baron Yamamota, the Minister of State for the Navy, in his private office. The Minister reviewed the entire course of the diplomatic negotiations between Russia and Nippon. Before the eyes of Admiral Togo he spread out every phase of the probable struggle. After he had been speaking for more than two hours, he finally concluded with these words:—'I have the honour, sir, to announce to you that it is the august pleasure of His Majesty the Emperor to confer upon you the distinction of commanding the united fleet of Nippon. As you see, the fate of our country is largely in your keeping, and the honour of the flag as well. His Majesty's ships are waiting for you at Saseho.'

"Vice-Admiral Togo arose, adjusted his uniform, bowed, and said in reply: 'I shall execute your orders.'

"Then there was silence—solemn, long, and heavy with eloquence. The Minister waited. He had just broken to his friend the news of his appointment to the supreme command of the Nippon navy. Naturally he expected something more than five words in response to all that he had said. He waited patiently, but silence, somewhat embarrassing and always profound, was his only reward. A little later Admiral Togo rose, and without a word bowed himself out."

In old *samurai* families the training of the *bushi*, begins almost from the cradle. From his mother, perchance, he first hears the old legends telling of deeds of courage and valour, of the glorious doings of his ancestors, of the heroes of the nation. From her come the first lessons in endurance and fortitude preparing him for the sterner training that will soon commence. She inspires him with the contempt of death which distinguishes the warrior and with the passionate love of honour which prefers death, if necessary self-inflicted, to an act unworthy of his fathers. Then begins a long course of physical training coupled with intellectual discipline; for the body of the *bushi* must be as supple and strong as his brain must be fertile in resource. Even the food, of man and woman alike, is regulated and luxury is banished. In military exercises and the use of arms he must excel, and the virile virtues are developed by the practice of personal courage, endurance and resourcefulness. At his school he is taught the principles of *Bushido*, for in every school it is now a regular subject of instruction.

When the young *samurai* passes into one of the active forces of the realm, the army or the navy, he finds the whole life there regulated by the principles he has been taught. The armed forces, including the cadet corps, have been well described as high schools of *Bushido* learning and the corps of officers especially interests itself in promoting and extending it. Thus each detail of the new circumstances brought about by contact with western civilization

has to be arranged in the light of *Bushido*. It is said that such apparently trivial questions as to whether officers should take part in dancing and music aroused anxious and prolonged debates among them. So great an attraction do the precepts and practices of *Bushido* exercise over the minds of officers of all grades, that it forms the chief theme of conversation: when a group of officers of any standing is gathered together it is nine chances to ten that some application of *Bushido* principles is being discussed by them.

But the true inward greatness of *Bushido* is not to be sought for in the obedience which it inculcates or the simplicity of life it engenders. These qualities alone would produce but an amiable disposition without life and without initiative—a machine, admirably constructed, no doubt, and perfect in its way but without the inner motive power to make it go. We require to look deeper if we would discover the centre from which bubbles up the virile energy of this resolute and active race. It is the vivid realisation of the unity of the entire nation, the ever-present consciousness that each individual is but a fraction of the greater whole that spurs the devoted *bushi* on to his acts of supremest heroism. Individual gain must be renounced for the country's weal, the harvest of the unit for the advantage of the whole—that is the teaching enforced by philosophic principle and ethical precept. Self-abnegation and self-sacrifice, we name it, and the words denote the accompaniment of pain which the giving up occasions to the separated self. As we think of it coldly, with the mind critical, we almost feel the rending and the wrenching of the lower personality and the anguish which it causes. How, then, can inspiration be generated in suffering? By what means may the pain of sacrifice become the stimulus to action? We find the answer in the opening of the larger consciousness; in the identification of the smaller, segregated self, with the larger, inclusive whole; in the man learning that he is more than man when he refuses to be bound and limited by the fetters of the personality. Born into a family where from his cradle he is taught an austere and disciplined life, his whole training tending to subdue the senses and inhibit the lower self, inspired by the noble exemplar of his fathers and aspiring towards them in his worship, the true *Samurai* thus prepares himself for the opening of the doors of the soul. The pain of sacrifice is now transmuted into the joy of sacrifice. What appeared as suffering is now known as bliss, the rapture of the separated unit coming home to itself. At the beckon of duty all possessions of the lower life are gladly flung away as worthless, as nothing, before this great realization. The restrained and imprisoned life rushes to the source of all life and becomes one, with it. The Self has re-become the Self and knows Itself.

Henceforth the world can never be the same again. The larger life is now known to be the individual life. The weal of the father-

land cannot be other than the highest advantage of every person belonging to it. The benefit of an individual is no benefit if it is not also that of the nation. To serve Japan, to labour and, should she so need, to die for, her is itself the highest good and this love of her becomes an active force, energetic because spiritual, impelling to right action. We call it patriotism, in our half-blind way, and marvel at the burning passion, in our eyes amounting almost to fanaticism, which has been so touchingly voiced by one of the most celebrated of Japanese poets:—"My country, everywhere and always, my heart's first love! My blood, my first thought, and the sweat of my brow will be for thee alone!"

It is this spiritualised patriotism, if the expression may be allowed, that forms the greatest asset of the Japanese nation in the present struggle in the East. We see the gigantic military organization, with its roots in every Nippon village and its branches spreading over Manchuria and Korea, working with an even regularity and an absence of friction which are astounding. It animated Togo's fleet off Port Arthur in its splendid victories as well as in the weary months of anxious watching. It fired the devotion of the heroes who faced the hell of shot and shell in that deadly channel in the early days of June. We have seen it send defenceless men in defenceless ships to death rather than accept the mercy of their foes. It has cheered the Japanese flag on land to victory in many a desperate and bloody struggle. And whether the banners of the Rising Sun are destined ultimately to be planted firmly on Manchurian soil or to be driven across the sea in defeat, the world has seen and recognised in this island race of the East a devoted unselfishness and a force of character which compel its admiration and respect. Not without reason has the *Times* correspondent written that "better men in battle have not been educated by any creed."

"By any creed?" Yes, but by what creed *have* these self-sacrificing patriots been educated? That is the question which calls for an answer; for to know a man's ideal is to know indeed the man. The mind refuses to accept the dictum that they have no religion. We do not mean to assert that every inhabitant of Nippon or even every soldier fighting in her armies is a *bushi* such as is here delineated. Were it so Japan would long ago have dominated the world. We have attempted to picture the perfect *bushi* as we understand the Japanese ideal, to show the life which this ideal necessitates and the spiritual heights to which it may lead. It may perchance be given to few to reach them; it may be granted to many. But be the perfect *bushis* few or many this is the ideal to which the nation aspires and which it recognises as good. Whatever Japan now is, is due to *Bushido*; on its precepts have the sons of Japan been moulded and by it she will rise or fall. It is the spiritual force leading modern Japan along the course of its destiny,

by the path of the Kshattriya, and it would appear presumptuous to deny the term religion to such a manifestation, however unfamiliar its outer forms may seem.

As to what her destiny may be, who shall say? But of this we may be assured that so long as the noble tenets of *Bushido* continue to move the hearts of her offspring so long will her career be honourable and just.

"We feel," says a Japanese writer, "that we have been raised by Providence to do a work in the world, and that work we must do humbly and faithfully as opportunity comes to us. Our work, we take it, is this: to battle for the right and uphold the good, and to help to make the world fair and clean, so that none may ever have cause to regret that Japan has at last taken her rightful place among the nations of the world."

C. STUART-PRINCE.

S'RI' AND CHRIST.

THE most exalted Emperor of China, the son of Heaven, was so taken up with the beauty and convenience of an English coach, that he straightway ordered one. When the conveyance stood ready at his imperial palace door, the horses pawing the ground and breathing fire through their nostrils, His Majesty walked towards it and surveying it on all sides, posted himself upon the highest seat there, even the one designed for the coachman to sit on, as being the only one fit for so exalted a personage as himself. The coachman, unused to such intrusions, was bewildered and mustering all his respect, begged to know where he might sit. "Wherever you please" was the imperious answer. The lackey, thereupon, opened the door and sat inside. Thus laden, the coach drove through all the principal streets of Peking, a piece of ludicrous misunderstanding, to the amusement of the foreigners dwelling there.

Institutions as well as things belonging to one country and evolved under one set of circumstances are not understood at a glance, and very often they give rise to a misunderstanding no less ludicrous, but often more serious, than that of His Imperial Majesty of China. Especially when we study the institutions of the past we are apt to run into this mistake, by not carefully noting the purposes which they served, and the ideas that gave life to them, when they were first instituted. If well looked into, it will be found that under the most diverse forms the human spirit has created the same dwelling place for itself and its aspirations in every climate and in every time where at all it rose from mere savagery and ignorance. As Schopenhauer has said: "It is far easier and far more amusing for shallow critics to point out what is absurd and ridiculous in the religion and philosophy of the ancient

world than for the earnest student to discover truth and wisdom under strange disguises." My contention now is that even such disguises are the terms *S'ri* and *Christ*, whereby we and the Christians, though essentially one in God, find occasion to differ and disagree. I beg you to let me lift the veil over the mysteries of theology for a while and make you have a glimpse of the essential unity of religion by explaining to you the ideas underlying the conceptions of *S'ri* on the one hand, and *Christ* on the other, and showing, as far as lies in my power, how the conceptions fundamentally agree after due allowance has been made for differences arising from changed environments in which the same germinal ideas evolved into apparently different forms.

Though *S'ri* is sometimes used in the abstract sense of *Sampatti* or prosperity, it is itself so called because it is a gift from above—from a personal Being who is spiritual and who is called *S'ri* or Lakshmi or Ramâ. I assume here the existence of God, the supreme Lord and Father of all, movable and immovable; I assume also that He is personal. As the Rev. H. Haigh says: God must be considered as an Organic Unity. As "the human mind relates, controls, and combines the discordant elements of experience, as the essential life pervading a great organism—an immanent unifying principle which finds therein its necessary and characteristic expression and without which the organism will fall to pieces," so in the manifold variety of this universe there is an underlying Unity, personal as the human mind is personal, in and through which all the rest find their being. *Mayi sarvam idam prôtam sûtrec maniganâ ita*, says Lord Krishna—Everything is co-ordinated in me as pearls are in a thread. The discussion of the Absolute Personality or Impersonality of God cannot be taken up here, as it by itself must have a separate treatment. Those who may be curious to study the question are referred to the Rev. H. Haigh's "Some leading ideas of Hinduism," where it is exhaustively treated, as it purports to be a criticism of the Advaitic standpoint of religion. All his conclusions about the personality, &c., of God are quite acceptable to a considerable section of the Hindus, and they only re-state what sages like *S'ri Parâs'ara* and teachers like *S'ri Râmânûja* have long ago said. Even the Advaitins who contend for the ultimate non-personality of God, concede, for all practical purposes—for the teaching and guidance of man—a personality which took its origin from the *Avyakta* which they translate as *non-personal*; this *Vyakta*, this first manifested form, they call *Virât*, a personal Being who is, to all intents and purposes, the same as the Personal God of the Christians, the Mahomedans and the Jews in the West, and the Advaitins and Visishtadvaitins in the East. Therefore, though the latter may not follow the Advaitins in their further resolution of all into the primeval Nothing, impersonal, unqualified and altogether transcendent, the Advaitins themselves can have no objection

to grant the *Virât* form of the ultimate One: a personality whereby He forms the underlying soul of the Kosmos, possessing qualities and capable of responding to prayer, the source of love and fear for all other beings which derive their existence (*Sattâ*) from Him. God's Immanence in Nature is, the lofty underlying principle of the highest form of Hinduism, as well as it is the deepest word of Pauline Christianity—the permeation of everything with the Holy Ghost. This immanence is two-told in its nature; viz., what our theologians call *sankalpatah* and *svarûpatah*, i.e., by will and by substance or essence. By His eternal will, God has purposed to manifest Himself by substance into this visible cosmic form. *Bahusyâm prajāyeyeti*—'I shall become manifold and multiply myself.' It was according to this eternal purpose that creation began, i.e., according to His pre-arranged plan, Himself being the material as well as the efficient cause. Before this creation by will, the objects of creation were as possibilities in His substance, and when the eternal will—*nitya-sankalpa*—went forth, lo! they began to exist eternally. In ultimate analysis the created things reduce themselves to two forms—*soul* and *matter*, many souls, and pliable matter, the former invariable in form, the seat of independent will and the receptacle of happiness and enjoyment—all intelligent principles capable of moral evolution, but imbedded as gold is in the rock, in matter which varies according to definite laws fixed by the will of God, but (matter) independent of the will of the souls that are so imbedded. Into this matter and into these souls, He again enters in a new way by His *anitya-sankalpa*, a temporary manifestation of His glory or grace in a special or distinctive manner. In virtue of the eternal relation arising from His *nitya-sankalpa* or eternal will which made His own substance the basis of the Kosmos, the latter, composed of matter and soul, is His Body, i.e., the organism of which the spirit is He. Thus the whole Kosmos is one in Him, being the outflow of His life, always sustained by it and finally finding a haven of refuge in it; it is thus "the product of His love and will and the constant object of His thought." This personal Unity which is the Soul of the universe, is itself in a mysterious way a Duality—not merely a logical duality in an abstract division into two arising from the possession of apparently irreconcilable qualities—but a personal duality—infinity enveloped in a larger infinity. Thus the Soul of the Universe, considered as an organism, is a personal Spirit of which again the soul is God, the Father; the former is *S'ri* or God, the mother.

Saumyâsaumyair Jagadrûpâis tvayaitaddvi prapûritam.

'This Universe is all filled with Thee, Mother, the Beautiful and the Terrific alike.'

God, the Father, and God, the Mother are not distinct in essence, both being one and only one. Thus *S'ri* is like Christ eternally of the same essence as God or, in the language of the Athanasian creed "of the substance of the Father, God of God and

Light of Light, very God, of very God." Thus S'RI' is the Second Person of the Trinity. The First Person and the Second Person alike transcend the material Universe; but they together permeate it in the form of spirit as the *sound* A does all articulate sounds. Thus vibration is God the Father, Sound or *vak* is S'ri or God the Mother, and A is God, the Spirit; *i.e.*, vibratory sound in an articulate form. A is the all-pervading Spirit and accordingly the name *Vishnu* is given to Him in that aspect of His Self, where He is present in His di-personal form of *Sriman-nārāyana*, S'ri and *Nārāyana*, the Mother and Father in one. Thus there is known to our theology a Trinity, essentially the same as that of the Christian religion: what is commonly known as the Hindu Trinity is not really so: because the difference there is both personal and essential:—Brahmā and Rudra being merely finite souls vested with definite functions in the scheme of the divine government of the Universe. But the Highest Personal Soul of the Universe is a Di-Personal Being which takes a third aspect, co-extensive or commensurate with the Universe, of which organism it is the visible spirit. Thus it is clear that the Second Person of the Trinity is known in our Scriptures as S'RI'—as the Bride of God; while in the Christian Scriptures He is known as the Son of God. The terms *Son* and *Bride* are purely human contrivances to express the transcendental relations between the First Person and the Second Person. Sonship implies (1) inferiority, (2) co-substantiality, (3) identity in enjoyment, *i.e.*, it implies "accordance in purpose, combination in effort and union in affection," all in a pre-eminently high degree. These three answer exactly to the *Ākāra traya* or the threefold characteristic of Lakshmi: *viz.*, *ananyārha-s'eshatva*, *ananya-s'aranatva* and *ananya-bhōgatva*: pre-eminent subordination, pre-eminent oneness, and pre-eminent subservience to enjoyment. These three characteristics are better expressed by the term *Bride* than by *Son*. For, while in the Son, they must be sought for with a searching analysis, in the Bride they are obviously recognised. Hence the sage theologians of the East expressed the relation as that between the Bride and Bridegroom—a notion not altogether foreign to the early Christians and the Hebrew Scriptures. Most probably there may be some philological reason which a careful study of the Hebrew tongue may disclose, why the Talmudists called the Second Person, *Son*. But here the term S'ri was designed to express also a sixfold relation in which the Second Person stands to the First Person with respect to Humanity. And as the word is in the feminine gender in Sanskrit, it is not improbable that the form might have acted upon the signification in making the Second Person of the Trinity, the *Bride* of God in the Hindu conception. Śrīmat Kandādai Vīrarāghavāchārya has put together this sixfold relation in a sloka:

*S'ritāsyanaisarvaih, S'rayasi ramanam, Sams'ritagirah S'rinoshi
preyamsam srīlajanavachas' s'rāvayasicha, S'rināsyetaddoshān Janani !*

1905.]

S'ri' and Christ.

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nikhilān sarvajagatim gunais's'rināsi tvam tadīha bhavatim S'ririti viduh—

(1) *S'ritāsyanais sarvaih.*

The Second Person is the refuge of all the rest. Everything else owes its binding power to its having S'ri, *i.e.*, the Second Person, as the inner soul to give it unity. So whether it wills or no, She is in every soul and in every form of matter, by Her substance as well as by Her will. She is then known as *grace* and She 'abounds even in the worst of sinners', perhaps She abounds the more in a sinner than even in a saint, waiting constantly by his side and watching over him that so the Lord who dwells with Her may not abandon him and he perish; and often making him partaker of Her special care to bring him round to God and virtue. This relation is a fundamental relation, transcending the merit of the persons who are participators in that relation. Hence this unique relationship cannot better be described than by the term *Motherhood*.

(2) *S'rayasi ramanam.*

Being of the same substance as God, the First Person, and being also the organism of which He is the soul, She is always inseparably associated with Him, so much so that it is only by the presence of S'RI' that He is to be distinguished in His manifold forms:—

*Yadyadvibhūtimat satvam s'imadūjītamēva vā, tattadevāvagaccha
tvam mama tējoms'a sambhavam—*

Whatever being there is which is splendid, which is gracious, which is glorious, know that it partakes of my characteristic nature as S'ri Krishna himself has said, or:—

Vedāntās tatvachintām Murabhidurāsi yatpāda chīnhaīs taranti.

The Scriptures anchor the craft of Truth in the bosom of the Destroyer of Mura, on tracing the footprints of Grace upon it, as S'ri Parāśara Bhattārya has said. For it is impossible for Her, being one in substance, to be away from Him; secondly it is unbearable both for Her to live away from Him, and for Him to be away from Her, for both are united in affection which beggars all description.

Ananyā Rāghavenāham bhāskarena prabhā yathā.

Ananyā hi mayā Sītā bhāskarena prabhā yathā.

And thirdly she does not wish to be away from Him because she eagerly waits to find an occasion to bring together the irate father and the erring son; the souls in *samsāra* and the justice-loving God, who, having created the laws of the world, moral and material, leaves the erring souls to the tender mercies of those never-swerving laws, which grind for them or grind them according to the wisdom or non-wisdom displayed in following them. It is for discharging this great function of mediation, to justify the ways of man to God, by words which will please the Heart of Her Lord, she

stands by special will always by Him. It is this mediatory function that is symbolized in all images of S'rî set up in Hindu temples for worship : one hand pointed downwards, to the world of mortals, as much as to say, "Come to me ye that are heavy-laden, and I will refresh you ;" and the other hand pointed upwards towards God, as much as to say "There is your Goal ;" while her other two arms lift the lotus flowers symbolizing human heart and affection in the service of the Lord, upon whom Her ardent sidelong glances rest, drinking deep the beauty and glory of His Image.

(3) *Sams'ritagiraihs'rinoshi.*

She also easily lends Her ears to the prayers of those that seek Her. She demands no qualifications on the part of Her devotee. A mere call will do. "Knock, and it shall be opened." In many cases even, when it is not knocked, She opens the door of Her grace. What need be said when the knocker falls on the door? If they wish to go to the Lord, She leads the faithful to Him, but should they, as Indra did, only want Her to the exclusion of Her Lord, even then She does not reject them, but by giving Herself, gives Him also. No amount of familiarity She resents, and the erring human soul is more at home with Her than with God, as the truant son is more at home with his mother than with his father.

(4) *Preyâmsam sritafanavachas' s'râvayusicha.*

Nor is this all, She, being ever ready by Him, transmits the prayers of every soul to Him: She is the fragrance of every incense streaming up from the altar of God: She is the odour of every offering, burnt or unburnt, offered to Him with a devoted heart: She is the essence of every word of prayer that is uttered and every act of glorification even in thought on the part of the soul in bondage. All this is She: because She is the soul of the soul of the Universe and Herself this pleasure-garden of the Lord. She stands inevitably between the souls or the *jivâs* in bondage on the one hand and the First Person of the Trinity who is the Lord over all, on the other. Hence it is He is called *Purushottama*—the best of all Purushas or souls; the Lord of the *Ksharas*, and the *Aksharas*, the fettered and the unfettered. Here the *Ksharas* are the souls in bondage, which are whirled upon the wheels of *samsâra*: the *aksharas* are the *free* and the unfettered, the *muktâh* and the *nityâh* who form an organism by themselves with S'rî as their Soul in a specifically manifest form. She is considered as the Head and Soul of the communion of saints (*muktâh*) and angels (*nityâh*) and as such is the eternal invisible Head of the Church. In Her two subordinate forms of *Bhûmi* and *Nilâ* she heads the mortals who, being members of the Lord's church, are still in a state of bondage and consequently are not included among the saints or angels.

Bhûmi and *Nilâ* symbolise the *Driptâdhikârin* and the *Ârtâdhikârin*, i.e., those that wait for the Lord's election and those that hunger and thirst for it. Thus S'rî in Her most natural aspect symbolises and is the invisible Soul of the holy communion of the righteous. Her sphere of influence does not stop here, but extends to the fettered also in her other forms of *Sarasvati* and *Durga*. Thus embracing all the universe by Her influence, She suits her language to the occasion and transmits the prayers of every soul, anyhow circumstanced, anywhere breathed out, any time lifted up—she transmits these prayers to her Lord. And the Lord forgets all and forgives for Her sake—as the Christians say, 'for the sake of Jesus'—the many sins the souls have committed in their inordinate self-seeking. As S'rî Bhattârya has said:—

*Pitêva tvatpreyân Janani ! paripûrnâgasi janê
Hilasrôtvritiyâ bhavati cha kadâchit kalushadhîh—
Kimetannirdoshah ka iha jagatiti tvam uchitaih
Upayain vismârya svajanayasi mâtâ tadaqi nah—*

"Mother! should your beloved Consort, at any time find the studied transgressions to the *jivâs* unbearable and even His gracious spirit gets somewhat ruffled and He wants to chastise them with a view to benefit them in the long run, you place yourself between Him and the erring souls and stay His anger saying, 'What is this? Who is there that is free from sin in this world?' And such-like timely things, and cleverly, tone down His ire, and bring about a reconciliation between Him and them. Therefore it is, you are called *Mother*. For such is in the world the function of the Mother before the Father."

As it is here, so it is there. The visible world is in a far-off way the symbol of what obtains there in the blessed regions of God's unfettered glory and power.

(5) *S'rinâsytaddoshân.*

But mediation is not Her only function; She absolves as well as mediates. Though the absolution that frees the soul from the original sin, which consists in *anâdy-achit-samsarga*,* must come only from the Lord, the Father, She can absolve many a specific sin by Her gracious looks;—even as Christ is reported to have said "Thy sins be forgiven thee," or "Be thou clean," S'rî can make the unclean clean in a special miraculous manner. But more than this, even under the law of Nature She finds occasion for Her mission of grace by clinging to the sinning soul and by giving him everything He desires; She slowly purifies his motive and leads him upward until finally he becomes worthy of being presented to Her Lord. Sins

* The eternal kinship of the soul with the non-soul; in other words, the originless confinement of soul in non-soul, from which it is gradually educed and finally released. The cause of this companionship, or bondage, in other words, is sin. Sin is an act, a product of a will or soul. The wilful act brings about the association with the non-soul, and emancipation is the triumphant result of Grace.

are of two kinds.—*Bhagavad-apachāra* and *Bhāgavat-apachāra* : disrespect towards the Lord and disrespect towards the blessed souls that are in God. It is not so much the former as the latter that is said to *irate* the Lord most. Being the soul of the blessed, S'ri' does not find fault with anybody though he may sin very grievously by Her, She being all grace, and thus taking every transgression directed towards Her lightly as the mother does that of her son, She does not present it as a transgression at all, and thus nullifies one huge sphere of sin. Though finally Jehovah is the only salvation (*i.e.*, Jesus), She can still absolve sins in Her own way and bring about the coveted reconciliation, *i.e.*, She is S'ri' or CHRIST—

(6) *Sarvajagatim gunais' s'rināsi*—

and finally floods all the world with Her qualities. It is by a free distribution of Her qualities, She evolves the soul into its onward march towards salvation and bliss, being at every step the exemplar and the instructor in the taking of the next highest step; till at last when the final state of bliss itself is reached, the highest evolved soul partakes in every way the characteristic features of Herself. We have here exactly what is said by Christian theologians concerning the faithful: "What Christ is by nature, a Christian is by grace." Every soul is the Bride of God and becomes a part and parcel of the Infinite Organism whose soul is S'ri'. The fructification of all Her travail in this *līlā-vibhūti*, *i.e.*, the world of *samsāra*, is in Her transmuting by precept and by example every soul into Her image; the original image of God in the soul which is defaced by sin and disfigured by self-seeking. S'ri' like Christ is the first great exemplar of the aspiring soul. This is the reason why St. Nammāzhvār* finding all other utterances cold and distant, transmuted himself into the Bride of God and in soul-stirring strains breathed out His aspirations and sorrows in his "*Tiruvāymoṣhi*;" this is the reason why the relation between God and soul is represented in that much misunderstood and therefore much vilified *Rāsālīla* form of S'ri' Krishna. Hence is it also that Solomon sings using the language of God:—

"Come my beloved, let us go forth into the field,
Let us lodge in the villages,
Let us get up early to the vineyards,
Let us see whether the vine hath budded and its blossom
be open,
And the pomegranates be in flower,
There will I give thee my love."

As the Lord is *Pumān*, *i.e.*, masculine *par excellence*, before whom all other glories pale,* and as He steals away the hearts and the eyes of every man (soul) by his beauty of form and beauty of character, with respect to Him all the rest of the world is like

* Read the *Lives of Ashvārs* by A. Govindāchārya.

the weaker sex—*Stri-prāyam itarat jagat*—"All other moving things being as if feminine." Hence the goal of every ardent soul is to become even as S'ri', pre-eminent in subordination, pre-eminent in union, pre-eminent in enjoyment. *Ananya-s'eshah: Ananya-s'aranah: Ananya-bhōgah*. This is the last heritage of every soul, *i.e.*, to consciously take part in the eternal bridal relationship with God. As a mother wishes to share with her daughters every joy she experiences, the mother of the three worlds will not be satisfied with anything less than making every soul partake of Her Bliss. Consciously and for this purpose She manifests Her features in various ways and floods the universe with them.

It is for reasons such as these that the saints of this country who, their ignorance dispelled, saw God as He is termed, the Second Person of the Trinity, the Bride of God, and gave the name of S'ri' to that transcendental Personality. Some "shallow critics" deride this conception as signifying 'grossness'—as if there is more grossness suggested by the use of the term *Bride* than by the term *Son*. If there could be spiritual *sonship*, why not spiritual *bridship*? In Nature we have the woman, not an 'undeveloped man' surely;

"But diverse: could we make her as the man,
Sweet love were slain; his dearest bond is this,
Not like to like, but like in difference."

As it has been again and again urged by sages that looked with spiritual eyes, this world is in every way a shadow of the relations and glories of the world on high—the shadow only distorting the images somewhat and casting a general gloom over them; the shadow only spreading a death-like darkness over the whole as over the photographic negative; such a fundamental relation as that between man and woman as is found here, must answer to a deeper and substantial division into two, of the cause of all this—even in God who created all this out of Himself as He says, *Prakritim svām ādhiṣṭhāyā sambhavāmyātma māyayā*.

If procreation be not the only aim of the bridal relation, why may not then reign in heaven, 'The world's great bridals, chaste and calm'?

No truer words have been spoken on this theme than these by Tennyson:

"The woman's cause is man's, they rise or sink
Together, dwarf'd or godlike, bond or free,
For she, that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planets in her hand"—

G. K. AL.

[To be concluded.]

Reviews.

THE SCIENCE OF PEACE.*

BY BHAGAVAN DAS.

Metaphysics seem, just at present in one form or another, to be taking a strong hold of the reading public. People are beginning to recognise their psychological importance, not only in the training of the mind, but that mental ethics are a necessary portion of every thinking man's equipment, in the arena of social thought.

Babu Bhāgavan Dās has added another contribution to this style of literature, and has laid us under great indebtedness for the minute and scholarly way he has dealt with the subject. His former work, "The Science of The Emotions," paved the way as it were, for this second scheme of thought; which comes to us under the title of "The Science of Peace." It is well and right that this should be the sequel, for until we have mastered in a scientific and orderly manner the emotional plane, and its outgoing energies, we are in no way fit to approach the science of peace. In the first seven chapters the author deals with his own psychological difficulties, in the earlier stage of his mental strivings to attain a point of ethical balance; and he considers that these difficulties attend all who definitely set themselves to solve the great problem of life's mysteries.

Few, however, there are that attain to this state of experimental analysis, so as to be able to dramatise its processes in a coherent fashion and hand them on for the future guidance of other students travelling on the same path. This happily, Bhāgavan Dās has been enabled to do. He discusses the search for that Self which is the only permanent portion of every atom in the Universe, and analyses those views held by Western philosophers who have endeavoured to grope their way through this most metaphysical jungle, out into the plains of true Wisdom. Of these, perhaps Fichte most appeals to the views the author advocates, since he considers him almost indispensable to the students of the true Vedānta; though amongst the ancients many there are who claim like views of the higher metaphysics and superphysical sciences.

Unconsciousness is defined as absence of thought, or of cognition or even of any mood at all. But consciousness, the Aham, the I, is the Universal Self or Spirit; that Eternal Substance, wherein all Jivas as concrete Spirits inhere." "It pervades them all as the genus pervades all individuals." He defines that basic Trinity of all Vedāntic systems of philosophy, Sat-Chit-Ananda—speaking in a general sense and degree—as being: Sat, the principle in consciousness of actual assertion and denial; Chit, consciousness in its special aspect of cognition, a mere holding before oneself, of a Not-Self for denial; and Ananda, the inner condition of the Self between cognition and action; connecting the other two

* T. P. S. London and Benares.

forms of consciousness, which leads the Jiva from knowledge into action.

Of course one has, at the same time, to recognise that Sat-Chit-Ananda is not a personal or individual cognition nor that of a single ruler of any one Kosmic System, but the Universal Self that is "the very substratum and is immanent in all Is'varas and all other Jivas whatsoever."

The first factor is therefore postulated as of the Triune Absolute (the Self), and its second factor as the Not-Self, since, "the essential character of the Self is unity, and of the Not-Self, separation and limitation." This postulates "the why of recurring cycles, in individual, as well as cosmic life; why every and all Jivas must pass through the same and all experiences, turn after turn."

The author expounds with much lucidity, the attributes of the Not-Self, as the three Gunas, Sattva, Rajas and Tamas, or, as he calls them, the great qualities of Mulaprakriti, or the material aspects which at present are most prominent in human life. Since the nature of this endless world process, cause and effect combined, is embodied in its most common and significant name of Shakti—energy or Māyā—for, that "tireless weaver on the warp and woof of Time and Space, with the shuttle of motion, weaves eternally, carrying the whole plan within himself."

Now, the whole consummation of this is, that, "the Jiva is verily Brahman, and naught else;"—that the final and complete balancing of these dual forces, Self against Not-Self, and the resultant conviction that the Self, none else, compels all moods and aims to unify with the Supreme Self, and in that knowledge wrought through millenniums of experience, alone is learnt in truth the science of peace. Or, as in that beautiful Dedication which closes upon the last chapter says;—

"Peace unto all, sweetness, serenity.
The Peace from this, doubtless, knowledge flows,
That there is nought beyond our very Self,
The common Self of old and young and babe;

All are the Self's, My own, Pastime and Play;
Knowledge that all is Self, and for the Self,
And by the Self, and so Unshaken Peace!

FIO HARA.

THEOSOPHIE.

EINFÜHRUNG IN ÜBERSINNliche WELTERKENNTNIS UND MENSCHENBESTIMMUNG.

BY DR. RUDOLF STEINER.*

This work is an elementary treatise in German on the principle of Theosophy, giving an outline of the planes and kingdoms of Nature, of the evolution of man, of the distinction between body, soul and spirit, of Karma and Reincarnation and of the path leading to initiation. In his preface the author states that the book contains nothing that he cannot testify to from personal experience, a significant statement in a work

* C. A. Schwetschke and Son, Berlin.

dealing largely with the superphysical aspects of nature. This accounts for the somewhat unfamiliar treatment of the subject, for instance with regard to after-death states and the sub-divisions of the astral and mental planes which may of course be studied from many points of view. The language is simple as it should be in a book for beginners which does not concern itself with the more abstruse side of Theosophy, and the work will no doubt appeal to many readers.

A. SCH.

THE SECOND LIFE WAVE.*

BY THE DREAMER.

To the Bengal T. S. we are indebted for the third number of their Lodge Transactions, which are worthy of publishing. They are usually of so helpful a nature and prove of such value to less informed students that it would be well if more of the most advanced thinkers in some of the older Lodges also put their papers relating to the more recondite schemes of thought into pamphlet form: specially is this the case when the subject at issue is one that requires further elucidation by trained minds. Therefore we welcome these Bengal Transactions all the more since they deal with what is perhaps one of the most complex and puzzling phases of cosmic history. In the "foreword" it is explained that, "the standpoint is one of judicious blending of the light of Theosophy with the teachings contained in the Hindu Shāstras on the one hand, and with the inner light of reasoning and intuition on the other." In the Transactions Nos. I. and II. of this same Lodge it was pointed out that the *Monad* could not come into contact with and modify for its own use, the opposite pole of the manifestation of the Life; for there lay at the centre of Life, a sphere of Being that could not be brought into contact with its periphery unless a link was forged betwixt the twain.

To forge this link then, the rigidity of matter as evolved out of the First Life Wave had to be toned down and made sufficiently plastic to respond to the pulsations of the energising Life.

So a third impulse was impelled from the Self of Being and is called the second Life Wave, which set in motion what is known as the *tattwas*, permanent possibilities of sensation and the like. The reactions of this matter manifest successively as *tamas* or the "dull vacuity of nescience overpowering consciousness; then as *Moha*, or the mergence of the Life. These desire to keep up the nescience, or repulsion of the Life, followed by the complete identification of Life with this negation of Being. If this were not so, it could not subserve the needs of the *Monad* which must become in some way linked to matter and *tamas* so that the *tattwas* can mix and combine and so evolve the organism. Thus the second Life Wave, the author tells us, has to deal with the impregnation of matter by the qualities of consciousness.

We are told then, that the Life energy of Vishnu, as the Life of Relation, builds a superstructure of definite relation and response. This too, on the plane of sensation, or the Astral Plane as it is called, though still limited, clothes the matter of that plane with sentience; since the power of evoking definite sensations forms yet another link

* Transactions No. III. of the Bengal T. S.

unifying the opposite poles of the Self with the Not-Self. So that matter finally ceases resistant nescience and becomes in turn the field, the matrix, of the centre of Consciousness and, later on, its upadhi or vehicle.

Thus evolves matter, guided by the all-conscious *Monad* isolating Itself by reduction on the downward arc, and in this mode of assimilation manifesting as *kama*, while during its upward arc this same *kama* is transmuted into love and self-sacrifice.

It is to be regretted that so able a treatise should be marred on well-nigh every page by typographical or grammatical errors that not only destroy the pleasure of the reading but render a most technical and abstruse subject far more complicated and difficult to follow. But at the same time the type and cover are distinctly artistic and suitable, leaving nothing to be desired.

FIO HARA.

THE SIDDHANTA.

The Siddhanta or the Universal Science, Evolution and Religion, by R. Shanmukha Mudaliyar, a copy of which has been sent us for review, is a small book that treats of the Religion taught by the Saiva Saints of Southern India as found in the Tamil Literature. It is divided into 36 chapters dealing respectively with the 36 *Tattvas* of Saiva Siddhanta. The book has an Introduction, Appendix and Index. The author has taken great pains to write this useful book, which might have been presented in more accurate and elegant English. With a little care, much of the misspelling of technical words can be avoided if another edition is issued.

G. K.

DIARIES.

We have pleasure in acknowledging with thanks the receipt of several first class Diaries from our printers, Messrs. Thompson & Co., Broadway, Madras. They issue annually various sizes, each containing a large amount of local and general information that one can not well afford to do without. We gladly recommend these "Minerva" Diaries to the public.

A PRACTICAL TEXT-BOOK OF SCIENCE.*

This pamphlet, by P. G. Sundaresa Sastri, B.A., National High School, Trichinopoly, will be found quite useful for Tamil students, who are not thoroughly familiar with English terms, as many Tamil meanings are added; but it would have presented a much better appearance had the proof corrections been made before publishing. As this work is for pupils of the Fourth Standard, others are in preparation, for the higher Standards, and each of the series will no doubt be very helpful in popularising scientific studies.

The other pamphlet, "Appendix on Personal Hygiene."† We can heartily recommend. It should be widely circulated among Indian households, and if translated into all the leading Indian Vernaculars, it would be the means of doing much good.

* Southern Star Press, Trichinopoly, Price 10 annas.

† Sri Vani Vilas Press, Srirangam, Price 6 annas.

We acknowledge, with thanks, the following Pamphlets from G. A. Natesan & Co., Madras: "Maitriya," a Vedic Story, by Pandit Sitanath Tattvabhushan, a reprint from the *Indian Review*. Price 8 annas.

"The Personal Equation in History;" a Presidential Address to the South Indian Association, by M. Ranga Chariar Avargal, M.A., Price 4 annas.

"The Son-in-Law Abroad," or humorous, Indian Folk-tales, by P. Ramachandra Rao, B.L., Price 6 annas.

Also, Tract No. 1, on "Transmigration," by Govind Pershad Verma, M.A., S.C., from the Hindu Friends' Religious Association, Cawnpore.

MAGAZINES.

The Theosophical Review, December. In "The Mechanism of Mnemonics, by David H. Wilson, M.A., the relationship of ideas and facts to each other, and the help which a resemblance or contrast affords to the memory is lucidly explained and illustrated. The occult revelations concerning "Atlantis," as given by E. are unique, strange and interesting, but of course their reliability is an open question. Rev. George W. Allen's contribution—"A Master Mystic" (No. II.), is a well written 'Introduction to the writings and philosophy of Jacob Boehme, and is to be continued. Mr. G. R. S. Mead continues his important translation, "The Perfect Sermon, or the Asclepius." Mrs. Baseth in an excellent article on "Mysticism," says:—"As the Christ in man matures, so is the Atonement wrought, and it is completed when the Son, rising above separation, knows himself as one with humanity and one with God, and in that knowledge becomes a veritable Saviour, a true Mediator between God and Man, uniting both in his own person, and thus making them one. The Mystic cares not to argue about the dead-letter meaning of any dogma; he sees the heart of it by the light of his own experience, and to him its true value lies in its inner content, not in its outer history." J. H. E. writes briefly "Concerning Tolerance," and Dr. Arthur A. Wells gives us a characteristic, very readable and somewhat spicy paper on "Astral Illusions," explaining his position—which seems on the whole, to be quite a reasonable one. Rev. C. G. Currie, D.D., gives us an interesting article on "Haeckel and Religion," based on Mr. A. S. Mories' new work, "Haeckel's Contribution to Religion."* There are also other matters of interest in the "Watch-Tower" papers, at the beginning, and in "Flotsam and Jetsam," at the end—not to speak of the activities "From Many Lands," and "Reviews and Notices."

The Theosophic Gleaner, November and December issues, contains a large variety of matter both original and selected, and the magazine is well worthy of patronage.

Theosophy in Australasia. The chief articles in the November issue are, "The Practice of Raja Yoga" (a useful paper), by F. G. R.; "An Experience," No. III., by J. L.; and, "The Child and its Training" (extracts translated from the German), by Edwin Bohme.

Theosophia, Amsterdam. The issue for November continues H. J. van Ginkel's article on "The Great Pyramid," and gives us translations

* London, Watts and Co.: 1904, Price 6d.

from Mrs. Besant on "Dharma," and "The Pedigree of Man;" and from G. R. S. Mead, "Concerning H. P. B." The closing article is by Dr. Ch. M. van Deventer, on "Psyche, and her method of Expressing Herself."

Broad Views for November contains a stirring article by T. Miller Maguire, in which "The Clerical Headmasters" of England are characterised as 'a national danger.' The following is the opening sentence: "It may be safely said that the Upper and Middle Classes of England are at the present moment the most ignorant persons of their rank, opportunities and means in any civilised State." Further on the writer says: "They care more for their golf or their dogs than for their brains, and think more of success at card tables than about the immortality of the soul." The schools are liberally endowed but the Masters do not develop the intellectual powers of their pupils, and the germs of intellectual life, as is said by Mr. A. C. Benson in his "Schoolmaster," die "a natural death from mere inanition." The pupils are put through an established course, prosaically, but their interest all centres in outdoor games. Opinions of noted people in England are given to substantiate the views of the writer and the paper should do much good.

Following this, Mr. Sinnett's article on "Professional Occultism" is important, and deals with the 'profound stupidity' of people concerning the 'Mysteries of Nature.' Surely, sensible and well informed people can but view with feelings of disgust the action of the London Courts and Juries on the question of Palmistry, which should be considered as related to clairvoyance.

East and West. The November and December numbers present a variety of interesting matter for all readers. In the later issue, Rev. Ernest R. Hull, S. J., offers an earnest and valiant defence of the character of Robert de Nobili, the Jesuit Missionary, concerning whom Dr. Alexander H. Japp wrote adversely in the October Number of this periodical. The evidence brought forward by Mr. Hull seems to be worthy of careful consideration, and if true goes to prove that Dr. Japp's positions were too hastily taken, and that De Nobili did *not* write the "Esur Veda." "The Indian Sadhu," by Rai Bahadur Lala Baij Nath, is another valuable contribution in this number, but all are good.

The South African Theosophist for November concludes Mr. Wyberg's interesting paper on "The Ascetic Spirit." Following this are some well-chosen reprints.

Daily Mail (London). The "Over-seas" edition of this enterprising periodical is designed to supply a real want by furnishing a weekly summary of British news to the Englishman who is far from his native land, thus serving as a direct connecting link with the home country. Sir Alfred Harmsworth, Bart., the founder of the paper, is to be congratulated on his success at the start. The different departments are well arranged and the matter is good. The annual subscription is only five shillings, nearly half of which is for postage. The paper is sure to become increasingly popular, as the editorial management is first class.

The Arya gives, in its latest issue, a good variety of contributions from talented Hindu writers.

The Maha-Bodhi Journal contains extended translations of various teachings of the Buddha,

Buddhim, the mammoth illustrated quarterly review, issued by the International Buddhist Society, Rangoon, completes its first year, with the issue for November, which has just reached us. Although the Editor is suffering from chronic ill-health, the attractive character of the periodical is well sustained, as is proved by the literary contents and illustrations of the present number. The frontispiece is an excellent portrait of the late Sir Edwin Arnold; then we have an able and lengthy leader on "The New Civilisation," and next Dr. Paul Carus' important contribution on "The Philosophy of Buddhism." Among the most noteworthy of the articles which follow it may be mentioned, "The Introduction of Buddhism into Burma, by 'Taw Sein Ko,'" "The Aim of Religion," by J. F. M'Kechnie; "The Stone Antiquities of Ceylon," by Arthur A. Perera; and the conclusion of that interesting serial, "In the Shadow of Shwe Dagon." Besides minor articles there also 150 pages of notes and news, reviews, etc. We hope the Editor of this mammoth quarterly may live long to continue his good work.

Lucifer mit der Gnosis.—We acknowledge with thanks the receipt of Nos. 8-16, or Jan.-Sept. 1904 of *Lucifer mit der Gnosis*, edited by Dr. Rudolf Steiner. This monthly magazine contains a great deal of instructive and interesting information, contributed by various well-known writers in the theosophical domain, such as: Dr. Steiner himself, Marie Livers, Ludwig Deinhard, G. Dyne, Kurt Geissler, Mathilde Scholl, Albert Kniepf, Lothar Brieger-Wasservogel, Edouard Schuré, Dr. Hermann Blumenthal, v. Bfs., Dr. R. Salinger, Dr. O. Kiefer, Luis de Fulueta and Dr. K. Tinter. Some of the articles run through several numbers, as for example: "About the Aura of Man," and "How does one gain the knowledge of the Higher Worlds," by Dr. Steiner; "The children of Lucifer," a play in 5 acts, by Edouard Schuré, translated by Miss Marie Livers, "Swedenborg's views of the World," by Lothar Brieger-Wasservogel. Nearly every number contains some "Questions and Answers," also a short article on "The civilisation of the present time in the mirror of Theosophy." The magazine is well got up and printed on good paper. We wish Dr. Steiner all success in his undertaking.

Acknowledged with thanks numerous Exchanges not specified.

CUTTINGS AND COMMENTS.

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

Theology evolving. As an illustration of how the Theosophic leaven is spreading, even in the theological field, we copy the subjoined paragraph from the *City Press* of September, 24th:—

St. Ethelburga, Bishopsgate.—With the Rev. Dr. Coff, the rector in the chair, a meeting of the "League of the Kingdom" was held on Tuesday at St. Ethelburga's, Bishopsgate. The subject for consideration was "The Relations of Christianity and Theosophy." Dr. Coff, in an introductory address, expressed sympathy with the Theosophist up to a certain point, and added that he himself was inclined to believe in an incarnation. A resolution as follows was afterwards drawn up to embody the belief of the Guild: "That, by asserting that spirit is the one and only reality, this League desires to affirm its belief; (a) That the religion is based on faith or mysticism, rather than on reasoning. (b) That Christian philosophy must not be dissociated from the facts of

Christian experience. (c) That the League would welcome all co operation in furthering its objects from groups of people whose philosophy may differ from their own. (d) That the League while not prepared to endorse all Theosophic teaching, would yet rejoice to know that those who hold it are helping on the acceptance of the spiritual basis of life. (e) That the brotherhood of man, insisted on by Jesus Christ, can only be effected by the realisation of the Divine in man."

The above is very encouraging to Theosophists. Let us not be impatient because the clergy do not more readily accept the teachings of Theosophy, but bear in mind that the leaven is steadily working.

In Mr. Carl Snyder's recent work, "New conceptions in science,"* appreciative references are made to the labours of India's greatest scientist, as follows:—

"From an electric wave 150 feet long to a light wave measuring a few millions of an inch is a far cry. The gap is wide. Nevertheless, the scientific imagination bridged that gap and accepted Hertz' discovery as proof of the identity of the two. Since then the Calcutta physicist, Jagadis Chunder Bose, who was the first to send a signal by wireless telegraphy, has succeeded in producing electric waves, but two or three millimetres (about a tenth of an inch) long." (P. 52.)

"In a recent book, 'The Response of Matter,' the distinguished physicist of Calcutta, J. Chunder Bose, has done much to strike down the last distinction between living matter and dead. Just as there is no longer a "missing link" in the chain of Darwinian evolution, so there is no longer a dividing line between plant and animal, between mineral and vegetable, between the animate and the inanimate. There is no 'dead' matter.

'In some obscure degree, all matter lives.' (P. 270.)

"He [Marconi] was not the first to conceive the idea of utilising these [Hertz] waves for wireless telegraphy. That seems to have come independently to several minds. Professor Lodge was one of these; and there was the young Hindu Professor, Jagadis Chunder Bose, of Calcutta, who has made so profound a study of the subject and contrived many curious and startling experiments. (P. 313.)

"The waves used by Marconi to signal Newfoundland, Professor Fleming estimates at about 1,000 feet long, Professor Bose, of Calcutta, has, with his tiny oscillators produced others of but a tenth of an inch." (P. 323.)

The President of the T. S. received, some months ago, a letter headed—"Temple of Occult Science," and written by a man who signs himself (after giving his name) "Pres't Adepts' Association, Simla, India." This "Hierophant" submits the name of an applicant for "the seven degrees of Esoteric Wisdom," and says his "fees" have been paid and asks that his "degree" may be forwarded. As *The Theosophist* has referred, more than once, to various mystical frauds in this line, we may dismiss the present case as being too occult for further consideration, only remarking that the neophyte who has paid his fees will undoubtedly gain "Wisdom," even if not of the "esoteric" order.

* Second and revised edition. Harper and Brothers, 1904.

Apathy of Church-goers. The religious fervour of at least one Anglo-Indian community can be fairly well gauged by the following dismal confession of the Chaplain of the Ootacamund Station, in his recent sermon at St. Stephen's Church :—

The Chaplain of the Station on Sunday, in a sermon pointing to the almost empty choir, very touchingly alluded to the departure of those members of the Army Head-Quarters Staff who had regularly sung there for very many years, and said that his appeals to men to come and sing in choir had proved fruitless. He said worship in St. Stephen's had become most formal. Members attended one Service and spent the rest of the Sunday out picnicing. To get teachers for the Sunday School he had practically gone down on his bended knees to individual members and he could not get them to help. The sick and the poor and the needy had been so far forgotten that it had been found necessary to go outside the four walls of the Church and establish a "Sunshine League," whose members visited the sick and needy, and further, when he spoke of the week-day Services being neglected, he was pointedly told that it was "preposterous" to open the church to Services between the two Sundays.

It will be remembered that during the Viceroyalty of Lord Lytton, the Home Government gave notice that unless more use were made of the services of Chaplains, the appointments would be withdrawn. Doesn't the theology of the past need modifying?

Old errors are hard to die. Colonel Olcott was recently applied to by one M. Kandasawmy Pillay, Astrologer and Proprietor of Jnanaratnakara Press, Dindigul, for pecuniary help towards perfecting his preparation for the "Elixir" of life, within a year. In return for such help he promises to bind himself to give the Colonel all the medical aid that he may need for being able to relieve men from all the ills that flesh is heir to. After having done so, our Astrologer proposes to proceed to perform *Tapas*!!!

Tolstoy on War. Count Leo Tolstoy expresses himself quite forcibly on subjects relating to the welfare of mankind, and tells some plain, unvarnished truths. We make a few extracts from a leaflet translated from his writings by Mrs. Louise Maude, on the subject of *War*—the title being, "Thou shalt not kill."

Kings and Emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which Kings and Emperors are always so much occupied and of which they are the organizers, what is it but preparation for murder?

The masses are so hypnotized that, though they see what is continually going on around them, they do not understand what it means. They see the unceasing care Kings, Emperors, and Presidents bestow on disciplined armies, see the parades, reviews, and manœuvres they hold, and of which they boast to one another, and the people eagerly crowd to see how their own brothers, dressed up in bright-coloured, glittering clothes, are turned into machines moving to the sound of drums and trumpets; and who, obedient to the shouting of one man, all make the same movements; and they do not understand the meaning of it all.

Yet the meaning of such drilling is very clear and simple. It is preparing for murder. It means the stupefying of men in order to convert them into instruments for murdering.

And it is just Kings and Emperors and Presidents who do it, and organize it, and pride themselves on it. And it is these same people whose special employment is murder-organizing, who have made murder their profession, who dress in military uniforms, carry weapons (swords at their side), who are horror-struck and indignant when one of themselves is killed.

The misery of the people is not caused by individuals, but by an order of Society by which they are bound together in a way that puts them in the power of a few, or more often one man: a man so depraved by his unnatural position of having the fate and lives of millions of people in his power that he is always in an unhealthy state and suffering more or less from a mania of self-aggrandizement, which is not noticed in him only because of his exceptional position.

Apart from the fact that such men are surrounded from the cradle to the grave by the most insane luxury and its usual accompaniment of flattery and servility, the whole of their education, all their occupations, are centred on the one object of murder, the study of murder in the past, the best means of murdering in the present, the best ways of preparing for murder. From their earliest years they learn the art of murder in all possible forms, always carry about with them instruments of murder, dress in different uniforms, attend parades, manœuvres, and reviews, visit each other, present orders and commands of regiments to each other. And yet not only does nobody tell them the real name of their actions, not only does nobody tell them that preparing for murder is revolting and criminal, but they hear nothing except praise and words of admiration from all around them for these actions.

That part of the Press which alone reaches them, and which seems to them to be the expression of the feelings of the best of the people or their best representatives, exalts all their words and deeds, however silly and wicked they may be, in the most servile manner. All who surround them, men and women, whether cleric or laymen, all these people who do not value human dignity, vie with each other in flattering them in the most refined manner, agree with them in everything, and deceive them continually, making it impossible for them to know life as it is. These men might live to be a hundred and never see a real, free man, and never hear the truth.

We are sometimes appalled by the words and deeds of these men, but if we only consider their state we cannot but see that any man would act in the same way in such a position. A reasonable man can do but one thing in such a position, *i.e.*, leave it. Everyone who remains in such a position will act in the same manner.

Therefore it is not necessary to kill Alexanders and Nicholases, Williams and Humberts, but only to leave off supporting the social condition of which they are the product. It is the selfishness and stupefied state of the people who sell their freedom and their honour for insignificant material advantages, which supports the present state of society.

Those who stand on the lowest rung of the ladder, partly as a consequence of being stupefied by a patriotic and falsely religious education, partly for the sake of personal advantages, give up their freedom and their feeling of human dignity to those who stand higher, and who offer them material advantages. In a like position are those standing a little higher. They, too, through being stupefied, and especially for material advantages, give up their freedom and sense of human dignity. The same is true of those standing still higher; and so it continues up to the highest rungs, up to the person or persons who standing on the very summit of the social cone, have no one to submit to, nor anywhere to rise to, and have no motive for action except ambition and love of power. These are generally so depraved and stupefied by their insane power over life and death, and by the flattery and servility from those around them, which is connected with such power, that while doing evil they feel convinced they are the benefactors of the human race. It is the people themselves who, by sacrificing their human dignity for material profits, produce these men, and are afterwards angry with them for their stupid and cruel acts. Murdering such people is like spoiling children and then whipping them.

Very little seems needed to stop oppression and useless war, and to prevent anyone from being indignant with those who seem to be the cause of such oppression and war, only that things should be called by their right names and seen as they are; that it should be understood that an army is an instrument of murder, that the recruiting and drilling of armies which Kings, Emperors, and Presidents carry on with so much self-assurance are preparations for murder.

If only every King, Emperor, and President would understand that his work of organizing armies is not an honourable and important duty, as his flatterers persuade him it is, but a most abominable business, *i.e.*, the preparing for and the managing of murder; if only every private individual understood that the payment of taxes which helps to equip soldiers, and above all, military service, are not immaterial but highly immoral actions, by which he not only permits murder, but takes part in it himself—then this power of the Kings and Emperors which arouses an indignation, and for which they now get killed, would of itself come to an end.

And so the Alexanders, Carnots, Humberts, and others must not be killed, but it ought to be proved to them that they are murderers; and above all, they should not be allowed to kill men: their orders to murder should not be obeyed.

If men do not yet act in this manner, it is only because of the hypnotic influence Governments for self-preservation so diligently exercise on them. Therefore we can contribute towards stopping people from killing Kings and each other, not by murder (murders only strengthen this hypnotic state), but by awakening men from it."

We may add that when, ages hence, the historian reviews the atrocities committed by nations of this present age, he must characterise such nations as grossly barbaric rather than civilised and enlightened. Still, at the present stage of human evolution war seems to be, in some cases, unavoidable.

* *

A contributor to *London Light* (for 9th July) presents the following sensible ideas over the signature of "Anti-Fear":

It is undoubtedly easier to point out the disastrous consequences of self-surrender to pessimistic moods and fear-thoughts than it is to overcome them, yet, to be of practical service to the readers of these papers, it is essential that I should at least attempt to show how fear may be mastered and cast out from the mind.

By persistent, active desire most people find the way to realise what they strongly need, so that the first question I should put to the victim of fear-thoughts would be: How *much* do you want to be healthy, free, buoyant, and happy? If you are in downright earnest you will be persevering and determined, and though you may not succeed at the first, or even the hundredth attempt, yet you will, by continued endeavour, gain self-control, master your moods, banish unpleasant, weak, or vicious thoughts, and substitute for them others that are clean, bright, happy, and helpful. Many people slip, or drift, into certain modes of thought and conduct unconsciously and form habits unintentionally. Now the remedy for this sort of thing is to purposefully form new habits of thought by attention, concentration, and resolute cheerfulness. In fact, one must 'assume a virtue' until it becomes habitual and natural.

The man who makes his mark in the world is confident, affirmative, and persistent. He believes in himself and calls upon all his psychic forces to enable him to effect his purpose. Self-reliant and fearless, he expects success, and works with that thought in mind. He enjoys combating difficulties, for they test him, and

afford him opportunities for putting out his strength: he glories in the tussle and emerges stronger and more fit as the result of the struggle. A cheerful, alert attitude, and resolute application to the task in hand, are the secrets of success in the formation of character, the development of a strong personality, and the enjoyment of life.

The first thing to be borne in mind by the student is this: Every spirit is a centre of Divine energy. Spirit is power; you are a spirit, therefore power-*ful*. Have faith in, and rely upon, your own ability to control your thoughts and direct your mind-forces for self-possession and self-expression; for by trusting yourself you are trusting God—in whom you live and have your being. You cannot prevent thoughts from entering your mind, but you can, and must, refuse to be hospitable to those which are calculated to injure or depress you. Instead of seeing shadows, dreading dangers and growing weak and morbid, you can resolutely 'right about face': and turn back from the downward path. Every step of the way up and out will mean increase of strength and cheer. When hope, not fear, reigns supreme in your heart, then 'success is certain if energy fail not.'

Remember you have been giving yourself 'suggestions' of fear, of failure, and of disease, and by worry and anxiety you have weakened your will and undermined your resisting and executive powers. Now give yourself suggestions of strength, health, and happiness—and do it systematically, with sanguine anticipations of positive results.

Take affirmative ground and say: 'Some men have triumphed, what they have done I will do. I can, and will, obtain mastery of myself and win my freedom; I will be calm, serene, self-reliant and happy; I will find the good in myself and my fellows, and by a cheerful, confident, and appreciative attitude I will thankfully enjoy the blessings which come to me.'

The uphill path is invariably harder to tread than the downgrade track, but with the inspiration of faith and love you will assuredly gain the victory--and 'Blessed is he that overcometh.'

Remember—all unfoldment is from within outwards, and is, therefore, spiritual—it may be slow but it is sure; it is the spirit attaining to consciousness of its powers. Its ability to manifest its innate divinity depends upon the intensity of its realisation that spirit is pure, perfect, and powerful. The following suggestions on 'How to think,' given in the June issue of *Now*, may be of service to you:—

The rule laid down by *Now* based upon the affirmation that a man is governed by his conviction of truth, is this: 'Think only those thoughts that have their origin and end in happiness!'

How to do this is explained in these words: 'These thoughts, *voluntarily* chosen, are to be held in consciousness by the will, until they have made brain cells through which they hold themselves in the consciousness in that automatic action which we term "habit."'

Now contends that just as unsolicited 'tramp' thoughts, criminal thoughts, vicious thoughts, sick thoughts, poverty thoughts, fear thoughts, worry thoughts, unholy thoughts, take possession of the consciousness and make people miserable, so holy thoughts can be entertained and encouraged, and affirms that they will cling to those who make them welcome, and give them health and happiness.

Replying to the question: 'Why do unpleasant thoughts cling so tenaciously?' *Now* replies:—

'Because you have created the habit of entertaining them. You concentrate your attention upon them. You try to get rid of them.

You antagonise them. Each of these mental attitudes is a method of concentration. Each keeps the attention fixed upon the thought of which one would fain be rid. But the fact of importance is, that the power to concentrate upon unpleasant thoughts is also the power by which we concentrate upon pleasant ones. The power to concentrate involuntarily and under the pressure of necessity, as does the book-keeper and the man of business, includes the power to concentrate at will and desire upon any chosen thought. *How to think*, is to think a chosen thought; it is to pay attention to it; let it have its way with you just as you let those self-elected thoughts have rule over you.

'This is applying the law of suggestion to your daily life. You know now that to think a thought is to be that thought in expression. Therefore the only rule for thinking is: Pay attention to the thought you have chosen. Let all but chosen thoughts come and go without paying attention to them. In a little while you will not know that other thoughts come calling, so interested are you in the thought-friend whom you are entertaining.

'I find it helpful to personify thoughts. It helps concentration. Therefore when you rest, and especially when you retire after a day of business, or care, or unhappiness, do not invite the day-thought to accompany you. You would not invite to your couch a strange and unwelcome person who came uninvited into your home, neither should you invite a strange or unwelcome thought-person to become a companion. Think of thoughts as persons, and bid adieu to those whose presence is not desired. Those whose company is pleasant invite to accompany you. Choose a pleasant thought for a companion for the night. Talk to it. If you cannot do so mentally and concentrate, it will help you to do so orally. Thus you will grow into the habit of concentrating upon chosen thoughts, just as now you are in the habit of concentrating upon the "tramp," worry, and fear thoughts.'

Errata. In October Theosophist, p. 26th (Dr. Burnett's article on Food):—

- (1) The second paragraph should have been placed first.
- (2) Substitute the following for the portion printed on page IX. of the Supplement for last month under the heading of "New Books for the Adyar Library—Eastern Section":

Acknowledged with thanks:—

Bhaktimanjari, an excellent Sanskrit composition by His Highness Svati Tirunal Sri Rama Varma Kulasekhara Perumal, Maharajah of Travancore (who reigned from 1813 to 1847 A. D.), published under the authority of the Government of His Highness the Maharajah of Travancore—presented by the Travancore Government at the instance of Srimat Kerala Varma, C. S. I., Valia Koil Tampuran.

Jagannatha Vijaya of Rudra Bhatta (Canarese), and Bhodhayana Grihya Sutra (Sanskrit), both published under the authority of the Government of His Highness the Maharajah of Mysore (Government Oriental Library Series)—presented by the Mysore Government.

Bhagavat Bhakti-Tejas; and Daiva Bhakti-Manas Vishayam (Two pamphlets in Tamil)—presented by the President of the Sri Krishna Lodge, T. S., Enangudi.

PURCHASED.

Yajñavalkya Smṛiti and Pātañjala Yogasūtrani—published by the Anandasrama, Poona.



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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER II.

(Year 1896.)

FROM Colombo until we got under the lee of Cape Guardafui the weather was rough and the sea very uneasy. We had a large Siamese Royal party on board, comprising H. R. H. Prince Bhanurangsi, Commander-in-Chief of the Siamese Army and brother of the King, two of the King's sons, three little princes, and prince Bhanurangsi's staff. One of the little chaps who spoke English quite well, and was a sweet little fellow, hung around me a good deal and it was he who made the list of personages in the party and a pencil sketch of himself which I have pasted in my Diary. All who have made the voyage in question know what an unspeakable relief it is to get away from the buffetings of the monsoon and come into the smooth water at the mouth of the Red Sea, when one can write and walk the deck without running the risk of being flung against the bulwarks. We reached Aden on the 1st of June and thence crossed over to Djibouti. I have good reason to remember the date because in that same night I learned by telepathy of the death of my dear sister, Mrs. Mitchell, and noted it in the Diary: the sequel will be told presently. Some of us passengers went ashore at Djibouti and found it a sandy desolation, baking under a fierce sun, with a few wretched shops—where I could not

* Five 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.

even buy a boot lace that I wanted—and a poor apology for a hotel restaurant, the food and cooking at which made us sorry that we had not stayed aboard the ship. Towering above the shanties above mentioned was the residence of the Governor, a great barn-like building, with no architectural pretensions whatever, and the verandahs closed in by lattice-work for lack of trees, to temper the heat. The only happy ones in our party were the stamp-collectors, who bought liberally the stamps of the French Government that could be had at the Post office and, which sales it almost seemed to me, were the only source of revenue. The passage up the Red Sea was smooth and pleasant; we reached Suez and entered the Canal at 5 P.M. on the 6th June. At Port Said, the next day, we were detained only a few hours for coaling and then got out on to the Mediterranean, where we found delightfully cool weather and a calm sea awaiting us.

In Mr. and Mrs. John Campbell, of Soorabaya, Dutch East Indies, I made two charming acquaintances. The husband was Scotch, of course, the lady Dutch; and I know no more delightful persons to meet than educated Dutch ladies. The weather being so fine, we had the opportunity of thoroughly enjoying the passage through the Straits of Messina and the view of the ever picturesque volcano, Stromboli. On the 11th we ran into the mistral, that cold and dreaded wind-current from the North, which gives the people along the Mediterranean so much discomfort. As it took us abeam it made the ship pitch like mad and it was very disagreeable on deck. On the 12th—eighteen days from Colombo—we reached Marseilles, but were incontinently ordered into Quarantine at that distressful, rock-cut Naval basin of Frioul because, forsooth, cholera was bad in Egypt when we passed through the Canal. We were released the next day and crossed over to our moorings in the splendid basin of Marseilles. I had instructed my correspondents in Western countries to address me, *poste-restante* at Marseilles, and among the letters which awaited me was one from a nephew giving particulars about my sister's death. It occurred at the time when I got the warning aboard ship between Aden and Djibouti. There was great sympathy between us and this was not the first incarnation in which we had been associated together. Her daughter has told me since how, at the last hour, she lay muttering to herself about me; and of course nothing could be more natural than that she should come to tell me of her departure.

Commandant Courmes and Dr. Pascal, who was then living at Toulon, met me on arrival and the former took me to see Baron Spedalieri and afterwards to Toulon by train. It was a group of earnest seekers after Truth who had gathered around Courmes to form a local Branch of our Society, and I passed the next few days with them very agreeably. Though there was nothing theosophical about it, yet the incident I am about to relate was interesting to

me from the artistic point of view. Comd't. Courmes and I had gone to hear the music of a fine military band; the streets were full of people, all dressed, of course, in the Western fashion, and as we stood on the curb chatting together there passed an Oriental, a Mussalman, dressed in his national garb. As he passed between us and a brilliantly lighted shop window, on the other side of the street, he made such a vivid contrast with the throng of people about him that I keep the impression to this day. The crowd, all dressed in dark colours and with their clothes cut in our ungainly fashion, without a single line of grace or a single bit of colour to relieve the monotony, represented the audiences that confront a public speaker in Western countries, whereas he, this stray follower of Islâm, in his Eastern garb, so artistic and so radiant, recalled to my mind the crowds of Asiatics among whom I had been living for so many years. Shway Yeo (the Hon. Mr. Scott), the writer on Burma, says that a Burmese audience, clad in their bright silken cloths and white jackets look like "a bed of tulips moved by a breeze." How many times I have wished that Western friends whom I knew to be possessed of a cultivated feeling for Art, could travel with me throughout the East and see what picturesque multitudes gather in front of a speaker and in their mass appeal to his artistic imagination!

I have stated above that one important business that had been confided to me was that of consulting the leading authorities of Paris and London upon the subject of Zoroastrian research. On Tuesday, June 23rd, I returned a call made by the Rev. Dr. Mills, the Orientalist, one of the gentlemen to whom Dr. Jivanji had given me letters, and we had a long friendly talk on the subject of Zend literature and the Parsi religion. Dr. Mills I found to be an American, a New Yorker, a graduate of my own University and a member of my own College society, so that we had many points of sympathy in common. He was not at all hopeful about the possibility of discovering other fragments of the sacred writings than those which the Parsis had saved out of the wreck of their country and religion, after the Mahomedan conquest of Persia and the flight of the historical band of faithful Zoroastrians to India.

Pending my forming relations with the other correspondents of Dr. Jivanji, two bits of occult experience, of which one was both interesting and important, and the other a comedy, came in my way. The former was a visit to the famous Mme. Mongruel, the Seeress whose name is now familiar to all of our members, the other an interview with Mlle. Couëdon, a young woman who was then greatly talked about as the pretended mouth-piece of the Angel Gabriel who, through her, as alleged, was predicting all sorts of dire calamities for unhappy France. She and her family had been so pestered with visitors as to have become very reluctant to admit fresh acquaintances, but an exception was made in my favour, thanks to a

card of introduction given me by an editor of the *Gaulois*. I found the young woman living with her parents in a small flat in the Rue de Paradis—surely an appropriate name under the circumstances. There was nothing at all extraordinary about her appearance, she seemed as little like an angelic agent as any other girl in Paris. Motioning me to a chair, she took another one opposite, shut her eyes and presently began her inspired utterances. There was something comical about them, for the final syllables of all the lines of her verses—she spoke nothing but rhyme—were alliterative; over and over and over again she would make these terminal words rhyme with each other. I could not get myself impressed with the idea that she was speaking for any entity, hierarchical or otherwise, save her comely little self: and certainly, on reading my notes of her predictions, after the lapse of so many years, I cannot say that my faith in her as a prophetess is enhanced. She told me, or rather Gabriel is supposed to have told me, that the Theosophical Society would break up soon; that I should retire after being betrayed by some colleagues; and that I should die suddenly and prematurely, at a time not specified!

The visit to Mme. Mongruel was a much more important affair. Up to the 22nd of June, 1896, I had no knowledge whatever of her existence, but on the day in question, as I was correcting proof at the Hotel Gibraltar, the card was brought me of M. Desormeaux, of the editorial staff of the *Gaulois* who, on being admitted, told me that he wished to make an experiment in the interests of the public and came to ask me to help him in the capacity of an expert. It appeared that some months before that date a caravan of exploration, under the direction of the Marquis de Mores, a well-known explorer, had started from Tunisian territory for the interior of that part of Africa, some said with a political object in view. At the time of our interview a rumour of his assassination was current in Paris, but not generally believed for there were no definite facts to support it: M. Desormeaux himself, an old acquaintance of the Marquis, did not believe him dead. It had occurred to him to try to find among the noted clairvoyants of Paris at least one who could give some definite information on the subject. Naturally, I was glad to accede to his invitation and so, taking a cab, we began our quest. My guide visited the house of a famous clairvoyant whose name came first on his list, but she was not at home. He then ordered the coachman to drive us to No. 6, Chaussée d'Antin, where Mme. Jeanne Mongruel lived. What we got from her can be read at length in the article entitled "A French Seeress," in the *Theosophist* for December, 1896, but as the seance was one of the most important in the modern history of clairvoyance, and as this book will have a multitude of readers who may never see our magazine, I think it is important to take it over into this narrative so as to make sure of its preservation in convenient form for reference. For the benefit

of the general public, then, I will say that Mme. Mongruel had been known in Paris half a century for her predictions that Prince Louis Bonaparte, then an exile in London, would one day return, gain the supreme power and be crowned Emperor of the French. Many other accurate prophecies were recorded to her credit, and so M. Desormeaux's hope that she might be able to tell him something about Mores was not very unreasonable. Instead of telling the story in my own language, the better plan will be to quote a verbatim translation of the article of its editorial representative which appeared in the *Gaulois* of June 23, 1896, to which the reader is referred. It says:

"Mme. Mongruel lives at No. 6, Chaussée d'Antin on the fourth floor. Last evening, at 9 o'clock, Colonel Olcott and I rang at the door of the apartment. A little maid with a lively expression of countenance opened and showed us into a drawing-room where her mistress received us. [A personal description of myself then follows. O.] I have with me a certain article which had belonged to the Marquis de Mores,* but I wish it clearly understood in this connection, that the name of the Marquis was never pronounced, either by Colonel Olcott or myself throughout the sitting. Mme. Mongruel had the idea that we came to consult her about the case of Mlle. Couëdon.† I left her under this illusion, whilst seeming to mildly deny it.

'In an arm-chair Mme. Mongruel seats herself; facing her, is Colonel Olcott. The usual mesmeric passes are made and the subject falls asleep.‡

'I place the article that had belonged to the Marquis in her hand and Mme. Mongruel at once begins speaking and gives me the moving consultation which I transcribe accurately from my notes:

'How strange this is! About him I see very well, very distinctly, three beings. What are their names? Ah! how queer: Alen Senemenek... Very curious, this, but they are not living; they belong to the other world; they are very far away and yet at the same time are about you. With their cups in their hands, they drink together. Yet it is very puzzling. What in the world does it mean? These three men show me in the far distance a man stretched out, wounded, dead!

'By whom wounded?' was asked. 'Strange,' she muttered, 'these are not Frenchmen, they are blacks, men of color. Ah! There is one man there, not a Frenchman, he speaks English; who is this man? He has had a terrific wound between his eyes; another in the chest, He has a wound made by a cutting weapon; not a poniard, but a sort of lance (*sagaie*), a curious arm, very slim and sharp.

'Where are you?' was asked. 'In the desert. How very hot it is! But there is one man who seems to me to be of the body-guard; it is as

* A silken waist-belt. Having been worn by the Marquis it would be saturated with his aura and, therefore, put her on his track, mesmerically speaking.—O.

† The young so-called prophetess who claims to be under the inspiration of the Angel Gabriel (1) and has made such direful predictions of the calamities that are to befall France that thousands have been excited and to some extent terrorised by them.—O.

‡ I made no passes but simply took her left hand, pressed my right thumb against her left, closed my eyes, and fixed my mind upon her with "mesmeric intent," i.e., the will that she should sleep.—O.

though he were selected to bring about the final catastrophe, but he is not the only one to strike. Another began it; there is a frightful conspiracy, and this is an ambuscade.

'But he (the leader of the expedition) is a brave, valiant, audacious fellow, of an honest nature, but with a strange sort of brain. He is led, urged on in a most singular way. A strange influence seems to drag him on; he acts as if under the influence of a superior will which is not of our plane. It has forced him forward and yet not protected him. Around him lying are black men, and I see one person give the fatal signal; he is white, tall and young.

'Why is he (the Marquis being meant) killed?'

'Why is he killed? . . . It is very strange: his boldness ought to have made them all fall back. He was doomed to die. There was a conspiracy. These three beings (above mentioned) are black chiefs. I see the party entering into a gorge, between two small hills; a man is in there in ambush. The fatal blow was given from there. . . . I see five, six, seven wounds (on the body of the Marquis, she means). Beside him are men lying prostrate, blacks whom he has killed; they were in front, but there are also some who fell with him; I see five, five whites. There is a hole like an oven, that is the place where he seems to be kept (the Marquis). The face has turned black, but the body has kept its colour; the wounds seem red: it is something frightful to look at. He fell forward with his face to the ground, it was the blow in the chest that caused it. Besides this, there are several other wounds;

'What a handsome forehead! With his brave air, rash, like one inspired, he moves forward with the self-possession of a conqueror; he believes that he will attain his object; he is as though sustained by a star; he has faith in himself, he marches forward without fear. Even when struck, he does not believe that he will die.

'What a fine nature! uncommon, daring, admirably organized. What a brave heart! and what a noble mission! But the surprise was well organized. It occurred when passing out of the gorge. At first there was a fair fight; but when they passed out of the narrow passage, he fell into the ambush,

'What is his name? asked Col. Olcott. The clairvoyant murmured Mor. Mor. Mor. Ah! it is queer, said she, but it is *his* mouth which speaks.

'At this moment, could it have been an illusion? I hear the voice of Mores and turn pale. What is the matter? asked the Colonel of me. Nothing, said I. Mme. Mongruel continued.

'Mor, Mor.

'I hear this sonorous vibration, said she, I cannot fix it. It is a being stooping over him who cries out. I thought it was his own voice but it is not. I see him stagger. . . .

'O! two black men are about him, they are hacking him but he is already dead. It is a traitor.

'What is his name?

I do not dare to tell, I am afraid.

'Fear nothing, we will protect you,' said the Colonel.

'Yes it was a seeming friend; he travelled with him; only I do not

see this man as now living; he was also killed, but it was he who pronounced the name. It is shocking! He was beside him, he gave the signal by a gunshot in the air and the other struck at the moment when he came out of the pass. That blow was given by a powerful hand.

'What a horrible combat! What atrocious butchery! Oh! (shuddering), it is frightful. Where he is now is not a tomb nor a mausoleum. But they have shoved him into some place shaped like a furnace. The earth is of the colour of pottery, reddish and very hard; the body is still intact.

'What is there in his hand?

'The hand is large. The middle finger very long, the mount of Venus prominent, the line of life broken off very young, before the fortieth year.*

'It is hard for me to see it. One hand is clenched, the other holds a weapon, the thumb is short and large at the end, the little finger is small and thin for a hand of that size. The ring-finger of the right hand is wounded; cut by a steel blade. I do not see the thumb. At the place where he was wounded in the chest I see a lady's portrait, pierced by the blow of the lance; it is still on the corpse. It has not been taken away . . . ; she is (now) about 30 years of age.†

'But the other cries: Mores!

'There is in his mouth a tone as if this cry were uttered with ferocious joy, as if to say bravo! Mores has fallen. It is a cry of dreadful hatred . . .

'He who killed him was not a native of that country, he was of the crowd of people who assassinated him . . . The man who was at his side had a hatred which does not seem to have been personal; the conspiracy was not on his private account. . . . The first shot was fired (in the air) as a signal and then the weapon was hurled from the ambuscade. He who wished to assassinate was the second to fall. There are some who get away, I would like to find them but I can do no more, I am tired. I see one in particular with very brown hair, whitish skin, of the Italian or Spanish type, his great suppleness of body enables him to escape.

'He (the Marquis) was struck by two enemies, one very tall, I mean one who has a high aim, the other very contemptible, a wretch, pursuing a personal vengeance.

'Ah! it is frightful—horrible. Wake me, I beseech you! I can do no more.

'Col. Olcott makes the transverse passes, awakens Madame Mongruel,

* He died in his thirty-ninth year.—O.

† At a second consultation which I had with the clairvoyant some weeks later, when passing through Paris on my way home, I asked Mme. Mongruel, to tell me something more about this lady of the portrait. She told me, when in the clairvoyant state, that it was not his wife but a young person who at the time when it was taken would be perhaps sixteen or eighteen years of age, one for whom he had a pure affection as for an ideal. She was beautiful, pure and of very fair complexion, and dressed in white. The portrait was contained in a box of oxydized metal, apparently silver, and closed hermetically, as if it were not meant to be opened but to be carried as a sort of talisman. I record this fact because, up to the present time, there has been no verification of her statement that the unfortunate nobleman wore such a portrait. Should it be proved later on to be true, it will redound to the credit of our clairvoyant.—O.

‡ Meaning, as she explained, that the massacre had a political motive.—O.

who is then stupefied to learn that we have been questioning her about the Marquis de Mores, What credence should be given in this case I should be very loth to say. When the details of the assassination of the Marquis de Mores become known, it will be easy to compare them with this consultation. It will then be time to pronounce the verdict."

The time of corroboration came soon enough. On the tenth day after this account appeared in the *Gaulois*, the *Figaro* printed a long telegram from its correspondent at Tunis announcing the arrival of a caravan at Douz, which had been sent out to search for the lost explorer, bringing the corpses of the Marquis de Mores and his interpreter, Abd-el-Hack. From this account I take the following particulars corroborative of the clairvoyant revelations of Mme. Mongruel at the seance of the 22nd June: 1. the Marquis was not living but dead when we consulted her; 2. eight Tunisian servants of the Marquis were killed with him in the massacre at El Ouatia; 3. the bodies were covered with numerous wounds, especially that of the Marquis, whose chest was literally riddled with lance wounds; 4. the natives who lifted him from the sand said that "The white mau was a brave who had embraced death face to face;" 5. the bodies were in a state of remarkable preservation; 6. add to this that she gave us his name without either of us having pronounced it; and 7. that the heat in the desert at the time was intense.

H. S. OLCOTT.

"VEGETARIANISM AND OCCULTISM."

[Concluded from p. 212].

HITHERTO we have been speaking of what we have called the physical and selfish considerations which should make a man give up the eating of this dead flesh, and turn him, even though only for his own sake, to the purer diet. Let us now think for a few moments of the moral and unselfish considerations connected with his duty towards others. The first of these—and this does seem to me a most terrible thing—is the awful sin of unnecessarily murdering these animals. You who live here in Chicago should know well how this ghastly ceaseless slaughter goes on in your midst; how you feed the greater part of the world by wholesale butchery, and how the enormous amount of money made in this abominable business is stained with blood, every coin of it. I have shown you quite clearly upon irreproachable testimony that all this is utterly unnecessary. The destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification, for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loath-

some aliment. Remember that it is not only those who do the obscene work, but those who by feeding upon this dead flesh encourage them and make their crime remunerative, who are guilty before God of this awful thing. Every person who partakes of this unclean food has his share in the indescribable guilt and suffering by which it has been obtained. It is a universally recognized axiom in law that, *Qui facit per alium facit per se*—Whatsoever a man does through another, he does himself. A man will often say, "But it would make no difference to all this horror if I alone ceased to eat meat." That is untrue and disingenuous. First of all, it would make a difference, for although you may consume only a pound or two each day, that certainly would in time amount to the weight of an animal. Then, secondly, it is not a question of amount, but of complicity in a crime; and if you partake of the results of the crime, you are undoubtedly helping to make it remunerative, and so you directly share in the guilt. No honest man can fail to see that this is so. But when men's lower lusts are concerned they are usually dishonest in their view, and decline to face the plain facts. There surely can be no difference of opinion as to the proposition that all this horrible unnecessary slaughter is indeed a terrible crime.

Another great point to be remembered is that there is the most dreadful cruelty connected with the transport of these miserable animals, both by land and sea, and there is often dreadful cruelty in the slaughtering itself. Those who seek to justify these loathsome crimes will tell you that an endeavour is made to murder the animals as rapidly and painlessly as possible; but you have only to read the reports to see that in very many cases these intentions are not carried out, and the most appalling suffering ensues.

Yet another point to be considered is the wickedness of causing degradation and sin in other men. If you yourselves had to use the knife or the pole-axe and slaughter the animal before you could feed upon its flesh, you would realize the sickening nature of the task and would very soon refuse to perform it. Would the delicate ladies who devour sanguinary beef steaks like to see their sons working as slaughter men? If not then they have no right to put this task upon some other woman's son. We have no right to impose upon a fellow citizen work which we ourselves should decline to do. It may be said that we force no one to undertake this abominable means of livelihood; but that is a mere tergiversation, for in eating this horrible food we are making a demand that some one shall brutalize himself, that some one shall degrade himself below the level of humanity. You know that a class of men has been created by the demand for this food—a class of men which has an exceedingly bad reputation. Naturally those who are brutalized by such unclean work as this prove themselves brutal in other relations as well. They are savage in their disposition and blood-thirsty in

their quarrels ; and I have heard it stated that in many a murder case evidence has been found that the criminal employed the peculiar twist of the knife which is characteristic of the slaughter-man. You must surely recognize that here is an unspeakably horrible work and that if you take any part in this terrible business—even that of helping to support it—you are putting another man in the position of doing (not in the least for your need, but merely for the gratification of your lusts and passions) work that you would under no circumstances consent to do for yourself.

Then we should surely remember that we are all of us hoping for the time of universal peace and kindliness—a golden age when war shall be no more, a time when man shall be so far removed from strife and anger that the whole conditions of the world will be different from those which now prevail. Do you not think that the animal kingdom also will have its share in that good time coming?—that this horrible nightmare of wholesale slaughter will be removed from them? The really civilized nations of the world know far better than this ; it is only that we of the West are as yet a young race, and still have many of the crudities of youth ; otherwise we could not bear these things amongst us even for a day. Beyond all question the future is with the vegetarian. It seems quite certain that in the future—and I hope that it may be in the near future—we shall be looking back upon this time with disgust and with horror. In spite of all its wonderful discoveries, in spite of its marvellous machinery, in spite of the enormous fortunes which have been made in it, I am certain that our descendants will look back upon this age as one of only very partial civilization ; and in fact but very little removed from savagery. And one of the arguments by which they will prove this will assuredly be that we allowed among us this wholesale unnecessary slaughter of innocent animals—that we actually profited by it and made money out of it, and that we absolutely created a class of beings who did this dirty work for us, and that we were not ashamed to profit by the result of their degradation. All of these are considerations referring only to the physical plane.

Now let me tell you something of the occult side of all this. Up to the present I have made to you many statements—strong and definite, I hope—but every one of them statements which you can prove for yourself. You can read the testimony of well-known doctors and scientific men ; you may test for yourselves the economic side of the question ; you may go and see, if you will, how all these different types of men contrive to live so well upon vegetarian diet. All that I have said hitherto is thus then within your reach. But now I am abandoning the field of ordinary straightforward reasoning, and taking you up to the level where you have, naturally, to take the word of those who have explored these higher realms. Let us then turn now to the hidden side of all this—the occult.

Under this heading also we shall have two sets of reasons—those which refer to ourselves and our own development, and those which refer to the great scheme of evolution and our duty towards it ; so that once more we may classify them as selfish and unselfish, although at a much higher level than before. I have, I hope, clearly shown in the earlier part of this lecture that there is simply no room for argument in regard to this question of vegetarianism ; the whole of the evidence and of the considerations are simply on one side, and there is absolutely nothing to be said in opposition to them ; this is even more strikingly the case when we come to consider the occult part of our argument. There have been some students hovering round the fringes of occultism who were not yet prepared to follow its dictates to the uttermost, and therefore have not endeavoured to follow those dictates when they interfered with their personal habits and desires. Some such have tried to maintain that the question of food could make very little difference from the occult standpoint ; but the unanimous verdict of all the great schools of occultism, both ancient and modern, has spoken quite definitely on this point, and has asserted that for all true progress absolute purity is necessary, even on the physical plane and in matters of diet as well as in far higher matters. In previous lectures I have already fully explained the existence of the different planes of Nature and of the vast unseen world all about us ; and I have also had occasion to refer often to the fact that man has within himself matter belonging to all these higher planes, so that he is furnished with a vehicle corresponding to each of them, through which he can receive impressions and by means of which he can act. Can these higher bodies of man be in any way affected by the food which enters into the physical body with which they are so closely connected? Most assuredly they can, and for this reason, the physical matter in men is in exceedingly close touch with the astral and mental matter—so much so that each is to a very great extent a counterpart of the other. There are many types and degrees of density, taking astral matter, for example, so that it is easily possible for one man to have an astral body built of exceedingly coarse and gross particles, while another may have one which is very much more delicate and refined. As the astral body is the vehicle of the emotions, passions, and sensations, it follows that the man whose astral body is of the grosser type will be chiefly amenable to the grosser varieties of passion and emotion ; whereas the man who has a finer astral body will find that its particles most readily vibrate in response to higher and more refined emotions and aspirations. The man therefore who builds gross and undesirable matter into his physical body is thereby drawing into his astral body matter of a coarse and unpleasant type as its counterpart. We all know that on the physical plane the effect of over-indulgence in dead flesh is to produce a coarse, gross appearance in the man,

That does not mean that it is only the physical body which is in an unlovely condition; it means also that those parts of the man which are invisible to our ordinary sight, the astral and the mental bodies are not in good condition either. Thus a man who is building himself a gross and impure physical body is building for himself at the same time a coarse and unclean astral and mental body as well. That is visible at once to the eye of the developed clairvoyant. The man who learns to see these higher vehicles sees at once the effects on the higher bodies produced by impurity in the lower; he sees at once the difference between the man who down here feeds his physical vehicle with pure food and the man who puts into it this loathsome decaying flesh. Let us see how this difference will affect the man's evolution.

It is very clear that a man's duty with regard to himself is to develop all his different vehicles as far as possible in order to make them perfect instruments for the use of the soul. There is a still higher stage in which that soul itself is being trained to be a fit instrument in the hands of the Logos, a perfect channel for the divine grace; but the first step towards this high aim is that the soul itself shall learn thoroughly to control these lower vehicles, so that there shall be in them no thought or feeling except those which the soul allows. All his vehicles therefore should be in the highest possible condition of efficiency; all should be pure and clean and free from taint; and it is obvious that this can never be so long as he absorbs into the physical vehicle such undesirable constituents. Even the physical body and its sense perceptions can never be at their best unless the food is pure. Any one who adopts vegetarian diet will speedily begin to notice that his sense of taste and of smell is far keener than it was when he fed upon flesh and that he is now able to discern a delicate difference of flavour in foods which before he had thought of as tasteless, such as rice and wheat. The same thing is true to a much greater extent with regard to the higher bodies. Their senses also cannot be clear if impure or coarse matter is drawn into them; anything of this nature clogs and dulls them, so that it becomes far more difficult for the soul to use them. This is a fact which has always been recognized by students of occultism; you will find that all those who in ancient days entered upon the Mysteries were always men of the utmost purity, and of course always vegetarian. Carnivorous diet is absolutely fatal to any thing like real development, and those who adopt it are throwing very serious and utterly unnecessary difficulties in their own way. Of course I am well aware that there are other considerations more important than anything upon the physical plane, and that the purity of the heart and of the soul is more important to a man than that of the body. Yet there is surely no reason why we should not have both; and indeed the one absolutely suggests the other and the higher should include the

lower. There are quite enough difficulties in the way of self-control and self-development; it is surely worse than foolish to go out of our way to add another and a very considerable one to the list. Although it is quite true that a pure heart will do more for us than a pure body, yet the latter can certainly do a great deal; and we are none of us so far advanced along the road towards spirituality that we can afford to neglect the very great advantage which it gives us. Anything that makes our path harder than it need be is emphatically something to be avoided. In all cases this flesh food undoubtedly makes the physical body a worse instrument, and puts difficulties in the way of the soul by intensifying all the undesirable elements and passions belonging to these lower planes.

Nor is this effect during his physical life the only one of which we have to think. If through introducing loathsome impurities into the physical body, the man builds himself a coarse and impure astral body, we have to remember that it is in this degraded vehicle that he will have to spend the first part of his life after death. Because of the gross matter which he has built into it all sorts of undesirable entities will be drawn into association with him, and will make his vehicles their home, and find a ready response within him to their lower passions. It is not only that his animal passions are more readily stirred here on earth, but also that he will suffer acutely from the working out of these desires after death. So that here again, looked at even from the selfish point of view, you will see how entirely occult considerations confirm the straightforward common sense of the arguments on the physical plane. The higher sight when brought to bear upon this problem, shows us still more vividly how utterly undesirable is the devouring of flesh, since it intensifies within us very much of that from which we most need to be free, and therefore that habit from the point of view of progress is simply a thing to be cast out at once and for ever.

Then there is the other and far more important unselfish side of the question, that of the man's duty towards Nature. Every religion has taught that man should put himself always on the side of the will of God in the world, on the side of good as against evil, of evolution as against retrogression. The man who ranges himself on the side of evolution realizes the wickedness of destroying life, for he knows that just as he is down here in this physical body in order that he may learn the lessons of this plane, so is the animal occupying his body for the same reason, that out of it he may gain experience at his very much lower stage. He knows that the life behind the animal is the Divine Life, that all life in the world is Divine; the animals therefore are truly our brothers even though they may be younger brothers, and we can have no sort of right to take their lives for the gratification of our perverted tastes—we have no right to cause them untold agony and suffering merely to satisfy our degraded and detestable fusts. We have brought things

to such a pass with our mis-called sport and our wholesale slaughterings, that all wild creatures fly from the sight of us. Does that seem like the universal brotherhood of God's creatures? Is that your idea of the golden age of world-wide kindliness that is to come,—a condition when every living thing flees from the face of man because of his murderous instincts? There is an influence flowing back upon us from all this—an effect which you can hardly realize unless you are able to see how it looks when regarded with the sight of the higher plane. Every one of these creatures which you so ruthlessly murder in this way has its own thoughts and feelings with regard to all this; it has horror, pain, and indignation, and an intense but unexpressed feeling of the hideous injustice of it all. The whole atmosphere about us is full of it. Twice lately I have heard from psychic people that they felt the awful aura or surroundings of this city even many miles away from it. Mrs. Besant herself told me the very same thing long ago in England—how, long before she came in sight of Chicago she felt the horror of it and the deadly pall of depression descending upon her, and asked; "Where are we, and what is the reason that there should be this terrible feeling in the air?" To sense the effect as clearly as this is of course beyond the reach of the person who is not developed; but though you may not be directly conscious of it and recognize it, as Mrs. Besant did, you may be very sure that you are suffering from it unconsciously, and that that terrible vibration of horror and fear and injustice is acting upon every one of you, even though you do not know it. The feeling of nervousness and the feeling of profound depression which are so very common here are both very largely due to that awful influence which spreads over the city like a plague cloud. I do not know how many thousands of creatures are killed here every day but the number is very large. Now remember that every one of these creatures is a definite entity—not a permanent reincarnating individuality like your self or mine, but still an entity which has its life upon the astral plane, and persists there for a considerable time. Remember that every one of these remains to pour out his feeling of indignation and horror at all the injustice and torment which has been inflicted upon him. Realize for yourself the terrible atmosphere which exists about these slaughter-houses; remember that a clairvoyant can see the vast hosts of animal souls, that he knows how strong are the feelings of horror and resentment and how these recoil at all points upon the human race. They react most of all upon those who are least able to resist them—upon your children who are more delicate and sensitive than the hardened adult. It is a terrible place in which to bring up your children—a place where the whole atmosphere both physical and psychic is charged with fumes of blood and with all that that means. I read an article only the other day in which it was explained that the nauseating stench which rises from these Chicago slaughter-houses, and settles like a

fatal miasma over the city, is by no means the most deadly influence that comes up from that Christian hell for animals, though it is the breath of certain death to many a mother's darling. The slaughter-houses make not only a pest-hole for the bodies of children, but for their souls as well. Not only are the children employed in the most revolting and cruel work, but the whole trend of their thoughts is directed towards killing. Occasionally one is found too sensitive to endure the sights and sounds of that ceaseless awful battle between man's cruel lust and the inalienable right of every creature to its own life. I read how one boy, for whom a minister had secured a place in this slaughter-house, returned home day after day pale and sick and unable to eat or sleep, and finally came to that minister of the gospel of the compassionate Christ and told him that he was willing to starve if necessary, but that he could not wade in blood another day. The horrors of the slaughter had so affected him that he could no longer sleep. And yet this is what many a boy is doing and seeing from day to day until he becomes hardened to the taking of life. And then some day instead of cutting the throat of a lamb or a pig he kills a man, and straightway we turn our lust for slaughter upon him in turn, and think that we have done justice. I read that a young woman who does much philanthropic work in the neighbourhood of these pest-houses declares that what most impresses her about the children is that they seem to have no games except games of killing; that they have no conception of any relation to animals except the relation of the slaughterer to the victim. This is the education which so-called Christians are giving to the children of the slaughter-houses—a daily education in murder—and then they express surprise at the number and brutality of the murders in that district. And yet your Christian public goes on serenely saying its prayers and singing its psalms and listening to its sermons, as if no such outrages were being perpetrated against God's children in that sink-hole of pestilence and crime. Surely the habit of eating dead flesh has produced a moral apathy among us. Are you doing well, do you think, in raising your future citizens among surroundings of such utter brutality as this? Surely even on the physical plane this is a terribly serious matter, and from the occult point of view it is unfortunately more serious still; for the occultist sees the psychic result of all this, sees how those forces are acting upon the people, and how they intensify brutality and unscrupulousness. He sees what a centre of vice and of crime you have created and how gradually the infection is spreading until it affects the whole of civilized humanity.

It is being affected in many ways which most people do not in the least realize. There are constant feelings of causeless terror in the air. How many of your children are unnecessarily and inexplicably afraid—how they feel terror of they do not know what—terror of the dark, or when they are alone for a few moments. Strong

forces are playing about us for which you cannot account, and you do not realize that this all comes from the fact that the whole atmosphere is charged with the hostility of these murdered creatures. The whole creation is very closely interrelated, and you cannot do wholesale murder in this way upon your younger brothers without feeling the effect very terribly among your own innocent children. Surely a better time shall come, when we shall be free from this horrible blot upon our civilization, this awful reproach upon our compassion and our sympathy; then we shall find how presently there will be a vast improvement in these matters, and how by degrees we shall all rise to a higher level and be freed from all those instinctive terrors and hatreds. We might all be freed from it very soon if men and women would only think; for the average man is not after all a brute, but means to be kind if he only knew how. He does not think; he goes on from day to day, and does not realize that he is taking part all the time in an awful crime. But facts are facts, and there is no escape from them; every one who is partaking of this abomination, is helping to make this appalling thing a possibility, is undoubtedly sharing the responsibility for it. You know that this is so, and you can see what a terrible thing it is; but you will say, "What can we do to improve matters—we who are only tiny units in this mighty seething mass of humanity?" I tell you that it is only by units rising above the rest and becoming more civilized that we shall finally arrive at a higher civilization of the race as a whole. There is a Golden Age to come, not only for man but for the lower kingdoms, a time when humanity will realize its duty to its younger brothers—not to destroy them but to help them and to train them, so that we may receive from them, not terror and hatred, but love and devotion and friendship and reasonable co-operation. Then a time will come when all the forces of Nature shall be intelligently working together towards the final end, not with constant suspicion and hostility, but with universal recognition of that Brotherhood which is ours because we are all children of the same Almighty Father.

Let us at least make the experiment; let us free ourselves from complicity in those awful crimes, let us set ourselves to try each in our own small circle to bring nearer that glorious time of peace and love which is the dream and the earnest desire of every true-hearted and thinking man. At least we ought surely to be willing to do so small a thing as this to bring nearer that glorious future; we ought to make ourselves pure, our thought and our actions as well as our food, so that by example as well as by precept we may be doing all that in us lies to spread the gospel of love and of compassion, to put an end to the reign of brutality and terror and to bring nearer the dawn of the great kingdom of righteousness and love when the Will of our Father shall be done upon earth as it is in heaven.

C. W. LEADBETTER.

EARLY CHRISTIANITY: ITS RELATION TO JEWISH AND GRECIAN THOUGHT AND CULTURE.*

I HAVE undertaken to discourse briefly upon early Christianity and the development of Christian thought and culture during the first and second centuries of our era. I have arranged my subject upon historical lines which offer the easiest, and I hope most attractive and instructive form within which to mould it. This our own form of religious belief is known as one of the youngest and greatest of contemporary world-religions. Notwithstanding that it is in its early childhood when compared with hoary Eastern faiths, its origins are wrapped in myth and mystery to a larger extent perhaps than that of any other which commands the interest and controls the heart and affection of mankind.

Of the family life and personality of its great Founder we know almost nothing that can be taken as reliable historical reminiscences; for on a careful and critical examination of the very fragmentary documents purporting to give the story of His life, they crumble to pieces in our hand. Nowhere can we find a solid historical basis, myth and irreconcilable contradictions meet us everywhere. That He was of Jewish origin, that He lived and taught in Northern Palestine, in the villages, fields and on the hillsides of Galilee; and in the crowded cities which surrounded its celebrated inland sea; also, that He paid occasional visits to Jerusalem the ecclesiastical capital of this remarkable people; that He suffered a violent death, probably in the earlier years of His mortal career—one tradition says, at the age of 50 years—is all regarding Him that we can venture to conclude as having an historical basis of certitude of any value. Yet notwithstanding these drawbacks, if such they are, but this I question, there shines through the broken and faulty records the sweet, luminous and attractive image of a Divine man; of One who commands the consent of the intellect as well as the loving devotion of the heart and life.

Turning from the personality of the great Teacher thus so dimly outlined, to contemporary literature, we regret to find that there has not come down to our time a single scrap of reliable information regarding Him. Josephus, the best known Jewish historian of the age, knows nothing of Him or the incidents of his earthly career; neither do the contemporary Roman historians. (The well-known passage appearing in modern versions of Josephus, is an interpolation of later times).

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The same may be said of all the early disciples and followers who knew Him in the flesh; nothing has survived regarding them, except perhaps the martyrdom of a certain James—supposed to have been his brother—a remarkable Jewish ascetic, who perished at the hands of the religious zealots who obtained possession of Jerusalem just prior to its destruction by the Romans under Titus.

We have a strong individuality in St. Paul, an Hellenized Jewish Rabbi, who did not know Jesus while living in the earthly body, but was 'converted' to the new faith by a theophany of the Teacher; which event apparently occurred at a period sometime after His martyrdom. But again, even of Paul, contemporary history knows nothing, and we have to admit that the result of recent criticism has greatly shaken the historical reliability of the various epistles which have come down to us under his name, as his productions.

What we do certainly know, is, that a great spiritual religious movement evolved from a small Jewish sect during the latter half of the first, and the commencement of the second centuries of our era. That it rapidly spread throughout the Roman world and as rapidly developed, or split into a variety of divergent sects; from out of which diversity there was gradually evolved what was known as the universal or Catholic Church; which eventually two or three centuries later divided into two parts, now known as the Roman and Greek communions. And again, from the Roman Church so recently as the early part of the 16th century another great Schism occurred, and there came into being our modern Protestant Christianity, which comprises the Lutheran, the Anglican, the Presbyterian and various other communities of Christians.

Before entering upon a brief resumé of early Christian thought and culture, and of the sources from whence they were derived, we will take a glance at the social and political conditions of the period. Judea, was a recently incorporated province of the Roman empire, which during the previous century had gradually absorbed the Grecian Kingdoms that were formed out of the conquests of Alexander the Great. The small Judean Kingdom had been for some centuries under the power of the Persian—and excepting the brief but brilliant period of the recent Maccabean dynasty—The Greco-Syrian and Greco-Egyptian Monarchies, whose respective central foci and capital cities were Antioch in Northern Syria and Alexandria, ruled by the Ptolemies. In the midst of the synthesis of nationalities then being rapidly absorbed into the Roman polity was this little Judean Kingdom, or province of Syria, of which administration it formed a part. But the fanatical portion which comprised its Jewish inhabitants obstinately refused incorporation and nationalisation as an integral part of the imperial empire of Rome.

Four great cities of the recently consolidated Roman empire especially demand our interest and attention in an endeavour to understand the early origins of Christianity, and its relation to the

thought and culture of the period of its incubation. These are Rome the imperial centre of the empire; Jerusalem the home of the Jewish faith and the focus of their nationality; Antioch, the rich and voluptuous capital of the eastern Grecian Kingdom, the city of Paul's chief labours, where originated the synonym Christian; and Alexandria, the great centre of Grecian culture, learning and philosophy. I would impress on you the fact that the varied contemporary intellectual life and thought which centred in these four great cities, made a profound and lasting impression upon the Christian religion in its early diverse developments.

I now invite you to the endeavour to carry back thought and imagination to the first and second centuries of our era. Possibly, probably, some of us played our part in some of the varied dramas and *Mélées* of those stirring times. Let us transport ourselves into each of these eastern cities in turn. Just as to-day the life of our modern age is focussed in London, Paris, New York, Berlin, &c., so also, perhaps in even greater intensity, was the commercial, intellectual and spiritual life of those times centred in Rome, Alexandria, Antioch, Jerusalem.

We will take the last named first, Jerusalem, the ideal of many memories, 'city of the Great King,' 'city of peace,' 'Jerusalem the golden.' From it, from its religious life and thought, during the eight preceding centuries, was drawn the strongest, the most intense element of what in the fourth century became orthodox Christianity; I refer to the Old Testament, or Jewish sacred scriptures. Jerusalem was and had been for many centuries the centre of Jewish national hope, of their political and religious aspirations. At their great annual religious festival upwards of a million people drawn from all parts of the Roman world, crowded its streets and environs; and the altars of its newly erected and superb temple received holocausts of offerings, and ran with rivers of blood. Strangely diverse in character and even in their religious sympathies must have been the multitudes who there met to worship at the altar of the God of their fathers, in the city of David and Solomon, and of their more recent famous rulers of the Maccabean dynasty! There were the Sadducees, who represented the aristocracy and the Priesthood; the literary class known as scribes, who under their celebrated Rabbis have moulded Jewish thought down to modern times; and the Pharisees, who formed the bulk of the nation and possessed the flower of their religious and spiritual life. I may incidentally remark that we must be careful to discount the picture we get of the Pharisees in our Gospels, where their weak side is depicted in too strong colours. A study of their history reveals many qualities of a high order, which find expression in the Psalms, the Proverbs, the book of Job, and the wisdom literature within and related to the Old Testament scriptures; most of which, apparently from motives of national vanity, was antedated to the era of their earliest kings, though really of far later date.

This literature very well represents the religious life and spiritual development of the Pharisee portion of the Jewish peoples during the three or four centuries B.C.

In close relationship with the Pharisees were various communities of ascetics known to history as Essenes. It is now believed by many who have made research into their origin and history, that Jesus, and probably John the Baptist also, were Essenes; and received their religious and spiritual training in their retired communities or brotherhoods, which we situate in the southern parts of Palestine adjacent to the Dead Sea, then known as the "Wilderness of Judea."

We shall I think be correct in stating that it was in Jerusalem, after the departure of the great Teacher, that the first nucleus of the Christian Church was formed. Jesus himself founded no Church: His religion cannot be brought within the four corners of any ecclesiastical system. None of our existent organised Christian Churches have yet reached the height of His ideal: no blame is attached to any of them on this account; water cannot rise above its level; a new impetus is needed to carry them on to the higher planes of the Divine Consciousness.

The question may here be asked—it is an interesting one—"What was the attitude of Jesus toward the established religion of His nation?" Without presuming to venture on a definite reply, I would offer the following suggestions, from which we may each draw our own inference:

• When by the virtue and power of the spiritually evolved Divine Principle within the sanctuary of the soul, one has reached the point of knowing the Heavenly Father—Him whom one adores in spirit and in truth—one no longer belongs to any sect, to any particular religion, or to any school known among men. One has the true Religion; all practices become of no account; one does not despise them, for they are the symbols of what has been or still is of utility; and therefore respectable; but one ceases to regard them as possessing intrinsic attributes. Circumcision, Baptism, the Passover, the Communion, Unleavened bread, Sacrifices; all these become secondary matters; one thinks no more about them. They are regarded indifferently as subjects upon which personal liberty may be exercised, and individual freedom of choice may decide. From the silence of Jesus, I believe the above fairly represents his position toward the elaborate ritualism of the Jerusalem Temple worship. The extreme simplicity of the synagogue service would be far nearer His spiritual taste.

The spiritual evolution of our race has not yet produced in sufficient numbers among us, the necessary qualities of heart and intellect to fully reflect the gracious and complete character of Jesus: that full, even, and complete character, the ideal of human perfection, is only seen by us as through a glass darkly, its dim outlines falling on the sensitive plates of our mystic imaginings.

The principal portion of the early Jerusalem Church is known in history as Ebionites, or Poor Men; they do not appear to have severed themselves from Judaism. They were the first fruits of the public ministry in Galilee, a sect of simple people of narrow intellectual outlook; unable to assimilate the more fully developed instructions in spiritual and mystical truth which—as frequently hinted in our Gospels—were given by Jesus in private to selected disciples, in accord with the course adopted by all pre-eminent religious teachers. Perhaps the small sectarians known as, "The Seventh-day Adventists," "The Church of Christ," "The Plymouth Brethren," &c., are the legitimate successors in our time, of this earliest Judean Christian sect.

A learned author in a recent work gives the following description of their views:—"How then did the original Ebionites view the person and teaching of Jesus? They regarded their leader as a wise man, a prophet, a Jonas, nay even a Solomon. Moreover he was a manifestation of the Messiah, the Anointed, who was to come, but he had not yet appeared as the Messiah; that would only be at his second coming. In his birth as Jesus he was a prophet simply. The New Dispensation was but the continuation of the Old Law; all was essentially Jewish. They therefore expected the coming of the Messiah as literally prophesied by their men of old. He was to come as King, and then all the nations would be subjected to the power of the Chosen People, and for a thousand years there would be peace and prosperity and plenty on earth."*

We will now turn our attention to the origins of the *second* line of descent of modern Christianity, which had its focus in and its radiations from the great Syrian city of Antioch.

In Acts XIII., 1—3, we find the following succinct statement: "Now there were in Antioch, throughout the existing called-out assembly, prophets and teachers; both Barnabas and Simeon whose name is Niger; and Lucius the Cyrenean; Manaen also, Herod the Tetrarch's foster brother; and Saul. And as they were publicly ministering to the Lord and fasting, the Holy Spirit said: separate forthwith, unto me, Barnabas and Saul, for the work unto which I myself have called them. Then, fasting and praying, and laying their hands on them, they sent them away." In its results, this was the most momentous ordination of Missionaries in the annals of the Christian Church.

Ere we give a few brief notes regarding the Christian Teacher, St. Paul, let us turn aside and take a peep into the City of Antioch with its varied population and stirring life.

Antioch, the metropolis of the East, the third city of the Roman world, was the centre of the Christian movement in Northern Syria; a city with a population of more than 500,000, and surrounded with populous suburbs. Temples, aqueducts, baths, basilicas—nothing was wanting at Antioch in what constituted a grand Syrian city of the

* See "Fragments of a Faith Forgotten," by G. R. S. Mead.

period. The streets, flanked by colonnades, their cross-roads being decorated with statues, had more of symmetry and regularity than anywhere else. A *Corso*, ornamented with four rows of columns, forming two covered galleries, with a wide avenue in the midst, traversed the city from one side to the other, the length of which was more than three miles. But Antioch not only possessed immense edifices of public utility; it had also that which few of the Syrian cities possessed—the noblest specimens of Grecian art, beautiful statues, classical works of a delicacy of detail which the age was no longer capable of imitating. Antioch from its foundation had been wholly a Grecian city. The Grecian mythology was here adopted as it were in a second home. The city was full of the worship of Apollo and the nymphs; it was a sort of plagiarism, a counterfeit of the myths of the mother country. The ancient religions of the country, particularly that of Mount Cassius, contributed a little seriousness to it. But Syrian levity, Babylonian charlatanism, and the impostures of Asia, mingling at this border of the two worlds, had made Antioch the capital of all lies, and the sink of every description of infamy. Seleucus, its founder, had made naturalisation a legal obligation binding on every stranger establishing himself in the city; so that Antioch at the end of three and a half centuries of its existence, became one of the places of the world where race was most blended with race. The degradation of the people was awful. It was an inconceivable medley of mountebanks, quacks, buffoons, magicians, miracle-mongers, sorcerers, false priests; a city of races, games dances, processions, fêtes, revels, of unbridled luxury, of all the follies of the East, of the most unhealthy superstitions, and of the fanaticism of the orgy. The great Corso which traversed the city was like a theatre, where rolled day after day, the waves of a trifling, light headed, changeable, insurrection-loving populace. The city was very literary, but literary only in the literature of rhetoricians.

I am giving this realistic picture of a great cosmopolitan city of the first century, that our imagination may convey to us a glimpse of the degradingly low moral conditions obtaining in society existent at the period of the first propagation in the Grecian world, of the ethical and spiritual teachings of Jesus, and of the obstacles which confronted those whose life and thought had been regenerated and transformed thereby; and who realized in themselves the emptiness and vanity of the earthly life of sensuous pleasure, to an extent which we find it difficult to appreciate, to accept, or practise.

There is another aspect of the picture we must not pass entirely by. The beauty of works of art, and the infinite charm of Nature, prevented this moral degradation from sinking entirely into hideousness and vulgarity. The site of Antioch is one of the most picturesque in the world. The city occupied the space between the Orontes and the slopes of Mount Silpius, one of the spurs of Mount Cassius. Nothing could surpass the abundance and limpidness of its waters.

Antioch has within its walls mountains 700 feet in height, perpendicular rocks, torrents, precipices, deep ravines, cascades, inaccessible caves; and in the midst of all these, delightful gardens. A thick wood of myrtles, of flowering box, of laurels, of evergreen plants, rocks carpeted with pinks, with hyacinths, gave to these wild heights the aspects of gardens suspended in the air. The variety of the flowers, the freshness of the turf, composed of an incredible number of delicate grasses, the beauty of the plane trees which border the Orontes, inspire the gaiety, the tinge of sweet odour with which the fine genius of Chrysostom, Libanius, and Julian was as it were intoxicated. At the distance of only eleven miles, the mouth of the Orontes put the city into communication with the sea, or rather with the vast world, in the bosom of which the Mediterranean has constituted for past ages a sort of neutral highway and federal bond.

It was there that for the first time a Christian Church was established; it was there that St. Paul's Mission assumed a definite character. Antioch marks the *second* halting-place in the progress of Christianity. The Church of Antioch is the one whose history is most authentic and least encumbered with fables.

It was then on the shores of the Orontes that the religious fusion of races, dreamed of by Jesus, or to speak more fully, by six centuries of the prophets of Israel preceding Him, was first shadowed forth, to become in the ages of the future a sublime and glorious reality.

We have seen that the annual festival of the Passover was attended by multitudes of foreign Jews from Alexandria, Antioch, Rome, Syria, Asia Minor, Egypt, &c. It is important to remember that during several preceding centuries the Jews had spread themselves throughout all the countries which form the basin of the Mediterranean sea. Multitudes of them resided in all the chief cities of the Roman world, and beyond its boundaries; and it was from their ranks the earliest converts were drawn who formed the nucleus of the new Nazarine sect. These were known as Hellenists, that is, Grecianised Jews, who had more or less imbibed the broader views and higher culture of the Greek world.

[To be concluded.]

W. A. MAYERS,

PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF
HINDUISM AND MODERN SCIENCE.

[Continued from p. 228].

AFTER the soul has been released from the trammels of the Sam-sara-world, it rises upward to the end of the world. Just as a gourd encrusted with clay, when thrown into the water first sinks and then rises, after its clay has been washed away, even so the soul, with all its load of sin and actions being purged away by means of the *Nirgara*, rises up, or as it has been said that, just as the potter's wheel, whirled by his hands, keeps moving even when his hands have been withdrawn, until the impulse is spent, even so the soul, though delivered of the works and the contemplation of *Moksha*, keeps rising on even after they have been spent. *Moksha* is an utter freedom of the soul from the influences of all past actions or the probabilities of future ones. All the causes that bind or tend to bind become extinct for the liberated soul and there is no bodily individuality in it. This freedom is not a provisional one but absolute and permanent, once free, ever free, is the motto of Jainism on the point.

Though the world is eternal and the two cycles of evolution and involution are moving for ever and ever, yet the soul that is once free from their effects, never comes within their clutches, as has been remarked.

"However often they go away, the planets return, the sun, moon, and the rest. But never to this day have returned any who have gone to *Alokakasa*."

This aspect of the soul is co-incidental with that of the Sankhya Philosophy and the Vedānta. There is no return after deliverance has been worked out by the intense exertion of the soul and body. But to this philosophical aspect of *Moksha* there is linked a mythological one as in all religions, and it holds that a liberated soul goes up into the highest heaven and abides there in intense felicity and bliss, enjoying an unhindered knowledge of all things, and perfectly free from all sufferings. This may be said to be a popular phase of *Nirvāna*, which in its rigid philosophical sense is the utter elimination of all worldly bondages, and an unceasing bliss itself.

Next the question arises whether *Moksha* is attained after the mortal coil has been shuffled off or can be obtained even with it. The answer is just as in the Hindu religion, that it can be attained with the body as well as without it. Those who attain it while with the body are called *Jīvanmukti*—they live, move and talk like other men

but they are free from the effects of their acts. They have by an over-abundance of knowledge, extinguished all acts, and notwithstanding their living in the world, they are not tainted by it. Next the question arises whether *Moksha* is open to all, or there is any distinction of sex as to its attainment. Here the answer is both yes and no. The *Digambara* division of the Jains hold that it is men alone who can obtain *Nirvāna* and that no women can be admitted to this high position, but the *Sivetambara*, like the Hindu Philosophers, make no such distinction and proclaim with exaltation that the doors to this Supreme Felicity—the *summum bonum* of the man—are open to all, men and women alike.

THEOLOGY.

From eschatology we proceed to their theology which consists in the worship of the 24 Jainas or Arhats. These are originally holy men who by means of long continued austerities and right conduct exalted themselves to the position of divine perfection. They have conquered all worldly desires and realised the truth of things as they are. They declare the true knowledge of the predicaments and possess divine attributes such as omniscience, perfection, righteousness, &c., and are consequently called by several names such as Arhats—the Venerable, Thirthakars—the saints who have passed this world, *sarvagya*—the omniscient, Bhagavat—holy ones. The number of such holy saints is not strictly limited to 24. An endless succession of them have appeared. Of these, 24 appeared in the past *Utsarpani* period, 24 of them have appeared in the present *Apasarpani* period, and 24 will appear in the future. A detailed information regarding them can be had in *Abdhanchintamani*—by Hemchandra. The sizes and lives of these saints from the *Rishab Dev* downwards are in a descending order and the last *Thirthakar Mahavir* was only of the size of a man and lived only 40 years. The two Arhats mostly revered and worshipped are *Parasnath* and *Mahavir* whose images can be seen in temples, sitting in calm contemplative mood. In addition to the twenty-four Jainas—the highest personifications of virtue, holiness and purity in every cycle, there are other divine personages of inferior ranks, such as twelve *Chakravartis*, the Universal Emperors, nine *Baldebas*, nine *Basdebas*, nine *Pretibasdebas*, and so the full list of all these divine personages in every cycle is sixty-three. It may not be out of place to remark here that the Buddhists also believe in a similar doctrine of the succession and re-succession of Buddhas, and Hindus in that of their Avatars, twenty-four of whom appear in every duration of the creation.

Now viewing the matter in its true philosophical aspect—independently of all mythological and popular colouring, we find that both the Hindus and the Jains attach great importance to the latent powers and potentialities of the soul. They both say that infinite, inexhaustible, unfathomable treasures of knowledge and divi-

nity lie buried in us, and if we set about in real earnest to remove the obstructions that keep these from our view, we can be the owner of them. It is the outward coverings which stint and circumscribe the full expression of the greatness of our souls. Those who have succeeded by a continued and life-long exertion to do away with their fetters, stand revealed before us in the glory of their divine refulgence as Arhats or Buddhas or Avataras. All power lies within, not without. Vain and useless is the search for light without. There remains nothing unknown—nothing unseen—nothing separated, as soon as we have slowly but surely, through the exertions of countless lives, climbed up the ladder of divinity until we appear at the topmost rung shining forth in the scintillating refulgence of the divinity which was ours by our very birthright. Whether you believe in the Arhats, or Buddhas, or Avataras, it is all the same, making all allowances for the discrepancies due to the details, not to the fundamental principles, if you all tacitly recognise the greatness of the soul. All these three religions tend to develop and unfold the treasures of infinite knowledge that lie interred in us, no matter whether or not they believe in the personal Creator and Preserver of the world. It must be borne in mind that the Arhats have no monopoly of the attributes of a personal God, that they are not *the creators* of the world and are not the *only ones* of their kind; but every one who has the necessary courage and determination to tread the razor-edge path of austerities, holiness and purity, can sooner or later attain to their position. Here we are face to face with the point which has made a sharp and distinct division between Hinduism and Jainism. To the Hindu, the idea of a religion without a God is revolting and highly detestable, while to a Jain, the idea of such a being is full of equal abomination. The Jains have been called Atheist-Nastikas simply on this ground, accompanied by other minor considerations, but we have to see whether such an opprobrious appellation is at all applicable to them from the Philosophical standpoint of Hinduism.

The dissensions and differences that we find disturbing the harmony of religion are mostly based on mutual misrepresentation and misconception, and these two elements dispelled, they would have been extremely minimised, if not wholly eradicated. The question of controversy between the Hindus and the Jains on the subject of the existence of God, is capable, indeed, of a better treatment and exposition than what has been hitherto done, and it will no doubt astonish the many, deluded in their misapprehension of the real nature of both Hinduism and Jainism, that this greatest of all the controversies fully admits of an amicable settlement and reconciliation.

It must be kept in mind at the outside that Hinduism has strictly two sides, philosophic and popular, and this distinction has been applied to all its fundamental doctrines. By its philosophical

side, it satisfies the philosopher of all shades of opinion, and by its popular one, all those who wish, in worship, to do rather than to think and be entangled in the inextricable meshes of its diversified metaphysics. Now, viewing the matter in this light, we find that the conception of God obtaining in Hinduism in accordance with its two aspects, is two-fold—1st the *Saguna*, 2nd the *Nirguna*. The *Saguna* conception represents God as a Personal Supreme Being possessing all the attributes of omnipresence, omniscience, omnipotence, &c., &c., and is the Creator, Preserver and Sustainer of the Universe. This is the personal, objective God—either represented in Christianity, Mahomedanism or any other religion, and the attacks of all atheists or those misrepresented as atheistic, are directed against the personality of such a being. Because they say that they do not find sufficient reasons to believe in such an objective autocrat when they are able with the strength and help of the ever-increasing knowledge of physical rather than empirical sciences to explain the causes of the creation, or phenomena primarily assigned to God. The Natural Law, the inherent capacities of things to involve and evolve from eternity, can sufficiently answer for what has been considered as the work of God. The Jains extended their vision and after many a groping in the dark, found out that they could not possibly accept such a personal God, and placed all importance they could conceive of in the latent capacities and powers of the soul. Well, here a fatal mistake has crept in simply by a little oversight. The words *personal* and *objective* have been omitted when refuting the idea of God, and it has been made to appear that the entire idea of Godhead has thus been discarded. But before I speak more on the point, I should represent that the other aspect already alluded to—the *Nirguna* aspect of God, literally meaning “without qualities”—does not represent God as an objective and personal entity, the possessor of qualities set forth before, and the creator of the world, but a highly abstract subjective entity stripped of all time and space and causably the quint-essence of existence, intelligence and bliss, penetrating and interpenetrating the whole universe, the essence of all laws that obtain—the innermost basis of all intelligence, righteousness, existence, that display themselves in the creation, symbolised in each being as its soul which is as it were the door through which every one has been qualified to realise its essence, and make progress towards the fuller and fuller expression of that one underlying universal Divinity. The more evolved a soul becomes, the greater is the expression of that one universal Divinity. In this aspect God is not the creator of the world as the architect is the creator of a house, but it is the very existence, the very substratum, the very essence of law and intelligence, in virtue of which the creation is possible. Withdraw all the forces, the laws governing them, the principle of existence, where is your creation. Such a fundamental existence cannot be positively defined except that it is

the substratum in which we live, move and have our very being. Well might Herbert Spencer define this infinite, eternal energy, as underlying all phenomena and of whose existence we feel certain though we cannot know or define it. Taking this philosophical view into consideration, we find that the act of creation, and other similar things, is assigned to a personal God, and that refuting such a God, is only attacking the popular view of the godhead independently of the real philosophical one. The Jains believe in soul and its immense capacities and probabilities which have been manifested from time to time in their Divine Teachers, Arhats, though they do not believe in a God who is the creator and sustainer of the world. By doing so, they openly reject the *Saguna* aspect of God and tacitly recognise the *Nirguna* aspect of it. All the Arhats are nothing but the unfoldments of the latent powers of soul and what are the latent powers of soul if not the emanations of that one underlying entity; in other words, these Arhats are only the expression of one portion of that essence and so of all others—with the difference that their obstructions to knowledge have been done away with, while in the case of ordinary men they still exist, walling in the light that shines within.

In order to have a belief in God one has not to look for the idea (of God) outside himself in the heavens above or in any region of bliss ever so remote, but must retire into himself and by a concentrated and highly focussed meditation where all distinction between the subject and the object is gone, feel that he is the very essence he is groping for. God is woven and interwoven in our being so closely that we cannot think of it as separate from us. Atheism undertakes to refute the possibility of a personal and objective God to create the world, but can say nothing against the philosophical aspect of God given here. There can be no Atheism in respect of it unless one is too obstinate to accept the fact of his own being. Jainism certainly avows its denial of the former because that is only the popular view, but tacitly believes in the latter when giving becoming importance to the powers of the soul and believing in the ecstasies and raptures, resulting from a concentrated subject and objectless contemplation which is really one's realising himself in the true nature of God, unobscured by the darkness of solid ignorance that hems us in. Whether the Jains in believing in such facts, like to connect them with God or no, it is no matter, for the truth is the same irrespective of the particular name by which it is designated by others. In vulgar parlance it may be said that a rose is a rose whether you call it by that name or some other. But it may be borne in mind that the yearning for a personal Deity whom they could worship and realise in their own uncultured minds, is so great in men that it would, in spite of all opposition, burst out in some form or other. The hard and solid philosophical doctrines of the Jains could not satisfy the people until they were backed up by a belief in the incarnations of

Thirthakars or Arhats—the worship and veneration to whom fill the whole horizon of the mind of the average Jain because he cannot understand the philosophy with its transcendental problems, but must have a concrete image to realise its truth and direct his worship to. Buddhism, though ever so alienated from idolatry, practically degenerated into the worship of the idols of Buddha, where the people could find in one place the aggregation of the wisdom and virtues expressed in a concrete form. Hinduism, so philosophical and abstruse, could not satisfy the masses until it had created a personal and popular view of God—expressing Himself in ever so diversified and varied manifestation for the edification of the world. Christianity, though philosophically pointing to one God, has degenerated in the hands of the masses as the religion of the worship of Christ and his mother. So one must know that the intense longing in the human heart after a concrete representation of its ideals is as ineradicable as it is irresistible. It has always appeared to me strange that men have dared to call Jains atheistic, in spite of the innumerable temples where they go worshipping perhaps with a greater fervour and enthusiasm than an average Hindu in his own temple, all the night and day, the idols of their Saints, who possess almost the same attributes as a personal God with one or two reservations—in spite of their *Yatis*, ascetics, undergoing most rigid and trying ordeals of self-mortification in the attempt to ennoble and elevate their souls, in the irrepressible desire to realise themselves in their true nature; in other words to attain to the extremely ecstatic beatitude called Nirvâna or liberation. If this is atheism, if this is that cold belief in the non-existence of God and his manifestation, I have nothing to fear; but unfortunately the history of atheism in Europe or the world throughout is not the history of Jainism or in the least resembling it, and it is therefore no wonder that Jainism cannot have its honor sullied by this ignoble appellation. Can you point out an atheist outside India, raising a temple and worshipping in such intensity of enthusiasm; an atheist passing his life in self-mortification at gaining what from his point of view is nothing? Certainly you cannot point out such an atheist. It is quite possible that you may quote many examples where people have not yet risen to the conception of one God, and are raising temples and lifting up prayers to others Gods or Goddesses whom they have confounded with the Creator or Preserver of the world. In Greece, in Egypt and Assyria, all this has taken place in time past, but that cannot be called atheism, it may be Polytheism, Fetichism or any thing but atheism, which lays its axe as it were, at the very root of the belief of all supernatural being and never believes what it cannot measure in the cold scales of its perceptual knowledge. Atheism itself is of three kinds: dogmatic, sceptical and critical. The first, dogmatically asserting that there is no God, and permitting you to have no alternative from this position. Dogmatic atheism can never

be recognised, by all those who have sense to understand and weigh things, because the very word dogmatic is revolting to a cultured mind. It is no wonder that it obtains little respect in modern times. The second phase, called sceptical, simply holds that the finite mind of man cannot ascertain the infinite conception of God, it can neither say it is nor it is not. It simply takes up a neutral attitude towards the question. Since the examination of the idea of God involves things which lie beyond our faculties, it is better to ignore the question than to positively assert anything about it. This is half-hearted atheism, a timid, craven sort of thing. It is styled Agnosticism. The third is a critical atheism which examines the materials presented to it in the universe and on a penetrating scrutiny pronounces that no sufficient evidence has yet been produced to maintain the assertion that there is a God. After going through the three views, it is necessary to comment on each. The first, dogmatic atheism, as it is blind to all evidence and refuses to examine things, hardly deserves our notice, and it is well that its days are numbered; but the second phase is no positive atheism, it represents a tentative and provisional stage of the development of thought because it is not in a position yet to say whether there is a God or no. The third aspect of atheism, which is the result after the examination of the evidence, is fundamentally based upon the reputation of the cosmological, teleological, and ethical arguments by which the existence of God is generally proved. It may be remarked here, by the way, that enough has been written to repel and refute such atheism by the re-examination of those arguments by able and learned men; and in face of them, its position is not very comfortable; but even granting that this fiendish sprite has taken no fright at the booms of theistic arguments, it can hardly stand in the radiance of that metaphysical light which Hindu philosophy throws on the subject.

[To be concluded.]

KANNOO MAL.

S'RI' AND CHRIST.

[Concluded from p. 243.]

THE end of evolution is to make man more womanly, and woman more manly, so that in the end the developed Man-Woman human soul may become the childlike Bride of God, the Man *par excellence*—a bridal not only 'chaste and calm' but glorious! It is of such developed humanity that the maids of the Bride-Chamber are made, in the colder conception of the West; rather with these the parts of the Bride's Body are improved, if improvement there can be, as in the ardent language of the East:—

*Yuvatvādan tulye pyaparavastatā S'atru S'amana sthira tvādien
Kritvā bhagavati gunān punstva sulabhān : tvayī S'ri tvāikāntān mra-*

*dima patipārārthya karunā ksha mādin vā bhoktum bhavati yuvayor
ātmani bhidā.*

The common fanciful notions of prudery which look upon all this as gross, arise from the fact that the real nature of salvation is not adequately cognised, arise from an essentially false notion that matter as such is evil and that salvation must exist somewhere in realms untinged with matter and consist in half-a-dozen stringed abstractions, lifeless and meaningless. Matter is not evil, but subordination to matter is. Fancy what materials for painless enjoyment will it not make, only if it can change into any shape at our will! Even such is the goal of the so-called spiritual development, where matter forms as it were a fluid *Bhogyavastu* with God, in the state of salvation; and matter shorn of its *Guna thrayās*, has in it all the possibilities of such subservience to enjoyment which the blessed souls possess even as God, with God: *S'uddha-satva* is faultless and can afford painless enjoyment where there can be no room for any suggestion of grossness. It is such an eternal enjoyment that is eternally in the possession of the Lord who has, in the language of Sri Bhattārsa, divided Himself into two as if for this very purpose:

"While eternal youth, freshness and such like other qualities remain in both, you have taken this Di-Personal Form as if to enjoy on the one hand those features that pertain to the stronger sex in particular, *viz.*, independence, puissant strength to smite the foe, firmness and so forth, and on the other, those other features whose grace fades away if they are associated anywhere but with the weaker sex: *viz.*, softness, clinging subordination and subservience, charity, patience and so forth. There is thus in the very nature of things—*prakriti* प्रकृति—a cleavage like this, and it is this radiant cleavage in the constitution of *All*, that is known as the Di-Personal form of God."

I flatter myself that now our readers are in a position to judge whether the term *sonship* or *bridship* expresses all these notions to the satisfaction of the heart as well as the head. Altogether exceptional historical conditions seem to have contributed not a little to the dislodgment of the notion of the Motherhood of God from the hearts and consequently from the traditions of the Hebrew people. That sanctimonious race seems to have been shocked by the excesses of the devotees of *Ishtar* and *Astarte* that dwelt in Canaan, and having a congenital unfitness for metaphysical abstractions they could not see the spirit through the form. Consequently their zealous prophets, with their zeal redoubled since their return from the captivity, swept away the notion of Motherhood of God also, along with the licensed excesses that accompanied the worship of the Mother, owing to the innate grossness of the worshippers in the lands where that worship prevailed. A gross people can but worship a gross God: but inside all the grossness there is always a germinal conception of brightness and light which will operate as a means to develop itself

and develop the worshippers as well. *Sakti pūjā* शक्तिपूजा is bad in its grosser form: but even such *sakti pūjā* is better than no-puja. But the sanctimonious and, as I said, the congenitally unphilosophical, but deeply moral and level-headed Jewish race pared off the excrescent excesses and pared off also the inner flesh of True worship by anathematising 'the *image* of the *grove*,' Asherah, Mother. Possibly also they might have brought with them from the land of their captivity, the conception of the *Son* as the Mediator. For the early Babylonian religion taught the worship of *Ea*, the Wise One, whose pure breath men smelt in the innermost recesses of their hearts, and it also taught His communion with men by the mediation of His Son. Mardugga—the holy Son, "substance of myself, *i.e.*, God," which was afterwards corrupted into *Merodach* or *Marduk*—a religion which flourished from the third millennium before Christ. This *Marduk* was no other than the Sun, every day renewing Himself for man and springing from the bosom of His Father *Ea*, the sea, whose voice the devotees heard in the waves. Thus purely from historical and philological causes the Hebrews, after their return from the captivity, developed a dislike for the Motherhood, but a partiality towards the Sonship, of God, and it is no wonder that the early Fathers of the Christian Church who derived much of the essentials of their religion from the scriptures of the Jews, also derived from them this *bias* against the Motherhood of God and substituted *Sonship* to describe this relation. But let us not quarrel with the terms Bride or Son, The Second Person of the Trinity is the source of all grace, specific or general, and there is no salvation except through that august Personality. This alike the Christians and the Hindus hold, may even more; St. Francis de Sales goes further and says: "It is a vain delusion to imagine we have the Lord for our Father, unless we recognise the Church as our Mother." Sage words! only let us not mistake that the word *Mother* is here merely a metaphor. Christ the soul of the Church is the real Mother: for what is the body without the Soul, and He ever dwells in it in a *special* way, as He dwells everywhere in a general way by His Immanence as one with the Di-Personal God at the substratum of All; and He illumines it by His Grace and Wisdom and Strength. "Christ is the Power of God and the Wisdom of God" [Corinthians].

तस्ययापरमाशक्तिः ज्योत्स्नेव हिमधितिः ।

Tasya yā paramā śaktih jyotsnēva himadidhitih.

She is the Highest Power of Him, God, as the moonshine is of the moon. She is स्वात्मभूतानपायिनी *Svātima bhutanapāyini*. In fact she is अहन्ताब्रह्मणस्तस्य *Ahamtābrahmanastasya* the very essence of God's Self.

Above all, the very term Christ bears witness to an original correspondence with *S'ri*: for originally the term was not a name but a title. In the Gospels we always read of the *Christ*: it is

commonly understood that the Greek word *Christ* is a translation of the Hebrew '*Messiah*' meaning *anointed*. At the same time we must not forget that a parallel current of thought was also at work in the fixation of this title. In the early years of the church, the Christians were often referred to as *Chrestians*, deriving their title from *Chrestus*, excellent, a Greek word cognate with *śrēshtha* and derived from *S'ri*. The real name of the Founder of Christianity was fancied by the Greeks and Romans to be *Chrestus*. So, in the final fixation of the term *Christ* there is every likelihood that the Hebrew theology and the Greek philology worked together. Thus the word Christ is even philologically a *cognate* with *S'ri*.

Now is anything more needed, to demonstrate the absolute identity of *S'ri* and Christ as regards their essence, their nature, and their function? Both alike are eternally of the essence of God, di-personal with Him; both alike are *Grace* and *Love* personified and both alike discharge the very important function of mediation and show salvation in their works by पुरुषकार *purushakāra*, *i.e.*, by finding for Men the God they have lost.

It has been often objected that there can be and there need be no mediation between *Man* and *God*. Butler has shown clearly that mediation which is found at every step in Nature is also revealed to us to be the Law of Grace. "We find" says Butler, "all living creatures are brought into the world and their infancy is preserved by the instrumentality of others, and every satisfaction of it, somehow or other, is bestowed by the like means; so that the visible Government, which God exercises over the world is by the instrumentality and mediation of others. And how far His invisible Government be or be not so, it is impossible to determine at all by reason. There is then no sort of objection, from the light of Nature, against the general notion of a Mediator between God and Man." I refer those who wish to know more about this important topic to Chapter V. Book II. of Butler's "Analogy of Religion."

I do not pretend, however, to prove that, point for point, the two conceptions—the conception of *S'ri* and the conception of *Christ*—agree. It would be marvellous if they did. While as regards many fundamental points they do agree, they still differ as regards details. To take one instance among the rest, Christ brings salvation by his *vicarious* * *suffering*, and so *S'ri* brings it by her mediation and forgiveness. The notion of vicarious punishment seems merely to be a relic of barbarous times preserved as in a fossil in religious in-

* The sufferings of Sita in Rāmāyana, on the other hand, are *sympathetic*, and exemplify the sacrifices of Mother-love. *Vicarious* in the Christian sense means God Himself suffering; but God according to definition cannot vicariously suffer; *sympathetic suffering* accords with His Nature as Holy and Colorless. And this suffering does not cause Him pain as it does to us, but is an exuberant demonstration of His love for His Creatures. And yet if the term *vicarious* is applicable to an act of forgiving and forgetting, by which our sins are removable,—and that act is an act of His Mighty Will, not involving any pain to Himself—than we have no fight with the Christians; and we are prepared to apply the term to our Sita's suffering.

stitutions. It dates from the time of communal or tribal unity and blood feuds. In harmony with the early notion of God as the head of a tribe merely, with all the passions and prejudices of such a head, the doctrine of vicarious suffering found acceptance in the hearts of the people: later on, even when better and purer conceptions of religion began to prevail, the inertia of custom had to be allowed for, and God Himself was made the lamb of sacrifice—a notion not foreign to the Hindus themselves. The Purusha sacrificed according to the Purusha Sukta hymn, exactly corresponds to the sacrifice of the Blessed Lamb of Christ. But surely it is a loftier conception to consider God as forgiving and forgetting, and to consider sin to consist only in the perverse will of the individual soul, rather than to imagine an *irate* Father whom nothing would satisfy less than the eternal damnation of His Son (soul) or the vicarious sacrifice of his Bride. Surely civilized notions of morality require a softer and a gentler judge, more prone to pardon than to condemn. We condemn ourselves though the judge would fain exonerate. Nature reveals God's power, but the human heart reveals God's grace. While Nature is 'armed with tooth and claw' and knows nothing higher than inexorable law, and law over all—from the minutest protoplasm to the infinite suns that run their mighty courses—a single simple feeling in the human heart overrides them all. In this world of grace *S'ri's* power is all in all. The Law of Nature provides for a slow evolution of soul as well as of body: here every virtue is a step towards the goal and every vice is a deviation from it and nothing can better describe the justice of the Power that has created all and its capacity to *note* and to *demand full account* for every action done and every thought indulged, than the law of Karma as enunciated by the oriental sages. By not understanding it aright and not taking it into account, European Christianity lands itself in confusions and contradictions which nothing but the law of Karma can clear. The law of Karma is the expression of the Justice of God ingrained in the very nature and constitution of the universe. But then the law of Nature is not the only law in operation here: there is the law of Grace as well—if law it be called. The wheel of Samsâra can smite and smash, only so long as a soul does not become subject to this realm of grace. Re-births cease and Samsâra is at an end for him who, knowing his nature and God's nature, cleaves to Him by an act of the will. At once old fetters begin to fall off and no new ones are forged for him by Ahankâra. He treads the path of salvation lit by all the light of all the graces, and when the natural term of his life is slept out he wakes up eternally in God of whom he has been dreaming. In this world of grace, the vicegerent of God is *S'ri* or *Christ*. Why should such vicegerency demand vicarious damnations?

There is one point in which the conception of *Christ* differs from that of *S'ri*. The eternal Christ is identified with the man Jesus

and the Christians consider this to be the *sole* and *unique* incarnation of God. But we hold a more general doctrine that God incarnates Himself, not once or twice, but manifold times, for the good of the world, and the protection of the faithful. Nor is this incarnation a matter of great trouble or difficulty to Him, being not extra-cosmic but inter-cosmic. God's *anupravesa* अनुप्रवेश which is termed the Holy Ghost in the Christian scriptures, is everywhere in a quiescent form. It only requires a special will to make it more manifest. Therefore there is no reason for limiting God's incarnation only to a solitary case. We do not deny that God could have incarnated for the Western World in Jesus, but we assert that He has incarnated many times before and will incarnate many times over for the welfare of the world and the saving of souls. Thus while Christ Jesus is a historical personage with the Christians, with us *S'ri* is the unincarnated and yet ever-incarnating second person of the Trinity. Nor is our literature poor in the history of Her incarnations. Srimad Râmâyana is the great history of *S'ri* सीतायाश्चरितमहत् as Vâlmiki himself notes: *Sitâyâh charitam mahat*. Every grand life is a symbol of the glory of God and there is nothing self-contradictory in the same thing being a *history* and a *symbol*. The Râmâyana symbolises and describes in the most exhaustive way the nature, the purpose, and the means of salvation, so much so that it is known among the initiates as the दीर्घशरणागातिशास्त्रं *dirghas'aranâgati sâstram*: a science which explains at length the nature of religious faith, *i. e.*, what is known as Christian Faith or Charity. It describes the glory of Her who suffered imprisonment to save others, as Srîmat Pillai Lokâchârya says: *Itihâsa s'resthamâna S'ri Râmâyanattal sirairunda-valcrram sollukiradu. Itâl purushakârd vaibavam s'ollirruayirru.* இதுதான் உரேஷ்டமான ஸ்ரீ இராமயணத்தால் சிறையிருந்தவ சேற்றஞ் சொல்லுகிறது. இத்தால் புருஷகார வைபவம் சொல்லிற்றுயிற்று. This describes the nature of mediation. Successful mediation requires (1) *Kripâ* or grace or charity, (2) *paratantrya* or subservience or complete subordination, (3) *ananyârhatva* or unique relationship or undefiled love. It is Her grace that impels Her to look upon the suffering soul and instruct it in virtue and reconciliation: it is Her subordination that finds a fitting opportunity to represent the condition of the *jîva* to the Lord: and thirdly, it is Her unique relationship with him—Her love undefiled,—that makes Him grant Her request and pardon the sinning soul for Her sake. These three features of the mediatrix are described in the shape of object lessons by the life of Sita, and they are illustrated by Her three separations. The first separation was to illustrate Her charity. Her second separation, to make known Her subordination and subservience. Her third separation, to point out Her unique relationship. Thus the first separation was when She allowed Her

self to be carried away by Râvana: its end was to save the celestial nymphs imprisoned by the Demon. Every aspect of Her stay in Lanka is characterised by charity. She saves Her very tormentresses in Her prison-house from the just indignation of Hanumân. She saves Râvana himself by giving him a higher life at least in the next birth. The second separation was when She was cast out by Râma then She parted from Him in absolute subordination. "Lord, thy will be done," was her mind's attitude. At last when for the third time she separated, it was to demonstrate that Her relationship with Râma was of a unique kind. Possessing these characteristics "She corrects the Lord when She is with Him and corrects the soul when She dwells apart from Him." Both these She brings together by instruction. When instruction fails, the soul She corrects by her showers of grace and the Lord She corrects by Her beauty." Thus in this grand work of mediation She is constantly engaged and becomes flesh. Whenever the Lord incarnates,

यदायदाजगत्स्वामो देवदेवोजनार्दनः ।

अवतारं करोत्येषा तदा श्रीस्तत्सहायिनी ॥

*Yadâyadâ Jagat Svâmî Dêvadevo Janârdanah—
Avatâram karotyêshâ tadâ S'ris tat-sahâyinî.—*

Thus whenever the Lord of lords the Creator of all, incarnates, S'ri' or Grace incarnates with Him. So that there is no end of the incarnations of S'ri'. If She chose to appear as Jesus to demonstrate on the cross Her great love for Man and teach by Her words as "of one having authority" the nature and the relations of souls to God, and instruct the western world into the ways of right religion, we who have faith in Her manifold grace should see nothing strange in it at all. It is just Her nature to do so. To what else is the civilization and the toning down of the ruthless and beastly passions of the barbarians of the western world and the upheaval of the scandalously low society of the Empire—to what else is all this due but to Christ's influence and example and His saving doctrine of grace and love? Though some of us might dispute the point for historical reasons that the Man Jesus was indeed the Christ, the Hindus in general could have no objection to recognise the Anointed Son of God sitting on his throne at His right side, or lodging in His bosom, eternally and approving with His looks the acts of glory and power that emanate from the will of God.

भोगैश्वर्यप्रेयसहचर्यैः कापिलक्ष्मीकटाक्षैः॥

Bhôgaisvarya priya saha charaih kvâpi Lakshmi-katâkshaih.
as S'ri Vedânta Desikar has described this blessed union.

'Her sidelong glances dark,
—Benign partakers of the bliss supreme,
And winsome consorts on the throne of power!'

The conception of the Motherhood of God is not of yesterday or to-day. *Rigveda khila* has the *S'ri-sukta* and the Yajurveda has the *Bhu-Sukta* and *Nila-Sukta*, all hymns addressed to the Mother in Her various aspects. The Rigveda itself has *purvaya vedha snavayase Sumajjâ naye Vishnavê*; which Griffith translates into—

He who brings gifts to Him, the *Ancient* and the *Last*,
To Vishnu who ordains, together with His *Spouse*!"

Nor is the worship confined to the Indo-Âryan tribe alone. That the Mother was known to the Primitive Âryans even before the separation took place, is well attested by Philology. For what is Frya in Friday but a cognate of *Bhârgavi*, one of the early names of the Mother? Frya—Figa—Icelandic Frigg, is nothing but the phonetic equivalent of the Sanskrit *Bhrigu* whose daughter is *Bhârgavi*—one of the many incarnations of S'ri'. Nor is the worship of the mother unknown to other nations. In Assyria, Babylonia, Phœnicia and all the ancient Empires of the world, Egypt, Greece, and Rome, the mother was known. Sometimes in Her Benefic or Pacific shape, sometimes in Her terrific shape as Durga—known to all the ancient peoples, and I have explained elsewhere how it was that the Hebrew race alone of ancient races, discountenanced Her worship. But Solomon's Canticle of Canticles does not so discountenance the notion of the Bride of God. The notion that every soul is a bride of God over whom reigns S'ri' as the Queen and only one Eternal Bride is well expressed in it in language no less open to objection than that of Gita Govinda or S'rîmat Bhâgavata which describes the *Gopikâ-lîlâ*.

"There are threescore queens and fourscore concubines,

And virgins without number;

My love, my undefiled is but one,

She is the only one of her mother."

[Solomon's song of songs.]

Christianity though essentially true, yet based upon an imperfect conception of the 2nd person of the Trinity, does not now satisfy all true Christians. It is no wonder that divines like the Rev. E. J. Fripp hunger for a new conception of God. It is exactly such a new conception—the oldest conception of God in this church, the father-mother God who enters the material world in the form of spirit to save the sinning soul—the soul which, free and capable of moral initiative is to be trained to a disciplined and sanctified exercise of the free will which is its birthright in harmony with the divine will which has nothing but a blissful and beneficent purpose. In the *Universal Review* for December 1888 we read: "A new catholicity has dawned upon the world, all religions are now recognised as essentially divine. They represent the different angles at which man looks at God." In the coming in of the new era, the religious thought of India has surely to play an increasingly important part. India's religious treasure

is not all comprised in the Monistic doctrine of Śrīmat Śāṅkarāchārya. There are other forms of faith no less appealing to reason, but coming more to the bosoms and businesses of men than his Monism, wherein the highest philosophy is wedded to the highest aesthetic craving of the soul; where there is room for the infinite development and activity of the will, the intellect and the emotion of man together. It is a wrong notion to identify Vedānta with Śāṅkara's Monism. The word Vedānta itself does not mean Monism, but only the end of all Vedas or knowledge. It is the deepest philosophy of religion as gathered from all the scriptures. There are at least three such deep philosophies known to this country—all alike based upon identically the same scriptures and it is certainly a betrayal of ignorance, if nothing else, on the part of Missionaries and Oriental writers in general, to ignore the existence of the other two equally classical schools of scriptural thought and identify *Advaitism* with *Vedāntism*. This is the one huge blunder of that otherwise excellent contribution to the explanation of the Hindu religious thought made by the Rev. Henry Haigh, referred to elsewhere in this essay, *viz.*, "Some leading ideas of Hinduism." While Śrīmat Śāṅkarāchārya has in his Advaitism enunciated the great hypothesis of Monism as a philosophic hypothesis and has attempted to explain tradition and revelation in the light of that hypothesis, the other schools of thought have elaborated in a purely inductive way the deepest philosophy imbedded in the scriptures themselves which are accepted on all hands as the utterances of inspired men and so forming the ultimate basis of all speculations on the nature of God and the godlike. If the deepest word of religion gathered by induction, here agrees substantially, as I have striven to prove, with the deepest word revealed to other nations and in other climes, then there is a strong presumption in favour of such a word being the one which accords best with the infinite purpose of God. I am confident that the world will know more of these hitherto imperfectly understood schools of religious thought in this country, whereby Christianity will find itself supported and strengthened. For the unscientific opposition of Christianity to Science which has been due to its imperfect development and imperfect notions of the deeper truths of absolute religion, will slowly vanish, if they are studied in the light of the principles of absolute religion enunciated and elaborated by the altogether unworldly and other-worldly divines of this country, like Śrī Parāśara, Śrī Vyāsa, Śrī Suka, and Śrī Vālmiki among the Rishis, and Śrīmat Rāmānuja, Śrīmat Madhva, Śrīmat Vedānta Dēśika, to mention only a few among the moderns. In Europe itself philosophy is already sighting these high religious altitudes in the speculations of Hegel. Science is exploring those regions in the attempts of the Psychical Research Society and the developments of magnetism, material and human, and religion itself is slowly feeling its way towards a new catholicism—an absolute religion

with niches of imperfectly advanced aspects of it for imperfectly advanced souls.

"Every scripture inspired of God," says Paul in his Epistle to Timothy, "is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Every scripture inspired of God! What is the test of this Inspiration? Nothing but this simple one—does it *raise* the soul and make it capable of self-sacrifice, slowly rising to Infinite self-sacrifice? For "to make Infinite self-sacrifice we must worship Infinite self-sacrifice" (Fripp). And that is God यज्ञोर्वैविष्णुः *Yagnovai Visnuh*. The scripture says self-sacrifice is of God: for self-sacrifice is God the *Śrī*, God the Christ, God the second Person.

For in the words of Wordsworth:—

"To a mysteriously consorted Pair, this place consecrate"

Life is energy of love,
Divine or human, exercised in pain,
In strife and tribulation ordained,
If so approved and sanctified, to pass
Through shades and silent rest, to endless joy,

முன்னல்யாழ் பயில் நூல் நரம்பின் முதிர்கவையே

பன்னலார் பயிலும் பரணை-பலித்திரனே

கன்னலே யமுதேத கார்முகிலே யென்கண்ணு

சின்னலா விலேன் காணென்னை நீருறிக்கொள்ளே.

'Thou art like the essence of faultless and delicious music that wakes the complex science of harmony from the strings of the Violin!

'Thou art the highest tune that the cream of the world sing and ever learn to sing to perfection.

'Thou art the holy teacher that shakest the dis-harmony out of the world in bondage and sendest it upon instruction into the eternal choir that sings thy holy Bliss.

(கன்னலே) Thou art sweet and delicious to me like the sugar-cane—sweet and delicious at every knot! It is not salvation that I seek, but Thee Thyself wherever I may be. Thy service is my meat, here or there, it matters not. Thy service is my sugar!

(அமுதே) For Thou art my salvation, it is Thy draught that keeps my life from ebbing away.

(கார்முகிலே) O thou showerest grace even as the cloud does water in the season of rains: Thy form fills the soul with its sublime Presence even as the spreading clouds.

(என்கண்ணு) Why do I cry to Thee as one far away? O Thou gavest Thyself away to me and to all the world when Thou camest to us as Krishna.

(சின்னலாவின்காண்) I have no life except in Thee and except for Thee. Thou art my soul.

(காண்) O deign to look upon and take pity on me.

(என்னைநீருறிக்கொள்ளே) O take me to Thee: Thou alone canst and no

other ! I have no other (to whom I) go : I resign myself entirely into Thy hands (சூழிக் கொள்ளே) ! Aim at me, hunter, and bring me down !

G. KASTURI Aiyengar.

IS THEOSOPHY UNSECTARIAN ?

IN the issue of the *Epiphany*, of the 10th October (1903), Mr. Anderson of Bombay identifies Theosophy with Hinduism, because "Nine Branches of the Theosophical Society in India and the Blavatsky Lodge in London contribute as such to the Central Hindu College Funds," and "the recent publication of Text-Books" of Hindu religion and morality by the Trustees of the Central Hindu College makes it clear what kind of sectarianism these Theosophical Society Branches are thus supporting, *viz.*, that thoroughgoing Hinduism which embraces among other things the Vishnu and Bhagavata Puranas." But Mr. Khemchand Amritrai of Hyderabad, Sindh, in his letters published in the *Epiphany* of the 3rd and 17th October, as rejoinder to my reply, still maintains that the Theosophical Society wants to convert Hindus to Buddhism, and that Colonel Olcott is also bent upon the same. These two opposite and contradictory views held by two persons regarding the works of the Theosophical Society prove that the Society is really unsectarian and consequently helps both Hinduism and Buddhism. Many Orthodox Hindus believe that the T. S. is a movement for Christian propaganda. The Theosophical Society is like a ball, the one side of which is visible to Mr. Anderson and one to Mr. Amritrai, and consequently both of them are in darkness and misconceptions as to its truth. I should further state that Colonel Olcott, an avowed Buddhist, is one of those Trustees of the Central Hindu College, who have published the Hindu Text Books, and this shows that the Board of Trustees of this College, which includes in its rank many distinguished Hindus who are not members of the T. S., has full confidence in Colonel Olcott as being a great friend of Hindu religion, and he has fully justified the trust.

The whole misconception regarding the T. S. is due to the fact that at present most of the followers of exoteric religions are so narrow-minded, dogmatic and intolerant that they cannot conceive how a man professing to be the follower of a particular religion can actively sympathise with, or actively help, any religion other than his own, as T.S. members are doing. The first and foremost, or rather the only condition for membership in the Society is the practice of Universal Brotherhood which requires, among other things, toleration of other people's religious views, and members are further required, for the sake of Universal Brotherhood, to undertake the study of comparative religions, philosophy, and science, in a tolerant and unsectarian spirit. The result of such study has shown

that all religions have a common basis and that common basis is named "Theosophy;" hence it is but natural that members of the Society should view all the religions in a loving, tolerant and unsectarian spirit, and also work, as far as possible, for the good of religions other than their own. But a man by becoming a member of the T.S. does not cease to be a follower of any particular religion. European members of the T.S. who are not Hindus have contributed handsomely to the Hindu College Fund and that shows the unsectarian character of the Society. Being unsectarian means that one should not think that the whole truth is confined to one's own religion and all other religions are false, but that one should tolerate other religions, thinking that they are also proper in their own places and productive of good if rightly understood and practised.

Theosophy is said to be the parent of all religions and not identical exclusively with any one of the exoteric religions of the day, and it also illuminates all religions. Theosophy holds that any truth not appealing to intellect, reason and intuition, should not be accepted merely on blind faith, as such acceptance is a bar to progress and quite useless. Therefore to know Theosophy rightly, one should develop not only intellect, reason and intuition, but should lead the proper moral, spiritual and altruistic life unselfishly devoted unto God, and thus unfold one's latent inner faculties. One should find out Theosophy for oneself by making special efforts for the same. The truths of Theosophy could be verified by those whose inner faculties are developed, and till then its truths should be taken as working hypotheses, if found acceptable to intellect, reason and intuition. Therefore Theosophy is never advanced as a dogma to be accepted blindly, or on the authority of a personage or Society, however high. Hence it is natural that the T.S. should leave its members free to find out Theosophy for themselves and should not force any truths on them for if it did so, it would simply contradict Theosophy and be a misnomer. Hence the T.S. does not force upon any member the belief as to what Theosophy is and what it is not, but simply helps him to find out the Truth for himself by following the right method. Some members who have known a fragment of Theosophy think it their duty to proclaim the same on their own responsibility, without binding the T.S. by the same, in order to help the truth-seekers. They do not proclaim it authoritatively but hold that others will also come to the same conclusion if proper research is conducted. Scientific experiments, by whomsoever conducted, always yield the same result; in like manner, experiments if properly conducted in the super-physical realm will always give the same result. Hence if some members of the T.S. do believe in certain distinctive fundamental principles of Nature, then such belief held by them is not the result of any outward force exerted on them by the T. S. or its leaders, but simply the result of their independent study and reasoning, and consequently it is unwise to charge the

T.S. with sectarianism on that account, as the rule of the Society distinctly lays down that it has nothing to do with the private views and beliefs of its fellows.

Now to turn to the more specific charges of Mr. Amritrai. T.S. magazines are conducted by individual members and it is distinctly stated that the Society is not responsible for the opinions therein expressed. If the writers of the articles appearing in these magazines do not hold and publish views which Mr. Amritrai would have them believe and write, certainly the T.S. cannot force them to do so. It is often the case that on some points members do differ and criticise each other's views by continuing the discussion of the same in the T.S. magazines, which are never conducted in a sectarian spirit. An article criticising the views of Mrs. Besant, written by a member, appeared in the *Theosophist* and the criticism of Professor Max Müller of her views was also published in that magazine. Theosophical writers do not generally denounce the Christian doctrine of heaven and hell, the atonement, the divinity of Christ, but give esoteric explanations of the same which they believe to be true. Should they be called sectarian for this reason? The study of H. P. B.'s writings would clearly prove that they embody largely the principles of Hinduism, and rarely of Buddhism. How could it then be believed that H. P. B. who, throughout her life laboured to proclaim the truths of Hinduism—especially of the Vedānta of Sankara's school (as is evident from her writings), tried to convert Hindus to Buddhism?

Mr. Amritrai tries to make much out of the proposed Pariah conversion, to prove that Colonel Olcott is bent upon converting Hindus to Buddhism, but he has, so far, failed in the same. In the first place, Pariahs, who are outside the pale of Hindu Society have not yet been converted to Buddhism by Colonel Olcott, though the proposal emanated in the year 1898, and hence the whole fabric of misrepresentation raised by Mr. Amritrai on that assumption falls to the ground. Secondly, if Colonel Olcott was inclined to Buddhist conversion, then why should he question the authority of the so-called Prayag letter which favoured the so-called conversion? Thirdly, Colonel Olcott holds that Hinduism and Buddhism are not antagonistic but harmonious, *vide* his lecture on "Kinship between Hinduism and Buddhism." Fourthly, the Adyar library founded by Colonel Olcott contains the largest number of books connected with Hinduism, and a Hindu Pandit, not a Buddhist, is employed as its Librarian. Fifthly, the movement of the Hindu Boys' Association was inaugurated by him and the *Arya Bala Bodhini*, its organ, was also financed by him and it always did its duty manfully. Sixthly, *The Theosophist*, conducted by Colonel Olcott, always contains articles connected with Hindu literature and rarely any article on Buddhism. Seventhly, the Bharata Dharma Mahamandala, on the 30th May 1880, passed resolutions appreciating the aid given by the T.S. to the cause

of Hinduism, and these resolutions were due to Colonel Olcott's works. Eighthly, the quotations from Colonel Olcott's writings quoted by Mr. Amritrai do in no case prove that Colonel Olcott wanted to convert Hindus to Buddhism, beginning with the Pariahs, as wrongly stated by him, but the same distinctly points the other way. What is the meaning of the following passage quoted by him?—"I had, nevertheless, refrained from attempting any propaganda in India, from the conviction that it was not my duty to interfere with, but to help the revival of the spirit of Hinduism, and to encourage the caste-Hindus to study their *splendid philosophy* and revive their religious spirit." After this, Colonel Olcott writes as follows, which ought to have been quoted :—"During my whole stay in India I have not lectured on my own religion twice, but always on Brahminism, Zoroastrianism, and Islām, nor should I now, if this new door had not been thus flung open, and the way shown me *how I could do a great kindness to almost the most unhappy people on earth, without interfering in the least with the rights, privileges and religious system of Hindu Society, or violating my official duty.*" Ninthly, Colonel Olcott has published the *Dwaita* and *Vishishtadwaita* catechisms and many works bearing on *Adwaitism*, which show the unsectarian character of the Society. Tenthly, the following words of Colonel Olcott are significant on the point: "To me, it seems as natural that we should work along with Hindu patriots to build up this religio-secular College (Hindu College) in the interest of their religion, as it was for me to lead the Buddhists of Ceylon into the way of education and encourage them to open their now many Buddhist schools and their three colleges.....To us, collectively, there are no anti-pathetic tints of skin, no revolting religions, no irredeemable out-caste communities; we know of one human family, one basic religion, one Karmic principle which equally affects the entire race. So we have been taught, so should we act" (23rd Anniversary Report). Eleventhly, Colonel Olcott holds that a Branch of the Theosophical Society studying exclusively Buddhism cannot be called a strictly Theosophical Branch. Says he :—"Our relations to the registered Branches in the Island of Ceylon are peculiar. Properly speaking, not one of them is a Theosophical Society, as the word is commonly understood, for they are.....strictly Buddhist Societies."

Buddhism consists really of moral precepts which are common to all religions, hence their preaching cannot be called sectarianism, and cannot injure any religion. Mr. Amritrai thinks that intolerance is Hinduism and hence my toleration of Buddhism amounts to my being untrue to my faith. Is this a grand or charitable idea? But I ask: Is not Mr. Amritrai a Christian, inasmuch as he is pained to see the denunciation of the Christian doctrines of the atonement, the divinity of Christ, and (eternal) heaven and hell and if they are exoterically true, then Hinduism must be false and no Hindu

would then get salvation; then is he not misleading the Hindus by calling himself Hindu?

Even Southern Buddhism is not materialistic, and in the monasteries of Northern Buddhism, the images of Siva, Durga and other divinities of the Hindu Pantheon, are worshipped. *Brahma Sahampati, Mandjusri, Amitabha, Padmapani* or *Avalokiteshvara* of Buddhism are just like the *Trimurti* of Hinduism. *Nirvana* is the old doctrine of Hinduism and is not *Sunuyam*. Some Vaishnavas hold that the teachings of Buddha and Sankara are identical. The Sankhya system, which does not speak of God, is still Hindu Philosophy.

PURUSHOTTAMA PRASADA SHARMA.

"RELATION OF THEOSOPHY TO LIFE."*

THIS was the subject taken by Mrs. Besant for the course of four lectures which she delivered at the Annual Convention of the Theosophical Society, held at Benares on the 27th, 28th, 29th and 30th of December last. Mrs. Besant divided the subject under four Heads.

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| Part I. | Its Relation to | "Religion." |
| Do II. | do | "Sociology." |
| Do III. | do | "Politics." |
| Do IV. | do | "Science." |

As we look forward to seeing them later in book form we shall only attempt a very brief outline of them here.

Mrs. Besant began by defining Theosophy as God Wisdom or Divine Wisdom. The term is a very ancient one, and we find it first used nearly two thousand years ago by the Greek philosophers. Another cognate term by which Theosophy was known among the Greeks is *Gnosis*, as the antithesis to which we have the modern word 'Agnostic.' The Greek *Gnosis* affirmed that man is a part of the Divine and as such can know the Divine. The modern agnostic asks in a questioning attitude, how can we know the invisible spirit? There are two gateways to knowledge, first, the senses which give us a direct cognition of facts. Beyond the senses we have the intellect, the intelligence of man, by which he can cognize things of the mental world by inference and thought. But how can we cognize the unthinkable spirit? Thus the agnostic neither affirms nor denies the existence of God, but simply affirms his own incapacity to understand Spirit. But the truly religious man in all ages of the world has by an inner vision cognized and held communion with Spirit. Thousands of examples of it, from the West as well as in the East, you will find in the recent work of Professor James, one of the greatest of the modern scientific psychologists, called "Some Varieties of Religious Experience," and which has set men in all quarters of the globe a-thinking. We find this Theosophy in the very earliest scriptures of

* These brief abstracts have been gleaned from different newspaper reports, and have not been revised by Mrs. Besant.

the sacred land of India under the names of *Brahmavidya* and *Para-vidya*. Now this eternal and transcendental Wisdom is and always has been in the keeping of the *Rishis* of all nations, whose lodge in the Himavat is the real nucleus and embodiment of universal brotherhood. There is the fountain-head of all religions; that is the brotherhood from whose ranks have been drawn the prophets and the saints of all religions; that is the source from which has flown, in all ages, the mighty stream of spirituality which by killing superstition on the one hand and materialism on the other re-establishes spirituality in the world. I have used two words, "materialism" and "superstition." In brief, materialism is the cult which sees not beyond the visible world and reduces mind to a function of the brain. Superstition is the working of the non-essential, which I will illustrate by an example. A *Yogi* had a cat which he loved and when he would be engaged in his meditation the cat would sometimes come and disturb him. To avoid the disturbance, therefore, he tied the cat to a post at the time of his worship. His followers copied the tying of a cat to a post, perhaps not understanding the real reason, and gradually, as generation after generation passed, the tying of the cat to the post came to be looked upon as an essential part of the worship. With further lapse of ages the tying of the cat came to take the place of the ceremony and the real worship was forgotten altogether. There you have got an example of the sublimisation of a veriest trifle into a religious ceremony. Now the great enemy of *avidya* or ignorance is knowledge, and the illumination imparted by Theosophy in all ages drives away this ignorance and superstition and also elevates the real man to something above a body and a corpse into an *atma* or spirit. This is being done to-day by Theosophy in its modern garb. We are mere heralds and messengers. You do not judge of the message by the appearance of the messenger; his work is finished when the message is faithfully delivered. This is our work. We have no authority ourselves, we only form the embassy. We deliver the message to you and leave you to accept or reject it as you will, and according to the cordiality of the reception will be the effect produced. Theosophy spreads in India and new life flows through the almost dead bones of Hinduism. It proclaims the truth that the spirit is ever knowable to the earnest seeker and rationalises its occult rites and ceremonies and kills out ignorant superstition. It spreads in Ceylon, and Buddhism holds its head aloft. It spreads in western lands, and the long forgotten truths of rebirth and *karma* are restored to the christian faith. It touches the Parsi society and Zoroastrianism flourishes. It touches Islâmism and the faith of the Prophet promises to regain its lost vitality.

LECTURE SECOND.

Mrs. Besant began the second lecture by saying that in studying general literature of the present time, as when we read Myers' work or any book on Sociology, we find no arrangement in

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the mass of facts collected. The science of Sociology is young in its growth, and there is an absence of illuminative ideas, of guiding principles or standards of right thinking. Theosophy, as in other matters, throws light on this subject, and under its principles a good social fabric may be built, and the building will be the temple of humanity. Sound Sociology depends on principles and their application and there will be no true practice unless there is true theory. Modern Sociology, like modern Politics, lives without a true theory. Let us glance at modern social theories and try to understand where Theosophy should come in. Sociology may be said to have taken its shape at the beginning of the 19th century under the writings of the American and French Sociologists. It maybe said to be a contract between man and man, according to Bentham, and Thomas Paine improved upon it by his legal conception of society. It was said that man was born free and independent and that the cry of the rights of man commenced in America and spread over Europe and reached in France a point where the Republican spirit reigned supreme. The idea that Society is founded on contract was accepted by most thinkers as the basis of individual rights. It is an idea according to which a man surrenders some of his rights in order that the happiness of the community may be secured. Gradually as science made its way in Biology, another theory based on a biological view arose, which regarded society as a living organism. This evolution theory of the growth of society is true, but it lacks the idea of an organic life. Life unfolds under stress and pressure of external surrounding circumstances. This is first felt in the family life, in the struggles which it, as a unit, has to make in order to exist against external aggression. The next phase of growth in this fundamental idea, led to the formation of tribes recognising certain mutual obligations and duties within themselves. Certain things were prohibited within the tribe, as, robbery, murder, injury, &c., while outside the tribe such acts fell outside the pale of these obligations and duties. Here was the form of society, and as a result of further growth, tribal obligations and duties extended to a wider area and the aggregation of tribes formed the nation. The morality of the tribes extended to nations, but outside the limits of nations, moral laws did not apply and what was punishable as murder, within the limit, became an act of glory outside it, as is the case in wars between nations. Thus conventional morality successively extended from family to tribe and from tribe to nation and from nations to international federations. Theosophy said there was truth in this progressive extension of the conception of morality. It told of an infant humanity around whose cradle stood the Rishis, who guarded its growth, proclaiming the fundamental principles of right and wrong and of law and suffering, and giving to it its civilization. In Egypt, as far back as the archæologists have been able to go in the unearthing of its ancient ruins,

they have found proofs of a civilization, equal in grandeur to, if different in kind from, any civilization that we have to-day; while in Mexico and Peru also we find works still left of that great civilization of Atlantis which existed ages before the first appearance of our Aryan forefathers in the northern countries. With the coming of the Aryan races came a new type of civilization, marked by the growth and developement of Ahankara. Individualism held sway, individuals asserting their own claims and rights, and the force of the body and brain become the ruling power. With its advantages this also had its disadvantages. Mrs. Besant then dwelt upon the growth of individualism, a few people growing rich, leaving the majority poor and miserable. She referred to the evils of the industrial law by which man's labour was purchased when he was strong, and he was thrown away when he was weak. Socialism and its growth was next touched upon and from it grew the cry of equal opportunities for all and the universal happiness so to be attained. The evils of the system which encouraged idleness and withdrew the stimulus of competition were explained. She then contrasted the socialistic saying with that of Theosophy. Theosophy says; "For every man, according to his capacities and to every man according to his needs." It is a law of Nature that the stronger should bear the burden. Socialism, *in its ideal*, she said, is true, but not a democratic idea, which is impossible.

The blunders of unguided democracy are great, the wisest should guide, the holiest should set the example, and the law should be the expression of wisdom and not of ignorance. Theosophy taught this and inculcated the doctrine of one brotherhood. Socialistic schemes in the West broke down because of the selfishness of man; and she referred to the evils of the absence of trust, and of suspicion and the ascribing of evil motives, and the want of reverence, and she pointed out the necessity there existed for the persons who expected others to trust them to be themselves trustworthy in every way. Theosophy lays stress upon the building of individual character as a necessary foundation for the building of society. She was very warm in her denunciation of the slums in the great towns of the West, which were simply eating into the vitals of society, and she warned of the duty to guard against similar conditions prevailing in Madras, Bombay and Calcutta and other cities of India. She referred to the plague as a scourge of Nature which followed the neglect of her rules and laws. She spoke of the necessity of giving good education to the people and that none, no woman or child, should be left in ignorance. She then referred to the low status of women in India, and laid stress on the fact that the future of the country depended entirely on the elevation of women to a position more in conformity with the intellectual rank and position of men. She characterised the Zenana system as it now exists as evil in itself, and quite unfavourable for the building up of true character.

Women's education, she said, ought to receive greater attention than it has hitherto, and she closed this lecture by saying that by the application of Theosophy to all the great problems which now exercised public mind, India might rise again to the proud and lofty position which she once enjoyed. She said there were many other questions on which in the limited space of time, she could not touch, but criminology was one such question which by the application of Theosophy could be successfully solved by removing the sting of vindictiveness which characterised the treatment of criminals in the present day. Punishment, she said, should be more educative in its nature, and she abhorred the very idea of meting out retributive justice. The criminals were but as ignorant in the present generation as all people had been in a far past and required, therefore, to be gently treated. Theosophic ideals round which centre the fundamental doctrines of Reincarnation and Karma and at whose base Universal Brotherhood lies should be able to build up society, founded on the spirit of brotherhood, and only society so founded will endure.*

TRUE GOODNESS.

A GOOD king and a good beggar are alike in Heaven; for as God is good, goodness is Heaven.

If the king despise the beggar's rags, and the *beggar* because of his rags, and the beggar in turn envies and hates the king, it were difficult to say which, in sight of perfect justice, would be most degraded.

Condemnation is an infringement of perfection. He who transgresses the laws of God condemns himself to suffer the penalty which is in turn good, for it teacheth the law.

Let no man think himself outwardly above outward laws, or inwardly above the spiritual regulations of his being. And as all are spiritually children of God, and bodily children of earth, let all beware how they assume the regulations of others.

He who can see that God is good, knoweth enough to be good himself. And as God's goodness is bestowed upon all as is unto their natures best adapted, let all be careful to feel within them Love ere they act toward their erring kind.

Man may seem to err in another's sight, when in sight of God, his real judge and rewarder, he is doing his greatest good.

Let no man condemn another man, because God alone is perfect.

God doth not condemn. A God of perfect love and wisdom can never condemn those Himself created and who are not equally perfect and wise unto Himself. When man feeleth condemnation, his own wisdom chides him for his failure to apply wisdom and love.

* Further reports will appear in our next issue.

He who hath not wisdom and love within to violate cannot suffer, for these being violated is the inward cause of suffering.

An animal devoid of high spiritual gifts cannot suffer from the infringement of that he has not. He cannot infringe that which he hath no knowledge of, for infringement assumeth knowledge of that transgressed.

Oh, ye rulers among men, ye wise and so-called Great! Whence came your wisdom, or power and greatness? Who ordained you to trample on God's noblest work, your own brother? Beware, lest those you injure be more acceptable in your Father's view than yourselves.

Charity should regulate all your actions and words. Not that which man hath named charity, which only giveth alms, but perfect charity, which is lovely sympathy regulated by an exalted wisdom. Ever remember ye are not perfect, and ever beware how ye exalt yourselves, for selfish exaltation hath low affinities.

Oh! be kind to those you think the erring. Commune with them when passion is ebbing, or when the calm hath followed the raging storm.

Go to them with loving sympathy in thine eye, and thou wilt be assisted by the dormant love within them becoming quickened into life and action by the genial rays of true charity.

Oh! be loving to those who hate, help the weak, soften the strong. Teach all, by loving them, how to love; by doing them good, how to be good unto themselves and one another. With the degraded thou must practise, for that is unto them most wise and acceptable. They might mistake the meaning of many words in thy teaching; therefore be simple, plain, loving, and let all result in goodness unto them, and they will greet thee as a good and true friend.

God hath in all things the witness of his love. The bright sunlight raiseth the vegetable from the earth. The warm rays fall upon the ocean waters; they arise into clouds, are carried over the thirsting plants in Nature's fields; condensed, they descend as nourishing showers, giving drink to the thirsty, filling the spring with new life, and the rivers with new strength.

Who would condemn God because his waters fall upon the noisome places, stagnate and create disease in all who approach them. And should the places be condemned when they in time from the effects of this very stagnation, become rich garden plots?

Oh, how short sighted is man! Not understanding causes, not being in affinity with the Cause-Fountain, he vieweth only effects and wasteth time thereupon. He must remove causes of degradation ere he confer the greatest benefit upon his kind.

Truth removeth error. Love removeth hatred, Light removeth darkness.

He who knoweth these things to be truth, must teach them unto his kind, and thus eradicate the roots of the great tree of error.

No man can know truth and not teach it without diminishing his capability of receiving it. To progress, he must exercise his spiritual nature in the enduring truths of God, thus by labour expanding his own perception of the truths in which happiness dwelleth.

There is no idle truth, love, nor light. All are eternally active, and so are the fruits of their producing. He who would receive these great attributes within him must let them pass freely when received, else they stagnate, and for his part are idle, or still worse, retrograde toward death.

They that have should give; they that have not should seek.

Would the rich of earth in wisdom and in worldly goods, give as God giveth them, their inward peace and plenty would well repay them. It is impossible to do good without being lastingly benefited.

He who doeth unto his brother good, hath more to be thankful for than he who receiveth the goodness, for he in the action opens his own channel wider to receive goodness from God.

He who striveth to raise the outcast into true manhood is at the same time being raised by the fruits of the labor bestowed. It is utterly impossible to labor for God without being elevated, and no one can do good without laboring for Him.

Oh, Man! thy brother calls to thee in tones of deepest, darkest despair, and wilt thou turn away? Oh, if thou leavest him thus, thou art not entering the highest regions of enjoyment! Thou art wilfully limiting thine own Heaven; thou art cramping thy own eternal happiness; thou art forsaking God.

CHARLES LINTON.

Reviews.

A STUDY IN CONSCIOUSNESS.*

A contribution to the Science of Psychology,

BY

ANNIE BESANT.

When Mrs. Besant undertakes to offer any contribution to the world's store of literature, it well nigh goes without saying, that it is some rare pearl that has been dived for, and is presented to a wondering public, for their edification and intellectual enjoyment. As time goes on and her own studies are turned towards the deeper elements of life's secrets, all are made participants of this boundless knowledge, whether it be on scientific or spiritual lines. We cease to express gratitude for these tireless efforts on humanity's behalf,

* T. P. S., London and Benares. City Agency, Lund, Humphries, Ltd. 3 Amen Corner, Chicago, Theosophical Book Concern.

for, few there are to realise, except in a very small degree how great must be the soul-evolution of one, to whom those portals to the Hall of Wisdom are set a-widened, and through which she endeavours to enable her readers to obtain faint glimpses of that Immortal Land of Truth, whereof she has learned so many fragments. Each effort in this direction leads us onwards into the maze of higher and more complex conditionings. And, though she repeatedly warns us to accept no statement because she is its author; yet as science is striding forth beyond the borderland of "waking consciousness," there are continual verifications of those facts which lie on the confines of what by rational deduction fall into the processional of Cosmic events.

To take this last work, "A Study of Consciousness," and place it in the hands of a tyro of psychological study, would be a monstrous mistake. But after a cycle of study such as "The Pedigree of Man," "Ancient Wisdom," "Theosophy and Modern Psychology," would offer, this comes as a sequential capping to those by no means easy books. With twelve masterly chapters dividing the evolution of Consciousness into definite class-rooms, each takes up a particular phase of that evolution and deals with its minutiae in most lucid terms. The preparation of the field, or area in which the Monad is destined to function, is followed in the second chapter by the meaning as to what Consciousness really embraces.

The third chapter deals with the coming forth of those Monads, and the weaving of the garments in which they will play their parts, directed and guided by the Shining Ones of the Second Elemental Kingdom overshadowing their evolution. From the tri-atomic Atma-Buddhi-Manas, the Seed of Consciousness descends, and after ages of preparation it becomes attached to a single unit or molecule, on the fourth Mental sub-plane, around which gather temporary aggregations of Elemental Essence of the second Elemental Kingdom. Scattering and re-gathering, but ever attached to the unit as centre, these distribute themselves into seven radiations separated by a delicate wall of Monadic Essence formed of matter ensouled by the Second Logos who gave the form whereby the future Group-Soul is limited. "This process is repeated in the third Elemental Kingdom as the ensheathed Life pushes its way outwards, towards the lower planes. Slowly do these attached atoms become possessed of certain qualities and so more and more separated into definite groups—tentatively called, Group-Souls. Thus does the web of complex life weave its sheaths around the permanent atom of Consciousness which alone is the everlasting Spark of Divine Life. These permanent atoms, we are told, are necessary to "preserve within themselves as vibratory powers, the results of all experiences through which they have passed." The following chapters deal with the formation of these Group-Souls and the unity and mechanism of consciousness until it evolves a reality of Self-Consciousness as well as, a capacity or cognition of a wider range than that to which our Brain-Consciousness can possibly respond to. As a Monad builds his vehicles he makes that path of consciousness complete. He has at the closing period of each life, or end of each Devachanic existence, to stimulate into renewed activity the mental, astral, and physical permanent atoms, drawing round each, atoms of matter capable of vibrating to the exact ratio of the vibratory capacities of the permanent nucleus,

which attracts them, since on the higher planes the sheaths express as much of the man as is developed; and are governed by the Karmic cycle which has produced their rate of vibratory energy. So thus is apparent why only a portion of the real man manifests in his sheath of physical matter, since his physical body comes under the limitation of the law conditioned by race, nation, family, and shuts off all but that phase of consciousness which the physical brain is capable of responding to in waking consciousness. Astral and mental vehicles then must be organised duly, in order that the spiritual man may use those vehicles to express more and more of His potential energies. Then is the field of consciousness enlarged, as every atom in that entity becomes an individualised centre of illimitable possibilities in vibration.

It becomes, in fact, the One Self in which the consciousness of all other selves exists. But at present we but "live unconsciously in this Mighty Consciousness in which every thing is eternally present, and we dimly feel that if we could live consciously in that Eternal, there were peace."

The book is divided into two parts. The second part deals with the more mental phases of evolution—of Will, Desire, and Emotion, of how the Will-to-Live begets Desire, and how through Desire we are bound until the lessons it has to teach are learnt. Then comes the conflict between that desire-nature and the greater, wider nature of the man who has begun to think and shape his mental body; not to lower, but to higher aims. So the transmutation goes on apace. "Vices becoming virtues, emotions becoming the motive forces directing the Ego towards the pure light of the Shining Self." The more they love, the more they honour, the swifter will be their approach towards that Gate through which only those pass who have become illuminated by that love of the All. Thus the development of will wins its freedom: "Not by compulsion, not by external necessity, not from anything opposed to him from outside, but by the Great Will of which his own will is part."

Truly this is a worthy study, this is freedom; when the self is suffused and expanded into the vaster glory of that Inner Self, which again, is but one part of the Great Spirit of Life, of spontaneous energy based on the very essence of Consciousness; it is the All-Consciousness in which Unity alone manifests as the Supreme Self.

— — —
FIO HARA.

THE SHU KING OR THE CHINESE HISTORICAL CLASSIC.

Translated from an ancient text. With a commentary by WALTER GORN
— OLD, M.R.A.S., London & Benares, T.P.S.: John Lane New York.

To those who would revel in a glimpse of a history whose past has been, in a great measure, veiled from modern research, we would heartily recommend Mr. Gorn Old's book entitled the Shu King. It purports to be the annals from earliest times authentically recorded, of the religion, philosophy, customs and government of the Chinese. Not the least interesting is the Introduction, which gives a graphic explanatory synthesis of the history of the manuscript text

from which this most quaintly written account is taken. This classic, we are told, has come down to us from the text compiled by Confucius, about the year 500 B.C. Books and records had been ruthlessly destroyed by order of Che-hwang-ti, B.C. 220; when their writers, and in fact, the whole Literati of that period were massacred. When the Han dynasty came into power some 41 years later, by the accession of Wan-ti, literature revived; by recourse to the stored up memories of the elders of the race, who were thus enabled to perpetuate these records down through future generations of scholars.

Later, however, when one of the former abodes of Confucius, or, Kong-fu-tse, as he was more familiarly known, was being demolished, a large number of such works were unearthed, along with the Shu King, in its original ancient script. That the text is necessarily incomplete, is not to be wondered at, as little more than half its sections have been recovered; but it is sufficient to give us a most interesting and instructive glimpse into the ways, habits, and ethics, of that archaic people who have since so zealously guarded the annals of their land, during that zenith of Chinese civilization, from modern research.

The author states that the authenticity of these records is proven "by certain astronomical data contained in the text."

The Shu King covers a period of 1636 years; that is, from the reign of Yaou, B.C. 2355, to B.C. 719, after which ten Emperors reigned up to the time of Confucius. Possibly its record is far earlier, since it is referred to in the Four Books of the time of Confucius and his immediate disciples, while the text itself evidences a far higher intellectual antiquity. It deals primarily with the knowledge, customs and policy of the people and their rulers in ancient Chinese life.

Confucius therefore seems to have been the compiler and publisher of these archaic traditions and that philosophy which so strongly swayed the actions of the rulers and their ministers in those early times. This seems to have supplied the need of his era and replaced the degenerate teachings which intellectually swayed the country. We commend what the author says in concluding his Introduction to this most delightful Epic of Old China. "To those of the Western world who ignorantly imagine that the Chinese have no literature, no certain historical records, and no claim to scientific knowledge, the Shu King will come somewhat in the nature of a revelation." In this we cordially concur and urge all students of Ethnology and Archaic Literature to peruse this enchanting morsel of historical research, which while embodying true records of that ancient land, carries the reader back into the Golden Age by vividly painted scenes, where for a brief moment are staged Nature's noblest characters in quaintest setting; men who portray all those characteristics which ever go to form the annals of a mighty people.

Loyal to their Emperor, faithful to their trust, earnest and ceaseless in the administration of justice, truth and honour; and, at the same time exhibiting a wisdom and knowledge of human affairs that it would be hard to rival even in this so-called age of scientific progress and diplomatic agency. Added to this the text is quaintly phrased, and gives an old-world savour to these graphic pictures from the China of the past.

FIO HARA.

TWO HIGHLY IMPORTANT EDUCATIONAL WORKS.*

BY DAN STEPHENS.†

Recently there came to me for review two books, "Silas Cobb," and, "Phelps and his Teachers."

After an indifferent look at the illustrations the books were put aside, under the impression that both "Silas Cobb," and "Phelps and his Teachers," should be listed with such books as are forced upon a long-suffering public merely to gratify an aspiration for authorship.

The later impression is that both books bring to the attention of their readers pedagogical points of greatest educational importance; while from cover to cover the subject matter treats of the far-reaching effects of these same pedagogical points in a manner at once convincing and forcible.

When following the advice of Froebel, "Come, let us live with our children," I was oft-times horrified at conversations of pupils about their teachers and terrified by the consciousness of our power and influence for good and for ill over the plastic child-natures confided to us. I overheard recitals of how some teacher had thrown an inkstand, or book, or whatever chanced to be at hand, at an offending child—or thrown it without aim at the roomful of pupils; I witnessed playground dramatizations representing the angry conduct of some teacher or teachers, and heard concerted plots to irritate to the point of outburst some teacher given to habitual rages of temper; or schemes to revenge punishment received which the rebelling child felt to be as unjust as it was unwarranted. All such gave me my first real clue to the extent of both conscious and unconscious influence over all with whom we come in contact; since which time it has been my belief that no teacher can afford to ignore either the study of SELF or the attempt to realize that SELF from the standpoint of each pupil.

In "Phelps and his Teachers" the author has cleverly, tactfully and strongly brought out the effects of the influence exerted by a series of teachers of assorted temperaments in the life of a boy predisposed to nobility of character.

In "Silas Cobb" the several teachers are most forcefully characterized, but the delineations in this are made by and from the standpoint of a County Superintendent of Schools, *Silas Cobb*. The Superintendent, from the start, appeals to the reader because of his character, as revealed by his manner of dealing with people and events; he is felt to be a man simple and great and brave enough to dare to be true to his innate nobility; one of those rare, all-around, manly men whom women and children are ever in search of as a leader, worthy of his responsibilities and fit to be a strong prop to their weaker natures.

Not only those actually engaged in school work, but every one who is interested in mankind in general and in children in particular, should read both books. They are wholesome moral tonics of the strength-building, good-resolution sort.

N. A. C.

* All books here reviewed are for sale at the *Theosophist* Office.

† Hammond Brothers and Stephens; Fremont, Nebraska, U. S. A.

TABLE OF UPANISHAD VIDYAS.

A table showing the important Vidyas or Upasanas or Modes of Meditation enjoined in the Upanishads for attaining to Moksha, or eternal release from Samsara, or the Cycle of births and deaths, printed and published in English by our brother A. Govindacharya, is a very useful reference sheet. It gives the names of 32 Vidyas and of the Upanishads in which they are taught, with a few leading words from the texts to enable the students to trace them out. It is priced at five annas a copy and is for sale at the *Theosophist* Office.

G. K.

THE BRAHMA SUTRARTHA DIPIKA.

Our brother A. Siva Rao has issued the first part of his excellent edition of *Brahma Sūtras* of Śrī Veda Vyāsa with the Commentaries of Śrī Śāṅkarāchārya, and extracts from the glossaries of Anandagiri, Ramananda, Brahma vidyabharana, etc., in Tamil.

It is proposed to complete the publication of the entire work.

It is proposed to complete in 20 parts of 20 forms Demi Quarto each, and each part is priced at twelve annas. Those who pay Rs. 8 in advance will get all the parts in due course.

The first part contains only the first four Sūtras. The edition is free from mistakes and when the entire work is published it will be a very valuable addition to Tamil Literature.

G. K.

RULES FOR DAILY LIFE.

Mr. A. Siva Row has also just published the third edition (revised) of his "Rules for Daily Life," as gleaned from our most valuable T. S. publications and other sources. Those who are in earnest in taking up the work of self-culture may gain many valuable suggestions from this little book, which is sold at 8 annas.

E.

THE PROMISE OF PHILOSOPHY.

This is a neat little volume issued by A. S. Mudaliar and the subjects dealt with are:—"The Promise of Philosophy," "The Evolution of Character," "Until Longings be Freer," "The Dawn of a New Day," etc. The book is full of noble sentiments and lofty ideas. It is priced at one Rupee and will amply repay perusal.

G. K.

PARATATVASARA SANGRAHA.

This is otherwise termed "The essence of spiritual and lay wisdom," and is a handy little volume of 93 pages issued by P. Mahadevam Pantulu, a retired Government official, and founder of the Paratatva Mission. The book consists of 8 chapters devoted to "India's Past and Present," "God's Existence," &c., and has three useful appendices. It is full of information for the student of Hindu Religion and Philosophy, is moderately priced at 8 annas per copy, and can be had of the *Theosophist* Manager.

G. K.

ILLATTOZHAI.

This is a Tamil monthly magazine devoted to the publication of moral stories, translations of Puranas and other useful works, written in easy prose. It is sure to be a household friend as its very name indicates. The first number before us is written in good Tamil, and is interesting. For rates of subscription and other particulars, apply to the Kitchener Press, No. 14, Nattupillayar Kovil Street, Madras.

G. K.

VICHARA SAGARAM.

The second edition, in Tamil, of this popular Vedānta treatise, translated by Mr. A. Siva Row, is now offered for sale and is decidedly an improvement upon the first one. The growing popularity of the book is evidenced by the attempts on the part of different persons to publish its Canarese, Telugu and Malayalam translations. The book is neatly got up and moderately priced at Rs. 3 per copy.

G. K.

BRAHMAKARYA.

BY ROMESH CHANDRA CHAKRAVARTTY.*

In his Introduction, the author gives us a brief statement of his own experience. After years of tribulation and self condemnation, consequent upon an evil course of life, he succeeded in overcoming his vicious habits, through the aid of sympathising friends and teachers, and he therefore knows by experience, the value of the various rules of conduct which this book contains. They are gathered mainly from the standard teachings of the ancient Rishis, which, if followed, will enable one to control the fleshly appetites and desires, "and lay the foundations for the building up of temples which, if properly built, will, in time, be the temples of God."

E.

VEDANTA SU'TRAS WITH RA'MA'NUJA'S COMMENTARY.

A copy of this excellent work translated into English by the renowned Sanskrit scholar Prof. Thibaut (the translator also of Sankara's Commentary), was very recently presented by the Author to Col. Olcott.

This able scholar has rendered invaluable service to both the East and West by rendering into English in a readable and intelligible form the well-known commentaries of two of the great acharyas of the South. The learned translator, in his introduction, very truly says:

"Indian Philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been somewhat more concerned to throw their versions into a form less strange and repellent to the Western reader than literal renderings from Technical Sanskrit must needs be in many passages."

G. K.

* City Book Society, Calcutta; cloth, Re. 1; paper As. 12.

ARCHÆOLOGICAL SURVEY REPORT.

Our thanks are due to the Under Secretary, Public Works Department, Madras, for a copy of the Annual Progress Report of the Archaeological Survey Circle, United Provinces, for the year ending 31st March, 1904, with accompanying book of Photographs and drawings.

THE RELATION OF MAN TO GOD.

The third edition of Mr. Schwarz's very helpful pamphlet bearing the above title has just been issued. Considerable new matter has been added, also one additional diagram, and the whole work has been revised. The demand for it has, during several months past, exceeded our supply, but we shall now be able to fill the many orders we have registered.

THE BUDDHIST CATECHISM.

The fortieth edition of this highly popular work by Col. H. S. Olcott, is just published, and is too well known to need lengthy comment here. Along with it four other editions are being published (or have already been issued), viz., the French, Spanish, Sinhalese and Tamil versions the last making the forty-first edition. A few corrections have been made in the work, and the many who are seeking light on matters relating to Buddhism will find it a helpful compendium of reliable information on the subject.

E.

THEOSOPHY.

A pamphlet bearing the above title has been issued by the Cherag Printing Press, Bombay, containing a reprint of the important contributions of Mr. F. C. O. Beaman, I.C.S., to *East and West*, in 1903. The donor will please accept our thanks.

MAGAZINES.

The Theosophical Review, for January, opens with a very interesting article wherein the "Fundamental Characteristics of the Swedish People" are ably set forth. "Limitations" is the title of a thoughtful paper by W. F. K. A brief sketch of the lives of "Richard Rolle and Walter Hilton" is given by M. L. B. "A Master Mystic," or the "Introduction to the writings and philosophy of Jacob Boehme," by Rev. George W. Allen, is continued. "In Defence of the Sportsman," by Lieut.-Col. S. V. Thornton, comes, in our humble estimation, very far short of a fair presentation of the case. He states that the sportsman "matches his nerve, his skill, and his wits, against the instinct, the cunning, or the brute force of the animal he hunts; the essence of the contract being that the conditions should be equal, or, preferably, the advantage on the side of the hunted." Did any one ever see a statement less in accord with the facts as usually witnessed? However, the boldness of its absurdity renders argument superfluous. "The Perfect Sermon, or the Asclepius," by G. R. S. Mead, is continued. Mr. Scott-Elliot considers some of the discrepancies between the statements made in the article on Atlantis, which appeared in December *Theosophical Review*,

and those previously embodied in his book, "The Story of Atlantis." News "From Many Lands" gives us an encouraging outlook of theosophic activities.

The December numbers of *Theosophy in Australasia*, and *The N. Z. Theosophical Magazine* contain brief yet helpful articles. Each periodical is doing good service in its own Section.

The Theosophic Gleaner for January opens with the first instalment of an excellent paper by N. F. B., entitled "The Last Ordeal," which notes the similarity of the experiences of the Masters, Zoroaster, Gautama, and Jesus, while passing through the struggles attendant upon their evolution and Initiation, as gleaned from a study of the scriptures of their respective followers. D. D. Jussavala's article on "Vegetarianism Versus Meat Diet" is concluded, and there are various useful reprints from current T. S. literature.

Theosophia for December contains another instalment of H. J. van Ginkel's study of the "Great Pyramid;" following this are translations from Mrs. Besant's writings on "Dharma," "The Pedigree of Man," and "On Moods;" and from Fiona MacLeod's on "The Fisher of Men." C. J. Schuver also has some interesting thoughts on "New Year's Eve."

Modern Astrology, edited by Alan Leo, commences Vol. II., of the New Series with the January number, and gives a long and varied table of Contents, including the Nativity of Prince Alexis, the Czar's heir, from which we copy the following interesting notes:—

"The planetary positions in this nativity are very powerful. Six planets are about the earth in the most favorable houses, the ninth and the tenth, while the majority of the planets as well as the ascendant occupy fixed signs, denoting a love of power, a good deal of firmness, if not obstinacy, and pride. The nativity denotes one who will emphatically desire reform,.....but the native's progress will not be so rapid nor so effectual as he will desire....." The nativity closes as follows: "His moral and mental stature will be above the average, and if not spoilt by national prejudices he will prove to be the best ruler Russia has ever had; in fact, he will more than be A SECOND PETER THE GREAT." The Editor says, however, that "the present Emperor has little chance of surviving 1907."

The Indian Review for December contains a variety of articles calculated to interest and instruct its numerous Oriental readers. It also issues a separate Supplement* containing the speeches recently delivered at Bombay before the Indian National Congress, the Social Conference, the Indian Ladies' Conference, the Mahomedan Educational Conference, the Industrial Exhibition, and the Temperance Conference.

East and West easily maintains its position in the front rank of Oriental periodicals, and supplies its readers with choice contributions from talented contributors.

The Light of Reason comes to us each month filled with short but helpful articles calculated to elevate the character and improve the mind.

The Word is the second number of a monthly magazine which comes to us from New York City and is devoted to "Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity." The issue before us is called the "Green Acre Number,

* Price 8 annas, but free to subscribers of the *Indian Review*.

and contains a portrait of the foundress of Green Acre, Miss Sarah Farmer, and illustrations of this noble institution and lake Piscataqua on which it is situated.

Broad Views.—Mr. Sinnett's journal has come into line with the other monthly magazines and its price is reduced to a shilling. The number for January opens with a strong article in criticism of the Indian National Congress—perhaps even too critical. In his article on the "Mysteries of Nature," Mr. Sinnett ably protests against the fixed yet futile tendency to limit the bounds of scientific research and to grow oracular over the laws of nature, without even having had a glimpse of the vast borderland which stretches between the Ultima Thule of Materialism and the citadel of true knowledge. Other notable articles are "The Schoolmaster Cleric," "A Judge's View of Justice," and "A Midland Muse."

The December number of *Revue Théosophique* is principally occupied with translations, but M. Courmes' "Echos Du Monde Théosophique" contains more than usually interesting summaries of Theosophical activities in different parts of the world. In his department of "Bibliographie" he announces the publication of the third French translation of the "Buddhist Catechism"—the 37th edition of the whole series through which the work has passed. He says that before the first appearance of this Catechism, the West had but very hazy notions of this religion. "In fact," he says, "the appearance of this treatise was the starting-point of a better general appreciation of the Buddhist Doctrine which, although representing, like every other external religion, but one aspect, one fraction of the truth, has, nevertheless, the advantage of agreeing in a marked degree, with the teachings of modern science.....The New French version has been made upon the latest text of the author, written in 1903." M. Courmes' version has been so long held back that four other editions—the new Sinhalese, the Spanish, the Tamil and a new English one, at Madras—have either been published or are passing through the press.

Sophia, Madrid. Besides the continuation of H.P.B.'s "Caves and Jungles," this number contains some interesting original articles, by Dr. Lux, M. Treviño, F. Chapelle Novalis and Mr. F. S. Pitt-Taylor.

La Iniciación. Our young Branch at Sancti-Spiritus (Cuba) has brought out the third number of its little periodical. A statement of Theosophical principles, under the heading of "Nuestra labor," by Señor L. Vargas, is calculated to do good, by bringing our views under the notice of the Cuban public.

The Central Hindu College Magazine, in commencing a new Volume, says: "During the past year, three thousand subscribers were added to our roll, and another three thousand come to swell our ranks with the opening year." The contents of the magazine are always interesting, and the January number contains a portrait of Mrs. Besant.

The Indian Economist.* Judging from the specimen copy there can be but one opinion as to the value of this periodical. It should have a wide circulation. Its aim is to exploit the industrial and commercial resources of the country. To this end the Editor invites the co-operation of educated, patriotic men to make the publication at once useful and interesting. The current number comprises an editorial on

* The Indian Economist, Vol. I, No. 1, November 1904, Annual Subscription Rs. 2.

the "Impoverishment of India," an excellent paper on the Parsees; correspondence from workmen in various pursuits; contributed articles concerning manufacturing and trading possibilities; suggestions in regard to business openings in India; notes and news. It will be seen from the foregoing that a wide field is covered, and that, properly indexed, this Journal promises to be a valuable reference book for any one interested in Industrial India.

The Mysore Review, the first issue of which has just reached us, says, in starting: "Little known History, languishing Industry, failing Commerce, starving Agriculture short-sighted Social laws, petrified Customs.....appeal with irresistible force to one and all of us to be up and doing." We wish both these new publications abundant success.

No. 2 of *The Message of Theosophy*, the quarterly published by the Rangoon T. S., is received, and in addition to the interesting matter in the main text, we find in Appendix A, the Eighth Anniversary Report of the Rangoon T. S., and in Appendix B, the First Anniversary Report of the Meiktila T. S.

Notes and Queries, a monthly which has been suspended since 30th June, 1902, is revived, and the publisher proposes to bring out the intervening numbers. It is, as heretofore, devoted to history, folk-lore, mathematics, literature, science, art, arcane societies, etc.

Acknowledged with thanks:—*Theosophy in India*, *Theosophic Messenger*, *The Vāhan*, *Pra Buddha Bharata*, *Teosofisk Tidskrift*, *The Maha-Bodhi Journal*, *Light*, *The Arena*, *Banner of Light*, *Harbinger of Light*, *Theosophisch Maandblad*, *L'Initiation*, *Phrenological Journal*, *De Gulden Keten*, *The Lotus Journal*, *The Forum*, *Dawn*, *The Indian Journal of Education*, *The Christian College Magazine*, *Mind*.

CUTTINGS AND COMMENTS.

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

In Cardinal Newman's lectures upon "The Idea of a University," he gave expression to his views on the subject of "Gentlemanliness," in the following words:—

"It is almost the definition of a gentleman to say he is one who never inflicts pain. . . . He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out."

The constant bearing in mind of that tolerance and brotherliness which are the basic principles of Theosophy, should make the realisation of the above magnanimous ideal in one's life a possibility.

Swami Vivekananda on Modern India.

In writing to a friend concerning the Japanese, the late Swami Vivekananda indulged in the following reflections concerning his unevolved fellow-countrymen of India:—

And you, what are you? Talking twiddle all your lives; vain talkers, what are you? Come, see these people and go and hide your faces in shame. A race of dotards, you lose your caste if you come out! Sitting down these thousand years with an ever-increasing load of crystallised superstition on your heads, for a thousand years spending all your energy upon discussing the touchableness or untouchableness of this food or that; with all humanity crushed out of you by the continuous social tyranny of ages—What are you? And what are you doing now?

Come, he men. Come out of your narrow holes and have a look abroad. See how nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things: look not back, no, not even if you see the nearest and dearest cry. Look not back, but forward!

India wants the sacrifice of at least a thousand of her young men—men, mind, and not brutes. The English Government has been the instrument brought over here by the Lord to break your crystallised civilisation and Madras supplied the first men who helped in giving the English a footing. How many men, unselfish, thoroughgoing men, is Madras ready now to supply, to struggle unto life and death to bring about a new state of things—sympathy for the poor, and bread to their hungry mouths, enlightenment to the people at large—and struggle unto death to make men of those who have been brought to the level of beasts by the tyranny of your forefathers?

Some of these reflections might apply to places other than Madras.

We are indebted to the *London Times* for the following account of one of the most noteworthy historical discoveries of this age:—

Egyptian research—An extraordinary find.

At the meeting of the Egyptian Institute on the 7th November, M. Legrain read a paper on what M. Maspero subsequently characterised as one of the two most important historical discoveries ever made in Egypt, the other being that of the Serapeum and its monuments, by Mariette. For some years past M. Legrain has been engaged in repairing and strengthening the great temple of Amon at Thebes, now known to tourists as Karnak, and in the course of the work last winter he lighted upon a sort of pit or *Cachette* on the southern side of the ruins, in which in the midst of mud and water, innumerable statues were piled *pêle-mêle*, one upon the other. Along with them were bronzes, which included about a thousand gilded bronze figures of Osiris, as well as other objects. The fact that most of the monuments were below the present level of the water made the labour of excavating very considerable, but before the season was over M. Legrain was rewarded by the discovery of 450 statues of stone, in a more or less perfect state of preservation, and it is expected that nearly as many more will be found during the coming winter. The fortunate discoverer has spent the summer in examining and arranging the monuments, which have now been transferred to the Cairo Museum, and the results of his work were given in a lucid and interesting paper.

Among the statues are many royal ones. Perhaps the most remarkable, and certainly the most unexpected, are those of kings of the Old Empire, which settle once for all the antiquity of the great Theban sanctuary. The series begins with a statue which from its likeness to the statue of Kha-sekhemui, is assigned by M. Legrain to the second dynasty, and is followed by statues of Khufu or Cheops, of User-en-Ra, and of Sahu Ra of the fourth

and fifth. The eleventh dynasty is represented by a statue of Mentuhotep, and a headless seated statue of Antefaa, whom the dedicator of the image, Usertesen I., describes as his forefather, thus upsetting the recent attempt of the Berlin School of Egyptologists to alter the accepted position of the Antef princes. There are some fine statues of the kings of the 12th and 13th dynasties, some hitherto unknown Pharaohs being included among the latter, as well as a sphinx of magnificent workmanship, the features of which recall those of the so-called Hyksos sphinxes of the Delta. As might be expected, the kings and queens of the 18th dynasty are numerous. The figure of Thothmes III., in fact, is the *chef d'œuvre* of the whole collection, and is one of the most beautiful works of art that have been bequeathed to us by antiquity. It is extremely interesting also for another reason. The profile of the face is European rather than Egyptian and reminds us of the statuary of classical Greece. Another interesting statue is that of the "heretic king" Amon-hotep IV., in fossil wood. This too is evidently a portrait, and makes it clear that the usual representations of the king are mere caricatures. His face as seen in this statue is that of a dreamy visionary and, though somewhat plain, is very far from being ugly or repulsive. Next to the portrait-statue of Thothmes III., however, the finest artistic work is a statue of Tutankh-Amon, whose features, as M. Legrain pointed out, have been reproduced in a beautiful statue of the god Khonsu, which, though usurped by Hor-em-heb, must therefore have been executed in his reign.

A statue of Ramses II. must also be noticed for its artistic finish, though it lacks the strength of the earlier work; and, coming down to later times, a statue of the Ethiopian king, Taharka, is also worthy of attention. One of the statues is shown by its Greek drapery to belong to the Ptolemaic epoch.

Besides the royal images, there is an immense number of statues of the priests and prophets of Amon and other high officials. From one or two of these M. Legrain has skilfully extracted important historical information. Thus a genealogy which goes back for sixteen generations to a certain Sheben makes the tenth descendant of the latter a contemporary of Shishak, the founder of the 22nd dynasty, and introduces us to a new king, Horsiesi, who would have lived in the time of Osorkon II. As Brugsch was the first to point out, these genealogies are the best means we have at present for controlling the chronology of ancient Egypt. Another monument is interesting, as the memorial of the general who was sent by Psammetichus against the revolted troops whose rebellion is described by Herodotus, while yet another shows that the 21st and 23rd dynasties must have been contemporaneous, thus explaining the puzzlingly long period which the monuments assign to the 22nd dynasty.

One of the most important results of M. Legrain's discovery is the evidence it furnishes that up to the Greek age the Egyptian temples contained all the materials useful for reconstructing the past history of the country. They were filled with inscribed statues and other monuments which formed a continuous series of contemporaneous documents from the earliest period of the kingdom. Herodotus is thus shown to have said no more than the truth when he declared that Hecataeus had seen at Thebes the statues of 345 high priests of Amon who had followed one another in a regular succession. It is a fresh proof that the vast antiquity to which Egyptian history lays claim is really founded on fact.

In a luminous and eloquent address delivered by way of conclusion to M. Legrain's paper, M. Maspero explained how such an extraordinary collection of statues came to have been buried. After its destruction, first by the Assyrians and then by the Persians, Thebes lay neglected and in ruins until the time of the earlier Ptolemies who, in the desire to conciliate the natives and be regarded as the representatives of the ancient Pharaohs, undertook the restoration of the venerable sanctuary of Amon. But the problem presented itself, what to do with the numberless statues, many of them half-broken, which were scattered among the ruins. They had neither artistic nor historical value in the eyes of the restorers, but a belief in their sacred, or rather magical, character prevented them from being destroyed. They were, therefore, buried out of the way, and new buildings erected on the foundations which they helped to form. The fact that the latest of the statues found is of the Greek period indicates pretty clearly the date at which their entombment took place.

* *

*Religious
frenzy.*

We give space to the following tragical story, because it is so suggestive a proof of what a weak-brain is capable of, under the influence of what Liebhault calls auto-suggestion. Under the impulse of a delusive religious conviction men have, in the past, and do now, commit the most unheard of cruelties, to others, and to themselves as well. Religious frenzy is sometimes no more provocative of savage excesses than is hero-worship; and for the hundredth time, we warn our colleagues in the Theosophical Society, against this servile adoration of a strong personality, which may lead them to extremes and effectually block their upward progress. If an example is called for, have we not that of the "Purple Mother" and her emulating followers at Point Loma?

The story is as follows:—

A remarkable instance of religious frenzy took place at Tunbridge Wells. Owen Russell, a greybearded man, recently left the Sussex village of Crowborough, where for many years he had been engaged in farm work, and took up his abode in Queen's Road, Tunbridge Wells. All his life he has taken a keen interest in religious subjects, and of late has more closely applied himself to the study of spiritual matters. The other day Russell suddenly closed the Bible, which he had been reading, and, quoting the passage, "If thy right hand offend thee, cut it off," asked a person in the house for a chopper. Without anticipating his intention, a sharp-bladed chopper was handed him. To the great consternation of those present, Russell placed his right hand on a step, and literally fulfilled the Biblical injunction by chopping his hand clean off. He was taken to the General Hospital, where he was detained. Interviewed by a pressman, Russell said he in no way regretted having committed what might appear to be an extraordinary act. He felt that his right hand had offended him, and, believing it was right that the teaching of the Bible should be carried out to the letter, he had chopped it off. To his way of thinking, it was far better to lose his hand than to lose his soul. Russell would not specify in what way he believed his hand had offended him.

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*Death of
Mme. Ley-
marie.*

The following paragraph is copied from our excellent contemporary, *The Harbinger of Light*.

We deeply regret to announce the passing away in Paris of this lady, the widow of the lamented P. G. Leymarie, who, for thirty-one years, edited that excellent periodical, the *Revue Spirite*. After his departure, his relict took up the work of her late husband, and conducted it no less admirably

than he had done : rallying to its support some of the most distinguished Spiritualists in Paris ; as, for example, Prince Emile de Sayn de Wittgenstein, the Duke of Leuchtenberg, Count Bullet, the Marchioness Marie de Rosales, the late Countess of Caithness, Col. Devoluet, and many others.

We offer to the bereaved family our sincerest condolences ; to M. Paul Leymarie, who will edit the *Revue Spirite* for the time to come, our best wishes for his own health, and for the prosperity and increasing circulation and influence of the review which has now been in existence for a period of 47 years.

In the earliest days of our Society's history, the Founders were in rather intimate connection by correspondence with M. and Mme. Leymarie, and some of their earliest letters were published in the *Revue Spirite*. M. Leymarie was then in great trouble because of one of those periodical persecutions to which leading Spiritualists have always been subjected, and he felt very grateful to us for our manifestation of friendly sympathy. In 1884, when the Founders were in Paris, one of their first visitors was that gentleman. In co-operation with some of his friends, M. Leymarie formed a Branch of our Society, but it had not a very protracted existence, and as he could not break loose from his orthodox Spiritualism the connection was ultimately dropped. Col. Olcott presents to the son of that estimable couple, M. Paul Leymarie and his wife, the expressions of his most friendly regret.

A Dream A contribution to the *Onlooker* furnishes the
Warning. following singular story. A girl at school had a dream which was so very vivid she thought it was a warning. It was that she went out to India, and in her dream she saw the place distinctly ; also a cemetery, and in that cemetery her own grave. As she had never been in India it could not have been a recollection. She wrote it all down in her diary the next day, and made a small sketch showing the cemetery and her gravestone. Later on a friend of hers, whose appointment was in India, proposed to her. At first she hesitated on account of going out to India, but eventually she consented, and arriving at her new home, recognised the place at once as the one she saw in her dream. Not long afterwards she died suddenly of cholera, and the grave chosen for her by a friend was the exact counterpart of the sketch.

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A prayer and An English clergyman tells a remarkable
the sequel. story of the Boer war. During the struggle in South Africa, he said, a father prayed daily for his son, who was at the front. One night, moved by a strange impulse, the elder man felt constrained to remain in prayer until the morning. The next mail brought news of what had happened that particular night. The son was on that date taken out of hospital—where, unknown to his father, he had been down with enteric—and placed in the mortuary among the dead. The hospital doctor, however, was possessed by a peculiar uneasiness, and could not rest. Going to the nurse who had ordered the removal of the body, he asked if she was sure the patient was dead. Notwithstanding her assertion to that effect, the doctor proceeded to the mortuary to find that, after all, there was still breath in the supposed dead body. The patient was taken back to hospital, and eventually recovered.



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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER III.
(Year 1896.)

IN the foregoing narrative are all the features of an undoubted case of clairvoyant perception. Bear in mind that, at the time of the seance with Mme. Mongruel, nothing whatever of a definite character was known in Europe as to the fate of the ill-starred Marquis de Morès ; nor did anything appear in any paper before the 3rd of July, when the Tunisian telegram was printed in the *Figaro* : add to this that M. Desormeaux did not believe that there had been a tragedy, and that I, for my part, had neither known of the existence of the Marquis nor cared what might or might not have happened to him. There is no ground, therefore, for any theory of thought-transference between the Seeress and ourselves. Yet her perceptions of the event that had transpired out in the African Desert were as clear as though she had seen them reflected in one of the mirrors that hung in her consulting-room. The sash which had been worn by the lost man was efficacious in putting her *sur la piste*—on the trail. If this is not an instructive fact for the student of clairvoyance, and if it does not make easier of comprehension the revelations that we have been having lately in theosophical books, then I am mistaken.

What a curious coincidence it is that the two Napoleons who have occupied the throne of France should have had

* Five 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.

their future grandeur prophesied by clairvoyants, the Great Napoleon by Mlle. Le Normand, the Little one by Mme. Mongruel. As regards the Le Normand prophecies the reader will do well, if he can, to read the article in the *Theosophist* for December 1896. One point is made in that article, on the authority of Delage, in his "Sommeil Magnetique" (Paris, 1857); it relates to the question of the continuous, or infallible, lucidity of clairvoyants. He says that: "Those ignorant mesmerisers who fancy that they create clairvoyance in their lucid subjects are entirely mistaken; no power in the world can make clairvoyant a subject who has not the congenital predisposition for it: all that the magnetiser does is to help remove from the inner eye some of the obstacles to clear sight offered by the activity of the bodily senses There does not exist in Paris a serious magnetiser who dare say that he has met with a single subject who has continuous lucidity." Furthermore our author affirms that the number of lucid somnambules is not very great, and often the faculty appears at very rare intervals; moreover, that, most frequently, the failure of a clairvoyant to satisfy consultants is due to this fact, *viz.*, that the poor visionary cannot throw herself or himself at will into the condition of lucidity. Remember that this super-physical state is due to a very delicate and exceptional condition of the nerves of the brain which the slightest cause is sufficient to upset. How many times have I been pained to see the mental tortures inflicted upon these psychics by ignorant and brutal, though perhaps well-disposed, visitors. Let us suppose that the consultant wishes information about the writer of a certain letter which may have been handled by a dozen different persons, each of whom has impregnated the document with his own aura, some possibly so coarse and strong as to drown out for the moment that of the writer of the letter. If the consultant be ill-bred, he may put insulting questions and show insulting suspicions, provoked by his own ignorance; another, carried away by a blind enthusiasm, may cause his thought-pictures to rush past the clairvoyant's vision like a scud of clouds swept before a tempest. A third may so strongly desire that the Seeress' revelation may confirm his wishes as to obsess, take possession of and mould the thought of the sleeper. A fourth may be a man who comes fresh from a scene of debauchery, and the libidinous pictures floating around him may horrify the virtuous sensitive and make her loathe his presence. Finally, not to enumerate the many causes operative of a destruction of clairvoyant vision, the enquirer may be one of those conceited and prejudiced committee men, who have figured so often in the history of psychical research and come with smiling features and outward courtesy, but underneath having the determination to prove the lucid victim a dishonest trickster, to confuse and trip her up, and to make white as black as his suspicious nature wishes it to be.

On the day of the Mongruel interview Dr. Baraduc had me to his house to dinner and M. Jules Bois and two other gentlemen to meet me. On the following day I was honoured with a visit from that most interesting savant, Colonel De Rochas. My introductory visit to M. Menant, of the Institut, occurred on the 25th of June. This venerable man, whose fame as an Orientalist extended throughout the whole world of scholarship, received me with every possible courtesy, expressed his warm interest in the Parsi community of Bombay, and invited his gifted wife and still more gifted daughter to take part in the conversation. Like Dr. Mills, he was sceptical as to the possibility of recovering lost Zoroastrian scriptures; at the same time admitting that there was just a remote possibility of some being found in libraries in Mahomedan countries not yet examined by Western Zendic students: the chance, however, he thought remote. In the letter which he addressed me under date of August 24th, 1896, he says that "If there is still something more needed it is rather, as I have told you verbally, in purely archæological discoveries that one might, perhaps, meet with new documents. In pursuance of this idea I have put you in relations with M. Blanc, who has a special knowledge of the Central Asian provinces, where explorations might throw great light upon this important problem of Zoroastrian history.

"Still, in spite of the scepticism which I have met everywhere among the savants on this subject, I have a sort of vague belief that, if the Bombay Parsis should really begin in earnest a search for their missing religious treasures, some of great importance will be found; perhaps even in India, in some temple or mosque library, or in the possession of some family to whom the books or manuscripts may have descended from an ancestor concerned in the pillage of the Persian Parsis.

Members of our Society are now to be found in almost all social classes and walks of life, so that it need not surprise us to learn that one evening while in Paris I had the opportunity of seeing one of my colleagues playing in the matchless dramatic company of the Comédie Française, and another one as a Député in the Chambre des Députés, where he had figured largely as the author of a very important Bill. This gentleman and another Député spent hours with me one evening at my hotel discussing Theosophy, in which they showed an eager interest.

On Saturday, the 27th, I called by invitation on Colonel De Rochas at his Laboratory at the École Polytechnique, to see him make, in the presence of a number of men of science, a lot of hypnotic experiments on two subjects, females. He showed us the different stages of Hypnosis defined by Charcot, and other phenomena, among them externalisation of sensitiveness and projection of the double. In this condition the bodies of the sensitives did not respond to any external influence; sight, hearing,

taste and feeling were all paralyzed, but the normal sensitiveness, abnormally intensified, existed outside the body in the enwrapping aura. If he thrust a pin into the air at a measured distance from the sleeper's body there would be an instantaneous cry of pain, and the sensitive would quickly carry her hand to that part of the body which seemed to be in auric communication with the punctured spot in space. Both sensitives being plunged in hypnotic sleep, the one could point out exactly where the double of the other, projected from the body, was located, and the Colonel by pinching or pricking that spot, would cause a reflex action in the body. This suggested to me an experiment. The Colonel had been proving the paralysis of the olfactory nerves by holding to the nose of the sleeper an uncorked vial of concentrated spirits of ammonia. I took him with me outside the room and, after closing the door, suggested that he should try the experiment of holding the pungent fluid to the point in space where the other clairvoyant should say that the nose of the subject under experiment, or rather of her double, was situated. If he could then get her to make the motion of inhaling, possibly we might find that there would be a reaction upon the physical olfactory nerves, which would be a new and interesting proof of the projection of the double. He declared that the idea was a capital one, returned to the room, and made the experiment, which to our gratification and the surprise of all present was entirely successful.

At that time there happened to be in Paris the Hon. Alexander Aksakof, State Councillor of H. M. the Emperor of Russia, whose name is known throughout the whole world of psychical research as one of the ablest and most honourable of investigators and advocates of Modern Spiritualism. My Eddy book, "People from the Other World," which appeared first with illustrations in the *N. Y. Daily Graphic*, attracted his attention to such an extent that he paid H. P. B. to translate it into Russian for him to bring out. This transaction led to a friendly correspondence between us, but I had never met him personally until now during my Paris visit. I found him rather unfriendly to my dear colleague, so I profited by the opportunity to use my best endeavours to remove from his mind some impressions which I felt sure were entirely unjust. For many years M. Aksakof edited and published (in Germany, for he could not bring it out in Russia) the extensively circulated magazine, *Psychische Studien*, and was the author of several books, almost the latest of which was one, "Partial De-materialisation of a Medium," an account by eye-witnesses of a wonderful phenomenon that occurred at Helsingfors, to Mrs. D'Esperance, the medium. If the reader can get the chance to go through it, it will be well worth his while, for the phenomenon described was one of the most astonishing, from the scientific point of view, in the history of spiritualistic wonders. Mrs. D'Esperance, seated on a chair in front of a screen, in a lighted

room and in the presence of several reputable witnesses, suddenly found that her lower limbs *had been completely de-materialised from the hips downward*, and her dress hung over the front edge of the chair-seat. This was the first intimation she had had of any change in her physical condition, although she was in possession of her full consciousness and the room was well lighted. Her fright lest she should have been crippled for life was perfectly natural, as was that of the company present, who were allowed to approach and satisfy themselves of the fact of the dissolution of the limbs. Before she had time to provoke a catastrophe by giving way to the impulse of terror, the limbs were restored to their normal condition and she was able to spring to her feet and walk about. M. Aksakof, in describing the seance, cites the account given in my Eddy book of the entire dissolution of the body of Mrs. Compton, an American medium, which, I believe, had been the first phenomenon of the kind on record; though as for this I will not venture to be positive. On the same day I met Père Bernard, the Dominican Friar of whom I have spoken elsewhere, and in the afternoon called again at M. Menant's where I met M. Blanc, the Central Asian explorer, and a very long and interesting discussion ensued between us two and our venerable host.

Among my numerous visitors on the following day was M. Aksakof, and I spent the afternoon most agreeably with M. Blanc. He took me to the Musée Guimet to show me some Parsi bronzes that he had found when excavating in Bactria, and I also saw the very fine collection of life-size and correctly-dressed Parsi figures which had been given to the Musée by Mlle. Menant, than whom the Parsis have no more enthusiastic friend. On the 30th I bade good-bye to Dr. Baraduc, wrote letters, and listened to a debate in the Corps Legislatif in which our theosophical colleague spoke on a Revenue Bill. This was my first experience in that historical Chamber, and I naturally made a mental comparison between the debate and what I had seen in our American legislative bodies. Things went on rather tamely, but now and again there was an out-break of excitement showing what the Chamber might be when roused. I dined with the Rev. Dr. Mills that evening, and enjoyed myself much in talking about our common Alma Mater and the various people we knew. The next day I crossed over to London and found at the station to meet me, Leadbeater, Mead, Dr. Hübner, Keightley and others. Keightley took me to his house and I had the agreeable opportunity of paying my respects to the venerable mother to whose heart he is as dear as the apple of her eye.

The next evening I presided at the Blavatsky Lodge where Mrs. Besant gave a superb lecture on "Evolution as seen by Occultists." There was a reception given at our headquarters on Friday, the 3rd (July), to delegates who had come to the Convention. The Convention met the next morning and everything passed off quietly, my

Address being delivered and the Agenda being all disposed of. A tricky letter from the Judge party was handed in but, seeing that it was but a thinly-veiled repetition of the attempt to put us in a false position, I simply laid it upon the table. In the evening there was a public meeting at Queen's Hall at which addresses were made by Messrs. Meade and Keightley, Mrs. Besant and myself. The Convention finished its business the next day, after suggesting certain revisions of the T. S. Rules. There was another reception to delegates at headquarters that afternoon and in the evening a public lecture by Mrs. Besant. There was a garden-party at headquarters on the afternoon of the 6th, and on the 8th I went with Mr. and Mrs. A. J. Faulding, whose guest I had now become, to a meeting of the London Lodge at Mr. Sinnett's house, at which he lectured on the subject of "Alchemy," showing us that there was a great deal more in the teachings and writings of the Alchemists than a mere search after the gold-making mystery. After the meeting he took us into his laboratory and showed us, in many cases for the first time, experiments with the Röntgen Rays.

A General Council meeting was held on the 9th at which the various suggestions from Sections, Branches and individuals for a revision of the Society's Rules were patiently examined and carefully considered in the light of their bearing on the peculiar circumstances of the whole Society. When several amendments touched the same clause, the various improvements were incorporated in the form finally adopted. Only one important recommendation was rejected—that of removing the President and Vice-President of the Society for cause shown. On mature consideration, and in view of the circumstances attending the Judge secession, it was decided that no Rule could be of use if such an emergency arose. If a majority, or even a strong minority, desired to dispossess one of these officers, while he retained the confidence of a large number of members, a split in the Society would result, let the Rule be what it might. It was therefore thought better to leave the Society free, under the powers vested in the General Council, to deal with any serious case if unfavourable circumstances should arise. At the meeting in question the following members were present, *viz.*, the President, the Vice-President, the General Secretaries of the European and Indian Sections, Mr. C. W. Leadbeater, as Proxy (under specific instructions) for the General Secretary of the Scandinavian Section, and Mrs. Besant as Proxy for the General Secretary of the American Section. The Australasian Section's views were represented in the official Report of the General Secretary, and the New Zealand Section had been so recently chartered that it had not had time to submit its wishes for the consideration of the General Council. In publishing, for the information of the members of the Society, the text of the revised Rules, in an Executive Notice of date, London, 9th July, 1896, I made the following explanatory remarks: "The undersigned takes

this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T. S. Rules and the wording of its "Declared Objects" are substantially what they have been from the commencement and therefore entitled to some special immunity from change. So far is this from true, that the objects have been re-stated and the Rules altered several times, as the growth of society and its altered conditions rendered the same necessary. The version now adopted*

* RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

- I. 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 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.

is, apparently, the best and most comprehensive that we have had for years, and in the expression of the Objects, the line traced out in the minds of the Founders is strictly followed. The form given to the the second Object has been adopted to meet an almost general view that *all* religions, &c., deserve study, as being based on the same general principles. In this, in her "Isis Unveiled" Madame Blavatsky led the way, which is now traced out for all future students of Theosophy and sympathizers with our work." In practical working these Rules have proved to be good and no important modifications have been found necessary. In some minor matters the President-Founder has used the "discretionary powers in all

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 5s.; for the Annual Subscription of each member, 5s.; or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct, by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council.

Official.

(True Copy)

C. W. LEADBEATER,
Secretary to the Meeting of Council.

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

matters not specifically provided for in these Rules," and in a few instances the votes of members of Council have been taken through the medium of circulars sent around to them from headquarters. This, however, is a very dilatory process, the time required for collecting the votes being ordinarily as much as six months, and even at the present writing all the General Secretaries have not yet voted upon some questions propounded by the General Secretary of the French Section a year ago.

The next few days were occupied with matters of minor importance, except that on the evening of the 9th, Swami Vivekananda lectured at the Blavatsky Lodge on the subject of "Bhakti," and Mrs. Besant spoke at the same place on the evening of the 12th on "Karma." It has always struck me as one of the most wonderful facts of our movement that the reading public of, we may say, the whole world, has been made acquainted with this profoundly important philosophical and ethical teaching. In my opinion it has done more to strengthen our movement and recommend it to thoughtful persons than anything else, for it is the enunciation of the grand truth that human experiences are the outcome of human actions, and that a law of universal and inflexible justice rules throughout the universe.

H. S. OLCOTT.

EARLY CHRISTIANITY: ITS RELATION TO JEWISH AND GRECIAN THOUGHT AND CULTURE.

[Concluded from page 279.]

AMONG the many who were early attracted to the new Jewish-Christian sect was a young man possessing an acute, subtle and vigorous intellect, an arduous religious nature, with a mystic temperament, a Pharisee, and an educated and scholarly trained Rabbi, named Saul, afterwards known as Paul.

With St. Paul Christianity entered upon a new phase of development. Paul, while retaining many of the Rabbinical ideas and peculiarities of thought in which he had been carefully trained, by his own peculiar genius grafted upon and illumined them from his wider outlook on Grecian thought and philosophy. He first added to the simple elementary Christian teaching of the Judean or Ebionite school. It was from his Rabbinical lore, passed through the alembic of his intellectual consciousness, that those theological doctrines and dogmas, which are so well-known as Pauline, were chiefly developed.

There was no theology, no doctrinal presentment, in the ethical teaching of Jesus. Between His humanist and mystic thought, floating in an atmosphere of universal love, and the somewhat rigid and scholastic system of Paul, there is a broad line of severance almost reaching to a gulf. Paul laid the foundations of the pre-

vailing doctrinal system of the Roman and Protestant churches, and in the fifth century a celebrated theologian of a similar cast of mind and high spiritual attainments, the great St. Augustine, was the master builder who completed the structure. Both were mystics; both were men possessing high qualities of intellect and heart; both appear to have been doctrinaires of a rather rigid, and in the case of the latter, of narrow type; both unconsciously engaged in forging the bands of theological dogmas (if the epistle to Romans is really the work of Paul) wherein western Christendom was bound for many centuries. These shackles are not yet entirely swept away, but some of us are engaged with our tiny share of this useful and necessary work.

We have now to turn attention to the *third* aspect of our enquiry, namely, the development of Christian thought and practice through contact with Grecian culture, spiritual ideas and metaphysical speculation. In the early years of my study of Church history, I remember my puzzled wonderment at the variety and number of the early heretics, and at the complicated mazes of their supposed heresies. Of late years these elaborate systems of speculative thought have been elucidated by the patient labours of specialists in these departments of old-world literature. It has been found that their supposed heretical speculations were really, in many instances, descriptions in mystic symbols of the varied evolutionary processes of Nature in the macro-cosmic and micro-cosmic world of Being. Activities and processes of becoming are now being rapidly rediscovered by our modern evolutionists.

But let us take our flight from the banks of the Orontes across the eastern Mediterranean, to the great port and ancient capital of Egypt, Alexandria.

Alexandria ranked next to Rome as the second of the three capitals of the imperial Roman confederacy. Much already referred to regarding the character of the populace of Antioch will also apply to Alexandria. It also was a city of noble proportions, founded by the great Alexander as the capital of his world-empire. It contained magnificent palaces, public baths, Temples, Art galleries, Museums, and above all the most valuable and celebrated library ever collected. It was for some seven centuries the chief university city of the world; the chief seat of Grecian science and philosophy; the home of intellectual culture, and the abode of a great array of the chief ornaments of the learned and literary world, from the days of Euclid in the fourth century B.C., to the degenerate times of the maiden philosopher Hypatia, in the fifth century A.D.—the beautiful and pure Hypatia, who, *en-route* to her public lectures, was torn in pieces and the flesh scraped from her bones with shells, in the public streets of the city, by a fanatical rabble of Christian monks, with the connivance and almost under the eyes of the Archbishop, Cyril.

In Alexandria the Jewish element formed a large and influential section of the inhabitants. They were governed by their own laws. Here they built a Temple after the Jerusalem pattern; here their sacred books were translated into Greek, known as the Septuagint, and usually quoted in the New Testament. From the foundation of the city they formed a considerable section of its inhabitants.

In the first century A.D. there lived here a celebrated Jewish philosopher, Philo by name. He was a voluminous author, many of whose works have survived; they reveal a fine type of the cultured Jew; a man of a religious temperament, who while holding in substance the faith of his fathers, added thereto the wider Grecian thought of the Platonic school. Philo, in his extensive commentaries on the Pentateuch, &c., spiritualised away the crudities which abound in its historical parts. He does not appear to have contacted the new sect, but in an highly interesting work—long suspected to have been a forgery, invented to buttress the monastic system which flourished in early Christianity, but recently proved to be a genuine work of Philo—he gives a graphic picture of a colony, a monastic settlement of Therapeuts, or Healers, situate on the shores of Lake Mareotis some little distance South from Alexandria. Philo explains that having already treated of the Essenes, who assiduously practised the religious life of action in conjunction with the life of contemplation, he will now describe the Therapeuts of whom large numbers were found in every Egyptian province. We will give a brief extract or two in Philo's own words:—

"Now the purpose of our wisdom-lovers is immediately apparent from their name. They are called Therapeutae and Therapeutrides, men and women in the original sense of the word; either because they profess an art of healing superior to that in use in cities (for that only heals bodies, whereas this heals our souls as well, when laid hold of by difficult and scarcely curable diseases, which pleasure and desire, and grief and fear, selfishness and folly, and injustice, and the endless multitude of passions and vices, inflict upon them), or else because they have been schooled by Nature and the sacred laws to serve That which is better than the good and purer than the One and more ancient than the Monad..... Whenever then our wisdom-lovers take the steps of renouncing their goods, they are no longer enticed away by any one, but hurry on without once turning back, leaving behind them brethren, children, wives, parents, the multitudinous ties of relationship and bonds of friendship..... They make their abode in shut-in woods or enclosed lands, in pursuit of solitude, and this not to indulge in any churlish dislike to their fellowmen, but from a knowledge that continual contact with those of dispositions dissimilar to their own is unprofitable and harmful..... Thus they preserve unbroken memory of God, so that even in their dream consciousness nothing is presented

to their minds but the glories of the Divine virtues and powers. Hence many of them give out the rhythmic doctrines of the sacred wisdom, which they have obtained in the visions of dream life.

"Twice a day, at dawn and even, they are accustomed to offer up prayers; as the sun rises, praying for the sunshine, the real sunshine, that their minds may be filled with heavenly Light; and as it sets, praying that their soul, completely lightened of the lust of desires and sensations, may withdraw to its own congregation and council chamber, there to track out truth.

"The whole interval from dawn to sunset they devote to their exercises. Taking the sacred writings they spend their time in study (lit. philosophise), interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature which is made plain only by the under-meaning.

"They have also works of ancient authors who were once heads of their school and left behind them many monuments of the methods used in their allegorical works; taking these as patterns, as it were, they imitate the practice of their predecessors. They do not then spend their time in contemplation and nothing else, but they compose songs and hymns of God in all sorts of metres and melodies, &c."

Ere leaving Philo's deeply interesting and instructive narrative we will give a brief paragraph from his description of their periodical (every fiftieth) banqueting day. He continues:—

"I know that some of my readers will laugh at such a banquet as this: but such laughter will bring them weeping and sorrow.

"Nor is wine brought in on these occasions, but the clearest water, cold for the majority, and warm for those of the older men whose tastes are delicate. The table moreover contains nothing that has blood in it, for the food is bread with salt for seasoning, to which hyssop is added as an extra relish for gourmands. For just as right reason bids priests make offerings free from wine and blood, so does it bid these sages live. For wine is a drug that brings on madness, and costly seasonings rouse up desire, the most insatiable of beasts. So much then for the preliminaries of the banquet."

In support of this practical view of the conditions under which alone the higher life of the individual and purified social conditions can be realised, the following from the pen of the peerless 20th century old prophet, Count Leo Tolstoy, is worthy of deep meditation:—

"In our world, in which every serious attitude towards the attainment of righteous life has been lost so completely and so long ago that the very initial virtue—abstinence—without which others are impossible—is regarded as unnecessary; in this world of ours has also been lost the order of effort necessary for the attainment of this virtue, and fast is quite forgotten, and it is decided that fasting is a silly superstition and utterly unnecessary.

"Yet, even as a first condition of righteous life is abstinence, so the first condition of the abstinent life is fasting, and therefore the first step towards righteous life ever has been and is fasting.

"One can wish to be good—one can dream of goodness—without fasting, but to be good in reality, without fasting, is as impossible as it is to walk forward without first getting upon one's legs.

"Fasting is an indispensable condition of righteous life, while gluttony has been, and still is, the first sign of the contrary—of bad life—and unfortunately this symptom is present in the highest degree in the lives of most men of our time."

As there is, as shown by Philo, a close relationship between the Therapists and the Jewish Essenes (with whom—there are many reasons leading us to conclude—Jesus had intimate relations, if he were not actually a member their brotherhood), therefore the valuable and interesting descriptive account of these ancient recluses is of supreme importance, throwing as it does a vivid light on the inner spiritual side and practical trend of early Christianity, as it issued in pure streams of light and love from its fountain-head.

Doubtless, from its proximity to Judea, Christianity was early introduced to Alexandria. It is thought that the Epistle to the Hebrews was written by an Hellenist Jew of Alexandria, and Apollos is suggested as its author. Be this so or not, there is no doubt that Christian teaching was widely accepted in that city and soon largely coloured by the subtle spiritualistic philosophy of the Grecian schools abounding there. Of this we have evidence in the Gospel and epistles of St. John, which while probably issuing from Asia Minor, have close relation with the Alexandrian modes of philosophic thought. The well-known church fathers, St. Clement and Origen, were Alexandrians by education and in trend of thought and genius. It was in Alexandria that the great heretical sects known in church history as Gnostics, had their chief seats of learning: and here Neo-Platonism had its birth. The Gnostics enriched and universalised Christian ideas and ideals: incorporating with them the essential truths of the Platonic and other schools of Grecian thought.

But their ideals eventually proved to be beyond the intellectual and spiritual evolution of the age, or Christianity in their hands would have thus early become a universal religion. They failed for lack of a sufficiently evolved human material to work upon. The times were not yet auspicious, much preparatory work had to be accomplished ere the arrival of the era of a comprehensive and universal faith. Eighteen centuries must run their chequered course before our Western races were prepared by the slow evolutionary process, for the acceptance of a universal Gospel built upon the inner spiritual teachings and the simple ethical precepts of the Great Founder of the Christian Religion.

A valuable Gnostic treatise which, in its original, dates from the third century or earlier, was about 120 years ago purchased by the

trustees of the British Museum. It is a translation from Greek into Coptic, an old dialect of upper Egypt. It is named Pistis Sophia (Faith Wisdom), and lay untranslated until a few years since (See Mead's "Fragments of a Faith Forgotten," already laid under tribute above).

There are several early traditions that Jesus repeatedly appeared to His favoured inner circle of disciples during the space of twelve years after his death. The same statement appears in the following quotation from an introductory paragraph in the above named work:—

"It came to pass, therefore, in the twelfth year, that the disciples were assembled with the Master on the Mount of Olives, rejoicing that they had, as they thought, received all the fulness. It was the fifteenth day of the month Tybi, the day of the full moon. Jesus was sitting apart, when, at sunrise, they beheld a great light-stream pouring over Him, so that He became lost to view in the ineffable radiance which stretched from earth to heaven. The light was not one radiance but its rays were of every kind and type, and the Master, soared aloft into Heaven, leaving the disciples in great fear and confusion as they silently gazed after Him. From the third hour of the fifteenth day until the ninth hour of the morrow (thirty hours) the Master was absent, and during this time there was a shaking of all the regions and great confusion and fear, while songs of praise came forth from the interior of the interiors.

"On the ninth hour of the morrow they saw Jesus decending in infinite light, more brilliant far than when He ascended; the light was now of three degrees, glory transcending glory. The disciples were dismayed in great fear, but Jesus, the compassionate and merciful minded, spake unto them saying: 'Take courage, it is I, be not afraid.' At their prayer Jesus withdraws his great light unto Himself, and appears in His familiar form once more, and the disciples came to worship, and ask Him, saying, &c."

Then follows throughout the treatise the questionings of the disciples, and the mystic instructions given by Jesus; wherein the spiritual evolution of the soul, and the living powers and glories of the supersensual worlds are elaborated and unfolded.

This very ancient, deeply spiritual and instructive gnostic treatise transports us into the midst of Christianised Grecian philosophic thought; and who is competent to decide that it is not a direct reflection of the inner teachings of the Great Master, Christ Himself.

Let us note the form and mode in which this early Christian teaching was conveyed. We are already picking up the same threads and working on the same lines. The form is becoming familiar to us. We believe in the reality of the phenomena of Spiritualism: we believe that Spiritualism is a development of the science of the supernatural. There was no necessity for the physical body of Jesus to rise from the tomb: He could make Himself known to the disciples in His astral or heavenly body, as we have just seen indica-

ted. Who can imagine what wondrous times they may have enjoyed in His society during those years following the putting aside of the earth-body, with its necessary hindrance to the unfolding of the pure spiritual fires of the stainless, spiritual Ego, which had been veiled within its living tomb?

It will be well that we fix in our memory that we have in the New Testament Scriptures a record of only a very small part of the facts which led to the triumph of Christianity. The world was not converted by a few unlearned fishermen. There were enlisted in its cause the wisdom, learning and scientific acumen of the Grecian and Roman civilisations. There followed the new phase of the Wisdom religion, the Divine teaching of Jesus, an outpouring of spiritual light and life, which spread far beyond the narrow limits of orthodox Christianity, and it found many channels through which it reached and blessed the ancient world.

There were the great Gnostic doctors, Basilides, Valentinus, Heracleon, Bardesanes and many others. Also, Marcion, the remarkable merchant philosopher and teacher, with his immense following. Then again, the Christian Fathers, Clement of Alexandria, Origen, Irenaeus, Tertullian, each representing a particular school of the Christian cult, and contributing their quota to the new thought-force which eventually led to the new world-faith.

A brief note is all that can be given on the present occasion regarding the final establishment of orthodox Christianity throughout the Roman empire.

Old Rome itself was destined to be the central foci and capital of the Western Christian, as it had been for centuries of the Greco-Roman world. The orthodox Roman Christian Church succeeded in capturing the Roman empire of the West. Its dominions and the eternal city itself became its possessions; and the tiara of the Cæsars was placed on the head of the Bishop of Rome. Roman law and discipline, and the ecclesiastical formularies and ritual of the old Roman religions were adjusted and adapted to the new faith, with great ingenuity and to a surprising extent.

I think it a mistake to complain of this, in some respects, downward course, or to reflect upon and blame the chief actors in the metamorphosis. I believe that the course adopted was the best suited for the age and the average mind of the times; that the Roman Catholic faith and practice was the fittest for the evolutionary growth and advancement of the Western nations at the stage of mental and spiritual evolution then reached by them; and we may venture to assert also, for many centuries after their incorporation with that system.

Although sixteen centuries have passed away since the political establishment of Christianity in the Roman world, it has made no advance worthy of itself outside of those peoples who accepted it at that remote period. Nor will it, until it divests itself of the shackles

of dogmas and above all, of its ignorant and puerile notion of superiority to the other great world-faiths.

There have been a select few in all the intervening centuries who stand out as beacon lights; who in intellectual and spiritual evolution have risen in advance of their times; by their instrumentality under the guidance of the Divine Wisdom, the lamp of spiritual and mystic truth has been kept burning, by which means multitudes have been graciously aided in the upward evolutionary pathway to the Heavenly kingdom of light and truth.

Born during the ebb-tide of the previous civilisation, the Greco-Roman Christianity has endured through the intervening period of comparative barbarism, the dreary night of the Middle Ages, till the tide of civilisation is again reaching its flood. The record of what it has accomplished demonstrates the advance our civilisation has made upon the last.

Christianity is the religion which has most impressed upon the minds of men the rights of their brother men, and their obligations toward them. One of the noblest achievements is, that under its influence slavery has been well-nigh abolished. Life also is more truly recognised as a sacred trust than in any other civilisation. Suicide is now regarded as a cowardice and a crime. Christianity also is the religion which has most dwelt on and exalted the ideas of love and self-sacrifice, and this constitutes its most glorious crown.

W. A. MAYERS.

ANCIENT AND MODERN BUDDHISM.

IT is obviously impossible to put before an audience in a lecture of an hour an adequate presentation of one of the great world-religions which is probably entirely new to many of those who are present. I do not propose therefore to give you the more formal detail or framework of the subject, which those who wish for it can after all obtain from any encyclopædia. My wish would be rather to endeavour to put before you something of the life of the religion—less to quote from its books than to tell you how it acts and works as a living force to-day upon those who hold it as their creed. In connection with the Theosophical Society I have worked for years among the Buddhists of Ceylon and of Burma, and I was myself admitted into the Southern Buddhist Church by its chief Abbot Hikkaduwe Sumangala. Though I must quote occasionally I will do so as little as possible, but shall try rather to give you my own impression of this great religion.

I must say a few words first as to the life of the Founder of Buddhism; then secondly I will outline its broad principles; and thirdly I will say something of its practical working.

The story of the life of the Founder is one of the most beautiful that has ever been told, but I must not take the time to give more than a slight sketch of it now. Those who wish to read it, told as it should be told, in glowing melodious poetry, should read "The Light of Asia," by Sir Edwin Arnold. Indeed, grandly poetical though it be, there is no statement of the principles of this great religion so beautiful as that which Sir Edwin Arnold has given in his matchless verse, and if it be my privilege to introduce any one to that book, who is present to-night, assuredly that reader will owe me a debt of gratitude.

Briefly, then, this mighty Founder was the Prince Siddhartha Gautama, of Kapilavastu, a city about a hundred miles north-east of Benares, in India, within forty miles of the lower spurs of the Himâlaya Mountains. He was the son of Suddhâdana, king of the Sakyas, and his wife Queen Maya. He was born in the year 623 B.C., and his birth is surrounded with many beautiful legends, just as are the births of all the other great teachers. It is related that various portents took place—for example, that a wonderful star appeared, just as was afterwards told with regard to the birth of the Christ. His father the king, as was natural for an Indian monarch, had the child's horoscope cast immediately after his birth; and a very remarkable and transcendent destiny was predicted for him. It was foretold that he had before him a great choice, and that he might excel all men of his time along one of two lines, according to his preference. Either he might become a king of very much wider temporal power than his father—an Overlord or Emperor of the whole Indian Peninsula, such as has arisen only occasionally in history—or he might abandon entirely all the privileges of his princely birth and might become a homeless ascetic, vowed to perpetual poverty and chastity. But if he selected this latter destiny, he would also be the greatest religious teacher whom the world had ever seen, and the millions who would follow him in this rôle would be more numerous by far than the subjects of any earthly kingdom.

Perhaps we can hardly wonder that king Suddhâdana shrank somewhat from the idea of this mendicant life for his first born son, and wished rather that his royal line should be perpetuated and elevated. So he endeavoured from the first to direct the Prince's choice rather along temporal than spiritual lines; and since he knew that the acceptance of the spiritual life would be most likely to be determined by the sight of the woes and sorrows of the world, and the desire to remedy them, he resolved (so the story tells) to keep from the Prince's sight anything which could suggest these doleful topics. It is said that he resolved that the Prince should know nothing of decay or of death, and should be brought up in the midst of temporal pleasures and taught to devote himself to the glory and power of the royal house. The Prince was brought up in a noble palace surrounded by miles of beautiful gardens, in which he was

practically a prisoner, although he knew it not. He was surrounded by all that could minister to his delights in every possible way; only the young and the beautiful were allowed to approach him, and any one who was sick or suffering was sedulously kept out of his sight.

So he seems to have grown in this strange, confined, and yet delightful world. The boy grew up until he became of marriageable age, when he was betrothed to Yasôdhara, daughter of the king Suprabuddha. It seems to have been supposed that this new interest would entirely fill the Prince's life; and yet it is recorded that all the while at intervals remembrances of other lives would rise within his mind, and some faint presage of a mighty duty unfulfilled would trouble his repose. However, in due course he married and had one son Rahula. But soon after this his uneasiness began to increase, and he seems to have insisted upon passing into the outer world and seeing something of life other than his own. It is recorded how in this way for the first time he came in contact with old age, with sickness, and with death; and profoundly impressed with these states, so common to us, yet wholly new and unfamiliar to him, he sorrowed greatly over the sad destiny of his fellow-men. Seeing also one day a holy hermit, he was deeply impressed with the serenity and majesty of his appearance, and realized that here at least was one who rose superior to the otherwise universal ills of life. From that period his resolve to live the spiritual life grew stronger and stronger, until at last the time came when in his 29th year he definitely abandoned his princely rank, leaving all his wealth in the hands of his wife and son, and betook himself to the jungle as an ascetic.

Naturally at this time he, like his father and all other inhabitants of India, belonged to the great Hindu religion; and consequently it was to some of the leading ascetic Brahmans that he went for instruction and guidance in this new life. For six years he passed from one of these teachers to another, seeking to learn from them the true solution to the problem of life, and a remedy for the misery of the world, yet never finding fully that which he sought. Their teaching seems always to have been that only through the most rigid asceticism and the heaviest self-imposed penances could man hope to escape from the sorrow and suffering which were the heritage of all men; and he tried all their systems to the uttermost, one after the other, yet ever with an unsatisfied yearning for something greater, truer, and more real beyond. At last such persistent and rigorous asceticism told upon his health, and it is related that one day he fainted from hunger and lay almost at the point of death. He recovered from this and reasoned with himself that though this might certainly be a way out of the world, it was yet hardly the way in which life could be brought into the world; and he reasoned that to aid his fellow men he must at least live long enough to find the truth which should set them free. He seems to have taken from the very first the most altruistic

attitude. For himself he had had all that could make life happiest; yet the dumb sorrow of the teeming millions appealed to him so strongly that while that existed unassuaged no happiness was possible for him. It was for them, not for himself, that he sought the way of escape from the misery of physical life. For them, not for himself, he felt the need of a higher life that could be lived by all. So, finding all the ascetic practices unavailing, he decided instead to try the training of the mind along the lines of the highest meditation; and presently he seated himself beneath the Bodhi tree, determined to attain by the power of his own spirit the knowledge of which he was in search. There he sat in meditation reviewing all these things, studying deeply into the heart and cause of life, and endeavouring to raise his consciousness to a higher level. At last by a mighty effort he succeeded, and then he saw unrolled before him the wondrous scheme of evolution and the true destiny of men. Thus he became the Buddha, the enlightened one; and then he turned to share with his fellow men this wondrous knowledge that he had gained. He went forth to preach his new doctrine, commencing by the delivery of a sermon which is still preserved in the sacred books of his followers. In his own language, Pali (which is still for them the sacred language, just as Latin is the sacred language of the Catholic Church), this first sermon is known as the Dhammachakkappavattana Sutta, which has been interpreted to mean, "The setting in motion of the royal chariot wheels of the Kingdom of Righteousness."

In several of the books of our modern Orientalists you may find a literal translation of it; but if you wish to catch the real spirit of what he said, then assuredly once more you will do well to turn to the Eighth Book of Sir Edwin Arnold's wonderful poem. Whether the poet gives us the literal meaning of each word as accurately as other Oriental scholars, I cannot pretend to say; but this I do know, that he gives as no other has yet given in English, the spirit which permeates this mighty Oriental faith. I have lived among these people; I have shared in their religious festivals and I know the feelings in their hearts; and to read "The Light of Asia" brings the whole scene back before me vividly as I have seen it so many times; whereas the wooden and pedantic accuracy of the Orientalist calls forth no echo of the mystic music of the East.

Briefly the Buddha set before his hearers what he called, "The Middle Path." He declared that extremes in either direction were equally foolish; that on the one hand the life of the man of the world, wrapped up entirely in his business, pursuing dreams of wealth and power, was foolish and defective because it left out of account all that was really worthy of consideration. But he taught also that on the other hand the extreme asceticism which taught each man to turn his back upon the world altogether, and to devote

himself exclusively and selfishly to the endeavour to shut himself away from it and escape from it was also foolish. He held that the "middle path" of truth and of duty was the best and the safest, and that while certainly the life devoted entirely to spirituality might be lived by those who were ready for it, yet there was also a good and true and spiritual life possible for the man who yet held his place and did his work in the world. He based his doctrine absolutely on reason and on common sense; he asked no man to believe anything blindly, but rather told him to open his eyes and look round him. He declared that in spite of all the sorrow and the misery of the world, the great scheme of which man was a part was a scheme of eternal justice, and that law under which we were living was a good law, and needed only that we should understand it and adapt ourselves to it. He declared that man caused his own suffering by yielding himself perpetually to desire for that which he had not, and that happiness and contentment could be gained better by limiting desires than by increasing possessions. He preached this "middle Path" with the most wonderful success for forty-five years in all parts of India, and eventually he died at the age of eighty at the town of Kusinagara in the year 543 B.C.

The dates which I have given above are those of the Eastern records; and although European Orientalists at first declined to accept them and tried to prove that the life of the Buddha was very much nearer to the Christian era, further discovery has steadily forced them back until most of them now admit that the original records are reliable. The history and the edicts of the great Buddhist Emperor Asoka have done much to clear up this question of chronology; and the Mahavansa of Ceylon gives us a careful and detailed record which proves only the more clearly reliable the more it is investigated. So that now the dates connected with the life of the Buddha are fairly accepted. How far we may depend upon the details of that life as accurate it is difficult now to say. Probably the reverence and affection of his followers drew around his memory a certain mist or halo of legend, just as has been the case with all the other great religious teachers. Yet none can doubt that we have here a very beautiful story embodying the life of a most saintly man of splendid purity of life and wonderful clearness of spiritual vision. As Monsieur Barthelomy St. Hilaire says:—"His life is absolutely without stain. His constant heroism equals his conviction; he is the perfected example of all the virtues which he preaches; his abnegation, his charity, his unchanging sweetness never fail him for a single instant. . . . He prepares silently his doctrine through six years of labour and of meditation; he propagates it by the sole power of speech and of persuasion during more than half a century, and when he dies in the arms of his disciples, it is with the certainty of a sage who has practised the highest all his life, and who is assured of having found the truth."

Let us turn now to examine the great principles of his doctrine. He himself was once asked whether it was possible for him to embody it in one Sutta, or verse of four lines, and in reply he spoke what follows:—

"Sabbapapassa akaranam;
Kuslassa upasampada;
Sa chittapariyo dāṇanam;
Etaṃ buddhāna sasanam."

This may perhaps best be translated:—

"Cease to do evil;
Learn to do well;
Cleanse your own heart;
This is the religion of the Buddhas."

It will be seen at once that this is a very fine and comprehensive definition. First of all the man is directed to give up all activity which is evil in any sense of the word; but he is by no means to rest satisfied with that. He must take up activity in a fresh direction and "learn to do well." Then having thus regulated his conduct with regard to the outer world, he is instructed to cleanse his own heart—a command so far reaching that there is little in the spiritual life which is not included within it. The whole foundation of his teaching was always common sense and justice. He based his claim to be heard upon the fact that his teachings were clear and understandable; and he impressed this attitude very strongly upon the minds of his followers—so much so that at an Œcumenical Council of the Buddhist monks held at Vaisali, when the question arose as to whether certain doctrines had really been part of the Buddha's teaching, a resolution was unanimously passed to the effect that, "That only can pass as the teaching of the Buddha which is not in contradiction to sound reason." (Schlagintweit's "Buddhism in Tibet," p. 21). One cannot but wish that the Œcumenical Councils of the Christian Church had made a similar resolution; for in that case the absurdities which have encrusted the true faith could never have been permitted to grow into the gigantic but baseless structure of the orthodox Theology of the present day. This decision of the Council agrees also with what the Buddha himself had said to the people of the village of Kālāma when they came to him and asked him what, amidst all the varied doctrines of the world, they ought to believe. His answer was:—"Do not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor in rumours as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by a Deva (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of your own teachers or Masters. But believe when the writing, doctrine, or saying is corroborated by your own reason and consciousness. For thus I have taught you, not to believe merely because you have heard;

but when you believe of your own consciousness, then to act accordingly and abundantly." These words will be found in the Kâlâma Sutta of the Anguttara Nikâya; and assuredly the attitude which they represent is a very fine one for a religious teacher to take.

Buddhism therefore has no creed; it simply requires that a man shall recognize the facts which surround him. The Buddhist is one who follows the teachings of the Buddha and lives the life which he has prescribed; so that truly there may be very many among us who according to that test could be described as Buddhists even though we may never have read a word of his wonderful utterances. His teaching also recognizes the different types of men and the need of some for deeper and fuller knowledge than would be comprehensible to others. I had occasion to emphasize this point in speaking to you last week, of Christianity, and exactly the same thing is true of Buddhism. The Buddha himself is represented in the "Parinibbana Sutta" as declaring that he does not give with closed fist as do some teachers who keep some things back; yet though he evidently meant that he taught everything freely, it is equally certain that the real basis of the great Law can only be understood by those who have perfected their powers of comprehension. We see that he spoke parables and recited stories for the unenlightened masses, just as the Christ did; but he also preached the "Sutta Pitaka" for the more advanced, while he gives the "Vinaya Pitaka" for the government of the monks of his order, and he perfected the "Abhidhamma Pitaka," or philosophical and psychological teaching for the highest class of minds. While he insisted so strongly upon the possibility and the duty of living a holy life while yet engaged in the world, he also taught, as every great teacher has done, that the highest of all lives was that devoted entirely to spiritual advancement and to the helping of humanity. For that purpose he founded the great Monastic order called the Sangha, to which I shall have to refer later.

One very interesting feature of the Buddha's teaching is the way in which he tabulates everything, arranging it under various heads for mnemonic purposes. In his first sermon he commences by the recital of his four noble truths. These represent four links in a chain of reasoning, and each one of them is associated with a detailed explanation; but the whole thing is so arranged that a single word at once calls up to the mind of any student the whole argument, and it would scarcely be possible for even the least intelligent who had once learnt the chain of reasoning to forget any one of its links. His four truths are:

- 1st—Sorrow.
- 2nd—The cause of sorrow.
- 3rd—The ceasing of sorrow.
- 4th—The path to the ceasing of sorrow.

The first truth he explained in this way. All the life of the man of the world is a life which is either full of sorrow or at any moment liable to sorrow. Constantly the man is striving to attain something

which he does not possess and sorrowing because he does not get it; or, on the other hand, he is in constant fear of being dispossessed of something which he has already. The man suffers because he loses those whom he loves, or that to which he is strongly attached; he suffers sometimes because he desires affection which is not given to him, or because that which he loves is passing away from him. He suffers from a fear of death, either for himself or for those whom he loves. So, all the way through, the life of the ordinary man in the world is a life of more or less disturbance and sorrow. Then he passes on to the second of his truths and proceeds to inquire what is the cause of this sorrow; and after careful analysis he comes to the conclusion that the cause of all sorrow is the lower desire. If a man has no desire for riches or for fame then he will remain serene and unruffled whether these come to him or whether they are taken away from him. If his affection is fixed on higher levels, if he loves his friend and not merely the physical body of his friend, then he can never be separated from him and there can be no decay or loss of that affection. Man sorrows sometimes when he finds old age descending upon him; but this is only because he has a keen desire for these physical faculties which he now finds to be leaving him. If he realized truly that the soul remains unchanged however the bodily faculties may alter, there would be no sorrow in this wearing out of the earthly garment. So we are led on to the third noble truth, the "Ceasing of Sorrow." And naturally the way to escape sorrow is to put aside this lower desire. Thus he explains how if we fix our thoughts upon the highest and learn to withdraw our desire from lower levels, all sorrow will cease for us and we shall become certain and untroubled. A man may live very happily in the physical world, if only he will not allow himself to be attached to it by desire. Be content with that you have, and take this lower life with calm philosophy, and then for you sorrow will have ceased. His fourth noble truth expresses to us the way in which this absence of desire may be attained. The path to this he says contains eight steps, and therefore it is constantly spoken of in Buddhist literature as "The Noble Eightfold Path."

The first of these steps he states to be Right Belief; but we must be careful not to misunderstand him here. No blind belief in anything whatever is expected in Buddhism; indeed, as we have seen, such faith as that is distinctly deprecated. A man should believe not because he is told that such and such a thing is true, but because he sees it to be inherently reasonable. Still, unless he has assured himself that certain broad facts are true, he will be little likely to make the necessary effort to raise himself along the path of evolution. His definition of Right Belief comes very near to a statement of Theosophical principles; for the belief required is that in the perfect law of justice or cause and effect, and in the possibility of attaining the highest good by following the path of holiness.

These postulates will lead him to the second step, which is Right Thought, and from that he passes naturally to the third and fourth, which are Right Speech and Right Action. Another necessity for the man still living in the world is the fifth step, Right Means of Livelihood; and the criterion by which a man may know whether his method of gaining a living is a right one is that it can do no harm to any living thing. The sixth of these steps is described as Right Energy, or Right Exertion. The Pâli word means also Strength; and obviously the suggestion is that the man must not merely be passively good, but that he must exert himself to be of use to his fellow-men. The seventh step is translated as Right Remembrance; and it involves recollectedness and self-discipline—that a man should remember what he has done that is wrong, and so take care to avoid falling into the same error again. Then the last step is Right Concentration or Meditation—that is to say, definite control of thought and the direction of it towards high and unselfish objects. All these eight steps he suggests as necessities in order that a man, while living in the world, may be so far detached from its power as to live wisely and happily. For the man in ordinary life is given also the Pancha Sila, or five commandments, to which I shall refer presently.

The Buddha has other rules, however, for his Sangha—the order of the Yellow Robe—those who help the world, as they are often called. This Sangha is in many ways not unlike the Christian Monastic Orders. In it, as in them, the Monks are vowed to perfect poverty and chastity; but there is this very decided advantage in the Buddhist rule, that no one is permitted to take vows in perpetuity, as is done in the Christian orders. We know that it not infrequently happens in European countries that a man may enter some Monastic order under the influence of religious enthusiasm, or perhaps sometimes of disgust for the world, or as the result of some great sorrow. Later, when the rush of feeling has passed away, he perhaps discovers that he has in reality no vocation for the religious life; and often very much misery results from the fact that his vows are irrevocable and that no change is now possible for him. In the Buddhist system full provision is made for such a case as this. Any one who by his life has shown himself fit to do so may prepare himself for what is called ordination or admission to the brotherhood of Monks. If after a few months or a few years he should find himself no longer able to adhere to the exceedingly strict rules of the Monastic life, he may put off the robe again and enter once more into the ordinary life of the world without any reproach of any kind attaching to him. No one thinks the worse of him in any way; he has simply tried to live upon a level for which he is not yet quite fitted; he needs a few years longer in the world in order that he may develop himself to the requisite position; but no one blames him for this. Indeed, in Burma it is the custom for almost all the male popu-

lation to put on the robes for a short time at least at some period of their lives. Those who feel this to be the existence best suited for them retain them and become permanently members of the order; others put off their robes after a year or so of experience and enter into the ranks of ordinary life, by no means the worse, but very much the better, for their short experience of something higher.

It must be remembered that to be a great religious teacher in the East is not at all the same thing as to be the head of some great faith here in the West. The Eastern teacher does not enjoy a princely revenue, and drive about in carriages with a state equal to that of many a monarch. It is just because Christian Bishops and Christian missionaries live along such lines as this, that no Oriental really believes them to be truly religious teachers at all. For in the East the religious teacher is one who devotes his whole life to the highest spirituality, who observes the most absolute purity, who never touches money in any form, whose very first rule of life is that he must possess no property whatever excepting the robes that he wears; and even these very robes are so made as to be valueless if sold. On the other hand, so great is the universal reverence in the East for this spiritual life, that the deference paid to the poorest or youngest of the teachers is greater than that paid to the king. The reverence paid to the Yellow Robe of the Monks of Buddha is very striking and beautiful, and I have again and again seen the wealthiest and most influential of city magnates rise respectfully and stand with bowed head in the presence even of a child probationer who had but just put on the robes. The very greatest respect is shown in Ceylon to the hereditary Chiefs of the people—the descendants of the ancient Royal Family; so much so that I have repeatedly seen all the passers-by retire altogether from the road as the Chieftain passed along it, the people standing at a lower level and bowing until he had gone on his way. Yet these Chieftains, gathered in solemn assembly, will immediately rise to their feet at the entrance of the youngest member of the Sangha, and will remain standing until requested to be seated, so great is the respect paid to the Yellow Robe, all over the Buddhist world. The life of the Monks is one of absolute detachment. Not only do they own no earthly possessions, but they take only perfectly simple food, just as it is given to them, without choice or question. Their lives are spent in study and in meditation, though they are also expected to preach to the people at certain set times. The principal festivity of the Buddhist is the day of the full moon; but in a subordinate way the other quarters of the moon's age are also celebrated so that practically they come to have a weekly day of visiting the temple, much as in our land people go to church on Sunday. The monks also have it as a duty to give advice and admonition to any who may come to them, and to read what is called the Pirith Ceremony—that is to say, the words of consolation and blessing, both

on certain occasions in public, and also (when requested) at a private house if any one is sick. They have very often been described in books of travel, and indeed generally in the literature on the subject, as "Buddhist Priests;" but the truth is that the designation is both inaccurate and misleading. The ideas which would be associated either in Catholicism or in Judaism with the word Priest are entirely foreign to the whole teaching of Buddhism. There is no thought of any intermediary between man and the great law of Divine justice—no suggestion that man needs any such work done for him as a Priest is supposed to do. So that when we meet with this expression, "A Buddhist Priest," we must always bear in mind that in reality it means nothing more than a monk—one whose life is entirely set apart and devoted to religion. His development is supposed to lead him entirely away from the things of this world and into the higher conditions of which I have spoken when writing on "Clairvoyance" and on "The Other Side of Death." He is supposed definitely to have set his feet upon the Path of Holiness—the Path which leads him to Nirvâna. In the concluding chapters of "Invisible Helpers" I have given in full detail the steps of this Path, and the qualifications which the candidate must develop at each of these steps; so that I will not repeat them here, although I should most earnestly commend its study to every one who wishes to understand the beautiful and elevated spirit of this glorious religion.

There is another point, however, with regard to Nirvâna, the goal of this Path, which I must not omit to mention to you, because there has been a very wide-spread misunderstanding upon the subject. The description which the Buddha himself gives of Nirvâna is so far above the comprehension of any man who is trained only in ordinary and worldly methods that it is little wonder that it should have been misunderstood at first sight by the European Orientalist. Even Max Müller, the great Oxford Sanskritist, held for many years that Nirvâna was simply equivalent to annihilation; and unfortunately this misconception seems to have been very widely spread. Later in his life, with further and deeper study, he came to understand that in this he had been mistaken; and indeed no one who has lived in the East among the Buddhists can for a moment suppose that they regard annihilation as the end which they are striving to attain. It is very true that the attainment of Nirvâna does involve the utter annihilation of that lower side of man which is in truth all that we know of him at the present time. The personality and everything connected with the lower vehicles is impermanent and will disappear. If we endeavour to realize what man would be when deprived of all which is included under those terms we shall see that for us at our present stage it would be very difficult to comprehend that anything remained. And yet the truth is that *everything* remains—that in the glorified state that then exists, all the essence of all the qualities which have

been developed through the centuries of strife and stress in earthly incarnation will inhere to the fullest possible degree. The man has become more than man, since he is now on the threshold of Divinity; yet he is still entirely himself, even though it be a so much wider self. Many definitions have been given of Nirvâna, and naturally none of them can possibly be satisfactory; perhaps the best on the whole is that of Peace in omniscience.

When, many years ago, I was preparing a simple introductory catechism of their religion for Buddhist children, the Chief Abbot Sumangala himself gave me as the best definition of Nirvâna to put before them, that it was a condition of Peace and Blessedness so high above our present state that it was quite impossible for us to understand it. Surely that is very far removed from the idea of annihilation. Truly all that we now call the man has disappeared; but that is not because the individuality is annihilated, but because it is lost in Divinity.

And now let us turn to our third heading and consider something of the practical side of this great world-religion as it may be seen at the present day. So far as I have seen, I must certainly bear testimony that it works exceedingly well. Of course there are good and bad men in every nation, and there are many nominal Buddhists in Burma and Ceylon just as there are nominal Christians in England; but statistics undoubtedly show that the proportion of crime to the population is very much lower among the Buddhists of Ceylon than it is in any European country or in America. One great reason for that undoubted fact is that we see so very much crime arise from drink, and that is utterly forbidden by the Buddhist religion. That one fact in itself makes an enormous difference in the life of a nation. Unfortunately Europeans have introduced intoxicating liquors among the Buddhist peoples, as they have carried it everywhere else; for it is a mark of their so-called civilization. So that here and there a man may be found even among the Buddhists who violates the precepts of his religion and partakes of the forbidden liquor; but he is keenly aware of the degradation which this entails, and the popular opinion invariably regards him as a wicked man, to quite the same extent as we in these Western countries should apply that designation to a robber or one who committed deeds of violence. I supposed it is hardly possible for a Western reader to grasp at once all the changes which the absence of this one fatal habit makes in the life of a nation.

I wish it were possible for me to describe how this grand old Oriental religion permeates the daily life of those who profess it, so that you might have before you a perfect picture of that wonderful Eastern life, and might feel the fascination of that Oriental atmosphere which is so totally unlike anything experienced elsewhere. The attitude of mind towards religion in the East is something so entirely different from our position with regard to it here, that it is with diffi-

culty that a man who has not seen it and lived in the midst of it can be brought fully to comprehend it. Here men belong to various sects, and are not infrequently bigoted and bitter in maintaining the tenets of their particular sect and denouncing those of all others; yet in the vast majority of cases this profession of religious belief is kept exclusively for Sunday, and it has practically no influence whatever over the man's daily life during the rest of the week. In the East the whole attitude of the man is reversed. Each has his religious convictions yet each is perfectly tolerant of the convictions of others. The Mahomedan truly is almost as fanatical as the Christian; but the Brahman and the Buddhist are always perfectly ready to admit that those who do not believe as they do may nevertheless be on the way towards the light, and they will always say that if even the most ignorant unbeliever does his duty according to his lights in this life he will assuredly in his next incarnation have further opportunities of learning something more of the truth than he knows at present, and so will finally attain his goal just as much as they themselves. Even the intolerant Mahomedan differs very much from the average Christian; for at least his religion is an exceedingly vivid and real thing to him, and such as it is, it permeates his very life, and is to him the dearest and the greatest thing in it. Every traveller in the East will have noticed how at the moment when the call of the Muezzin rings from the Minaret, every Mahomedan within hearing, whatever he may be doing, or however great a crowd may surround him, immediately pauses, draws forth his prayer carpet, spreads it before him, and prostrates himself in prayer. How many of our ordinary Christians would be willing thus to turn aside three times a day in the midst of their trafficking and their business, and confess their faith before all men by acts of prayer and worship performed in the public streets? So with the Buddhist also; he has no such public prayer as this, and yet his religion permeates his whole life, somewhat in the way which is the case with a very few of the most highly devotional people here in the Roman Catholic Church. The vast majority of us in these countries seem to keep our religion and our daily business life in two watertight compartments, so that they may in no way interfere with one another. To the Buddhist that attitude is incomprehensible and insincere, for to him the religion is everything, and although sometimes in daily life he may depart from its precepts, he recognizes afterwards with sorrow that he has done so, and never attempts to justify himself by the plea of business interest, as men so often do with us.

[To be concluded.]

C. W. LEADBEATER.

PHILOSOPHICAL JAINISM VIEWED IN THE LIGHT OF HINDUISM AND MODERN SCIENCE.

[Concluded from p. 286.]

IT may be kept in mind that the attacks of your modern critics upon Atheism are mostly directed towards a personal and objective God such as obtains in Christianity and other modern religions, but Hinduism makes a sharp and keen distinction between a personal aspect of God and its absolute and impersonal one and considers the former as only a phenomenal aspect of the latter. The absolute and impersonal Deity is called Brahm and the personal one *Îs'vara*. However real and true the latter may be, it is dependent on the former for its being, and is of secondary importance to it. Now your atheism attacks the *Îs'vara* aspect of God, and though such attacks can not fully succeed, yet granting they do, they leave our impersonal deity intact which is the real God though adumbrated in *Îs'vara*. A religion that is not sufficiently advanced to make a distinction between the impersonal and personal aspects of God, may find itself hard pressed for defence, but Hinduism has nothing to fear, as it has anticipated all this adverse opposition and while providing for it, has left us a Deity as invulnerable as real. It may be said, *en passant*, that one of the six philosophical systems, presumably the oldest and the grandest in certain respects, has many, many centuries before the birth of atheism, pronounced in a critical manner, that we have not sufficient evidence to prove the existence of God, yet it is highly incongruous that this is regarded as one of the highly orthodox systems. The reason is not far to seek. Kapila, the founder of philosophy (said to be one of the twenty-four Avatâras of the Hindus) has, without the fear of opposition and odium, declared in words unequivocal that however strong proofs we have at our command to prove the existence of a *personal* God—mark the word *personal*—the position is not strong and unassailable. We must look to the impersonal view of God—to Brahm—when discussing about God in a philosophical way.

Well, to revert to Jainism, let us say that it records the same critical opposition against the personal God as Kapila, but it is strange that while Kapila is considered highly orthodox, the other has been accused of atheism. Jainism is not a dogmatic nor a sceptical atheism but a critical one, just as Kapila's is, but with this most important fact, that all this opposition is directed against the personal aspect of God and not the impersonal one, which is the real entity and the eternal truth of the Vedas. The critical atheism of Jainism cannot be confounded with that of European philosophers, for while the Jains with their atheism raise temples, worship Arhats with enthusiasm,

attach importance to supernatural powers, practice mortifications to attain them, believe in liberation and the absolute essence of bliss, intelligence and existence, the European Atheists never do these things, far less believe in them. All the atheism of Jainism is only nominal and collapses in view of these facts.

Jainism is highly consistent with Hinduism, and whatever has been educed as alienating it from it, is simply due to mutual misrepresentation and misapprehension. I shall now attempt to show how it is consistent with Hinduism.

It is clear from what has already been stated that Jainism possesses many similarities with Hinduism even on most of its fundamental doctrines. Its philosophy is a Mosaic-work where the variegated hues of the Hindu philosophical systems display themselves in a striking diversity. The very division of the objects of the universe into predicaments is similar to that of Kanada, Kapila or Goutama. The formation of the world from atoms which doubling and trebling themselves appear as material objects, corresponds to the cosmological conception of the *Nyaya* and *Vaisheshika* schools. Its eternity—its periods of absorption and re-appearance—corresponds to the Sankhya doctrine of the world, or rather to a general prevailing idea in the ancient Hindu systems. The Hindu cycles of time appear but in another form in the two *Utsarpani* and *Absarpani* periods of the Jains.

Next turning to soul, we find it explicitly expressed that soul in its own nature is pure intelligence, which is the doctrine of the Vedânta and Sankhya in common with all great philosophical systems of the world. The doctrine that the soul though in itself pure and uncontaminated, appears as it were overpowered by the bondages superimposed upon it by sin and vice, just as the sun—though in itself pure and glorious, appears veiled over by a mass of clouds—is another great truth which the Vedânta declares so intrepidly. The whole universe being instinct with soul, from the stone to the highest angel, consequently, that hurting any living thing is really committing a moral evil is only a suppressed truth of the Vedânta. The means of Right Knowledge, Right Conduct, Right Faith, to attain to *Moksha*, are other versions of *Gyan-Yoga*, *Karma-Yoga* and *Bhakti-Yoga* of the Hindu religion. The five great *Vrittis* (vows) occupying a great position in Jain ethics are identical with the five *Yamas* of Patanjali, as shown previously. The three restraints of mind, speech and body are familiar thoughts of the Hindu philosophy. The merits of *Dharma* and *Adharma* have very much in common with the similar ideas of the *Mimânsa* schools. *Nirjara* corresponds to the *Hatha-Yoga* of Hinduism and the conception of *Moksha* stripped of its mythological complexion appears to rise as high as that of the *Sankhya* and the *Vedânta* philosophy. The doctrines of the human apotheosis obtaining as the worship of *Thirthakars* is also familiar to every Hindu in the popular aspect of the *Avatâras*. As far as one

can closely examine the two religions. Hinduism and Jainism, he can not fail to find such striking similarities between the two; and this may lead to the question whether Jainism has borrowed from Hinduism, or *vice versa*. The evidence at our disposal for delivering a definite verdict on the subject is scanty as far as the Jain literature is concerned, because though we know enough of the Hindu literature, the Jain literature is only pent up in the cloisters of the monks and they are very jealous over their charge.

There is one thing which I think will not be considered in any way improper to say, which is, that the idea of the Hindu philosophical systems being put together after that of the Jains, is absurd on the very face of it. Even with the proofs educed by European scholars in favour of the antiquity of the hymns of the Vedas and the accessory literature, they lead back as far as two or three thousand years before the birth of Christ—though the Hindus will consider this time only as very modern. The defenders of Jainism seem to prove in favour of the scriptures of the Jains that they are thus ancient in the light of the strict criticism of history. Whatever it may be, it is absurd to conceive that Hindu philosophers are indebted for their sublime thoughts to the Jains, though it appears quite probable that the latter might have derived their doctrines from the former. But I shall not positively pronounce my opinion on the point, and shall rather say, with Max Müller and other learned scholars, that wherever we find such striking coincidences and similarities between two systems of thought we should not at once jump to the conclusion that the one has borrowed from the other. The human mind is the same, all the world over, and what one is thinking and philosophising in one part of the world, can as well be done by another in the other part, independently of hints or suggestions from the first. Where we have no evidence to prove that the authors of two systems were in mutual intercourse with each other and not prevented by their mutual hatred and dislike from carrying on a free interchange of their thoughts, the theory of borrowing is untenable. In the case of Jainism we unfortunately can prove that the Jains and the Hindus are and were next door neighbours, and whatever might have been the extent of mutual antagonism between the two, the chances of mutual literary larceny were amply open to both. Jainism may have been a protest against the cumbrous ritualism of the Vedas and against the slaughter of animals which the former might have given rise to; but it has to be proved—which is by the way, not an easy task—that Jainism is older than Hinduism, and until this is done, our premises lead to the conclusion that the philosophical aspect of Jainism might not have been developed without light from our systems, however faint it might be. Though there are many similarities, yet we come across things which appear to be wholly their own, for instance, the seven-pronged fork of argument called *Satbhāṅgyāya* by the Jains, has no corresponding line of argument in our Dialectics. It appears

habited, was the General's residence. I saw a light in what used to be the guard-room and going to the open door I first looked and then walked in, making a sign to those present to remain as they were. On the threshold was a chatty of water in which floated a rude lamp consisting of a burning wick in cocoanut oil, contained in a half cocoanut shell. The room was also lighted with a bazaar lamp. Among those present I saw nearly all my own servants, and prominent among the few whose faces I did not know, was a Moplah, as the Mussulman inhabitants of the coast are called, descendants of unions between Arab traders and native women.

He was a fair, handsome, portly man and seemed to be there as a sort of Master of the ceremonies. At first sight a sort of surreptitious feast for one person seemed to be all that was going on, but there was a feeling of expectancy and uncanniness present which had at once infected me and had prevented me from calling out and asking what they were doing.

My cook was there, and his son, a lanky creature of 17 or 18, who on the few occasions I had come across him struck me as being a singularly feeble creature both mentally and bodily. It was for this individual, quite the most insignificant of those present, that the sumptuous feed was supplied. He was seated before the old table which had been left in the guard-room, and which was spread with one of my cloths. He was sitting in a chair instead of on his haunches, as were all the others, and gazing in a discontented manner at the delicacies before him. There were delicacies there, which his Native Christian soul, lodged in a body which had to be nourished on two or three thin rupees a month, should have delighted in. On the table were three or four loaves, an enormous hunk of cheese, two quart bottles of Bass's beer, a corkscrew and four cheroots on a plate: the table was also decorated with two of the flower vases which had recently figured on my dinner table.

This youth, Chowtian, or Sebastian, began to speak, but he spoke not in his native Tamil but in fluent English after the manner of Atkins. This was a strange thing for it was not possible that he could know more than a dozen words or so of our tongue.

"Ere I say, what do you call this 'ere? You promised me a good blow-out if I'd go. I could do with some more beer."

My boy answered him: "Please master, not get angry Sar, this Chowtian's father poor man, just married one daughter, and can't expense more money."

The cook had asked for an advance of three rupees the day before, but had refused to say why he wanted it: this accounted for the request.

"Well," said Chowtian, "I s'pose 'e can't 'elp it, but I was looking forward to beef and pertaters, 'stead of this 'ere old canteen cheese. Beer's all right though, what there is of it, so 'and over."

He took a bottle from his father's hand, pulled out the cork, filled one of my long tumblers and drank it down with intense satisfaction. He then fell to, in a wolfish manner, on the eatables, and finished what there was before him without saying a word."

When Chowtian had finished the last crumb, he took up a cheroot, and began to smoke. He had by this time drunk up all the beer, and had told his father to put water in the bottles which he proceeded to shake with a view to drinking the mawkish mixture. His father asked me in an anxious voice if I would give him a peg, and I, full of curiosity at the strange scene, told the boy to fetch whiskey and soda. The boy mixed him a good four-finger peg and Chowtian began to enjoy himself; he put his legs up on the table and smoked his cheroot as if he had been accustomed to such a luxury all his life. Every body, especially his father, seemed pleased to see him in such a good temper, and Chowtian himself in a condescending manner said, "And now I don't mind answerin your questions."

The Moplah then, in Malayalam, told my boy, who was acting as interpreter, what to ask.

"Who are you?"

"No. 2034, Corporal George Harvey, B. Co., Norsex Regiment."

"When you die?"

"What d'yer mean: not much dead about me is there? Can any of you tell me whereabouts Ginger is, Lance-Corporal 'Arris, my chum? Can't remember of seein him lately."

Other questions were asked, but no satisfactory replies were obtained. We learned that he got his stripes because he was the best shot of the 'ole bleedin Company, and a few other interesting items of this sort, but no secrets of the hereafter were gleaned. He talked in an excited and incontinent manner, like a child enjoying a delightful and unexpected holiday, who refuses to think of the hated drudgery and monotony from which he is temporarily freed.

Poor sensual soul, whatever good those long years of disembodied 'ennui' may have done you, has been evidently blotted out by this return to the joys of the flesh. You will have to start from the very beginning again. Sated and sodden with present delights you have quite forgotten the black horror of emptiness to which you are so soon to return!

The last drop of whiskey and soda was drunk and the last cheroot smoked out: the time had come for the soul to flee forth again to the wind-swept and storm-beaten rocks where six or seven years before the body of George Harvey had been found. The Moplah rose and handed a bible, my bible, to the spokesman, who directed Chowtian to hold it. Chowtian's eyes were like an epileptic's just before the fit comes on; his face was working. He took the book and repeated the words: "I swear that I will leave Chowtian, and not come back to him again, so help me God." He kissed the book and stag

gered to the door. His arms were bent at the elbow and his clenched hands pointed upwards. His limbs and face continued to twitch. When he reached the doorway he kicked the brittle earthen chatty, which fell in fragments, together with the extinguished lamp, into the night. Chowtian fell backwards into the room. Corporal George Harvey was outside in the cheerless drizzle.

Chowtian lay senseless for a short time but soon came to, and began to whimper, saying in Tamil that his toe hurt him. The reaction was so great that we all laughed. Chowtian all the time kept feebly complaining that he wanted to go home and that he didn't know what he was doing there. When I spoke to him in English he answered "Teré illé" (I don't understand.) His father led him away.

My boy told me that Chowtian, against his father's orders, had gone out fishing one night on the rocks. He returned after midnight, muttering in English, and had since then refused to answer any one unless they spoke to him in English. He seemed to have no knowledge of his own tongue and generally behaved as if he were possessed. The Father had consulted the Moplah who is the local wise man, and he had bargained with the obsessing spirit to leave, on consideration of a good feed and a good drink.

The result was what I have been trying to tell you.

I afterwards found out that Corporal George Harvey and another soldier, on the night of some theatricals at the station theatre, had drunk very heavily during the performance and afterwards. Next morning they were found on the beach at the foot of the low cliffs, distant about two hundred yards from the theatre and barracks, dead from the fall and consequent exposure to the heavy monsoon rain.

Chowtian after being very sick for a day or two, the result of his unwitting debauch on beer and cheroots, is now quite well again. He is the same feeble, useless creature as ever, and does not intend to go in for any more night fishing.

F. A. L.

THE STAFF OF ZOROASTER.

"AFTERWARDS, thou shouldst pour the Gomez * (in a spoon) of iron or lead. If that Nirang (*i.e.*, Gomez) has to be poured (in a spoon) of lead, then, O Zartosht! thou shouldst take a nine-knotted stick; (afterwards) thou shouldst tie that (spoon) of lead, to the front part of that (nine-knotted) stick" ('Vendidad Paragarad IX., v. 14. Kanga').

The "nine-knotted stick" with a spoon tied to one of its ends is commonly known by the Parsees, and especially their priest class, as "Nav Gareh," literally meaning nine knots. It is used even at the present day by Zoroastrian Mobeds in giving purificatory baths to

* A sanctified animal fluid used for purificatory rites and other religious ceremonies.

children, as well as elderly males and females of the Parsees, who have to undergo the "Navsô Nâhân" or the purificatory bath. This is one aspect of the "Staff of Zoroaster" that is yet preserved in the exoteric rites of the Zoroastrians. Another aspect of this Divine Staff that is also up to now preserved among them is known by the term "Gaosura," Sanskrit, गौशूल, meaning, "a cow-shaped club."

This "cow-shaped club" made of brass or other (higher) metal is even now used in the Parsee Nâvar (Initiation) ceremony. This "cow-shaped club" is commonly called "Garûz." It is given into the hand of the Initiate when he joins the procession from his house to the "Agiâr" or Sacred Temple, for initiation ceremony. This Initiate is required to keep this "Garûz," this Divine Rod, always with him, day and night, during the four days of the routine of his initiation ceremony that takes place in the Sacred Temple.

In most of the pictures of Zoroaster that are nowadays seen He is shown with a stick or staff in His hand. In some pictures the staff is a plain one, in some with five, or seven, or nine knots, and in some with a cow's (or rather bull's) head at one end. The staff with a bull's head is, as mentioned before, the "Gaosura" or "Guruz" of the Parsees, and it is considered to have the property of dispelling all sorts of calamities:

"We remember Behram (Yazad) created by Ahurmazd. Just as that large bird (by name) Simorgh (with its wings), (and) just as big clouds filled with this water (with their shades) cover up mountains, (in the same manner) Behram (Yazad) through His 'Gaosura' (cow-shaped-club) covers with 'Khoreh' (that is, aura) all round this house (that is, the world)." (Behram Yashta, v. 41. Kanga.)

Now before we endeavour to get some esoteric light from Theosophy on this nine-knotted stick, or Divine Rod, we shall also see the interpretation given for the figure nine which plays so prominent a part in the staff, as given by Freemasonry, and other Avesta literatures:

"Nine. If the number three is sacred among Masons, the number nine or three times three is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication—(thus $2 \times 9 = 18$; $3 \times 9 = 27$; $4 \times 9 = 36$; $5 \times 9 = 45$; $6 \times 9 = 54$; $7 \times 9 = 63$; $8 \times 9 = 72$; and $9 \times 9 = 81$; also add each product and the amount will be nine)—consider it as an emblem of matter, which though continually changing its form is never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is three hundred and sixty degrees, and three and six and nought are equal to nine. In Freemasonry nine derives its value from its being the product of three multiplied into itself, and consequently in masonic language the number nine is always denoted by the expression three times three; for a similar reason twenty-seven which is three times nine, and eighty-one which

is nine times nine, are esteemed as sacred numbers in the higher degrees. Nine was called by Pythagoras perfect or finished, because nine months is the period required for the perfection of a human being in the womb before birth.*

"Thereupon the serpent, Angra-mainyus, who is full of death, made in reference to me, nine sicknesses, and ninety and nine hundred and nine thousand and ninety thousands." (Vendidad F. XXII. v. 6). "Nine sorts of male horses, nine sorts of male camels, nine sorts of male horned cattle, and nine sorts of male small cattle, brought the desirable Airyama." (Vendidad, F. XXII. v. 54 to 57) "Nine sorts of willows brought he, he drew nine circles" (Vendidad, last verse). The Parsee's white shirt has nine joints. The Draona (sacred cake) which they prepare for consecration has nine marks, three in each row. Certain of their religious performances called Bareçma last for nine nights in three equal parts, the place of which has nine circles; they apply the cow-urine with a spoon joined to a stick of nine knots (Vendidad, p. IX. v. 14). The sieve for sifting Haoma has nine holes. After deducting the last five days of Gathas the remaining three hundred and sixty days of the year make also nine, (Extracts from the Avesta and other works quoted; *ibid.*, pp. 201, 203).

We get further light on various aspects of this symbol—the Zoroastrian staff or Divine Rod—from the priceless teachings given by our ever revered Teacher, H. P. Blavatsky, in her epoch-making volumes, the "Secret Doctrine," and "Isis Unveiled." I shall quote below a few paragraphs from these works, bearing on this symbol, leaving it to the discretion of the wise reader to judge for himself of their significance.

"Nine knots" of the staff may be the nine senses working through the nine orifices, which an Adept—a Perfect Man—may have conquered. Nine seems to have been the triple branches of the Three. And we have also Trident and Trisula, both signifying the meaning of "Brahmadanda," the Divine Rod. A cow's or bull's head attached to this Rod, as the Zend "Gaosûra," Sanskrit "Goshûlas" (गोशूल), Parsee colloquial "Gûruz," seems significant for it is said: "The Cow was in every country the symbol of the passive generative power of nature . . . but at the same time that of the Logos, whose symbol with the Egyptians and the Indians became the Bull. . . . In Esoteric Philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) the spirit which vivifies her, or the 'Holy Spirit' . . ." ("Secret Doctrine," vol., II., p. 436). Trisula of Shiva is just the same as the Egyptian Ansated Cross (S. D., II. 578), and the latter is the Tree of Life. The Zoroastrian Gaokarana is also the tree of Eternal Life (S. D., II. 544). The Tree ascends above (the Adept's knowledge aspires heavenward) and then re-descends

* Extracts from Mackey's Dictionary of Freemasonry: quoted in Avesta from Spiegel's German translation by A. H. Bleeker, pp. 200 and 202.

below (into the Adept's Ego on Earth). (S.D., II. 227). The 'Crux Ansata' is the rod of Moses used in his miracles before Pharaoh; it was also used by the Egyptian Priests ("Isis Unveiled" II. 455). "It is in the presence of his instructor, the guru, and just before the vaton-fakir is despatched into the world of the living with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE" (I.U., II. 114).

The Zoroastrian "Nav Gareh" or nine-knotted stick receives illumination also from the teaching in "Uttara Gîtâ": "Like the backbone of a vina or harp, the long tract of bone, with many joints, that stretches from the base of the trunk right up to the head of a human being, is called the Meru Danda (Spinal cord) . . . (Ch. II. v. 13, 14). "Having closed up the nine portals of the body and being acquainted with the source and nature of the Nadis that stretch up and down the seats of the several organs of sense, the Jiva rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksha" (*Ibid.* Ch. II. v. 19).

"Sushumna is the Brahmadanda. It is that canal of the spinal cord, . . . Idâ and Pingalâ are simply the sharps and flats of the Fa of human nature; the key note and the middle key in the scale of the septenary harmony of the Principles, which when struck in a proper way awakens the sentries on either side, the spiritual Manas, and the physical Kama, and subdues the lower through the higher. But this effect has to be produced by the exercise of will-power, not through the scientific or trained suppression of the breath" (S.D. III. 503). H. P. B. believed that the Nadis corresponded to regions of the spinal cord known to anatomists; thus there were six or seven Nadis or plexuses along the spinal cord. The term however is not technical but general, and applies to any knot, centre, ganglion, &c. The sacred Nadis are those which run along or above Sushumna, . . . By concentration on Idâ and Pingalâ is generated the Sacred Fire."

"The spinal column is called Brahmadanda, the stick of Brahma. This is again symbolized by the bamboo rod carried by the Ascetics. The Yogis on the other side of the Himâlayas who assemble regularly at Lake Mânsarovara, carry a triple knotted bamboo stick, and are called Tridandius. This has the same signification as the Brahmanical cord * which has many other meanings besides the three vital airs" (S. D. III. 547).

"One of these (implements in the Mysteries) was thyrsus, a rod with a pine cone at the top; and frequently this rod was said to be hollow and filled with fire. The same symbolic implement is found in India, where it is usually a seven-jointed bamboo which is employed. When a candidate had been initiated he was often

* So is the Zoroastrian triple Sacred Thread called "Avianghana" or "Kâst" which is always put on with the white shirt (Sudrah = Right Path) by every Parsee member, male as well as female. — N.M.D.

described as one who had been touched with the thyrsus, indicating that this was not a mere emblem but had also a practical use. It indicated the spinal cord ending in the brain, and the fire enclosed within it was the sacred serpent fire which in Sanskrit is called Kundalini. It was magnetised by the instructor, and laid against the back of the candidate in order to awaken the latent force within him. It may probably also have been employed in the production of trance conditions, and it is very possible that the fire within it may often have been not only animal magnetism but electricity. The latent force of Kundalini is closely connected with occult development, and with many kinds of practical magic, but any attempt to awaken or use it without the supervision of a competent teacher is fraught with the most serious dangers."*

Thus with the lamp of Theosophy we are able to see the deeper, higher, and inner spiritual meaning, couched in the symbol known as the "Staff of Zoroaster,"

NASARVANJI M. DESAI.

THE HINDU JOINT-FAMILY.†

THE irresistible tide of European civilisation with its steam engines, its motor-cars and wireless telegraphy, its Maxim guns and torpedoes, has swept away from Bengal many of the Hindu institutions which had their roots in, and were, in fact, the outcome of, Hindu civilisation. It is now beyond all doubt that the days of Hindu joint-family in Bengal are numbered. European civilisation has brought with it its inseparable and inevitable concomitant, the fierce struggle for existence and the hard selfishness born of it. The motto of European civilisation being the "survival of the fittest," it preaches the doctrine of every one for himself alone. It makes for self—self, pure and simple. Life in civilized Europe means a breathless and ruthless scramble for wealth and power, elbowing away, trampling upon, and knocking down others on the way. Self-aggrandisement seems to be the sole end and aim of life, for which every European fights incessantly till death. The wonderful discoveries of science and the thousand and one inventions of art, the innumerable machines and engines propelled by steam and electricity, have increased the comforts and conveniences of life of the civilized European beyond the dream of the most imaginative poets of old. But have they done anything more than to increase the means and appliances of self-indulgence and refined sensuality? To step aside to let a weak brother pass or

* The Ancient Mysteries, by C.W. Leadbeater: published in the *Theosophist*, Vol. XXVI. No. 3, p. 151.

† We copy from the *Indian Mirror* of February 10th, the following able defence of the "Joint Family" system which formerly prevailed all over India.—Ed.

to lend a helping hand to raise him when he falls is set down as sentimentality, unworthy of the level-headed practical European.*

Selfish and pitiless Western civilisation nevertheless develops some estimable qualities which largely contribute to success in life, and which we Indians lack in a remarkable degree. Thrown entirely upon his own resources, helping none and expecting no help from others, the European becomes self-reliant, self-helping, and independent.

All Hindu institutions, on the other hand, being as a matter of course imbued with the spirit of Hindu civilisation, are unselfish. Both Hindu and European institutions have for their object the production of the greatest amount of happiness for the greatest number. The difference lies in the idea of what happiness consists in. The civilized European thinks that his happiness consists in securing for himself by hook or by crook the largest amount of the world's goods for self-indulgence. But the civilized Hindu of the old school, thinks that happiness consists in doing the largest amount of good to the largest number of people. The one means self-sacrifice, the other self-indulgence. The one feels happy in making others happy, the other feels happy in surfeiting himself with the conveniences and comforts of life, and making his fellow-men subservient to his august self, and keeping them in the hollow of his hand.

Such being the antagonistic nature of the two civilisations, it is no wonder that the Hindu joint-family, an outcome of Hindu civilisation and wholly imbued with its altruistic spirit, should crumble to pieces under the blighting influence of Western civilisation, and the other uncongenial environments.

An old *pater familias* living in the same house with all his sons and their wives and their children, and grand-children too, had not only to manage the family properly, but to provide for the maintenance of all, for the education of the boys, and to arrange the marriages of the girls and the boys of the family and to celebrate all or some of the Hindu festivals. All the earning members of the family had to remit their earnings, after a reasonable deduction for personal expenses, to the head of the house, and these were credited to the family fund. The necessities of each member of the family and those of his children were supplied according to the aggregate income of the joint family, and not according to the amount contributed by him. A capable member having the largest income, and therefore contributing the largest amount to the general fund, would have the least for his share if he happened to have no

* Although this statement might hold good as applied to the majority of the residents of European cities, it is not true of all; in proof of which we may mention the Barnardo Homes, where so many thousands of the destitute street-wards of London have with loving care, been rescued from ruin, and provided with food, clothing, and education; and this is but one of many similar though lesser institutions in European cities.—Ed.

children ; whereas a member earning nothing, but having many children, would have the largest amount spent for him. When a young member died, leaving a young wife and little children, they were maintained by the head of the joint family for the time being, in the same way as if he were alive. So when one of the women died, leaving little children, they were cared for by one of their aunts, so that the motherless child did not suffer or even feel that he had no mother. In that beautiful economy of the Hindu joint-family, there was no necessity for life insurance with its demoralising effect on a woman associating her husband's death with the acquisition of money. One or two childless widows of the family were its ministering angels when pain and sickness wrung the brow of any of the family, and whose affectionate hearts overflowed with love and kindness ; whose useful hands always worked for the good of others. Those angels, Avatârs of unselfishness, whose happiness consisted solely and wholly in making others happy, where are they now ? Echo answers where ? They have disappeared from this ill-fated land, with the Hindu joint-family, the sacred Hindu home that called them into existence. With Rama, Rama's *Ayodhya* too is gone for ever.

The earning members of the joint-family laboured hard to earn money, not for self-indulgence, but for the maintenance of the joint-family, and for spending their savings in Pujahs and building temples, in endowing *Atithisâlas* or asylums for the poor, in excavating tanks or wells, and such other works of public utility. The demoralising spectacle of a sordid mammon-worshiper slaving all his life, amassing a fortune to be squandered after his death by his sons in bestial pleasures, was very rare under the joint-family system. Every adult male member of the joint-family had to earn money according to his abilities to maintain the family, and to keep up its dignity and respectability. The gauge of respectability under that system was not an expensive style of living, costliness of the dresses worn by the men and women, and the equipages kept, but the number of Pujahs and religious ceremonies celebrated in the family, the number of learned Brahmins honoured with gifts, and the number of poor men fed and otherwise helped and works of public utility executed. They went on pilgrimages and visited the famous Hindu shrines, according to their means, and the ladies went in boats for bathing in the Ganges, visiting Tribeni, Kalighat and the Saugar island at least once a year, which benefited their health, besides doing them spiritual good. Wealthy families vied with one another in acts like those described above. Theirs was the happiness born of the consciousness of a due performance of the duties of a *grihastha* (householder) as enjoined in the *S'âstras*, and their highest ambition was to win respect and honour from their countrymen. None of them was so lost to all sense of shame as to buy titles from Government by spending much money in giving dinners and *dalis* to the high functionaries

of Government and contributing large sums to funds started by them. The joint-family system favoured the growth of an unselfish and self-denying spirit, a feeling of happiness in making others happy, charity, hospitality, benevolence, forbearance, forgiveness and the domestic virtues.

It must, however, be admitted that the system encouraged extreme conservatism, and over-cautionsness. It hindered the development of individuality and self-reliance. A spirit of enterprise and bold adventure were at a discount. The sense of responsibility with which the members of a joint-family were weighted was too heavy to allow them to risk anything, for fear of jeopardizing the welfare of the whole family. Nothing venture, nothing win : so, as they could venture nothing, they had very little. It was also deterrent to travelling to distant and foreign countries, for commerce and education, so much so that in course of time a sea-voyage has come to be regarded as un-Hindu, and is punished with excommunication !

The old order has changed, as it was bound to change, and it is of no use mourning over the good old days. The British Lion has brought the whole of India under his puissant paw. With the establishment of British rule in India, Western civilisation has brought with it its hard struggle for existence and its keen competition for the comforts and conveniences of life. The exigencies of service under its centralized Government have necessitated people to go and stay in distant parts of the Indian continent. The Railways and Telegraphs, offering facilities of communication and travel, have induced members of the learned professions to live in distant places for the practice of their professions. The votaries of commerce and trade have likewise had to leave their houses and sojourn in distant lands in the pursuit of wealth. A spirit of restlessness and self-seeking has pervaded Hindu society, dealing a death-blow to the proverbial quietism and contentment that reigned supreme in Hindu homes under the joint-family system.

Inevitable as are the changes that have been worked in Hindu society by its contact with Western civilization, and under its modern environments, let us imbibe the spirit of self-help, self-reliance and enterprise, sedulously eschewing the baneful spirit of sordid selfishness and the loveless, pitiless, aloofness from our kith and kin which Western civilization has engendered, and which threatens to deprive the Hindus of some of the most amiable traits of their character. We cannot shut our eyes to the fact that under modern conditions of life the Hindu joint-family has become impossible. Our conservatism, our reverence for our old institutions, can no longer save this effete institution, and it has already disappeared from Bengal. But let us retain the unselfish spirit of the Hindu joint-family and the virtues which it fostered. Let not its disappearance alienate from us the hearts of our brothers and

nephews who still belong to the same family, and are bound by nature's ties of consanguinity, though not living in the same house as before. Let us still remain true to Hindu instincts, and oh, let not the ruthless hand of Western civilization tear asunder the bonds of fraternal love. Let our helping hands be always readily stretched out to our brothers, and our purses, short and thin as they are, be ungrudgingly opened for the help of a brother in need. Under the modern conditions of life, we may have to live far apart from our brothers in distant lands, who have different pursuits, but let us all feel towards them as the poet felt when he exclaimed—

"Where'er I roam, whatever realms to see,
My heart untravell'd fondly turns to thee;
Still to my brother turns, with ceaseless pain
And drags at each remove a lengthening chain."

RELATION OF THEOSOPHY TO LIFE.*

THE third lecture, on the "Relation of Theosophy to Politics," Mrs. Besant began by taking a survey of the different forms of Government in different countries. The difference in the political life of the people appeared under various forms, as Republics, Monarchies, limited and unlimited, and Empires. Amidst such vast differences and complexities, the duties of a Theosophist in regard to the politics of a nation could only be defined in a vague and indeterminate manner (for Theosophists differed in their opinions and temperaments as much as the people of different nationalities differed). He should naturally be guided by his own individual opinions under the conditions of the people among whom he lives and he was free to form that opinion. But the Theosophical Society, as a body, she said, could take no part in politics in the narrow sense of the term, nor could it commit itself to any particular or special line of politics. It should not and could not concern itself with the narrow subdivisions, and the politics which could be discussed by the Theosophical Society as a body should extend to the widest area inhabited by all nationalities, and the discussion should, in the main, be in the widest sense. She referred to the statement, universally admitted, that all governments existed not for their own sake, but for the sake of the governed. It was the prosperity and happiness of the people that should be aimed at by every government. In the ancient Hindu S'âstras happy conditions of life were hinted at, and the axiom that the government of every land existed for the good of the governed was prominently kept in view. She then referred to the time when the Divine Kings whose actions were guided by divine illuminative wisdom, were guiding and guarding the child humanity and how, later on, the patriarchal form of government gradually came to take its place. The paternal rule, she said, was good and admirable in itself, provi-

* This brief summary of the last two lectures delivered by Mrs. Besant before the Benares Convention of the T. S. has not been revised by her.

ded the father was unselfish and could subordinate his own comforts to those of his children, and as long as love and wisdom illuminated the minds of the rulers. If that rule was selfish and marked by autocratic authority it became intolerable. Autocracy without divine illumination was bad and resulted in oppression. Take for example the present condition in Russia where autocracy, tempered only by assassination, is the rule; the flower of the nation is exiled to work in the mines of Siberia; tyranny is practised instead of righteousness and nobility of character, and love of service to the country is being rewarded by exile to distant Siberia. Nemesis follows the ruling autocracy and the country is convulsed from one end to the other. Day after day, in the newspapers, we read in one column of the continuing victories of Japan in the East, and in the next column of convulsion, disturbance, riot, etc., at home, and the efforts of the Military to put these down by the use of force. Nature's Nemesis is pressing upon Russia, because of rule which is not based on justice or compassion and which has not the benefits of the people as its leading characteristic. She then turned to the democratic theory of government and said that the judgment of the world was in the balance. Looking over the nations of Europe, we find ignorance put upon the same level as wisdom, and rule characterised by want of knowledge on the part of national officers, while persons who have not made political economy their profound study are dabbling in politics. But the condition of the masses even depends less upon the laws of the nations than upon the rightful education of the people, in its aspects of intellectuality, spirituality and morality. These are sadly wanting and everywhere there are signs of industrial anarchy. Individual distress marks the condition of the people and terrible competition is crushing them down. A terrible war is being waged between capital and labour, and even in America, where a universal suffrage has done all it can, the strife is being bitterly carried on, manufacturers struggling with the labourers about rates of wages and conditions of labour. She then graphically described the miserable plight to which those manufacturers are reduced in having to guard themselves and their manufactories by soldiers and armed men and by electrical currents running through the barbed-wire fences of the compounds of their buildings in order that trespassers may be prevented from attacking their works. This is a literal war, ceaselessly carried on between labourers and employers of labour, and all the resources of civilisation are necessary to safeguard the property of the masters of labour. This struggle goes on year after year in a most cruel, unrelenting manner in the countries where suffrage is universal and "freedom" seems almost perfect. In London there was the notable incident of ship-builders having to refuse a large order which would have added £10,000 a week to their pay-roll, because their labourers would not agree with them upon a rate of wages. Then she referred to the glut in the market from overproduction in the

manufactories and to the goods rotting in the stores while men, women and children are walking barefoot in the street, ill-fed and ill-clothed, or living in garrets never open to sunshine, light or air. So terrible, she said, is the anarchy of industry prevailing in American and European countries that she warned her hearers against similar conditions obtaining in India too. She said that those who talked of politics should understand the true causes of national prosperity, and should possess the knowledge to organise and the skill to arrange and carry out public objects.

Politics, she said, might be divided into four stages, (1) politics as applied to individuals, (2) politics as applied to the management of local affairs, (3) national politics, such as law-making, etc., and (4) international politics as applying to the inter-relations between countries. Beginning with individual politics, she said, the duties of citizenship and public spirit form the ideal. Public spirit it is which makes a nation great, and Theosophy sets as the national ideal, one body, one life and one brotherhood. Personal interests should be subordinated to the interests of the community, the latter being treated as dear as those of self or of the family. Public spirit does not come by tall talk but by actual practice. I have heard a striking story of a Japanese mother who had lost her three sons, killed in battle, and who was found in distress and weeping, not, she said, that she had lost all her sons, but that she had not another son that she might send to the scene of battle in obedience to the call of her country. That is a type of public spirit worthy of being emulated, the setting of the public weal, of devotion to the common interests, before one's own personal interests.

It should be the duty of the more highly placed and educated of the nation to guide and teach the less fortunate of their brethren in the duties of citizenship. How much might not the great land-owners, the Zemindars, in India, do by their own public spirit, to improve the lot of their tenantry, by remedying the defects in the present system of agriculture, and taking the lead in introducing modern improved implements and methods of cultivation and in attending to the supply of good seed, etc.

And as regards village Sanitation, how much might not be done by men of capacity by gathering round them the village elders and through them inculcating in the villagers the general principles of sanitation, and thereby mitigating the horrors of infectious diseases which take their origin in the filthy condition of the villages. And passing from villages to larger communities, how much there might be done by the best men of the towns if they would take an active interest in the education, especially in the technical education, of boys, training them to business habits, habits of right thinking; and in this matter, the Central Hindu College was affording a training ground for the boys to grow strong in their ideas of public spirit and of duties of citizenship.

Attention to the educational needs of the villages and towns is one of the most important duties of citizenship. Manufacturers and merchants should join together to found and maintain technical schools to train up Indian youth and fit them to occupy those positions of skill and responsibility where, even in your own businesses, you now have to employ Europeans at high salaries. And when these schools are established, arrangements should be made to find employment for the boys trained in them. The result will be that, as more and more of these technically trained young men enter into the business life of the country, the whole level of business capacity of the employed class will be raised, manifestly to the great advantage of employers. These are some of the lines on which politics has a practical side without having to be agitated for.

In regard to the third stage of politics, I am afraid I am a heretic, for I have little or no confidence in the ability of the uneducated majority to rule. To put the suffrage into the hands of persons who little know how to use it is something like taking the power out of the hands of the Captain of a great ship and placing it in the hands of ordinary sailors, the former capable of steering the ship in the right course, and the latter quite ignorant of the science of navigation. Where the government is without a wise ruler able to steer the course of administration in its right path, the nation perishes. Only the thoughtful and the experienced have the right to rule, and at present there is a good deal of political cant on this subject with little or no wisdom in it.

In regard to international affairs, a council of the nations, before which all disputes between different nations should be laid, would be able to untangle and find a solution for many a knotty problem, and perhaps, in the great majority of cases, to avoid the stern arbitrament of war. A step was made towards this in the council at the Hague a few years ago, and it was unfortunate that the country which had called this council together, should, itself, so soon, have been plunged into a great war. The start in the direction of international arbitration and understanding has, however, been made, and much may be hoped for in that direction in the future.

But for India, she will be better helped by the people giving their attention more to local, municipal, politics. Here it is that the capacity to rule is gained, and it was in the attention always given, throughout the past hundreds of years, to their municipal, country politics, that the English people have acquired that capacity for political government which enables them to rule the vast empire of which India forms so important a part. And essential to the attainment of this is cultivation of that high sense of manly and womanly honor which has so peculiar a significance in the West. It is the inner recognition of what one owes to oneself. The debt of honor is most scrupulously paid, where even legal debts and responsibilities might be regarded almost with indifference;

many a man, indeed, preferring to commit suicide rather than not pay a debt in which he felt his personal honor involved. And in India there has been an expression of this high ideal of personal responsibility, embodied in the word Aryan, as when Arjuna grew despondent and said he would not fight, Sri Krishna reproached him with doing an un-Aryan act. This word *un-Aryan* should be the keenest reproach that could be said of a man who is tempted to ignoble acts, and it should be our pride to raise high the name of *Arya*, our greatest dignity to be worthy of the name of *Aryan*.

LECTURE FOURTH.

The subject of this last of the series of lectures, "The Relation of Theosophy to Science," was, Mrs. Besant said, a glorious one. In view of the profound interest that is now being evinced in Science it was difficult to lecture upon the subject without going into details which would naturally be dull. Nevertheless she said she would make it as entertaining as she could and promised that, when published later, it would make more interesting reading.

Science was based on observation of physical facts, and the observed facts were then arranged, co-ordinated, synthesized, by application of intelligence. So far as it had been determined, it had not traversed beyond the empirical observation of facts, but for a true science, it ought to be able to show that there is a unity of plan, of principle, underlying the many differentiations which meet the eye of the observer. Plato said that the man who could show the one under the many was a god, and, indeed, science should be the helper and handmaid of religion, explaining and strengthening the understanding of its fundamental verities.

The knowledge of the universe divided itself into the physical and the metaphysical, and science should be capable of bringing the general principles to particular application. Metaphysics laid down by reason based on accurate deductions and keen observation by the senses, should be a pure science. Nowadays metaphysics and physics were at war, and mutual contempt characterised both. It was often said that metaphysics was in the air and metaphysicians balloonists. She then distinguished a science as built up by occultists from science built by the observers of physical phenomena, and referred, on the authority of Sir Oliver Lodge, to the statement that modern science was only re-discovering the discoveries made by the ancients and which had since been forgotten. She said there was no justification for the contempt for the principles of Eastern Occult Science which was indicated by the clatter and self-assertion of modern days. Every nation, she said, had received a considerable amount of truths revealed through that great Lody of occultists, the great Rishis of the East, and the principles they taught were neither invented nor exaggerated. She then referred to the "Secret Doctrine" published by Madame Blavatsky, which made

a large number of statements regarding scientific truths. She said the teachings therein given were true in themselves, and showed how those teachings were corroborated by the scientific discoveries of modern days. Occultism asserted that there was but one fundamental element undergoing infinite aggregations, modifications, etc., and the first proof of this assertion from science had come from Sir William Crookes who, in his genesis of the elements, had traced physical matter to a common protyle. Then with regard to atoms of elements she showed how that indivisible particle, the atom, has now been accepted as a compound, and she referred to the experiments of Professor J.J. Thomson who had demonstrated that atoms could be broken up by electricity. She then passed on to Sir W. Ramsay's discovery of Radium and Helium, which had demonstrated that so-called elements were transmutable.

She explained the occult statement that number underlies form, guides sound, lies at the root of manifestation and sets limits to the formative hand of Nature. She also explained that sound and colour had definite relations to each other and how green came to be the middle colour connecting the spiritual and material. Astronomy and the Zodiac were then referred to to show how occult statements had been confirmed by modern science. In Physics, she said, light, heat and electricity were now being accepted as substances, not as modes of motion, and electricity is now coming to be regarded as substantially atomic in nature.

The whole trend of the latest scientific thought seems to point to the common basis of physical life, homogeneous atomic substance underlying all the so-called *Elements*. Here science is on the right track, and when it has found its way back to the unity underlying physical life, may not some of those who are now leading the scientific world of thought with what would seem almost like an intuition for the truth, may they not perhaps find themselves pointed further on, by the physical truth which they have discovered, to that higher unity of which the physical is but a reflection, the unity of Life itself, within the forms which it ensouls.

Reviews.

STUDIES IN THE BHAGAVAD GITA.

THE PATH OF INITIATION.*

BY THE DREAMER. THIRD SERIES.

No better apex could have been given to the triangle of mystic studies from the Bhâgavad Gîtâ, that the "Dreamer" has presented for our instruction, than that of the Path of Initiation. It is the crown, synthesizing into a most acceptable whole, the two previous volumes

* London, The Theosophical Publishing Society: City Agents, 3 Amen Corner, E. C.; Percy Lund, Humphries & Co., Ltd.: New York, John Lane: Chicago, The Theosophical Book Concern.

that have borne such good fruits for his labours in the past. Perhaps no book is more often referred to than is this exquisite *Gîtâ*, the Lord's Song, embodying as it does, that vast area of Hindu spiritual thought. But many are the exponents and commentaries that have undertaken to make clearer its doctrinal points. Few had succeeded better in this respect than the late Mr. T. Subba Row in his Commentaries; but now that the "Dreamer" has brought to bear upon it a rare intuition of spiritual concepts, we can but rejoice that his triune subjects have been selected on points that by the immensity of their thought, have been fraught with difficulties for many students heretofore. And though these "studies" are by no means easy ones, they do elucidate to a very considerable extent the more technical aspects. "The Self has to remain the Self, the Unity, and has yet to evolve the rich multiplicity of concrete being embraced by its life." Again, he says "The Causal Man is one with the Self, regarded as out of manifestation, and it has to re-become the Self, expressed in and through the Self, in and through manifestation." This then, is the thread in the maze, by which the "Path of Initiation" is found and followed. This sounding-out is the key-note of the book, and towards which many harmonious tones have been struck. That "re-becoming the Self," the "Trinity in Unity," after the processional in which *Abhankâra* has played his part, with varying modes and measures, to which, at first *Tamas*, and then *Rajas* pipes the tune. Then onwards, through the Five-fold Planes of manifestation goes the Self, till *Satwa* takes up the strain with harmonics tuned to the measure of the "Luminous Self-Consciousness of the Monad Itself, All-Knowing, All-Sensing," All-Unified into one grand pean of Divine Law. Thus again does the Author work out, what he calls the "Triplicity of the Centres." That of "Consciousness working through *Brahmâ* as a consciousness of limit of *Tamasic* identification;" that of "Vishnu would be the consciousness of relation, of organic unity," while "that of *Shiva* would stand as pure monadic Self-consciousness." "From the *Tamasic* I-making faculty, *Ahankara*, becoming further differentiated, is evolved the *Tanmâtra* of Sound. From this *Tanmatra* or measure, *Akâshâ* was evolved, and from this, the body of the Self." As each of the five-fold planes are reached they form the evolutionary centres by greater limitation and develop other vibratory rates, or measures. Thus as *Prithivi* it becomes smell, while *Apas* or Water corresponds to the sense of taste, "the plane of individualized sensation or desire." Then comes the Fire element, *Tejas*, to which sight corresponds, and *Vayu*, or the principle of touch. It is therefore in the evolution of these five-fold senses or *Tatwas*, the "Dreamer" repeatedly tells us, that the Eternal Man is to develop his inner powers. Even with these planes to function in, the Divine Monad is unable to utilize them as fields of action until it is brought into organization by the Vishnu action, the Second Life Wave, as the "Dreamer" names it, or the outpouring into manifestation of the energy of the Second Logos, to synthesize and adjust the energies to be utilized from the Monad in its lofty realms; and so limit them as to make them capable of response to coarser environment as it passes from plane to plane towards its sphere of densification and limitation; or, as the "Dreamer" puts it, "the Monad in Eternity, is thus drawn down from its empyrean

heights to become the Monad in Time and Space." A very clear diagram, almost the clearest we have seen, on the subject, opens the third Chapter, explaining first, the Pure Monad in its projections, then the Pure Monad played upon by Vishnu, or under the formative moulding by the Second Life Wave, then that expansion of the Monad to planes of denser matter, till it reaches its lowest solid or physical ensheathing. Each of these being sub-divided till we reach on the lowest plane a division of seven planes, each again divided into seven sub-planes or grades. It is this definite expansion of the Monad in its limiting downward motion, that gives us the path of the "I-notion" the *Prâvritti-Mârگا*, becoming concrete through forms; out of which, as evolution proceeds, it struggles on to the Path of Renunciation, the *Nivritti-Mârگا*, so often spoken of in Hindu writings.

But to become a candidate worthy to undertake this struggle, certain qualifications have to be gained, by the evolving, struggling Ego; ere he can rid himself of the accretion of that Karmic cocoon that has so long been winding its threads around him. This our author sums up in one word—surrender, renunciation, not on one plane but on all, till the full chord of life is struck and resonantly thrills throughout the entity of the Divine Self, that Monad that has renounced so much itself that it might spiritualize the insensate matter of the planes below. The great melody is played on the harp of Love whose strings resound with the touch of perfect self-surrender to the Master's will. "It is the recognition by the heart of the One Divine Life."

The next step on this stupendous Path towards Initiation is a questioning attitude, or development of intellectual faculties to discriminate the false from the true, the permanent from the impermanent. A "one pointed aspect of the intellect," as the "Dreamer" calls it; the "knowledge of the one underlying principle of life and consciousness, appearing alike in *Tanmâtrâs*, *Tattwas*, *Forms*, and *Centres*." Then comes the Third condition of discipleship for Initiation, namely, Service. But Karma steps in here as "the Law governing the manifesting of the powers of the Self," for, high spiritual aspiration is useless unless by Karma the various powers of being in us are manifested and unified. So, it must now be utilised by the evolving unit; and the various activities reduced to the One Consciousness. All must be placed for service at the feet of the Master. "So, by doing action in Him, by Him, and through Him, we create the possibility of His manifesting to us as the one Centre, the One Cause of all causes, the One Existence which embraces all living things; for, we unite all these into life within. This then, is the reason for such severe training, for by that alone does the *Ahankâra*, the I-notion, sink out of the individuality and give it power to turn all its energies towards the service of its Lord the Monad, enthroned on high! Hence, then, is poured upon the aspirant at this stage, tests upon tests, for the Lords of Karma steep him to the neck in a sea of sorrow and tribulation that he may come forth from the bath of his Initiation of Water and of Spirit, clarified and cleansed of all that pertains to the lower nature. But we must ever remember that each illusion transcended fits him for work in helping humanity," and the fuller "power of sensing the One Unman-

ifested Life and responding to it everywhere." Then is he ready for the Last, the Third Initiation, when he learns to know himself as a fragment of the Divine Life and "evolve higher powers of Self-conscious adjustment on the Karana Plane," and "the unity of Life manifesting through the individuality in himself and through others;" thus becoming the "reflection of the Lord of Sacrifice.....the mighty Ruler of all the worlds," as the "Dreamer" quotes from the Gîtâ.

The author of this most helpful manual concludes by chaptering "The Yoga of Wisdom," "The Doctrine of the Avatâra, and Divine Manifestations," and in conclusion explains the end of occultism "that man may become one of the Great Teachers in the economy of the Cosmos and as the sacrificial basis of Divine manifestation through himself."

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FIO. HARA.

A NEW ERA FOR WOMEN. HEALTH WITHOUT DRUGS.*

BY EDWARD HOOKER DEWEY, M.D.

Reforms many and widespread seem the prevailing note of this century, from the government of empires to the government of households. Thus it appears, that the methods of life and life-preservation come in for no undue share in the common scheme.

Overfeeding in the last century seems to have its reactionary impulse in systems of diet consisting of the simplest forms that can serve to endue man with health, vigour and vital force. It is most undoubtedly true, that in all nations have been found gross feeders, but this notably refers to Western nations. The Body of Sensations has demanded the fullest satisfaction and these demands have had to be met by the most subtle and delicate adjuncts to pander to its increased requirements. Before us lies a book of invaluable import to those over-worked mothers of the middle and lower classes which so largely make up the backbone of Western lands, but more notably America. They are the working staff of the nation, whose necessities require food of such character as to keep the body in surest health. Therefore on the mother in these households depends the well-being of the family circle. She has to rear her family, attend to multifarious household duties, sometimes undertaking its washing, scrubbing and cleaning. This is the argument that has induced Dr. Dewey to put forward a small book and enthusiastically urge the lightening of household tasks by a simpler method of food preparation. His key-note lies in the reduction of the toil of the house-mother, but at the same time aims at restoring tone and health to millions of his fellow-beings by reducing the amount of food to be digested. He postulates a system whereby if the first heavy meal of the day is eliminated from our dietary, and nothing ingested until the body's needs are heralded by hearty hunger, it will eradicate those gastric and dyspeptic disturbances now so alarmingly prevalent in Western lands. "No breakfast" is his text and a better sermon could hardly be listened to, than that he utters; so, doubtless his theory will have many followers who will greatly benefit by such methods.

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FIO. HARA.

* Chas. C. Haskell & Son, Norwich, Conn., U. S. A.; L. N. Fowler & Co., 7 Imperial Arcade, London, England.

THE TRUE SCIENCE OF LIVING. THE NEW GOSPEL OF HEALTH.*

BY EDWARD HOOKER DEWEY, M.D.

Another book by the same author, of much greater size and more general in character lies also before us. He calls it "A new gospel of Health," "The story of an evolution of natural law in the cure of Disease." From the epicure for whom the science of eating has become the main feature to which his body has been trained, to the Hindu Yogi to whom the science of living has been reduced to a handful of uncooked rice per day, there is a wide ratio of dietaries. Every nation has its requirements and methods of food preparation, and according to the special stage of that nation's evolutionary growth does it adopt certain articles of diet and modes of cooking.

The Churches of all creeds have been wise in adopting fasts of longer or shorter duration; thus greatly aiding mental and moral training. Dr. Dewey has rendered a vast service to his race by showing how "right living" leads to "right thinking;" and setting aside its value as a moral stimulus, its equal worth lies in the fact that it enables the physiological system to balance itself so as better to act as a warden against encroaching germs of disease from without. To the people of his own and other lands he has given an impetus to rational healthy feeding; and under its following will come many of those dyspeptic beings to whom nought else has given relief. The healthy man is not the one who depends on medicines to keep up his system, but he who needs nothing but pure food, pure drink, and pure air to enable him to live the life of pure thought and noble endeavour. To those who desire such methods in their simplest form, we heartily recommend not only a perusal, but a living out, of the principles this earnest writer advocates.

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FIO. HARA.

FOR PEOPLE WHO LAUGH.

BY ADAIR WELCKER.†

Of course people who are not in the habit of laughing need not concern themselves with the contents of this book, but those who relish an occasional bit of humor will be interested in some funny narratives in the prose portion of the work; and in the concluding section which is devoted to poetry, the reader will find, under the head of "Human Nature in German Dialect," some very amusing verses, by "Mr. Straus," which are, on the whole, quite entertaining and are embellished with an occasional laughable climax.

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E.

ASTROLOGY FOR ALL.

Mr. Alan Leo, Editor of *Modern Astrology*, has just issued Part II. (Calculations and Ephemeris) of his valuable work "Astrology for All." Besides giving the rules for casting a horoscope, he gives a table of

* Chas. C. Haskell & Co., Norwich Conn., U. S. A.; L. N. Fowler & Co., 7 Imperial Arcade, London, England.

† Author and Publisher; 331, Pine St., San Francisco, California.

ascendants for latitudes from 1° to 60° and a condensed Ephemeris for the past fifty years. The book is neatly got up and offered for the nett price 7s. 6d. The book deserves to be in the hands of all lovers of Astrology.

K. S. G.

THE GOLDEN VERSES OF PYTHAGORAS.
AND OTHER PYTHAGOREAN FRAGMENTS. *

This little book is filled with the choicest utterances of the ancient Grecian sages, chief among whom may be reckoned Pythagoras, who left an indelible impression upon the pages of history, and whose teachings in which are embodied such treasures of wisdom, we are still privileged to peruse. As Mrs. Besant says in her Introduction: "None will truly profit by the book who merely reads it through; a sentence should be taken as a thought to 'sleep on,' or as a note to which the day's work should be attuned, and, deeply meditated upon, should lead to the riches hidden beneath its words. Such use of the book will make it what it should be—a sign-post pointing the hidden way to wisdom, which is a treasure concealed." Those who follow this advice may reap a rich harvest from these verses. The book, which contains 82 pages, is elegantly bound in flexible morocco, blue and gold, and may well be placed as a companion volume with "The Voice of the Silence," in the Theosophist's library.

E.

THE CROWN OF ASPHODELS.†

By HELEN BOURCHIER.

This booklet contains brief notes on soul unfoldment; the first chapter treating of the "Dawn of Soul Life," the second, of the "Awakening of the Heart," concerning which the writer says: "Kindness, charity and pity are the inevitable outcome of the awakening. And with it comes what indeed seems a paradox, a complete indifference to the blame or praise of men, to their ingratitude and their misunderstanding." And, further: "Sorrow and loveliness and separation come no more into the heart of the man whose heart is awakened. All the joy the companionship, the brotherhood of life are his since he has joined himself to the whole and ceased to be a separate part." The three very brief chapters remaining treat of the "Opening of the sense of sympathy;" "The unfoldment of the Spirit into the Ethereal Spaces," and the "Final Flower" which forms the "Crown" of man's spirit.

E.

MAGAZINES.

The Theosophical Review—February. Following the very readable 'Watch-Tower' articles, we first revel in the freshness of forest and field, and almost hear the rustle of the leaves as the wild, free creatures scurry to and fro, as vividly pictured by Michael Wood. "More About Atlantis" seems somewhat hazy. Mrs. Eveline Lauder, in "Theologia

* Price Rs. 1-14-0. For sale at The Theosophist Office.

† Price annas 12. For sale at The Theosophist Office.

Germanica" gives us a brief insight into this 'mystical work by an unknown author of the middle ages.' Mrs. Duddington makes an able plea for a more widespread recognition of "The Way of Art," among Theosophists. We agree with her that it would "be well to make more use of such a strong force as this worship of beauty and power of ensouling it.".....She says, also:

Seeing, then, that the good, the True, the Beautiful, are but three modes in which finite minds approach and may even apprehend somewhat of that which is Infinite, is it not just to affirm that they are a trinity, of which "none is afore or after the other?"

The continuation of The "Perfect Sermon or the Asclepius," as rendered by Mr. Mead, abounds in wise sayings: "In the Master's Shadow" is a brief but touching episode by a Russian. Miss Edith Ward, in her paper, "Concerning the Sportsman," makes a strong presentation of the real aspect of this case, with which nearly every one is familiar. Dr. Ch. M. van Deventer's criticisms of H. P. B.'s statements in the "Key to Theosophy," call forth some excellent remarks from the Editor, Mr. Mead. The question of "Mental Delusions," as bearing upon the subject of 'revelations, private or otherwise,' is taken up by Mr. Jinarajadāsa in reply to Dr. Wells on "Astral Illusions," in a previous number.

Revue Théosophique for January contains only one original article, a "Conte Théosophique" (theosophical story) by Mlle. Aimée Blech. This is a sweet tale of a newly-launched, pure soul whose first contact with the horrors of the physical plane, resulting in the soiling of her pure white robe of innocence through the awakening of evil passions, causes her inexpressible sorrow, until she receives from an Adept some idea of the inevitable besmirching of these white robes by contact with the wickedness of the world, the slow but sure restoration of its radiance at the end of the evolutionary process and the attainment of final perfection.

The narrative is altogether charming, as indeed are all the teachings which are given out through the channel of this white-souled pupil of our Teachers.

Bulletin Théosophique, January. It appears from Dr. Pascal's report, that a series of instructive and useful essays and lectures are being given by a number of our advanced colleagues at the meetings of our Branches at Marseilles and Paris. Four pages of good answers to questions are given and these are followed by an instalment of Mrs. Besant's description of the occult effects of meetings of a Branch. The General Secretary announces that to promote the formation of new Branches, the Executive Committee of the Section has decided to suspend, until further notice, the charter fee, making good to Adyar, out of General Sectional funds, the share of those fees which are payable to Headquarters, under the Society's rules.

Sophia (Madrid). The January number opens with an editorial review of the past work of the magazine, and that which lies before it in Vol. XIII., of which the January number is the first. The translation of Madame Blavatsky's "Caves and Jungles" is continued; an article of Mrs. Besant's on Prayer is given, and the essay of F. van Hardenberg (Navalis) is concluded. From the notes on books and newspapers, we are glad to see that a volume of lectures given at the Ateneo, of Madrid, said to be at once highly eloquent and instructive, has been recently published. So great is their value that the Editor of

Sophia entertains the belief that they will have a large circulation and do great good.

Theosophia (Amsterdam). The issue for January has another instalment of the serial on "The Great Pyramid," by H. J. van Ginkel. There are also translations from Mrs. Besant's "Dharma," and "Pedigree of Man," an original article on "Judas' Treachery," by C. J. Schuver, and notes "From Foreign Monthlies," by Dr. Denier van der Gon.

The N. Z. Theosophical Magazine contains Mr. Leadbeater's excellent address which was delivered before the Convention of the American Section, T. S., in September last, along with a variety of other matter.

Theosophy in Australasia has for its chief articles some gleanings from a lecture delivered by Mrs. Besant before the Blavatsky Lodge in October last, on "The Work of the T. S.," and, "The Personal Equation in Branch Membership," which we take to be Editorial.

The So. African Theosophist (December) contains Mrs. Besant's lecture entitled "Is Theosophy Anti-Christian?" "Kuroki's Creed and Ethics," by Percy Sturdee; "Ancient Opinions upon Psychic Bodies," reprinted from an issue of the *Theosophist* of 1879; and a paper on "Folk-Lore," read before the Johannesburg Lodge by Miss H. Rogers.

Those two American monthlies—*The Arena*, and *Mind*—are filled as usual with very interesting reading matter from talented contributors.

The Light of Reason, for February, has a great variety of matter, among which we notice articles on "The Power of the Individual," "Divine Dialogues between the Master and the Disciple," "Character-Building," "Striving for the Mastery," "Light from the Prophets," "Aspiration and Desire," "Simple Justice," and several Poems.

Men and Women of India is the name of a new and beautifully illustrated monthly magazine published at 27, Meadow St., Bombay. There are 56 pages, 46 of which contain portraits or illustrations—largely full-page and of fine execution—among which we notice those of Lord and Lady Curzon, Lord and Lady Lamington, and many others—Hindus, Europeans, Anglo-Indians and Parsis—also group photos of the Indian Congress, the Committee of the Women's Section of the Bombay Exhibition, Motor trials, etc., etc. The magazine is tastefully gotten up and sells at one rupee per copy: annual subscription Rs. 10-8-0 in Bombay; foreign 15s.

East and West for February, has the following interesting table of contents: "Studies in Goethe," "Irrigation in India," "The Light of the West," "Knowing and Being," "The Parsis and Hellenic Influence," "Leaves from the Diary of a Hindu Devotee," "The Moghul Palace," "The Keystone of the Economics of Hinduism," and the reader will find the 'Editorial Note,' the notes on 'Current Events,' and the 'Correspondence,' fully as interesting as the main text.

The Lotus Journal, for February, closes its second volume. It is one of the most useful of our theosophical magazines, being especially adapted to the literary needs of children and young people, and always containing a variety of matter that can not fail to interest and instruct them.

The Central Hindu College Magazine has, in addition to its many attractions and its other illustrations, a portrait, on a separate leaf, of

Upendranath Basu, M.A., LL.B., Vice-President of the College Board of Trustees.

The Theosophic Gleaner for February opens with the first portion of an article by P. B. Vachha, "Thoughts on 'Glimpses of Occultism,'" this is followed by a reprint of an article by Mrs. Besant on "Moods;" an original article, "Die when thou Livest," by A. N. B.; and several interesting selections from current literature.

The Arya for January has, among other valuable papers, an important lecture by V. Ramanujam Pillai, on "The Root Principle of Reform," which deserves to be widely read.

The Mysore Review, for February, has articles on "How can Vedānta help us?" "A Plea for Agricultural Instruction in Schools," "The Ramāyana and Mahābhārata," along with various selections, editorial notes and other matter.

Notes and Queries for February abounds, as usual, with quaint literary gleanings and spicy odds and ends from out-of-the-way sources.

Our thanks are due to the Alliance Publishing Co., New York, for a pamphlet—"A Soul in the Sunlight," by Mary Robbins Mead; and for a tasteful little brochure—"Voices of Earth and Heaven," by H. B. Bradbury; also to Asutosh Mukherjea, of Bankipûr, for his pamphlet on "The Usefulness of the Theosophical Society," which he has dedicated to the President-Founder.

Acknowledged with thanks:—*The Vâhan*, *The Theosophic Messenger*, *Theosophy in India*, *Pra Buddha Bharata*, *The Brahmancharin*, *Teosofisk Tidskrift*, *Indian Journal of Education*, *Modern Astrology*, *Dawn*, *The Theosophical Forum*, *Phrenological Journal*, *Theosophic Quarterly Science Siftings*, *Banner of Light*, *Light*, *Christian College Magazine British India*.

CUTTINGS AND COMMENTS.

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

Wherever the names of the Parsis and their literature have extended, that of Mr. K. R. Cama of Bombay has become known. As a translator of the works of the German Zendists and an original commentator upon the contents of his Zoroastrian Religion, he is respected as one of the best, wisest and most honorable among the Parsi leaders. At the very commencement of our sojourn at Bombay in the year 1879, a friendship sprang up between him and myself, and my lecture on "The Spirit of the Zoroastrian Religion" was written after consultation with him, though it does not embody the views which he, as an outsider to Theosophy, then entertained. In the fulness of time, however, he has at last joined our Society and so conferred upon it a distinction which must inevitably make for the good of the Zoroastrian part of our work. It is my sincere hope that Mr. Cama will devote a portion of the years which he still may count on, to the formation of that Parsi Research and Exploration Society which I begged the Panchâyat in 1882 to form in the interests of their religion.

H. S. O.

The January *Review of Reviews* quotes from *A snail Blackwood's Magazine* some notes given by a Welsh lady on her visit to Sir E. Bulwer-Lytton (afterwards Lord Lytton) at Knebworth in 1857. Among other things she speaks of his belief in the fact of the marvellous sympathy existing between snails which have once become closely attached to each other and then separated to even such distances as America from France or England. He may have gathered his facts from the great work of Professor Gregory, of Edinburgh, which I read in 1851 and which was so helpful to me in all my subsequent occult researches. Dr. Gregory tells us that M. Allix, a Scientist, on the authority of M. Benoit in Paris and of another discoverer (another Frenchman but then in America), that this astonishing mesmeric sympathy not only exists but had been utilised by the experimenters in establishing a sort of snail telegraph. Says our author:—

M. Allix describes, with care and judgment, experiments made in his presence, in which the time having of course been fixed beforehand, words, spelled in Paris by M. Benoit, and also by M. Allix himself, were instantly read in America, and as instantly replied to by words spelled there and read in Paris. All this was done by means of snails, and although the full details of the apparatus employed, and of all the processes necessary to ensure success, have not yet been published, yet the account given by M. Allix, and also by M. Benoit, goes so far as to enable us to conceive the principle made use of.

It would appear that every letter has a snail belonging to it in Paris, while in America, each letter has also a snail, sympathetic with that of the same letter in Paris, the two snails of each letter having been at some period, and by some process, brought into full sympathy, and then separated and marked. There is, of course, a stock of spare snails for each letter, in case of accident, but it is found that these animals will live for a year without food should that be necessary. When a word is to be spelt in Paris, the snail belonging to the first letter is brought by some galvanic apparatus, not yet fully described, into a state of disturbance, with which his fellow in America sympathises. But this requires to be ascertained; which is done by approaching, in America, to all the snails successively, a testing apparatus, not described, which however includes a snail. On the approach of this, the snail whose fellow in Paris has been acted upon, exhibits some symptom, which is not exhibited by any other, and the corresponding letter is noted down. This is done with each letter, and thus the word is finally spelled.

Evidently the experimentalists failed to use the strange power of affinity between the snails practically, for nothing further has come of it, so far as we know. Yet it is nevertheless an impressive illustration of the law of Unity in Nature and supplementary to the now recognized fact that this community of nervous sensation exists between human beings between whom an intimate relationship has been set up.

H. S. O.

Mrs. Besant delivered an interesting lecture on "Reincarnation," in Bombay on the 4th of February, and another on the 5th on the "Unification of India." Following is a brief summary of the latter:—

She said that for the purposes of such unification the ignoring of difference of temperament and of colour had much to do; the sinking of these made for the white light of truth. Tolerance was one of the important lessons for the India of to-day. With what an Indian most disagreed he should be willing to listen to most, not only with tolerance of other people's

opinions, but with kindness. Glancing at India, one of the greatest difficulties that struck at the root of its unification was that there had never been a United India in the past. Temporary unions there were from time to time; but never was there one unified nation extending from the Himalayas to Cape Comorin, from Bengal to Kathiawar. Many nations and many states there were of particular forms, methods, and traditions; and when India was spoken of it was meant as a continent, a congeries of Native States, rather a geographical configuration than a national conformation. The task before the Indians, therefore, was to make their's a self-sustaining and self-conscious nationality. They should look at, in this connection, the unification of Germany and of Italy in modern times. Not long ago, these two countries were divided by jealousy and strife, and were a collection of petty States. In India, religion was another difficult factor in its unification; it was more so than the part played by religion in the West. One community looked at God from its own standpoint; another from another. But what right had any man to inflict his opinions of God on his neighbour or to make him see God through his own spectacles. Forgetfulness of sectarianism, and the showing of public spirit in India, could be instanced from the small Parsee or Zoroastrian community, which did not count by millions, but which being only a few thousands managed to take a prominent and leading part in the Municipal administration and other public movements in Bombay. Owing to its education and worth in this great centre of population, where its children had gathered together, it had not failed to contribute its share in the making of Indian nationality. For attaining unification, Mussulmans must love and respect Hindus, and Hindus the Mussulmans: in fact, every tittle of sectarianism must die away. Another means to the same end was the formation of a large Indian Association, whose branches should spread throughout the country. It was in the hands of the Indians themselves to redeem their country, not only from the evils of disunion, but from the scourge of poverty and famine. They should see that their peasantry appreciated the necessity of irrigation. If possible, a Bengal Zemindar should make it a point of bringing up one of his sons as a cultivator on scientific principles, who had a direct interest in the fruitful yield of the soil, and who could be made to take upon himself a direct responsibility in the welfare of the country and the nation. Even if this were done for one generation, they would hear much less about the misery of Indian peasant life than now. India's voice should pass more and more into Indian hands than into the hands of the Government, so that the wants of the people might be better supplied. Education was needed for this more than it was now. Out of their own pockets should the Indians establish schools and create universities. This was no doubt a big work demanding self-sacrifice and labour, but those were the essentials which built up a nation. In these schools and universities, the duty to their country should be taught to the students; a spirit of patriotism inculcated. In history, traditions of the past should be taught of the Mussulmans and Hindus. The latter community should be taught to venerate the great Akbar, and the former study the exploits of Shivaji. Similarly had Englishmen learned from the Scotsman, though formerly they hated each other like poison. Many a lesson was taught in English Schools, taken from the history of Wallace and Bruce. This was but one instance out of several which could be quoted on the point of studies for this unification, and if

the Indians based their course on these lines they might speedily hope for a unification.

In proposing thanks to Mrs. Besant for her interesting and instructive discourse, the Hon'ble Mr. Justice Chandavarkar said that what they had to learn from the able and exhaustive treatment of the subject by Mrs. Besant was ever to keep before them the ideal of the unification; try to achieve it persistently, and bring it nearer and nearer to them. To achieve this ideal was a great action; but little actions went to make up a great one, and if they began working with little actions to-day they would be nearer towards reaching the goal. He had expressed these opinions long ago. Politicians were not the persons to achieve the object; but men like collegians, members of a brotherhood, and those interested in the Government of Municipal institutions. Opponents should be conquered by love and devotion, and not by religious assertiveness. No religion was superior to another, but each had a distinctive feature that went to make up a whole for the guidance of the world. Indians should cast away differences of caste, colour and creed and work for but one ideal, the unification of India.

It is very interesting to note that Dr. J. Stenson Hooker while following out a theory of his own in experimenting with the N-Rays, which Professor Blondlot so named after his own University of Nancy, has been led to detect the human aura, in colours, and that in a rather complete form, very much as we know it to be.

Dr. Hooker first showed that the so called N-Rays were not merely heat vibrations, by passing the rays from his own hand through the fore-arm of a corpse, from which all the natural warmth had passed, to a prepared screen which at once showed increased luminosity. His argument being that such rays as were purely heat vibrations would have been stopped by so peculiarly cold a stratum.

Then, continuing his experiments, he has proved to his own satisfaction that these rays have a spectrum, just as have the ordinary rays of light, and that, while the various shades of colour which they emit are innumerable, they are easily differentiated by many who have the vision sufficiently sensitive to see a little further than most people into the world of attenuated matter.

Dr. Hooker first announced his experiments in a letter to the *Lancet*, but, later, in giving some further details of them to a representative of the *Daily Express*, he said that he had found that those emanations are given off not only by the human body but also by any objects which may have come in contact with it, and that they are radio-active and vary in colour according to the person's temperament, similarly coloured rays emanating from people of similar temperament or character. Dr. Hooker gives the correspondences of colour and character as follows:—

Colour.	Character.
Deep red	Passionate
Pink	Good
Orange	Ambitious
Deep blue	Deep thinker
Yellow	Lover of art

Colour.	Character.
Grey	Anxious or depressed
Muddy brown	Debased life
Light blue	Devotional
Light green	Progressive mind
Dark green	Physically or mentally ill.

Though it must be difficult to express in one word the meanings of the appearance of these different colours in the "aura," Dr. Hooker would seem to have succeeded very well and his classification meets at many points that in Mr. Leadbeater's books "Clairvoyance," and "Man Visible and Invisible." Dr. Hooker is made to say, however, that "there is no Sanskrit word which refers to colour," and we should have to take issue with him on this point if we could believe that he has been correctly reported.

Joint-stock purchase of the "Encyclopædia Britannica."

The utility of the joint-stock system is to be made available by the public of Sivaganga in the purchase of the tenth edition of the *Encyclopædia Britannica* under the concession now offered to all Indian residents. The prospectus says:—

It is proposed to form a joint-stock, as it were, of ten shares of half a rupee each to start with, and one rupee each, per mensem, of 51 further monthly payments. The books will be kept open to the public in the Hall of the Sivaganga Theosophical Society, as the property of the shareholders, subject to the condition that no one except shareholders shall be allowed to remove any volume out of the Society's premises, and the shareholders will each be allowed to take one volume at a time for reference, to be returned in two days.

This plan might be adopted throughout India, and in addition to the benefits to be obtained by disseminating the information contained in this work, the scheme would also be of great service in demonstrating to the Indian people, the practical value of co-operation.

The practice of cremation is steadily gaining in public favor, and crematoriums are being erected in America, England, and other countries. This is very gratifying to the President-Founder of the T. S., who was the first to introduce to the Western world this practice of disposing of human remains. In a recent issue of the *Madras Mail* we find the following:—

Discussing the increase in the number of crematoriums in England, which has grown to nine since 1885, the *British Medical Journal* sees grounds for believing that the feeling against cremation, whether founded on theological beliefs or on sentimental considerations, is less strong than it was even a few years ago. The public mind is slowly becoming accustomed to the idea; it must be confessed, however, that it is not yet keenly interested in the matter. In view of the many obstacles with which they have to contend, the advocates of cremation are to be congratulated on the success that has crowned their efforts.

Swami Rama, who was lecturing in America last year, said in one of his recent lectures in India, referring to forms from which the life force has departed:

Burn up immediately the carcase, nurse it no more; it is dangerous, destructive. Attend to new forms with life.

They say it is easier for the river to flow in its old channel, so attempts should be made to put new life into the old institutions. Rama says it is unnatural. Name me a single river that began to flow in the old channel, having once abandoned it, or tell me a single instance where new life was put in the body, deserted by old life. New wine in old bottles won't do. The sugarcane whose juice has been dried up can never regain its sap in the same form. It must be burned. The structures and objects change their forms and relations, and to the forms and relations once abandoned they never return. Let us make an offering (*Ahuti*) of sacrificial offerings in the Fire of Knowledge (*Jnana Agni*). We shall have the spirit of true *Vajna* in the forms suited to the times. There are some for whom Patriotism means constant brooding over the vanished glories of the past. Snails carrying on their backs the weight of the old home in the new surroundings! Bankrupted bankers poring over the ledgers long out-dated and credit books now useless! Waste no time in thinking, *India has been*. Call up all your energy, which is infinite, and feel and will, *India shall be*.

This is in harmony with the thought of the American poet who said :

"New times demand new measures and new men.
The world advances and in time outgrows
Those laws that in our fathers' day were best."

* *

The San Francisco *Call* publishes a remarkably interesting discovery recently made in Mexico by a party of Americans who were searching for coal deposits. Under the guidance of an Otomite Indian they travelled for fourteen days over mountains and through tropical jungles, and finally came to some ancient ruins of what is believed to be the lost city of Teayo, which was, more than 300 years ago, the capital of the Otomite Kingdom in that country.

When this party first came upon a number of small settlements of Otomite Indians, had not their guide interceded in their behalf they would have met with a hostile demonstration at the hands of the natives. They were the first white men to penetrate the region, and their appearance was a sensational event to the Indians, who have never submitted to or acknowledged the authority of the Mexican Government over them. The Otomites proudly boast that they are still unconquered.

It was on the fourteenth day that the Americans came within sight of the city of Teayo. The sacrificial tower, which rises to a height of 65 feet, attracted their attention when some distance away from the city. The Otomite guide went forward and obtained permission from the inhabitants for the Americans to enter. They spent several days viewing the ruins of the ancient capital, which in the days of its glory had a population of not less than 500,000 people. They obtained a large number of good photographs of the different ruins and views of the city.

These photographs include hieroglyphics which exist in the city. It is believed that when these hieroglyphics are deciphered they will show that a discovery of great archaeological value has been made. In an interview one of the members of the party of explorers gave the following description of the ruined city :

"The sacrificial tower, which now rises 65 feet above ground, formerly had an altitude of more than 100 feet. It has been reduced in height by the erosion of the centuries. There are great quantities of stones detached from it scattered over the ground at its base. When the great age of this pyramid or tower is considered, it is the best

preserved monument of Mexican antiquity known to exist. At the base the north and south sides are 65 feet wide and the east and the west sides are 75 feet wide. A stone stairway 30 feet wide runs up the tower on the east side. It is estimated that at least 40,000 tons of material were used in constructing this monument.

"Another interesting feature of the ancient city is the great central underground chamber. The Otomites constructed underground thoroughfares through all parts of the city, and many of these dark and gloomy passages and chambers are still in a good state of preservation. This system of underground thoroughfares radiated from the sacrificial tower. Many of them are walled with stone, upon which the beautiful work of the sculptor is still to be seen.

"I saw underground chambers which were filled with skeletons of men said to have been the victims of religious rites. The labyrinth of underground passages, chambers, and vaults will probably reveal a great store of information bearing on the past history of the Otomites when properly explored and investigated. One of these subterranean passages runs from the centre of the city to a surface opening in the face of a cliff, seven miles distant. It is said that no one has entered this mysterious passage for many decades. It was used to provide the imperial family a means of exit from the capital in time of emergency.

"The ancient Otomites excelled the Aztecs in sculptural art, as is shown by the splendid expressions of the human face on stone wrought by the Otomites as compared with that of the Aztecs. The tomb of Tachimoc, the last of the emperors of the Otomites, is one of the things of interest which we saw at Teayo. The tomb has a raised cover, upon which two sphinx-like figures stand like guards over the pagan ruler. A cross of mahogany, erected in recent years, surmounts the cover.

"At each corner of the paved area over the tomb stands a sculptured stone taken from some ancient lodging place to do honor to the memory of the dead Emperor. One of these stones is eight feet high and is covered with allegorical figures, inscriptions, and hieroglyphics; another of the stones represents a prince, a third a wise man, and the fourth a woman, who is minus her head.

"The Otomites sacrificed the lives of their victims by casting their bodies from the top of the tower through the hole which formed the centre of the structure from top to bottom. The bodies fell into the subterranean passage under the tower. Otomite Indians are of light complexion. In the days of their power they were well advanced in civilization."

The Government of Mexico is about to send an expedition of archaeologists to make further research.

* *

A recent issue of the *Friend of India*, has the following notice of Mrs. Courtright's pamphlet which was re-published from her article that first appeared in the *Madras Mail* and subsequently in the *Indian Journal of Education* :—

Under The Title 'How we Teach the Pariahs,' Mrs. N. A. Courtright, Superintendent of the Olcott Panchama Free Schools, Madras, publishes an account of the work done by those institutions. In their present stage of development, the Panchama Schools afford a curious example of an educational system based on a strictly "scientific" basis. Mrs. Courtright begins by adopting the biological standpoint that "the limitations and the possibilities for mental training of the child are almost entirely a matter of the child's ancestry." In accordance with this principle the schools do not aim at too high a mark of culture. The children are mostly destined to be servants and are therefore taught just as much as will qualify them for their lot of servitude under modern conditions—English, elementary arithmetic, money changes, and the like. Each school we are told, has its own bazaar, where sand is sold for sugar, gravel for rice, and clay models for

vegetables, or wild figs. The teacher writes on the black-board a list of articles to be purchased and the price to be paid for each. The pupils copy this on their slates and figure out the total cost. Two pupils are then selected, one to act as bazaar-man, the other as the customer. From these illustrations it will be seen that the instruction is conducted not on the old fashioned theoretical lines, but by a severely practical method, and the results are highly encouraging. The recent Government Grant-in-Aid Examinations of the Olcott Panchama Schools showed an average of 95 per cent. of passes.

* *

More about the Panchama Schools. In the latest number of the *Indian Journal of Education* the Editor, an experienced School Inspector, expresses himself as follows concerning Mrs. Court-right's methods of teaching the Panchamas; and also reproduces her article which originally appeared in the *Madras Mail* :—

We have recently had two opportunities of visiting and testing the work being done in these schools, and Mrs. Courtright's claim that they are far in advance of all other Primary Schools in South India is, we think, a just one. The system pursued is novel and stimulating and will be found set forth in the paper by Mrs. Court-right, in the *Madras Mail*, and reproduced in our pages with her permission. We would strongly urge all who are interested in Primary Education to pay a visit to one of the schools of which Mrs. Courtright is the Superintendent.

* *

"Advice to Students." A contributor to the *Hindu* of Madras, quotes the following extracts from remarks made by Major R. H. Elliot, I.M.S., to Indian Students :—"To my mind, one of the great evils of education in this country is that you are over-lectured. Your education should be a part of yourselves and not something laid on from outside."

"You must be educated and not crammed. Efforts of memory are valuable in themselves, but that which is the outcome of cram and memory will never make a soundly educated man. Every fact you learn should be thought over, challenged and accepted, with or without reservation, or rejected." "Do more thinking and less cramming and so will your education be more real and more lasting."

"Your inclination is to worship those who have immediate influence over you, and this at the sacrifice of a much needed independence."

"The attitude of the Indian mind is one of self-complacency with the past and the present. This is a bar to all progress." "It is not enough to learn from the past. We owe by the very virtue of the past, a debt to the future. You should never touch a good idea without an effort to make it better."

"Try to awake a real interest in the subject you are studying, not by merely committing facts to memory to obtain a University degree, but by the acquisition of knowledge. Real knowledge makes you a stronger man."

"Lastly, there is a very important influence in your lives which is very closely related to this personal factor, which you, as a people, are grossly neglecting. I refer to the position of your women."

These remarks are of real and permanent value, and though especially applicable to Indians, the central ideas conveyed are worthy of the careful attention of students of all lands.



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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.*

SIXTH SERIES, CHAPTER IV.

(Year 1896.)

ON the 17th of the month (July) I presented the letter of Dr. Jivanji to Prof. W. M. Flinders Petrie, of University College, together with a memorandum from myself summarizing the points which it was desirable that the Parsi community of Bombay should be informed upon. As my latest advices are to the effect that this idea of Parsi archæological research will before long take a practical shape and these preliminary inquiries will then acquire some historical importance, I think it best to print the correspondence between the Secretary of the Parsi Punchayet, Prof. Flinders Petrie and myself. It is as follows :

[From Ervad Jivanji J. Modi, to Professor W. M. Flinders Petrie.]

BOMBAY, 29th April, 1896.

TO PROFESSOR FLINDERS PETRIE,

University College, London.

Sir,

You know that the regions of Central Asia were once either inhabited by the ancient Zoroastrians or were under their direct or indirect influence. So the Parsis or the modern Zoroastrians, being the descendants of those ancient Zoroastrians, take an interest in these regions. They would welcome any information obtained in these regions that

* Five 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.

would throw some light on their ancient literature and on the manners, customs and history of their ancient Fatherland of Iran.

I was directed by the Trustees of the Parsi Punchayet to request the different Asiatic Societies of Europe to be good enough to bring the above-mentioned matter to the notice of their oriental scholars travelling through, and taking interest in, Central Asia.

Now I write this to you as a well-known archaeologist and organiser of exploration parties, to enlist your sympathy in the above matter. If you, or your brother explorers, scholars, or travellers, will in the course of your explorations pay some attention to the above matter, and will put yourselves in literary communication in English with us, your contributions on these subjects will be very gratefully received. The Trustees will be glad to patronize any publications in English treating of the researches in these regions from an Iranian point of view.

This will be kindly handed to you by Colonel Olcott, who takes a great interest in our religion and in the past and present history of our community. He is of opinion that there is still a good deal to be done in Central Asia in archaeological and literary researches from our Iranian point of view. We shall be glad if you will kindly exchange your views with this good-hearted gentleman on the subject and make us any definite, practical suggestion.

Yours faithfully,
ERVAD JIVANJI J. MODI.

[From H. S. Olcott, to the same.]

Memorandum—

The Secretary of the Parsi Central Committee (Punchayet) of Bombay wants practical advice as to what can be done—

- (a) Towards proving the antiquity of the Zoroastrian religion;
- (b) Its relationship with other religions;
- (c) Recovering any fragments of its lost Scriptures.

Presumably, the only available methods are:—

1. Excavations.
2. Search in old libraries of Oriental countries.
3. Search in Western libraries.

Professor Flinders Petrie is respectfully asked—

- I. To indicate where excavations should begin.
- II. Whether he can say in which countries and libraries search should be begun.
- III. Whether he has reason to believe that such search would be fruitful.
- IV. If he will kindly say what sums should be annually provided for each of the two departments of research.
- V. Whether he can recommend any pupil of his own whom he thinks conspicuously competent to take charge of either the one or the other of the departments of research.
- VI. What salary such person would expect.

Professor Petrie's own Egyptian experience fits him admirably to give the required information, and his help will be highly valued by the Secretary of the Punchayet and his Colleagues.

LONDON, 15th July, 1896.

H. S. OLCOTT.

[From Professor W. M. Flinders Petrie, to H. S. Olcott.]

UNIVERSITY COLLEGE,

LONDON, 25th July 1896.

Dear Sir,

In reply to your request for the practical details of what seems most promising for research in early Persia, I would say—

(1) Excavation is certain to yield results in any country which held a great civilization, if properly carried out.

(2) The cost of the whole work of one explorer might be reasonably put at about £1,000 a year. *Everything* included, £1,500 should be plenty. More than this cannot be spent by one man, with proper supervision.

(3) The localities I can say nothing about, they should be best settled by a preliminary study of Persian history and a visit to the country working on other excavations. The general considerations are to avoid places which have been occupied in late times, and to trust to extensive clearance in suitable sites. Three fourths of my best results come from wide clearances, and not from following special clues.

(4) Whoever goes for such work should spend some months on practical excavations for antiquities first, so as to learn the methods and indications. I will gladly have such a student with me in Egypt.

The best practical course would be to get the Indian Government to move for permission from the Shah, after the country has been examined, to send out a trained Englishman who knows the East, and is practiced in excavating (one student of mine might be suitable), and might well be associated with some energetic young Parsi who was trained in literature and well known in the Indian community, and who should form a close link between Bombay and the work.

For the literary research one suitable person might be Professor Ross, who is just appointed as the best Persian scholar available for this College. He is young, active and fond of travelling; and is familiar with Persian, Arabic, Russian and with Oriental ways. He could not have leave long enough for excavation, but for literary work that can be done within a fixed time, he might do well. I do not know him personally, as he has not yet entered on his work here.

Yours truly,
W. M. FLINDERS PETRIE.

[From Professor W. M. Flinders Petrie, to the Secretary, Parsi Punchayet.]

UNIVERSITY COLLEGE,

LONDON, 9th July, 1896.

Sir,

I need hardly say how gladly I should do anything I could to forward research in the Iranian regions; and what satisfaction it is to see the able descendants of so noble a race turning their attention to research in their history and origins.

My own work, however, lies so entirely in Egypt, I see in that country so very much more than I can ever hope to explore, that it is

hopeless for me to think of taking an active part in the work in other lands. There is however one line in which I might perhaps assist you. If you should ever intend to excavate any ancient sites of Persian cities, it would be a great pleasure to me to receive at my work in Egypt any students who may wish to undertake such work, and to give them such training in the methods of accurate research and record in excavation, as might increase the value and certainty of any exploration that they might undertake. Beyond this I fear that my good will is all that I can offer to such research.

Yours very truly,
W. M. FLINDERS PETRIE.

On the day after my interview with Professor Flinders Petrie I went to the British Museum and handed over to Dr. Garnett one of those wonderful pictures of Buddha painted by a Japanese priest on single grains of raw rice, of which I have preserved three specimens for the Adyar Library. They are really great curiosities, for the paintings are so minute that very few persons can see them without the help of a magnifying-glass. The wonder is that my friend the Japanese priest painted them on the rice-grains with the naked eye, using a camel's-hair pencil and Indian ink. One of the paintings that I kept has on it a picture of the Buddha with his two favorite disciples at his right and left hand, and in front of him a group of five disciples seated on the ground and listening to his discourse. Fancy all this clearly depicted on a single grain of rice and you may be ready to suggest a modification of Pope's couplet :

"Why has not man a microscopic eye ?
"For this plain reason, man is not a fly."

Among the visits to the country that I made was one to Margate, Ramsgate and Herne Bay to see theosophical friends and to hold conversation meetings. While at Margate some years before, Mr. Clough, Superintendent of the School of Fine Arts, showed me a remarkable stone image that had been confided to him for sale by some North Sea fishermen who had fished it up from the bottom of the Ocean in their nets. It was made of grey sandstone and represented a woman's head which, upon close examination, was found to embody a number of small heads, some full-length figures and some reptilian forms. Of course no one had the slightest clue to its identity, but as it seemed to be rather ancient and to be an attempt to depict a number of elemental spirits of sorts, I bought it to put among our curios in the Adyar Library. It being inconvenient for me to bring it out to India, I left it in charge of Miss Ward, the Manager of the T.P.S., and there I presume it is to this day.

On my return to London I had the honour of making the acquaintance of Miss Ada Goodrich Freer, the famous "Miss X" of the Society for Psychical Research, and one of the most cultured and agreeable ladies I ever met. Possessed of certain psychical gifts herself, which she keeps always under subordination to her strong

intellect, she has been an eager student of psychical phenomena and a very active member of the Society in question. I passed a delightful day with her, discussing various branches of occult science.

Up to the 30th of July I had been the guest of those most hospitable friends, Mr. and Mrs. Faulding, but on the date in question removed to our headquarters, 19, Avenue Road, where I was given the room of one of the inmates who was temporarily absent. On the 1st of August I went to the British Museum again and discussed Zoroastrianism with Mr. Ellis and Dr. Bendall of the Oriental Department. I gave the Museum another oriental curiosity in the form of a copy of that tiny book containing manuscript extracts from the Granth Sahib, the sacred scripture of the Sikhs, which was given me on the occasion of one of my visits to the Golden Temple at Amritsar. These little books, in size no larger than a postage stamp, and said to be "the smallest book in the world," are regarded by the Sikhs as very precious and are worn, suspended from the neck in an ornamental silver receptacle, as talismans. At a subsequent visit to the Museum I have seen my miniature gift attached by drawing-pins to a card the size of a quarto volume and deposited, I think, in the King's Gallery.

At the time in question Mrs. Besant was giving a course of thirteen lectures on different theosophical subjects, and on the evening of Sunday, August 2nd (my Birthday) I presided at the last one of the series. On the 4th Mrs. Besant and I went to see Dr. Carter Blake, the learned specialist in Zoology, whose name figured so extensively in our movement at the time of the formation of our first European Branch, the British Theosophical Society. We found him lying abed with a paralytic stroke, a melancholy sight. But although a Jesuit and scarcely able to speak he showed a great interest in all things concerning our Society.

I went to Herne Bay on the 5th to make a visit to our colleague, Mr. F. J. Johnson, and during the three days that I spent there was kept busy seeing people and holding conversation meetings. Returning to London, I went on the evening of the 9th with friends to Exeter Hall where there was a Salvation Army meeting, presided over by General Booth. I was glad of the opportunity to see this marvellous man at his work and study his method of "conversion." It presented no mystery whatever to the student of hypnotism : it was from first to last an hypnotic seance at which the brass band played a conspicuous part. I think I have mentioned this elsewhere but it will bear repetition for it furnishes the key to the whole subject of the results of "revival meetings." People who are naturally sensitive go there, steep themselves in the psychical emanations of the place, gradually succumb to the powerful influence, little by little are worked up to the crisis known among Continental psychologists as an hysteric explosion, and then, according to their temperaments, more or less extravagantly shout, sing, pass into convulsions,

are taken out to the special room provided for such cases, and there enroll their names as postulants; and after they have become somewhat quieted they are re-conducted into the meeting and take their places in front of the platform. However it may be elsewhere, I can affirm that the rhythmic playing of the Exeter Hall band was identical in character with that of other musical soloists or bands whose object is to lift the hearer, or at any rate the participant, up to the condition of hypnosis. It is late in the day for us to begin saying that sound-vibrations, as well as colour-vibrations, powerfully affect not only man but animals; that by both, the emotions of sublimity, hatred, love and fear may be excited; everyone knows the specific effects of a military march played by a regimental band, of dance music played by an orchestra, and of the sublime notes of the Gregorian Chant when played on the organ. According to temperament again, listeners are either mildly or powerfully affected, sometimes driven to extreme degrees of excitement; and, lastly, veteran investigators of mediumistic phenomena know that from the first the company attending a circle are asked to sing so as to "harmonise the conditions." The snake-charmer of India, with his tom-tom and pipe, draws the serpent out of his hole and makes him balance on his coil, and sway to the rhythm of the music; and then there are those wonderful Aïssouas, of Tunis and Algeria, who are thrown into a state of hypnosis by monotonous beating on their huge tambourines, in which state they can stand unharmed on braziers of burning coals, chew up and swallow lamp-chimneys and tumblers, and inflict upon themselves the most cruel wounds, which do not bleed, and instantly close when the Sheikh of the company lays his powerfully mesmeric hand upon them. In truth, I might devote many chapters to illustrations of this subject but the only object of this passing notice is to call attention to the fact that the mystery of religious revivals and conversions is to be found explained in the demonstrations of hypnotic science. On the evening in question I saw more than sixty persons "saved."

By one of those ever-recurring "coincidences," on the day when the above was being written there came to my hand a leading Indian paper containing an article entitled "Study in Ecstasy," describing a recent monster Congress of Salvationists at London. An episode of the Congress was an hypnotic interlude called, "Two days with God." The reporter says of the second day's climax:

The three meetings of yesterday were marked by the irrepressible fervour common to all the warriors, black, white, and yellow, who march under the "Blood and Fire" banner.

General Booth unwearied and indomitable, presided at the International Congress Hall. It was impossible to detect in the keen face, the lithe, elastic figure, a trace of fatigue. He stood on the platform, behind him in serried ranks soldiers and bandsmen representing half Europe and Asia, before him a hall packed to overflowing with enthusiasts who hung on his words.

At first the general led the assembly in fiery appeals for salvation. Then turning to the band he signalled the music, and a well-known melody burst forth. The audience caught the air, and a hymn was sung with full throated energy by the multi-coloured throng.

The general was not satisfied. "Clap hands" he cried, and again the verse was sung to an accompanying fusillade of hand-claps.

Again the verse was called for, and again hundreds of lusty lungs filled the vast hall with sound, while those whose tongues could not compass the English words beat time with hands and feet and added to the volume of "glories" and "hallelujahs."

A burly Australian told the story of his conversion. The listening soldiers broke in ever and anon with cries of "Praise the Lord," "It's true," "I believe it." Each nation, after its kind, showed its joy in the recital.

The blacks swayed to and fro in ecstasy, the soberer Teutons beamed, the United States delegates laughed aloud, and one and all at the close sent up a thunderclap of "I'm saved."

The indefatigable general is here and there. Now he lays an arm around the speaker's shoulder; now he leads a pæan of triumph; now he nods to the drummer to bang his hardest.

Does anybody wish to know what is the "Power" behind this mystic frenzy? Let them ask the nearest physician who has studied Hysteria or consult the work of any recognized authority.

I went the next day to see a magnificent collection, 365 in number, of water-colour paintings illustrative of the life of Christ, by that fine French artist, Tissot. To make these he had travelled much in the Holy Land and made his sketches on the spot; which one could see plainly enough in the minute accuracy of his work both as regards the people and their environment. If the old proverb "All paths lead to Rome" be true, it is equally so that the resident of London has the opportunity of seeing, one time or another, almost everything that travellers go to search for in distant countries; I was going to except landscapes, but even those are, as in the case of the present collection, depicted so faithfully that one need not leave home to get an idea as to what distant countries look like.

My business in London being finished I left it on the 14th (August) for Paris *via* Boulogne, a very cheap and pleasant method of crossing. The Fauldings and I had a smooth passage and fine weather. Boulogne was very full of travellers and we got the last two rooms at the Hotel Louvre. In the evening we visited the Casino and looked on at the gambling. This is something for which I never had the least taste; I never played for even a penny stake in my life, and standing back, as on this occasion, and seeing the fierce eagerness with which people play the games of chance, it almost seemed as though they were a company of lunatics. The next day we went to the Cathedral to attend the High Mass and hear the music, and then to an old chateau where we visited the dungeons and saw the terrible oubliettes underground. On the following day, Sunday, I left for Paris and that evening dined with

M. Jules Bois, the author. My Spanish friend, Xifré, was in Paris at that time, at the house of his cousin, Mme. Savalle, at Nanterre, a suburb of the capital. Of course, I spent the greater part of my time with him, there being a strong tie of affection between us. We went together to call on M. Barnouf, the Orientalist, whose great love for Sanskrit literature and the services he has rendered to make it known in France, are well understood.

The so-called "Crusade of American Theosophists around the World," headed by Mrs. Tingley, the self-styled "Leader of the Theosophical Movement," were in Paris at the time. One of their sympathisers sent me a copy of their hand-bill with a written note asking me to attend the meeting. This I did not do as I did not care to have my name circulated about America as a friend, perhaps a follower, of the female successor to Mr. Judge; but I sent Xifré, and two other gentlemen, MM. Bailly and Mesnard, to attend the meeting and report the facts to me. Mrs. Tingley's hand-bill was worded as follows:

"CRUSADE OF AMERICAN THEOSOPHISTS AROUND THE WORLD.

The Crusade, which started from New York in June last, having reached Paris will meet the public in the

PETITE SALLE, Hotel Continental,
Entree Rue Rouget-De-Lisle,

On Thursday Evening, 20th August 1896, at 8-30 o'clock.

When the members will give addresses on Brotherhood, Toleration, Rebirth, and kindred theosophical subjects.

The Crusade consists of:

Mr. E. T. Hargrove, President of the Theosophical Society in America.

Mr. Claude Falls Wright, President of the New York Theosophical Society, and Secretary to the late Madame Blavatsky, and to William Q. Judge.

Mr. H. T. Patterson, President of the Brooklyn Theosophical Society.

Mrs. C. F. Wright, Lecturer to the New England States Theosophical Societies.

Mr. F. M. Pierce, Representative of the School for the Revival of the Lost Mysteries of Antiquity; and Mrs. KATHARINE A. TINGLEY,

Leader of the Theosophical Movement.

THE ABOVE MEETING IS FREE.

Addresses in French and in English. Musical Selections."

The Hotel Continental where this meeting was held is one of the most expensive in Paris, the charges for rooms are enormous; it is chiefly patronised by Americans and Englishmen. The Crusa-

ders must have paid a pretty figure for their meeting-hall. My representatives reported that a few people in evening dress sauntered in from the dining room, stayed awhile and then sauntered out again. At the time when the attendance was largest there were about forty persons in the room, including the Crusaders: at the close there were seven in the audience. Mrs. Tingley's organ, however, reported the meeting as follows:

"The result of the work in Paris was the formation of the French division of the Theosophical Society in Europe on August 21st, at 8-30 p.m., in a large parlor at the Hotel St. Petersburg. Public meetings at the same hotel, on the evenings of the 16th, 18th, and 19th, and a larger gathering at the Hotel Continental on the evening of the 20th, led up to this farewell meeting on the 21st."

Comments are superfluous.

H. S. OLCOTT.

ANCIENT AND MODERN BUDDHISM.

[Concluded from p. 348.]

LET us see now what are the especial commandments or ordinances of this religion which the man has to obey in common life. We have spoken before of the Pancha Sila, or five commandments; but the truth is that, although these are distinctly more far-reaching than our own decalogue, they are not really commandments at all. Each of them is not an order but an assertion; the form is not a command from on high "Thou shalt not do this," but it is an affirmation by the man, "I will observe the teaching to avoid this sin." The Buddhist visits his temple, as we have said, on one day each week at the least, but very many contrive to present themselves there for a few minutes daily. And they never go empty-handed, for each devotee will carry with him a flower, or sometimes a bunch of flowers, which he lays upon the altar of the Buddha with a few words of love and gratitude. Wishing to arrive at the idea in the minds of the simple peasantry who perform this ceremony daily, I have frequently asked such a man through an interpreter, "Why do you offer these flowers to the Buddha? Do you think that it pleases him?" The man would invariably reply with a look of surprise, "How can it please him, since he has entered Nirvana twenty-four hundred and fifty years ago?" Then, if I still pressed the question as to why the flowers were offered, the reply would always come; "We offer them out of gratitude to the memory of the Founder of our religion, who has showed us the way of escape from the wheel of birth and death; and we lay them before his image with the desire that our souls may be pure as the flower, and like it may shed a sweet perfume around us." Even this very word altar is perhaps misleading, for the Buddhist has no conception of what we mean by the offering of sacrifice or of worship. To him the Lord

Buddha is not in any sense a God, but a man just like ourselves, though so infinitely far in advance of us; not in the least one to be worshipped, but only to be deeply revered and loved. There is at least one great advantage which can be claimed for this great religion, that never through all its history have its altars been stained with blood; never throughout the centuries that have passed has Buddhism even once descended to the level of persecuting those who did not think along its lines. It is absolutely the only great religion of the world which has this honorable distinction, that it has never persecuted. For two thousand four hundred and fifty years it has run its course, with not a drop of blood on its onward march, not a groan along its pathway. It has never deceived the people, never practised pious fraud, never discouraged literature, never appealed to prejudice, never used the sword. If this could be said even of a small and obscure sect, it would be a grand claim to be able to make; but when we remember the vast extent of this wondrous religion and the number of races which are included within its sway, it is indeed a marvellous fact. As Sir Edwin Arnold remarks:—

“Four hundred and seventy millions of our race live and die in the tenets of Gautama; and the spiritual dominions of this ancient teacher extend at the present time over Nepaul and Ceylon, over the whole Eastern Peninsula to China, Japan, Thibet, Central Asia, Siberia, and even Swedish Lapland. India itself might fairly be included in this magnificent empire of belief; for though the profession of Buddhism has for the most part passed away from the land of his birth, the mark of Gautama's sublime teaching is stamped ineffaceably upon modern Brahmanism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddhist precepts. More than a third of mankind therefore owe their moral and religious ideas to this illustrious Prince.....Forests of flowers are daily laid upon his stainless shrine, and countless millions of lips daily repeat the formula, ‘I take refuge in Buddha.’” These last words are a translation, although not quite accurate, of the opening words of the Tisarana, the recitation of which with the five precepts constitutes the only public formula used by the Southern Church of Buddhism. The word *Saranam* which has so often been rendered “refuge” seems to mean very much more than merely a guide, so that the three-fold formula which is repeated by each Buddhist as he visits his temple would really be translated thus:—

“I take the Lord Buddha as my guide.”

“I take His Law as my guide.”

“I take His Order as my guide.”

The word “Dharma” which is usually translated “Law” really bears a very much wider signification than that English term. It is not the least a law or series of commandments ordained

by the Buddha, but simply his statement of the universal laws under which the Universe exists, and consequently of the duties of man, as part of that mighty scheme. It is in this sense that the expressions quoted above are employed by the Buddha. In pronouncing the Tisarana he simply expresses his acceptance of the Lord Buddha as his guide and teacher; his adherence to the doctrine which the Buddha taught; and his recognition of the great order of Buddhist Monks as the practised interpreters of the meaning of that doctrine. This does not in the least imply the acceptance of the interpretation of any particular monk, but only that of the Order in the most catholic sense; he believes that interpretation to be accurate which is held by the entire Brotherhood in all places and at all times. Following upon this confession of faith comes the recitation of the five precepts to which we have already referred, which in Ceylon are shortly called the Pansil. These run as follows:—

1st.—I observe the precept to refrain from the destruction of life.

2nd.—I observe the precept to refrain from taking that which is not mine.

3rd.—I observe the precept to refrain from unlawful intercourse.

4th.—I observe the precept to refrain from falsehood.

5th.—I observe the precept to refrain from using intoxicating liquors or stupefying drugs.

It can hardly fail to strike the intelligent person that, as Colonel Olcott has said, “One who observes these strictly must escape from every cause productive of human misery, for if we study history we shall find that it has all sprung from one or another of these causes. The far-seeing wisdom of the Buddha is most plainly shown in the first, third, and fifth; for the taking of life, sensuality, and the use of intoxicants cause at least ninety-five per cent. of the suffering among men.” It is interesting to notice how each of these precepts goes distinctly further than the corresponding Jewish commandment. Instead of being told to do no murder, we find ourselves enjoined to take no life whatever; instead of being commanded not to steal, we have the far more far-reaching precept not to take that which does not belong to us, which would obviously cover the acceptance of praise not honestly due to us, and many another case quite outside of that which is commonly called stealing. It will be observed also that the third of these precepts includes a very great deal more than the seventh of the commandments of Moses, forbidding not only one particular type of unlawful intercourse, but all types. Instead of being forbidden to bear false witness in a court of law, we are enjoined to avoid falsehood altogether. I have often thought what an exceedingly good thing it would have been for all these European countries which have taken up the teachings of Christ, if the legendary Moses had included in his decalogue the fifth of these

Buddhist precepts—the instruction to touch no intoxicating liquor nor stupefying drugs. How much simpler would be all our essential problems if that commandment were observed in England and America as it is observed in Buddhist countries !

The simple recitation of the Tisarana and the Pancha Sila which I have just described, is the nearest approach of the Southern Buddhist to what we should call a public service. There is, however, the regular weekly preaching by the monks, which is attended by large crowds of people. There is usually a large preaching-hall attached to each of the temples, but in very many cases this is used only in wet weather, and when the day is fine the preaching is held in the palm grove near the temple. There is a great deal of this preaching, and it is often carried on far into the night, different monks relieving one another, and taking up the Word in turn. I suppose that it is scarcely possible for you in these temperate climes to form any idea of the peaceful and almost unearthly beauty of such a scene. The splendid light of the tropical moon, brilliant enough to enable one easily to read the type of a newspaper, pours down upon the many-coloured crowd, flecked with the shadows of the graceful waving palm leaves, and in the midst sits the yellow-robed monk pouring forth fluently his simple and homely address to the villagers. Usually he recites some story or parable from the sacred books, and then proceeds to explain it. A curious old custom which I have seen many times in Ceylon is that one monk preaches in the sacred language, Pâli, and another interprets what he says, sentence by sentence, into Sinhalese, the common tongue of the people. It is evidently a relic of the time, more than two thousand years ago, when Buddhism was being preached in Ceylon by those missionaries from Northern India whose mother-tongue was Pâli ; and the fact that it should thus have been preserved is a very curious incident of the conservatism of the immemorial East.

One other ceremony the Southern Church possesses to which a passing reference has already been made—that of the recitation of the verses of Paritta or blessing. It is of so interesting a nature as to merit a somewhat detailed description. In essence it is, as the name implies, simply a recitation of blessings and invocations for the purpose of warding off evil influences—the chanting of those verses from the sacred books of the Buddhists in which the Buddha declares that blessing follows upon certain actions, and also of certain hymns from the same books invoking the benevolent attention of the sun-god and of the Arhats and Buddhas. The principal of these is the beautiful hymn of the peacock-king from the Jataka stories. These *Pirit* verses are chanted by the Buddhist monks on various occasions, alike of sorrow and of rejoicing. We may divide the occasions roughly into two classes—public and private.

The most common example of the latter is that in case of serious sickness or the approach of death, one or two monks from

the nearest temple are often invited to come and chant these verses of benediction by the bedside of the sufferer, keeping in mind all the time an earnest wish for his recovery—or, if that is considered hopeless, for his welfare in the condition after death. The monks do not *pray* for the sick man in our sense of the word, for that is no part of their faith ; they simply chant their verses, with the will to help and to avert any evil influence, ever strongly present in their minds.

Of course no remuneration is offered to the monks, for their rules forbid them to touch money under any circumstances ; a meal may perhaps be given to them, if the ceremony be performed in the morning, but later than noon they cannot accept even that, as they eat nothing after the middle of the day.

The public ceremony is a more imposing affair, and lasts much longer. It takes place usually on some festival, such as the celebration of the dedication of a temple. On such an occasion the simple festivities and processions will sometimes last for a week or even a fortnight ; and during the whole of this time the recitation of *Pirit* is going on. Just as in connection with some churches and convents there is a “Confraternity of perpetual Adoration,” whose members relieve one another in regular watches in order to keep up night and day continuous worship before the altar, so from the beginning to the end of this Buddhist festival the monotonous chant of the recitation from the sacred books never ceases.

Attached to most of the temples is a *Dharmasala* or preaching-hall, and it is in this that the *Pirit* is chanted. This preaching-hall is so entirely different from any building used for similar purposes in the West, that perhaps a description of it may not be uninteresting.

Its size varies with the means at the disposal of the builder, but its shape is invariably square. The lofty roof is supported simply by pillars, and it has no walls of any sort—nor does it contain any seats, the people disposing themselves on mats on the earthen floor.

In the centre is a large raised square platform, having pillars at its corners and a low railing round it ; and round the edge of this, inside the railing, runs a low seat—often scarcely more than a step—on which (facing inwards) the members of the *Sangha* or monastic order sit, while one of their number addresses the people, who are thus, it will be seen, not grouped in front of the speaker only, as is usual in the West, but surround him on all sides. On the platform, in the centre of the hollow square thus formed by the monks, is usually a small table with flowers upon it, or sometimes a relic, if the temple happens to possess one.

Where no permanent building of this sort exists, a temporary one (but always on exactly the same plan) is put up for the festival ; and a stranger is surprised to see how substantial these

temporary erections of bamboo, palm leaves and coloured paper can be made to appear under the skilful hands of native workmen.

It is in this preaching-hall then, whether permanent or temporary, that the constant recitation of the *Pirit* goes on; and there also three times in each day the whole available band of monks assembles to chant the more imposing *Mahā Pirit*—an interesting mesmeric ceremony which merits special description. It should be premised that before the ceremony commences, a huge pot of water carefully covered has been placed in the centre of the platform, and numerous threads or strings have been arranged to run from pillar to pillar above the heads of the monks as they sit—this system of threads being connected by several converging lines with the pot of water in the centre.

At the time of the *Mahā Pirit*, when all the monks are seated in a hollow square as above described, a piece of rope, about the thickness of an ordinary clothes-line, is produced and laid on the knees of the monks, each of whom holds it in his hands all through the ceremony, thus establishing a connection with his fellows not unlike that of the circle at a spiritualistic séance. Care is taken that after the circle is completed one of the ends of the rope shall be carried up and connected with the threads and strings above, so that the whole arrangement in reality converges on the pot of water.

This being done the *Mahā Pirit* commences, and the whole body of monks, with the united will to bless, recite for some forty minutes a series of benedictions from the sacred books. As this ceremony is performed three times daily for seven days, and the influence kept up in the interval by the ceaseless chanting of the ordinary *Pirit*, the student of mesmerism will have no difficulty in believing that by the end of that time the cord, the connected threads and the pot of water in the centre of the circle are all pretty thoroughly magnetized.

On the last day comes the crowning glory of the festival—the distribution of the mesmerized water. First of all, the principal men and honoured guests go up to the steps of the platform, and the chief monk, uttering a form of benediction, pours three times a few drops of the water into their outstretched palms, they bending reverently the while. At the conclusion of the benediction the recipient drinks a little of the water and applies the rest to his forehead, the whole ceremony to a Western mind strangely suggesting a combination of two well-known Christian rites.

The rest of the water is then poured into smaller vessels and distributed by the assistants among the crowd, each person receiving it in the same manner. The mesmerized thread is cut into pieces and distributed among the people, who wear it around the arm or neck as a talisman.

It is not uncommon to attach special threads to the circle, and allow them to hang down outside the platform, so that any who are

suffering from fever, rheumatism, or other ailments, may hold the ends in their hands during the chanting of the *Mahā Pirit*, and the patient frequently seems to derive advantage from thus tapping the mesmeric battery.

This much of ceremony, at any rate, the Southern Church of Buddhism possesses; but I think we must all agree that it is a harmless and interesting one.

The great Northern Church of Buddhism, however, has very many more public ceremonies; but as I have no personal experience of them I will not repeat to you that which you yourselves may read in any books on the subject. You may remember how in speaking of Christianity recently I explained that every religion in course of time inevitably departed somewhat from the primitive teaching given by its founder. This has been less the case with Buddhism than with any other of the great world-religions; yet nevertheless it is an undoubted fact that the teaching has varied with the lapse of time. Curiously enough the two churches have varied in exactly opposite directions; The Northern Church has undoubtedly added, while the Southern Church, in its zeal to retain the purity of the teaching, and to avoid accretions, has lost something of its pristine fulness. The Northern Church spread chiefly among the wilder tribes of Central Asia, and has been considerably influenced by relics of their original Nature-worship. If one reads any of the more accurate accounts of the Buddhism of Thibet, it will at once be noted that a great deal of this Nature-worship appears in connection with it. Unknown deities appear, many of them of a dangerous nature and requiring propitiation; while many of the orders and hierarchies of Devas and other beings have taken on a gloomier cast, and are regarded as at least potentially evil. On the other hand some part at least of the highest metaphysics is clearly preserved, the Amitabha and Avalokiteshvara of their system corresponding closely to Parabrahm (the unmanifested) and to Is'vara (the manifested Logos) among the Hindus.

The Southern Church, on the other hand, has almost entirely refused accretions of any sort. In Burma though one may see hundreds of images in some of the great temples, yet they are every one images of the Buddha himself in many different positions. In Ceylon it is true, images of Hindu deities, of Vishnu and Subramani Iyer, are often to be seen, presumably as a concession to the Hindu faith of the later Tamil rulers of Ceylon, but even so they are invariably represented as inferior to the Buddha, and as acting under his orders. The Southern Church has somewhat forgotten the higher metaphysics, and gives but little study at the present day to the Abhidhamma Pitaka, in which all the higher philosophical teaching is contained. It devotes itself, however, with very great assiduity, to those other books which expound the rules of daily life, and also those which prescribe the life of the monks.

Its tendency has been on the whole distinctly materialistic; and it has fastened so determinedly upon those texts in which the Buddha combats the idea of the permanence of our present personality, that it has practically come to deny the definite survival of the soul at all. That is to say, almost any monk of the Southern Church, if he were asked as to the immortality of the soul, would unhesitatingly deny that Buddhism held any such doctrine, and would carefully proceed to explain that all that we usually mean by the soul of man—his thoughts, his disposition, his feelings, all that makes him an individual apart from others—all these things, he would tell us, were impermanent and did not survive to the end of the cycle of incarnations. If he were then pressed as to what it was that did pass over from life to life, he would confidently answer that it was the karma of the man—that is to say, the result of his thoughts and his actions; but that the person who in the next life enjoyed or suffered the results of this life was in reality quite different from the man living now. Of course this is perfectly true if we understand the technical meaning of the word “person”; but the average monk makes no such distinction as this and is so intensely occupied in resisting anything like the ghost of an idea of the personal immortality of John Jones or Thomas Brown, that he passes into the opposite extreme and practically denies immortality altogether. In every expression of his daily life, however, he betrays that this is not in reality his true meaning, for he constantly speaks of any suffering which comes to him as the consequence of something which he did in a previous birth, and every Buddhist sermon is closed with the benediction or pious wish addressed to the congregation, “May you all attain Nirvāna.” As it is invariably and inevitably recognized that Nirvāna will be attained only after many lives have enabled the aspirant to reach its perfection, this is of course conclusive as to the survival of an individual ego.

The idea that the Buddha preached the non-existence of the self rests chiefly on some of the later and noncanonical books, such as “The Questions of King Milinda.” It is chiefly based on certain answers which he gives upon the question of the Self and the non-self, which are exactly in the manner of the Upanishads. He clearly tells us that neither the form, nor the sensations, nor the perceptions, nor the impressions, nor the mind, is the Self. He by no means says that the Self does not exist, but that the body and all these other possessions which are generally mistaken for the Self, are not that in reality. The Self is something beyond them all, and he states that when it recognises itself as different from all else and divests itself of all attachment, by absence of attachment he is made free. This again seems quite conclusive as to the existence of a permanent Self; for if the Self does not exist, who is it that is to be made free? Our Western mind untrained in the ideas of the Hindus to whom the Buddha addressed

his sermons, see nothing but annihilation before them when they hear that even reason is stated not to be the Self. Few can comprehend the idea that mind and reason, and even much that is behind these, no matter how sublime they be, are essentially merely vehicles, themselves composed of matter. The true Self transcends them all; and we may find abundant evidence in the direct teaching of the Buddha which absolutely contradicts the theory that he denied this presiding ego. Let me quote here only one instance from the “Samamaphala Sutta” of the “Digha-Nikāya.” After first mentioning the condition and training of the mind that are necessary for success in spiritual progress, the Buddha describes how a man can discover the memory of his past lives, and how he sees all the scenes in which he was in any way concerned passing in succession before his mind’s eye. He illustrates it by saying, “If a man goes out from his own village to another and thence to another, and from there comes back again to his own village he may think thus: I indeed went from my own village to that other. There I stood thus, I sat in this manner; thus I spoke, and thus I remained silent. From that village again I went to another, and I did the same there. The same ‘I Am’ returned from that village to my own village. In the very same way, O King, the ascetic, when his mind is pure, knows his former births. He thinks that in such a place I had such a name, I was born in such a family, such was my caste, such was my food, and in such and such a way I experienced pleasure and pain, and my life extended through such a period. The same ‘I,’ thence removed, was born in some other place, and there also I had such and such conditions. Thence removed the same *I Am* now born here.”

This quotation shows very clearly the teaching of the Buddha with regard to the reincarnating ego. He illustrates also very beautifully in the same Sutta how an ascetic can know the past births of others, and how he can see them die in one place and after the sorrows and joys of hell and heaven, the same men born again somewhere else. It is true that in the “Brahmajala Sutta” he mentions all the various aspects of the soul, and says that they do not *absolutely* exist, because their existence depends upon “contact”—that is to say, upon relation. But in thus denying the *absolute* reality of the soul he agrees entirely with the other great Indian teachers; for the existence not only of the soul, but even of the Logos himself is true only relatively. Untrained minds frequently misunderstand these ideas, but the careful student of Oriental thought will not fail to grasp exactly what is meant and to realize that the teaching of the Buddha in this respect is exactly that given now by Theosophy.

Naturally it is only the barest outline of this magnificent system which I have been able to put before you to-night; yet I hope that what I have said may give you some slight idea of another of the world’s great religions, and show you that however much its outward form may differ, however unlike our own are the surroundings

in which it flourishes, it also is but another statement of the magnificent truth which lies behind all religions alike. Often in endeavouring to explain Theosophy we are met with the objection that it is identical with Hinduism, or with Buddhism, and that it is simply an attempt to propagate one or other of these religions here in the West. We can meet that only with the careful and patient explanation that in Theosophy we do not seek to propagate any religion, but rather to set forth the ancient wisdom that underlies them all. Indeed to many a Western mind its teachings seem to savour of the Oriental religions, because, as a matter of fact, these religions have retained within their popular doctrine more of the great truths of nature than has the orthodox faith as it is commonly taught in Europe; and consequently some of the first ideas which a Theosophist acquires from the study of our literature are likely to remind him of what he has heard of this great Eastern system. In one sense such an objection has truth in it, for Theosophy is identical with *Esoteric* Buddhism and Hinduism, but then so it is also with *Esoteric* Zoroastrianism, *Esoteric* Mahomedanism, and *Esoteric* Christianity—the latter being very well shown in Mrs. Besant's admirable book under that title.

It is not only here that such an objection has been raised against Theosophical teaching. In India there have been men who have misunderstood Theosophy in a very similar way—who, because the founders of the Society and some of its prominent members and officials happened to be Buddhists by religion, have hinted that the whole work of the Society is nothing but the propagation of Buddhism; and this remark has occasioned hesitation on the part of Indians who were about to join the ranks. In Ceylon and other Buddhist countries the misunderstanding has taken the opposite direction, and some Buddhists whose zeal outran their discretion and their knowledge, have accused some of our Theosophical leaders of unduly favouring the faith of our Hindu brothers. The very fact that such contradictory reports exist ought to show where the truth lies, to those who have eyes to see—whose minds are large enough and whose heads steady enough to stand upon the real Theosophical platform.

The motto of our Society is, "There is no religion higher than truth," and as a corporate body it holds no particular belief or dogma. No one on joining it is required to change his faith, or is even asked what his faith is. We have members among Hindus, Buddhists, Parsis, Mahomedans, Jews, and Christians, and each is entirely at liberty, to seek to attain the highest truth along the lines of thought to the use of which he is most accustomed; indeed adherents of each of these systems have again and again spoken gratefully of the flood of light which Theosophy has thrown upon the real meaning of the more obscure points in the teaching handed down to them from their ancestors. The only stipulation made when a man joins our ranks is

that he shall show to his brothers the same enlightened tolerance and kindly courtesy which he himself would wish to receive at their hands.

This is the true Theosophical standpoint; but it is a high one, and its air is too rarefied for the respiration of the sectarian or the bigot. He finds himself unable to exist at this unaccustomed altitude, and he must either sink back again into his own dismal swamp of self-complacency, or cast off for ever his shell of spiritual pride and evolve into a higher and nobler creature. No wonder then that those who can see no light but that which shines through their own tiny lamps, should be unable to grasp so great a religious idea, and should consequently misunderstand these leaders of thought whose minds are cast in a nobler mould than their own. Truth is one, but its aspects are many; and on the lower levels its pursuit often *seems* to lead men in different directions, just as to two travellers who approach a mountain from different sides, the upward road leads in one case to the North and in the other to the South, so that each might well suppose the other to be entirely wrong. Yet ever as they reach the higher levels and the purer air, the searchers, however unconsciously, are drawing nearer and nearer to each other, until that supreme moment arrives when they stand side by side upon the loftiest peak and for the first time fully realise the difference between the real and the unreal.

Perhaps of all the great religions it is Buddhism which comes closest to this which I have outlined as the true Theosophical attitude. As Sir Edwin Arnold remarks: "This venerable religion has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom." How high is its aim, how noble and unselfish its teachings, I cannot hope to tell you in so short a speech as this. But this grand old faith will well repay your closer study, for in its scriptures you will find much of the purest Theosophy. Let me end this brief sketch by reading to you an exceedingly beautiful poetical translation by Sir Edwin Arnold, of the first chapter of one of the principal books of the Buddhist scriptures, "The Dhammapada." This translation was written in 1889 by Sir Edwin for a little periodical called *The Buddhist*, which I was then editing in Colombo, and so far as I am aware he has never republished it in any of the collections of his works.

Thought in the mind hath made us. What we are,
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me:" If one should keep
Thoughts like these angry words within his breast
Hatreds will never sleep.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me:" If one should send
Such angry words away for pardoning thoughts
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love,
The ancient Law is this.

The many, who are foolish, have forgot—
Or never knew—how mortal wrongs pass by;
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Mâra will overthrow him, as fierce winds
Level short-rooted trees.

Whoso abides, disowning joys, controlled,
Temperate, faithful, strong, shunning all ill,
Mâra shall no more overthrow that man
Than the wind doth a hill.

Whoso *Kâshya* wears—the yellow robe—
Being *anishkashya* *—not sin-free,
Nor heeding truth and governance—unfit
To wear that dress is he.

But whoso, being *nishkashya*, pure,
Clean from offence, doth still in virtues dwell,
Regarding temperance and truth—that man
Weareth *Kâshya* well.

Whoso imagines truth in the untrue,
And in the true finds untruth—he expires
Never attaining knowledge: life is waste;
He follows vain desires.

Whoso discerns in truth the true, and sees
The false in falseness with unblinded eye,
He shall attain to knowledge; life with such
Aims well before it die.

* There is a play here upon the words *Kashya*, "the yellow robe of the Buddhist priest," and *Kashya* "impurity."

As rain breaks through an ill-thatched roof, so break
Passions through minds that holy thought despise:
As rain runs from a perfect thatch, so run
Passions from off the wise.

The evil-doer mourneth in this world,
And mourneth in the world to come; in both
He grieveth. When he sees fruits of his deeds
To see he will be loath.

The righteous man rejoiceth in this world
And in the world to come; in both he takes
Pleasure. When he shall see fruit of his works
The good sight gladness makes.

Glad is he living, glad in dying, glad
Having once died; glad always, glad to know
What good deeds he hath done, glad to foresee
More good where he shall go.

The lawless man, who, not obeying Law,
Leaf after leaf recites, and line by line,
No Buddhist is he, but a foolish herd
Who counts another's kine.

The law-obeying, loving one, who knows
Only one verse of *Dharma*, but hath ceased
From envy, hatred, malice, foolishness—
He is the Buddhist Priest.

C. W. LEADBEATER.

MAN'S INTELLECTUAL ANCESTRY.

OF the three distinct lines of evolution which go to make up the complete man, two may be spoken of as joining together to produce the merely animal man, the product of the evolutionary progress up to 18,000,000 years ago. The material line is in essence the history of our globe. The spiritual is in essence the history of our Logos. The two are, respectively, the evolution of to-day, and the evolution of innumerable ages of time. These two meet together in the *Chhaya*, the first faint framework of man as distinct from animal. Into this *Chhaya* or Shadow-man has to come that third line of evolution, that spark which shall make of the animal man a thinking man; and it is the history of those who implant that spark which really constitutes the early ancestry of man; but the development, the fructifying of that spark, the later ancestry. The intellectual ancestry of man proper really begins with the junction of this third line, which I call the evolution of yesterday, with the other two.

Now in order to understand how the evolutionary problems of our own globe are linked with those of former chains and even with

other planetary schemes, it would be needful to go over the ground of a complete solar evolution—for which there is no space here. Suffice to repeat that as a solar system unfolds its various schemes, which probably all stand at different levels of progress, it requires the units of one scheme to come over at certain points to help forward the evolution of others. The same principle also obtains in working out the successive rounds of a planetary chain; the van of progress in a later round is led by the advanced units of an earlier one. In thinking of the preparations made for the inflow of the divine spark of human reason, which is the foundation of the intellectual man, we have to rightly grasp the comparatively limited history and antiquity of the material body made to be its tabernacle. It is true that the history of the material of that body covers probably centuries of millions of years, but the monad who stepped into the tabernacle so prepared, was himself immensely older. Briefly put, it appears to be the business of the midmost stage of evolution to bring down the Monad of the ages and link it with the matter of our globe; using as the link the divine spark of heavenly flame, the human reason. This it is which bridges the gulf between the two.

Nothing should be made clearer in the study of this subject than the great fact of the inter-dependence of the schemes. In this supreme way are we made to understand the unity which underlies all manifested life. How shall we otherwise pay adequate tribute alike to the majesty and to the love of the Great Law? In the great procession of Egos extending away into the awful distance of the dawn of our solar system to the very latest departures made by the Manu of our own sub-race we find evidence of the existence of a great host of the progeny of the Logos, some of whom are yet in their infancy, some in their youth, and some almost coming of age. And although the various chapters in the growth of each are marked in great periods of rounds and chains, with enormous stages of rest between, the chain of association or of brotherhood appears quite unbroken, so that the obliteration of one would be impossible without injury to the whole.

Even limiting ourselves to so much of this linking on as concerns our own globe, it is an immense task to trace the various inflowings of the units from cycles that had gone before. This inflow we know to have been a very gradual process, arranged in such a way that those came first who stood in need of some of the rougher developments; the most progressed waiting until the field of operation was more ready for their higher requirements. For the details of this inflow, about which the S. D. pages have often so sadly muddled many of us, we are now able to go to Mrs. Besant's new book "The Pedigree of Man," and there we shall read how, when the time was ripe, the various classes of already considerably advanced Egos came down into the new field of work, our earth. Amongst these stand out in prominence the Asuras (called also the Rebels) and the Lords from Venus (Mánasa-Shukras). From the bewildering groups of the Solar

and Lunar Pitris, called by their various names, Mánasaputras, Lords of the Flame, Lords of the Night, of the Twilight, Agnishvattas, Sons of Mind, we may select these first two as taking the front rank and the lead in every new movement made. Most of us have some knowledge of what are termed the classes of Pitris or fathers and that of the entire host called upon to step into the field of our work, two-thirds obeyed, the rest refused. The Agnishvattas and the Lords of Venus obey, the Asuras refuse. It is in connection with the refusal that H. P. B. refers to the tradition in ancient scriptures of the Rebellion in Heaven, in a way which suggests to us that the Asuras may have been the originals of the idea. Despite this temporary refusal, the history relates how that at a later stage the refusing third come in, and reap, in loads of trouble, the harvest of their first delay.

This distinctive individuality shown by the Asuras in their choice of time for coming in is of great importance in the evolution of our race. It is true that in following up the historical sequence of the Asuras right through from Lemuria to Atlantis and the Aryan Race we shall find them bringing at all stages turbulence, rebellion, and revolution; but in the wake of it all, when the pinch of each crisis is over, the presence of the Asuras in every case spells progress. And if we look back at the history of the nations who have left the greatest mark upon the evolution of humanity, we shall find that they emerged as a rule from anything but an atmosphere of contentment; from the watchfires of the robbers rather than the altar-stones of the saints. And we shall find an analogy also for them in looking at many a long family of the European middle classes in the nineteenth century. It is the members of these families, who have rebelled against the conventionality of their home life, who have broken away from it, who have gone out to the ends of the earth to find an outlet for that energy which others of their brothers and sisters did not possess, it is these who were as a rule the strongest souls in each. And these have been the pioneers of the new world: these are the founders of the great cities of America, and the industries of Canada and Australia.

One lesson we glean from the very slow infiltration of the Egos into the bodies got ready by the builders of the *Chhaya* or the Shadow-man, the difference in the age and the capacity of each as they come in. From the front rank of the procession to the stragglers in the trail, what an enormous range! Looking at our world of men in its entirety to-day, well can we understand why we should find a nation of educated people contemporaneous with the savage; why in one nation we should find Brahmin and Sudra together. Only on these lines can we understand why men of the stamp of Bill Sykes and Father Damien, Emerson and the Texas deperado, come into the same nationality. Progress of the individuality is by contact of the qualities in each. Those who are responsible for the guidance of our race are not concerned that in those contacts sparks will fly, that even conflagrations of fire born of fierce passion may arise, provided

they are satisfied that out of the ashes will spring forth the divine glow of progression.

The great problem before the Fourth Round humanity is intellectual development; and all the plans of the Gods as to evolution are laid for its solution. The spark of mentality from the Sons of Mind which bridges the gulf between the animal duality and the human trinity is not itself an individuality; but hitched to the chariot of a Monad from the lower kingdom of a former chain, and led by others far advanced in the human scale also from those former chains, it is going to become one. And in the great scheme we see these filter in by slow degrees: these come into the preparing tabernacles as they reach various grades of suitability, the corresponding grades of partly developed entities or Pitris, the fathers or ancestors of the humanity of to-day. And the process of gradually finding room for all to recommence their task is a long and weary one; and before the last of them have entered in, long ages will have passed over the heads of the pioneers. This spreading over a great period, showing so clearly the differences in age, should be the key to solve the racial and social difference of the world to-day. No solution offered by theology meets the reason so completely as does this. Illuminated by the light of the great conception of the origin of man, anomalies of wealth, poverty, social distinction, political power, or mental capacity, cease to be mysteries to us. We are able to regard the whole of humanity as just one vast family; probably no two units in which are precisely the same in age.

And so, in a new school house, as it were, the whole of the school gets once more into work. In Mr. Scott Elliot's "Lost Lemuria" we have digested for us the chief points in the confusing history of the first great continent where was worked out the great history of the Third Race. We read of the continent's enormous size, embracing every possible variety of climate, and of its probable duration for between four and five millions of years. We are told of its reptiles and its pine forests, and then a portrait is given us of an early Third Race man, and he is not an agreeable creature. Yet out of this unlovely tabernacle will one day come men of the Seventh race. At a certain stage when, after the first descent of the germs of mentality among them, much of the breaking down work had been done, there came upon the field that influx from a higher school providing leaders for the race, which we know as the descent of the Lords of S'ukra (Venus). Standing quite alone, ahead of ourselves in the economy of the solar system, these, quite voluntarily, obeying however the Great Law, the law of Love, come down and take supreme command: And it is these who will stand forward everlastingly as the captains of our humanity. So that whether we regard the builders of the Empires of Atlantis, of Egypt, of India, Mexico or Peru, these Great Ones supply the Initiate Kings and leaders of the national life. And as their own presence becomes less and less necessary, we find

that later on they depute the work to their lieutenants (many of whom were units from the moon chain and so of a much later growth) and retire to their chosen home at Shamballah of the Gobi; there to form the nucleus of the Adepts of our race. Of the civilization, the commerce, the arts and colonization of the Lemurians, we can learn little; but they probably traded in some form, they carved huge temples, and they ultimately colonised the world.

In turning to Atlantis, we feel it is a real humanity we have to do with: from this point the mind has already got to work; and although it was not until the first sub-race was started on its way that the last class of rejoining Pitris came in, still these last comers were already of a stamp of mentality betokening a considerable advancement of the whole.

The Asuras, the Rebels of the Third race history, were the first to come into the Atlantean bodies. It would almost look as though they were now eager to make up for lost time; and indeed when we regard these, as it seems fairly clear that we have to do, as quite the cream of our humanity, it will be understood how that energy which now possesses the four corners of the earth should so early display itself. One hesitates to apply the word civilised to the Lemurian, but to the Atlantean one can do so with confidence; though we have singularly slender remnants of any traces of the latter left. The chief thought forced upon us in reading the accounts of the various sub-races, is the distinct characteristics marking one off from another. It is wonderful to reflect upon the probable stamp made upon the race at large by the separations and wanderings far afield to start new colonies, new nations. One can picture how, in the banishment to some far-away corner of their new world, a banishment often not voluntary but forced, the people would look back to the centre of the cradle of their race with vain regrets, regrets which would find a voice through the poets and the musicians of their tribe: for precisely thus has many a noble national song been made. And in the decline of the race there would probably still live with the founders of the far east and far north new worlds, a traditional remembrance of the former glory of the Toltec Kings. Precisely what the outcome of the whole Atlantean period was to intellectual man we find it hard to catalogue. I feel myself that it is safer to set it down as rather a breaking in of the new instruments, the body and the brain, than a harvesting of any mental product from them. War became for the first time a great factor in human history. And in reading the history of the struggles of the sub-races of Atlantis it is urged on one's notice that with civilization and the building of cities, wars and conquests on a large scale decide the fate of large tracts of the earth's surface. Indeed, if the occupation and utilization of the continents for agriculture and commerce be a necessary means for the development of mentality in man, one seems almost compelled to the conclusion that war has been a greater stimulus to energy

than peace. An argument however to be applied only strictly within limits; for there comes a time when rational man must repudiate all such methods as too clumsy and unworthy of the enlarged purview of his life. The question opens up the whole subject of the qualities seeking their development and purification within our complex nature.

Ages before the disappearance of the last remnants of our Atlantean ancestors, and while Atlantis was on the decline, the foundations of the Aryan race were laid. From Mr. Sinnett and others we have interesting details of the segregation; first in Syria and then in the Shamo Desert. Out of the failure in the first place arose ultimately the origins of the present Jewish people, and we are told to look for that remarkable figure in their history, the patriarch Moses, in the traditions which survived of the Manu who is said to have led the original emigration. If asked for the Archæological remains of the energy and work of the descendants of this Aryan segregation after it commenced its southern migration something like 800,000 years ago, we have to look to India, Egypt, Babylon and places whose historic marks are less clearly preserved to us. The remains of Central America, Mexico and Peru are probably Aryan with a strong strain of Atlantis in them.

Out of this great past and through all the once stirring, but now silent, scenes of these vanished civilizations, has emerged the rational man of the present day. Through what tests and trials has he yet to pass before the dawn of that final golden age when in the full glory of a perfect mental body man will need but the stimulus of spiritual aspiration to draw out the active powers of his life? Looking round the world at the keen struggle for supremacy, place, and power now going on, that golden age seems far off. But under the light thrown by Theosophy upon the present by the past, the darkest anomalies of life disappear. Were it not that out of the effort made in the maelstrom of modern commercial life, we can, by the light of the Ancient Wisdom, glean a rational understanding of the purpose of life, commercial competition, social struggle, would be too awful. Only by the light of the Ancient Wisdom can such books as "America at Work," by Foster Fraser and "The Woman who Toils," by Van Vorst, be read with any feeling of trustfulness that all will yet be well. Thus measured, all things, however ghastly, however splendid, find their proper proportions. It is true that at this moment the almost merciless competition, driving on the modern world of commerce in Chicago and New York, makes many awful pictures of distress, many pathetic stories of despair; yet we are compelled by the wider view we have of life, to be satisfied that whatever is right, although working each of us all the time to set all threads of crooked Karma straight wherever we can.

To a mind reposing in the acceptance of such a great and far-reaching foundation for the origins of thinking man, what a contrast

presents itself when turning to the views held even by such advanced books as Laing's "Human Origins!" Or still more, to those cheerless apostles of protoplasm who would seek for the ancestors of Shakespeare and of Moses in the ooze at the bottom of some primordial ocean. What dignity it lends to life to know that when the primordial igneous rocks were laid down, man as an intelligent being was already launched on his career elsewhere, and only awaited the preparation of this new field here, to open a new chapter of his life.

W. G. JOHN.

SOME CONSIDERATIONS OF SOCIALISM.*

IN dealing with such a large and involved subject as Socialism I am conscious that I should be attempting not only a difficult but perhaps also a dangerous task if I endeavoured to set out the origins, aims and finality of one of the most important developments of the human race according to the approved and popular interpretations of its meaning. This however I do not propose to do. I do not intend to deal with the *pros* and *cons* of any of the interesting and important problems that go to make up the Social Question of the present day—the rights and wrongs of capital and labour, the utility of the eight-hour question, the justice of old age pensions and the like. These things speak for themselves and can be discussed severally or altogether in their proper sequence at any ordinary social or political meeting. I would, if possible, try to present the idea of Socialism as a whole rather than in sections and endeavour to trace its origin from the abstract through the concrete development of civilization, to the transcendentalism and simplicity of spiritual rule. Only by such a breadth of view can we hope to arrive at any satisfactory conclusion or perceive its real relation and value to the race. The human race is a great organization separate in its parts, but composite as a whole. Its evolution depends on the formation and re-formation of organizations within itself. Socialism in one sense is one such organization, in another sense it is the evolution of the race itself. Socialism appears to be of comparatively modern growth but it has a very ancient origin. Its *raison d'être* is the flower of a seed sown in the garden of life in the dawn of the race and its aims and ultimate destiny must be the perfected ripened fruit that contains yet again the seeds of still further evolution of man. Socialism has always existed—it always must exist in some form or other. It is the ideal of brotherhood thrown into concrete form, and brotherhood is the recognition of the unity of creation, the God without to be one with the God within. True Socialism can never cease until everything shares in the marriage feast of Spirit and Matter, the culminating point of this Manvantara.

* Read at Battersea Lodge, London.

The stone that produced the movement now called Socialism was thrown into the waters of life in Eden. In the beginning God created man. In perfect temperature (as the old alchemists term it) man dwelt in harmony with creation. There was no sense of separateness. Good and evil, joy and sorrow, pain and pleasure were equally unobserved by him. Man was as an infant, irresponsible, innocent, obedient *but* in non-possession of his soul. He had yet to realize himself. "I am I" had no meaning for him, the greater "I am That" was an immeasurable distance from his ken. One day, wisdom who in the form of a serpent, guarded the tree of knowledge of good and evil, became visible to his eyes. The fruit was plucked and eaten. We know what happened. Man took his first step forward and the fiat went forth—"By the sweat of thy brow shalt thou eat bread." The social question as we understand it opened.

In the earliest days mankind had very little idea of brotherhood. When man broke the link in the chain that bound him to the spiritual and fell forward into the abyss of materialism his first sensation was that of separation. There was no room for anything else. He it was that was hungry; he it was that was cold; he it was that was in pain—he and he alone. He fought for those things he considered could appease his hunger and thirst and which could supply his physical wants, he fought to the death if needs be. His brother had no existence for him. He lived in a state of animal savagery. By and by after perhaps much suffering from the greed and brutality of others like minded with himself, the uses of combination began to be observed. The first combination was that of the family—the *gens* or clan. Members of the same blood shared the benefits of the hunt and shelter one with another and banded together to protect each other against wild beasts and other families. This widened into the combination of families for trading and exchange. Thus the *Gens* became a tribe. Finally the tribes amalgamated (generally through warfare) and a nation came into being—a very definite step in the evolution of a race.

Now a nation is a sort of collective individualism which may broaden out into a socialist ideal. It is composed of all sorts and conditions of men, good, bad and indifferent, selfish and altruistic, wise and ignorant—men who have little in common one with another in the general way but who are united for a common utility and against the outsider—the foreigner. A nation as a self-centred entity, its ideas based on individualism, in its development resembles the unit man. In its early stages its one endeavour is to get all it can. It stretches forth eager hands, then fights for this or that with very little sense of the morality of its actions. Its desires and aims are all for the external, though without the grosser material things of life. As it grows in stature and wisdom it becomes more comprehensive. A dawning sense of "fatherland" possesses the people,

patriotism and the kindred results play an important part. Men become (especially when pitted against other nations) brothers. Work too produces comradeship. Craftsmen become Guildsmen and grow prosperous by combination. And so the scene unfolds itself. Man's emotional and mental natures begin to be taken into account. It begins to be noticed that wherever physical conditions are bad the people deteriorate not only in bodily but in moral and mental ability. This reacts on the well-being of others and is felt to be an evil and so social science becomes a factor in the everyday affairs of the nation. But the mainspring of all is individualism. The lesson, "of yourself ye can do nothing," is being thoroughly learned. Legalized combination and co-operation is the order of the day. Men against masters—masters against men, and to what result. Each combination, each Co-operative Society, what is it but a society of collective individualities fired with selfish motives against other societies a little differently constituted. There is little enough of real brotherhood or real altruism in modern Society and yet to have got as far as we have argues well for the future.

An old Stoic once said that everything had two handles, one of which bears taking hold of and one not. The Social Problem certainly fulfils this requirement. Looking on the misery, poverty and injustice to be found all around, one naturally takes hold of the nearest handle and asks why these things should be. The handle breaks, there appears to be no satisfactory answer. Popular religion says it is the will of God that there should be the poor, and quotes the words of the Master Jesus about having the poor always with us, as if the statement of a very obvious fact was a reason for its existence. But popular religion has never attempted to explain why one child should be born in a mansion with every advantage wealth and position can give and why another should first see the light in the midst of the most miserable and possibly criminal surroundings—why one baby should be brought up in a palace and another in a work house. Neither has science solved the question. Heredity and environment are quoted again and again but does the fact of heredity (which is not after all proven to the extent claimed for it) explain why one child should be a genius and another an idiot, both with parents and ancestors of quite an ordinary stamp for its progenitors? The question of environment too—important as we know it to be—why has it little or nothing to do with some egos? Criminals born of noble and virtuous parents have been bred in a palace and men and women have been known to force their way through the coarsest surroundings to high honour and position untouched by those surroundings. The modern progressive socialism that is a power in the civilized world also ignores the question and perhaps this is one of the causes of its partial failure. Socialism has no answer for these burning questions or in fact any existing evils. It throws the blame on the unfortunate people who have been born

with a silver spoon, and its corresponding disadvantages, in their mouths, or rails at the unrighteous owner of land, whose forefathers had grabbed it in the far off days of yore. But this just shifts the question back a little, it throws no light on the subject at all.

How came it that one man's forefather was in a position to be able to grasp land and gain riches and why should the other man's forebear have been ousted from his possessions. The question of justice does not enter into the state of affairs at all, for practical purposes. It is not a question of ethics but of actual possession of material things. Neither has the question of brains anything to do with it. Cleverness is of varying kinds and men of great ability have been known to be quite devoid of the mere business faculty, which after all is quite the most useful capacity for the acquirement of the material advantages of this world. It is very probable that Shakespeare would have cut quite a small figure on a sanitary or contract committee of a borough council, while John Brown, the somewhat illiterate minor tradesman who has some difficulty with his spelling, may do excellently well thereon and of be solid use to the community at large.

It has been one of the reproaches made against the Theosophical Society that it has never troubled itself about the social problems of the day. Books, pamphlets articles without number, have been poured forth from the press on the subject. Philosophers and poets have aired their views in prose and poetry about it; politicians in parliament and in Hyde Park—have defended or attacked its policies; bishop, priest and deacon have not disdained to preach about it; to the reformer it is an essential asset, yet the Theosophical Society as a Society has never turned the battering ram of its eloquence against the social evils of the day. Yet if you look at the first object of the Theosophical Society you will see that it reads as follows: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Colour." That seems very good Socialism. But then you will say that it is very vague and shadowy.

It may mean very little or it may mean a great deal, and you have a lurking feeling in your mind that whatever it may mean it has nothing to do with the Socialism of to-day. It is a very "over the hills and far away" kind of Socialism. But is it? Consider what Theosophy is. It is the wisdom that underlies not only *all religions* but all philosophies and sciences. Rightly understood it translates not only the difficulties of bygone ages but provides a solution to the problems of the present and of the near and far future. Socialism is at once the religion of humanity, the philosophy of altruism and the science of brotherhood, and to get a proper understanding of it, it is necessary to have some knowledge of the foundation upon which it is built. That foundation is the nature of man, the history of the ego and the power of thought.

Very briefly indeed we may consider these points. The Nature of man is the same in kind as the nature of every other part of creation. The degree only is different. We sometimes forget this and at times like to fancy we are not even as other men. When man evolved to a certain point we have been told that God breathed into him the breath of life "and man became a living soul." The old book puts in a way very simple and graphic this process of evolution. Now it is a manifest thing that this living soul of man is not a finished creation. Potentially perfect of course it is, as the acorn is potentially the full grown oak, but like the acorn it must grow and battle its way through its environment. There is no reason to suppose that man is different from the rest of creation in his development and constitution; in fact, everything points to the fact that the law of evolution governs all things both small and great—man as surely as the mineral. It is this very forcing its way through matter upwards that causes an ego to appear evil, and the conglomeration of actions from within re-acting on the external, produces that which is called social misrule and bad conditions. But as water cannot rise above its own level so undeveloped egos cannot rise above the level of their own capacity. One hears often enough of the ingratitude of the poor and their neglect of this opportunity or that chance offered freely to them, even pushed sometimes into their very laps, but how can a man be grateful for or attempt to utilize that which he has no sense of needing and which he is not developed enough to appreciate or understand? And if you think of it, it is an impossible feat for a man to evolve into a perfect being in one life. He has not time enough even if he had the opportunity—which he has not. Taking the bulk of humanity it seems impossible for the majority to make any headway at all, many appear to be drifting backwards instead of forward. Everything is against them, they seem born without a fair chance.

Neither is it reasonable to suppose that the soul will be developed somewhere else for its final stage. Evolution is as potent on this plane as on the next. We see it working all around us in every part of the universe and surely it is an absurdity to leave man out of its calculations until he enters another state of existence. No. A reasonable hypothesis of life (and I think you will agree it is wise if not essential to have some kind of hypothesis of life to go on with) must be one that provides for all classes. Creation is not a simultaneous act. The fruit is often formed on one bough of the tree while the blossom yet lingers on another, and so with the soul. Souls of every age surround us. Some wise in conduct and strong in knowledge, godlike men, leaders and pioneers of mankind; others scarcely conscious of their existence, ignorant, coarse, brutal—hardly to be distinguished from the animals, in fact seemingly lower than the animals. Between these a great multitude in every stage of evolution. No wonder there is no equality of

position in the world. The young, inexperienced ego would be asphyxiated in an atmosphere pleasant and natural to the more highly developed older soul. The animal nature being the strongest factor in a young soul it must be environed where the necessary conditions can be found for its growth. The highest joy of such a soul is to be found in sensuous delights and it is not until it finds that the indulgence of these things brings about swift retribution that it turns to higher objects. Perhaps it has to learn the lesson not once but many times before it can take its place on a higher platform.

But it may be objected that in the development and evolution of one soul from a state of almost animalism such as we see among the extreme lower classes—the hooligans and apparently hopeless criminal classes—causes untold misery to other souls who are undoubtedly of a higher order but who are seemingly by no fault of their own compelled to associate with it. Where is the justice it may be asked, of developing one soul at the expense of others? Well, side by side with the law of reincarnation runs the law of Karma. Karma is the reaping of that sown in a former life or lives. If a soul sells his birthright, neglects his opportunities or injures his neighbour, that soul, if he escape in this, must pay the penalty in some future incarnation. This is the probable reason of the mystery of a highly refined soul living in circumstances which seem wholly unnatural to it—this is the probable reason of all cases of seemingly undeserved oppression and injustice. Man has control of his own future inasmuch as that he is able to create in one life his Karma in another. There is no such a thing as injustice in the world. What appears to be such is merely the working out of the law, “Whatsoever a man soweth that shall he also reap.” There is no escape. But I do not wish you to imagine that this implies fatalism. It does not by any means. As I understand it Karma is not inevitable. In the hands of one strong enough and wise enough to use it, Karma may become an instrument to be manipulated to his own advantage and at the dictates of his will. It is like the electric fluid that permeates space, yet which under certain conditions can be gathered up, controlled and be made use of for good or evil. Fatalism is diametrically opposed to Socialism. The law of Karma lays on a man the obligation of brotherhood. If a millionaire oppresses the poor man it is in the Karma of the poor man that he should be so oppressed but the other is undoubtedly also laying up for himself Karma of a kind that will fit the circumstances in another incarnation. “It needs be that the son of man should be betrayed but woe unto him by whom he is betrayed.”

See what a difference it would make if the priest, the legislator and the reformer could only recognize these two facts. The gospel of resignation would be replaced by the gospel of hope. The priest—and every priest ought by virtue of his office to be a democrat—would not preach as he so often does, in a hopeless sort of way, of the

general wickedness of man and the election of a few under certain curious and illogical conditions to a future in an impossible sort of heaven where the soul will one day, if it is unintelligently patient enough to make no enquiries as to the justice of its lot here, be precipitated without any of the necessary faculties for the enjoyment of the same. Instead he would put before his people a rational setting forth of a reasonable hypothesis of life. The legislator would still frame laws to punish, for punishment is Karma which cannot be avoided, but his laws would be humane and wise, having for their aim the development of the criminal into a useful adjunct of society. He would remember that force is good and that evil is but force misdirected. Change the motive of the criminal and you have a useful citizen. “The greater the sinner the greater the saint,” is an old and true maxim.

And then for the social reformer. He need not relax his efforts one jot towards the betterment of the conditions of life of his less fortunate brother. He must still agitate for and demand the reforms necessary for the development of the expanding souls of those around him, for as the egos improve so physical conditions must needs improve also. By helping and working for others he will train and develop not only his own soul but the souls of those who hold the reins of Government. He will train and develop the soul of his mother country to expand and flow over the seas and frontiers into other lands until the whole world shall one day become one great nation of brothers, the ideal universal brotherhood of humanity without any distinction of race whatsoever.

ISABELLA JEAN BIRD.

[To be concluded.]

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

3rd April 1905.

The undersigned declares that the Theosophical Society has this day been Registered and Incorporated under the Laws of the Government of India and is henceforth a legal entity in every respect, empowered to make its own Rules, hold its own property and to sue and be sued. Herewith are published all the documents in the case for the information of the concerned; save and except a schedule of its property, which is now in course of preparation and will be shortly published.

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

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY.

AFTER years of waiting and the surmounting of numberless difficulties we have arrived at the point where an effective and satisfactory plan has been devised for the conversion of the Society into a legal corporation, with an entity recognised, defined and protected by the law of the land. Henceforth it can sue and be sued, receive bequests and gifts in its own name, be protected in the government of its affairs and in its relations with its members, and with its General Council and executive officers as the "Governing Body," perpetuate its existence through all changes of leaders. My anxiety to bring this about is too well known to need special emphasis at this time, and I feel that the Society in general and I, myself, in particular have been placed under a debt of obligation by the effective help that has been given by our eminent colleague, the Hon. Sir S. Subramania Aiyar, now, for the third time, appointed to act as Chief Justice in the place of the Chief Justice, who has been ordered home on sick-leave. Valuable aid has also been given by Mr. W. G. Keagey, F. T. S.

At my request, our learned colleague has explained in the accompanying note, his opinion upon the validity and sufficiency of the Memorandum of Association, which has now been duly executed and filed with the Registrar of Madras. It will be seen that the Rules and Regulations which, in compliance with the law, have been filed with the above document, are substantially the same as those under which we have been acting since 1896; only such changes having been made as were demanded by the terms of Act XXI. of 1860.

As regards the transfer of the Society's property into its own name, the first step is to have the Trustees under the Saidapet Trust Deed of 16th December 1892, execute the transfer of their rights and responsibilities to *The Theosophical Society*. Judge Sir S. Subramania Aiyar has this matter already in hand. The Government Promissory Notes, in the custody of the Bank of Madras, and the cash balances of our several funds will be transferred as soon as practicable to the name of the Society. In next month's issue will appear a financial statement, showing the assets of the Society.

This great act having been performed, I bequeath to posterity the organisation which I helped to found and have directed during the last thirty years. The autocracy is changed into a republic. I can now meet death without the distressing fear that the Society's affairs might be involved in the settlement of my own private estate.

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

THE THEOSOPHICAL SOCIETY.

FOUNDED NOV. 17, 1875 :—INCORPORATED APRIL 3, 1905.

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies,

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association is The Theosophical Society.
2. The objects for which the Society is established 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—

(a) The holding and management of all funds raised for the above objects.

(b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Society.

(c) The sale, improvement, management and development of all or any part of the property of the Society.

(d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :—

GENERAL COUNCIL.

Ex-officio.

President-Founder :— H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir S. Subramania Aiyer, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.
 Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.
 Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.
 W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N. S. W.
 Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan, 7, Stockholm, Sweden.
 C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.
 W. B. Fricke, General Secretary, Netherlands Section, 76, Amstel-dijk, Amsterdam.
 Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.
 Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.
 Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiser-allee, Friedenau, Berlin.
 José M. Massô, Acting General Secretary, Cuban Section, Havana, Cuba.

Additional.

Annie Besant, Benares, Author, [for 3 years].
 G. R. S. Mead, London, Author, [for 3 years].
 Khan Bahadur Naoroji Dorabji Khandalwala, Poona, Special Judge, [for 3 years].
 Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].
 Francesca E. Arundale, Benares, Author, [for 2 years].
 Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge, [for 1 year].
 Charles Blech, Paris, France, Retired manufacturer, [for 1 year].

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any person claiming through any of them: Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of this Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this..... day of March 1905.

Witnesses to the Signatures :-

W. GLENNY KEAGEY	...	{ H. S. OLCOTT. W.A. ENGLISH. S. SUBRAMANIAM.
ARTHUR RICHARDSON	...	{ FRANCESCA E. ARUNDALE. UPENDRANATH BASU.
PYARE LAL	...	ANNIE BESANT.
PEROZE, P. MEHERJEE	...	N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April 1905.

*Rules and Regulations for the Management of the Association
named The Theosophical Society, Adyar, Madras.*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office

while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President or in his absence the Vice-President of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the Office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the 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.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article 4 of the Memorandum of Association, shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes, the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. Eng-

lish, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally 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.

21. All subscriptions, donations and other monies payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and

recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued, must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches.

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first 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 or General Council may desire.

39. 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 5s.; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members, not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and

Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such Section or Branch, shall vest in the Society and shall be delivered up to the President in its behalf; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members, as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

46. The General Council may, by a three-fourths vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.
W. A. ENGLISH.
S. SUBRAMANIAM.

THE JUDGE'S NOTE.

" My dear Colonel Olcott,

MADRAS, 7th March, 1905.

In compliance with your request that I should put into writing some brief explanation of the more important points that we had to consider in drawing up the papers for the Incorporation of the Theosophical Society, I would submit the following:—

As I stated in my open letter to you of the 15th August last, there were no legal difficulties in the way of incorporating the Society in India. The only practical difficulty to be met was to draft a scheme of Registration whereby an International Society, incorporated in one country only, could be under the *direct* and *practical* control of representatives of the whole body of its members, and in which, at the same time, your natural position as the executive head of the Society would be left unchanged during your lifetime. The present plan as we have drawn it up, now covers satisfactorily, in my judgment, both these points. It secures to you for your lifetime the position at the head of the Society which you have always held and which neither I nor any others in our membership, I believe, would ever consent to see interfered

with. At the same time it provides an organisation which will pass the executive power easily into the hands of your successors, and hold the Society together permanently as a homogeneous, self-governing whole. For, as I said in my letter above referred to, 'a purely Indian governing committee would not satisfy Branches outside India, however eminent the members constituting it may be.' This point is now covered by providing that there shall always be a sufficient number of members of the General Council resident in India, from whom the whole General Council, voting in person or by proxy, will select an Executive Committee composed, under the President, of an equal number of Indian and non-Indian members. The leaving in your hands alone, for your lifetime (as is provided for in Article 4 of the Memorandum of Association), the functions of the Executive Committee, covers, in my judgment, most satisfactorily and wisely the other point.

There are, I think, only two other points in the papers which demand special notice. Rule 42, I believe, prevents the possibility, in the future, of anything like an organised 'secession' from the ranks of the Society, for even a majority of the members of any Section or Branch could go out only as individual members. The 'Section' or 'Branch,' as such, would remain in the hands of such minority as the President for the time being would recognise as remaining loyal to the wider interests of the whole Society. The other point is that of the power placed in the hands of the General Council to remove (Rule 3) any officer of the Society. In framing this Rule, we considered carefully the fact that it placed in the hands of the General Council, as representatives of the whole Society, the power to remove from office the elected head, i.e., the General Secretary, of a *quasi* autonomous Section. This is, however, in my judgment, a wise and sound, and indeed indispensable provision, for it is the very basis of the spirit which underlies the purpose of the Society that the individual Sections are but parts of a paramount whole, and are constituted to carry out the broad policy and aims of the Society as a whole; and should (what we hope will never again occur,) an officer of a Section come in conflict with those aims, it must always be in the power of the whole Society to protect its predominant interests.

Of course it goes without saying that the Incorporation of the Society as now contemplated removes at once the danger of its property being mixed up with your private estate at the time of your decease; it becomes a legal entity with a standing in court, competent to receive legacies and other gifts in its own name and to sue and be sued.

To recapitulate, then; the present Registration document;

(a) leaves the present constitution and code of rules undisturbed in all essentials, such modifications only being added as are necessary to give more perfect security to the Society;

(b) gives full power to the General Council to deal with delinquent officers;

(c) makes practically impossible the wrecking of the Society or any part thereof, by an organised revolt;

(d) makes the transfer of the Presidential authority to the incoming executive practicable without friction or disturbance;

(e) vests the real and personal property of the Society in itself as a legal body :

(f) conserves all the rights now vested in the Members of the General Council, while giving to the new President a workable Executive Committee upon whom he can call for help if required.

Yours fraternally,

(Sd.) S. SUBRAMANIAM.

To Colonel H. S. Olcott,
President-Founder of The Theosophical Society, Adyar, Madras."

CERTIFICATE OF INCORPORATION.

No. 2 of 1905.

I hereby certify, pursuant to Act XXI. of 1860 of the Governor-General of India in Council entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that The Theosophical Society is duly incorporated as a Society under the afore-said Act.

Seal.

(Sd.) A. PERIVASWAMI MOODALIAR,

STATION, MADRAS, 1
Dated 3rd April 1905. }

Registrar of Joint Stock Companies.

THE FULL TEXT OF ACT XXI OF 1860.

IN compliance with the suggestion of Judge Subramaniam, we publish herewith the Text of the act for the Registration of Societies, "so that," as he says, "every Section and Branch of the Society may be able to refer to the Act, in places outside India, and know of the nature of the legislative enactment under which the Society has become a legal entity, capable of holding property left to it, without the least ground for apprehension that gifts to it may fail for the technical reason that the Society is not registered."

THE SOCIETY'S REGISTRATION ACT.

(Act No. XXI OF 1860.)

An Act for the Registration of Literary, Scientific, and Charitable Societies.

(As modified up to 1st December 1904.)

Whereas it is expedient that provision should be made for improving the legal condition of societies established for the promotion of literature, science or the fine arts, or for the diffusion of useful knowledge, or for charitable purposes ; It is enacted as follows :—

1. Any seven or more persons associated for any literary, scientific, or charitable purpose, or for any such purpose as is described in section 20 of this Act, may, by subscribing their names to a memorandum of association, and filing the same with the Registrar

of Joint-Stock Companies * * * *, form themselves into a society under this Act.

2. The memorandum of association shall contain the following things (that is to say),—

the name of the society,

the objects of the society,

the names, addresses, and occupations of the governors, council, directors, committee, or other governing body to whom, by the rules of the society, the management of its affairs is entrusted.

A copy of the rules and regulations of the society, certified to be a correct copy by not less than three of the members of the governing body, shall be filed with the memorandum of association.

3. Upon such memorandum and certified copy being filed, the Registrar shall certify under his hand that the society is registered under this Act. There shall be paid to the Registrar for every such registration a fee of fifty rupees, or such smaller fee as the Governor-General of India in Council may from time to time direct, and all fees so paid shall be accounted for to Government.

4. Once in every year, on or before the fourteenth day succeeding the day on which, according to the rules of the society, the annual general meeting of the society is held, or, if the rules do not provide for an annual general meeting, in the month of January, a list shall be filed with the Registrar of Joint-Stock Companies, of the names, addresses, and occupations of the governors, council, directors, committee, or other governing body then entrusted with the management of the affairs of the society.

5. The property, movable and immovable, belonging to a society registered under this Act, if not vested in trustees, shall be deemed to be vested, for the time being, in the governing body of such society, and in all proceedings, civil and criminal, may be described as the property of the governing body of such society by their proper title.

6. Every society registered under this Act may sue or be sued in the name of the president, chairman, or principal secretary, or trustees, as shall be determined by the rules and regulations of the society, and, in default of such determination, in the name of such person as shall be appointed by the governing body for the occasion : provided that it shall be competent for any person having a claim or demand against the society to sue the president or chairman, or principal secretary or the trustees thereof, if on application to the governing body some other officer or person be not nominated to be the defendant.

7. No suit or proceeding in any Civil Court shall abate or discontinue by reason of the person, by or against whom such suit or proceedings shall have been brought or continued, dying or ceasing to fill the character in the name whereof he shall have sued or been

sued, but the same suit or proceeding shall be continued in the name of or against the successor of such person.

8. If a judgment shall be recovered against the person or officer named on behalf of the society, such judgment shall not be put in force against the property, movable or immovable, or against the body of such person or officer, but against the property of the society. The application for execution shall set forth the judgment, the fact of the party against whom it shall have been recovered having sued or having been sued, as the case may be, on behalf of the society only, and shall require to have the judgment enforced against the property of the society.

9. Whenever by any bye-law duly made in accordance with the rules and regulations of the society, or, if the rules do not provide for the making of bye-laws, by any bye-law made at a general meeting of the members of the society convened for the purpose (for the making of which the concurrent votes of three-fifths of the members present at such meeting shall be necessary), any pecuniary penalty is imposed for the breach of any rule or bye-law of the society, such penalty, when accrued, may be recovered in any Court having jurisdiction where the defendant shall reside, or the society shall be situate as the governing body thereof shall deem expedient.

10. Any member who may be in arrear of a subscription which according to the rules of the society he is bound to pay, or who shall possess himself of or detain any property of the society in a manner or for a time contrary to such rules, or shall injure or destroy any property of the society, may be sued for such arrear or for the damage accruing from such detention, injury, or destruction of property in the manner hereinbefore provided. But if the defendant shall be successful in any suit or other proceeding brought against him at the instance of the society, and shall be adjudged to recover his costs, he may elect to proceed to recover the same from the officer in whose name the suit shall be brought, or from the society, and in the latter case shall have process against the property of the said society in the manner above described.

11. Any member of the society who shall steal, purloin, or embezzle any money or other property, or wilfully and maliciously destroy or injure any property of such society, or shall forge any deed, bond, security for money, receipt, or other instrument, whereby the funds of the society may be exposed to loss, shall be subject to the same prosecution, and if convicted, shall be liable to be punished in like manner, as any person not a member would be subject and liable to in respect of the like offence.

12. Whenever it shall appear to the governing body of any society registered under this Act, which has been established for any particular purpose or purposes, that it is advisable to alter, extend, or abridge such purpose to or for other purposes within the meaning

or this Act, or to amalgamate such society either wholly or partially with any other society, such governing body may submit the proposition to the members of the society in a written or printed report, and may convene a special meeting for the consideration thereof according to the regulations of the society; but no such proposition shall be carried into effect unless such report shall have been delivered or sent by post to every member of the society ten days previous to the special meeting convened by the governing body for the consideration thereof, nor unless such proposition shall have been agreed to by the votes of three-fifths of the members delivered in person or by proxy, and confirmed by the votes of three-fifths of the members present at a second special meeting convened by the governing body at an interval of one month after the former meeting.

13. Any number not less than three-fifths of the members of any society may determine that it shall be dissolved, and thereupon it shall be dissolved forthwith, or at the time then agreed upon, and all necessary steps shall be taken for the disposal and settlement of the property of the society, its claims and liabilities, according to the rules of the said society applicable thereto, if any, and, if not, then as the governing body shall find expedient, provided that, in the event of any dispute arising among the said governing body or the members of the society, the adjustment of its affairs shall be referred to the principal Court of original civil jurisdiction of the district in which the chief building of the society is situate; and the Court shall make such order in the matter as it shall deem requisite:

Provided that no society shall be dissolved unless three-fifths of the members shall have expressed a wish for such dissolution by their votes delivered in person, or by proxy, at a general meeting convened for the purpose;

Provided that whenever the Government is a member of, or a contributor to, or otherwise interested in, any society registered under this Act, such society shall not be dissolved without the consent of Government.

14. If upon the dissolution of any society registered under this Act there shall remain, after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the said society or any of them, but shall be given to some other society, to be determined by the votes of not less than three-fifths of the members present personally or by proxy at the time of the dissolution, or in default thereof, by such Court as aforesaid; Provided, however, that this clause shall not apply to any society which shall have been founded or established by the contributions of shareholders in the nature of a Joint-Stock Company.

15. For the purposes of this Act a member of a society shall be a person who, having been admitted therein according to the rules and regulations thereof, shall have paid a subscription, or shall have signed the roll or list of members thereof, and shall not have resigned in

accordance with such rules and regulations; but in all proceedings under this Act no person shall be entitled to vote or be counted as a member whose subscription at the time shall have been in arrear for a period exceeding three months.

16. The governing body of the society shall be the governors, council, directors, committee, trustees, or other body to whom by the rules and regulations of the society the management of its affairs is entrusted.

17. Any company or society established for a literary, scientific, or charitable purpose and registered under Act XLIII. of 1850, or any such society established and constituted previously to the passing of this Act but not registered under the said Act XLIII. of 1850, may at any time hereafter be registered as a society under this Act; subject to the proviso that no such company or society shall be registered under this Act unless an assent to its being so registered has been given by three-fifths of the members present personally, or by proxy, at some general meeting convened for that purpose by the governing body. In the case of a company or society registered under Act XLIII. of 1850, the directors shall be deemed to be such governing body. In the case of a society not so registered, if no such body shall have been constituted on the establishment of the society, it shall be competent for the members thereof, upon due notice, to create for itself a governing body to act for the society thenceforth.

18. In order to any such society as is mentioned in the last preceding section obtaining registry under this Act, it shall be sufficient that the governing body file with the Registrar of Joint-Stock Companies * * * * a memorandum showing the name of the society, the objects of the society, and the names, addresses, and occupations of the governing body, together with a copy of the rules and regulations of the society certified as provided in section 2, and a copy of the report of the proceedings of the general meeting at which the registration was resolved on.

19. Any person may inspect all documents filed with the Registrar under this Act on payment of a fee of one rupee for each inspection; and any person may require a copy or extract of any document or any part of any document, to be certified by the Registrar, on payment of two annas for every hundred words of such copy or extract; and such certified copy shall be *prima facie* evidence of the matters therein contained in all legal proceedings whatever.

20. The following societies may be registered under this Act:—charitable societies, the military orphan funds or societies established at the several presidencies of India, societies established for the promotion of science, literature, or the fine arts, for instruction, the diffusion of useful knowledge, the foundation or maintenance of libraries or reading-rooms for general use among the members or open to the public, or public museums and galleries of paintings and other works of art, collections of natural history, mechanical and philosophical inventions, instruments, or designs,

THE PRINCE PRIEST OF SIAM'S WORK IN CEYLON.*

H. E. THE GOVERNOR of Ceylon and Lady Blake visited the famous Buddhist Temple at Kotahena, of which the Prince Priest Jinawarawansa is incumbent, recently and also inspected the Free Non-Sectarian School attached to the Temple. Their Excellencies were accorded a right loyal welcome. They spent over an hour, inspecting the Temple, the Sacred Museum, and the School, and were interested in everything they saw. The Temple grounds and School hall presented a festive appearance, flags and banners waving everywhere. Their Excellencies, accompanied by Sir John Keane, were received by the Prince Priest, Mr. J. Harward, and Mr. H. B. Oldham, and conducted to the entrance to the Temple which had been carpeted, and where chairs had been placed for the visitors. A row of Monks were stationed at the entrance into the room of offerings.

ADDRESS BY THE PRINCE PRIEST.

Prince Priest Jinawarawansa then said: Your Excellency, in all countries the gift of knowledge whether worldly or spiritual has ever been and is still regarded as the highest gift which one may confer on another. Charity has always been taught as the most imperative of all social duties. "Charity" says the Buddha "is to the world what the linch-pin is to the chariot." Imparting knowledge is included in charity and has always been held as the highest act of charity. Until modern civilisation was introduced into the East from the West, such an institution as a modern school was unknown to Oriental countries.

BARTERING KNOWLEDGE FOR MONEY

was never dreamt of. Education was never paid for. Whoever was qualified by a life-long preparation to impart knowledge, gave it freely. The only requisite for a pupil was earnestness of which he was required to give proof. One reads sometimes in ancient Oriental literature of large sums, as much as 1,000 pieces of gold having been offered by a pupil to his teacher at his initiation. They were sometimes received to test the earnestness of the student, but always returned to the pupil with an additional contribution by the teacher to enable the pupil to start life on the completion of his education. And education to the ancient meant a thorough, complete education. But a smattering of it was regarded (and rightly too from the examples of it which we see now-a-days) a most dangerous weapon—a two-edged sword.

One may naturally ask, how was a teacher able to support himself, and even make a gift of money to his pupil when he himself

* Our thanks are due to the *Ceylon Independent* for the following account of the work of the "Prince Priest," Jinawarawansa.

received no fees? The answer is that it was the custom of the East for the rulers, the nobles and the rich of the land to

MAKE GIFTS TO THE PUBLIC TEACHERS

in order that they might confine themselves to learning and educating free from all physical labour for their subsistence. It was thought that those who conferred the highest gift by way of charity should not be stinted in the very necessities of life. Hence when the order of our Sangha arose, kings, princes, nobles and wealthy men vied with one another in building temples and endowing them generously as gifts to the order, the members of which were public teachers in every sense of the word. Temples were public schools in ancient times. In Siam, where a Buddhist King still rules, Buddhist temples are still the public vernacular schools, although the teaching in them has considerably degenerated into elementary education as regards secular studies. We have, however, ample evidence to prove that teaching at the temples, whether Hindu or Buddhist, was not confined to mere religious or denominational education, but that literary and scientific teaching of the highest order was also imparted there. The enormous quantity of Oriental literature, which still survives, that seems to defy the efforts of modern scholars to penetrate and bring to light ancient Oriental learning and the numerous monumental remains of ancient engineering and architectural skill will amply testify to the truth of this assertion. Bearing these historical facts in mind I propose to restore to this country if patriotic and broad-minded Ceylonese gentlemen, who can lay claim to being the heirs to the most ancient civilisation in the world will only lend me a helping hand—an institution

WHICH THEIR ANCESTORS HAD FOUNDED

and maintained with conspicuous success more than two thousand years ago, I mean Free Temple Education. In this scheme I also look forward to the time which, it is to be hoped, is not far distant when, under the new Buddhist Temporalities Ordinance, which has been introduced by H. E. the Governor, much of the temple revenue may be at the disposal of the public for the purpose of imparting free education in every temple that has revenue to spare. Should this scheme be successfully carried out, education, I need hardly say, would receive much additional impetus and it will, in a considerable measure lighten the burden of tax-payers. Some people who have but narrow ideas of Buddhism, and whose view of charity is limited to the Buddhists alone, naturally object to secular temple schools and to education there being non-sectarian. This objection simply arises from the ignorance of the true spirit of the Master's teaching with regard to charity. Buddhist charity is universal, unlimited and all-embracing. It never begins at home but rather abroad if anything. The

MOTIVE UNDERLYING CHARITY

is "maitry" meaning friendliness or love. This maitry is a charitable

thought that has no limit to its sway, it pervades the whole universe and applies to all sentient beings, and it begins first with those who need it most. Hence the diversity of the religions and nationalities of those who are interested in this truly charitable undertaking is explained. We have here among the founders and supporters of this pioneer school which is intended to be an example to other temples to follow, Christians, Hindus, and Buddhists as regards creed, an Englishman (perhaps I should say an Irishman), Tamils, Cambodians, Chinese, Sinhalese, Burmese and Siamese (labour only) as regards nationalities. It is a proof that we can, if we will, stand on a common platform and labour in harmony for the common good. The power used to bring us together is indeed the greatest force known to man, *viz.*, the power of love and truth. With the help of those interested in the welfare of Sinhalese children, men with whom wise and liberal views of education are a means to an end in the present life and not a speculation for the unknown future I entirely concur, I opened this

FIRST FREE AND NON-SECTARIAN SCHOOL

for boys within these temple premises. All contributions by foreign visitors to the temple and to the sacred Museum which, by the way, have increased three-fold within the space of 11 months since I resumed duties as incumbent of this temple, I put entirely for the maintenance of this school. The arrangement is that founders and contributors are to support the school for a period of five months during which time it is hoped it will work its way into the favour and confidence of the general public and free the founders from further pecuniary responsibility.

The school was opened on the 5th December last with eight boys and the attendance increased gradually to upwards of 70, when 16 or more boys were taken away by force or false representation by an enemy of progress who in this instance has taken unfair advantage of the sacred robe which I wear.

Another project which should be mentioned here is the proposed opening of

A SISTER SCHOOL FOR GIRLS,

in the building which belongs to this Temple, in which if carried out I am sure Her Excellency Lady Blake would have been pleased to manifest not a small interest. Mr. Oldham, one of the most enthusiastic and staunch supporters of this scheme of Free Temple education is ready to open on his own efforts and responsibility with the help of his friends, and maintain the girls school for sometime. But unfortunately owing to the defect in the existing Buddhist Temporalities Ordinance the school building which we hoped to make use of for that purpose happens to remain in the hands of a private person who has been using it for several years as a private unregistered school in his own interest and although a letter of demand was sent to this person to deliver up the building to its legitimate owners, *viz.*, the Temple authorities he, to my regret, takes advantage of the resig-

nation of the trustee of this Temple and refuses to comply with the demand. I mention this case because it is a good illustration of the unsatisfactory state of the Buddhist Temporalities Ordinance and I may add also the fact that for nearly seven years that I have been connected with this temple every attempt at its improvement failed continually till I took the management of its temporal affairs into my own hand. Since then I

WAS ABLE TO INTRODUCE REFORM, effect repairs and improvements and to turn this Temple which had become a notorious place of refuge for undesirable characters, into a respectable public institution which we now see.

In the interest of free and non-sectarian education in which every body can help and in view of possible troubles that may arise in future and the necessity of providing means for overcoming such troubles under the circumstance which I have just briefly referred to; I would also suggest the formation of an association for the encouragement of

A REFORMED TEMPLE EDUCATION by those interested in the scheme and that a manager be appointed to manage this school. The title of the association explains its aim and scope and I have but to explain the word "reformed" as meaning that education at temples should be modified to suit modern progress and to meet both the requirement of modern life and nature and condition of the people and country and be eminently practical in its character, giving an important place in its curriculum to agricultural and manual training, and that it should be treated as education pure and simple, secular and not religious, and that it should be open to all creeds, sects and nationalities alike.

If this scheme should be successfully carried out the public will be benefited by many hundreds of ready-built school edifices, spacious and airy, I mean the existing preaching halls of Buddhist Temples which are only used for preaching once or twice a month and rarely, if ever, before 3 p.m., and many of the up-country temples with rich endowments are now used as barns or stores only.

With this somewhat long account of our work here for which I must apologise to Their Excellencies and at the same time confess my weakness in allowing myself to be overcome by the very great temptation with which Their Excellencies' informal visit to our school has brought, I, on behalf of those most interested in Free Temple-education as well as my own,

TENDER OUR HEARTY THANKS to them for their gracious presence here among us to-day, and for the benevolent interest which they take in our welfare—an interest which like the Buddhist *maitri* is all-embracing in its beneficence, and knows no distinction of creed, colour or race.

THE GOVERNOR'S REPLY.

H. E. the Governor said in reply: Reverend Sir: I have listened

with great interest to the views that you enunciated with reference to education in general, and especially your views as regards the possibility of spending any spare funds that may be found available for the educational progress of the people. I need hardly tell you that you have my entire sympathy in any effort that you may make to reach the people and to impart to them a sound and satisfactory practical education. I think every educationalist who helps in this great work is a real benefactor to the country and I wish your efforts in this direction every success in the future.

INSPECTING THE TEMPLE.

The party then entered the Temple, H. E. the Governor and Lady Blake first of all entering their names in the visitor's book, contributing donations. Sir John Keane and Mr. Oldham also subscribed their names. Conducted by the Prince Priest, the party then went through the Temple. Figures executed in brass, bronze and clay, of the founder of Buddhism, in three principal attitudes—sedent, erect and recumbent, were met with everywhere. The walls were covered with coloured representations of incidents in the life of Buddha, besides various dagobas, symbols of the sun and moon, the star-shaped radiating "dharma chakra" symbols—the wheel or circle—of the laws and teaching of Buddha, grotesque and allegorical figures, foliage scrolls, all in bright colours, proved of interest to the visitors; and the Prince Priest explained to Their Excellencies the various representations.

Reviews.

THE SOLUTION OF RELIGIONS,*

BY

C. THANOTHARAM PILLAY.

(In Three Parts.)

This publication purports to be the "outcome of a critical study of the most important religions of the world, discussed from the standpoint of science and common sense." Whether the author is of Hindu, Buddhist or Christian creed is not very clear, but the book before us seems to postulate a jumble of all three without the true spiritual elements contained in any. He argues that (page 39) "Conscience is not a Divine voice," which is exactly the converse taught in the Christian creed, for if it upholds no other spiritual truth, that certainly is one of its most cherished doctrines. Again (page 54), of all the beautiful and lasting forces that have upheld Hinduism, and given its strength to weather its many storms, the firm belief in re-birth has united its many sects and given a wholesome solution to all its tragedies and difficulties. Yet here on the page quoted, we find an absolute denial of this factor in evolution, so that the leading tenet of Hinduism is cut off and uncompromisingly rejected. His assertion that the past births of Buddha "prove to be imagination" (page 30) likewise put him out of

* Strong and Asbury, Printers, Manipay, Jaffna, Ceylon.

court in his relation to the distinct teachings of the Lord Buddha himself, so that it seems difficult to see from what stand point the author has proceeded to demolish, in very bad English, the noble faiths he passes under review. With a cheap effort on the part of publishers and printers, to place on record such publications, comes of necessity, the fact, that were the matter of a really helpful character that is given forth in the above pages, it would be greatly handicapped by the lapses of grammar and spelling which so vastly go towards the comfort and pleasure in perusing such a work; for no matter how painstaking an author may be in his desire to convert others to his views, modern readers are sufficiently epicurean in their tastes to demand that whatever is offered to their mental palates should be as delectable in quality as possible consistent with the matter in hand.

FIO. HARA.

THE LAW OF EVOLUTION,*

BY

J. SCOLLER.

When Mr. Darwin wrote his theory of Evolution it is probable that, had it rested as a matter of acceptance by all who came into contact with its line of argument many earnest thinkers would not have been directed into other channels in order to find the relative value of the statements he affirmed. So we find that it has given rise to a vast amount of controversial literature, all of which has had good effect in separating the genuine result of the Darwinian theory and investigations from that which does not accord with definite facts that more occult sources have furnished us with.

Apart from this, many who have never given a thought to any occult source of investigation, have, by their own act, as it were, hit on lines which more truly agree with what is known to be the rationale of Evolutionary Law. This is true with this book under review, to a great extent, but that the author limits his view and refuses to recognise anything beyond what his own particular creed can teach him. To him Christianity appeals as it should to all who profess to follow its teachings, but we can hardly see, "if Mr. Huxley had grasped the true theory of evolution, as formulated by us (the author,) then he could not have failed to recognise that Christianity was the fruit of all the ages" how that affects Mr. Huxley as an exponent of Evolutionary Law (see page 249). It does not seem to us that it really matters at all what religion a man of science follows, so that he conscientiously works out his theory on a purely scientific platform where all are able to meet to oppose or accept his views. The author however has arrived at a definite standpoint on purely scientific grounds for a belief in reincarnation and the essential necessity for that belief in considering the various factors which go to make up the scheme of the great universal expression of the Law. He has thoughtfully presented his subject in a clear, readable form, while the type, paper and printing all go to produce a satisfactory result to the publisher's credit. The Book is one that will appeal to many Western readers by its concise, simple handling of

* London; Grant Richards & Co.,

subjects such as, Cosmic Evolution, Human Evolution, and the Evolution of Religion, and as such is worthy of commendation to those who do not desire to wade through the technicalities of scientific language.

FIO. HARA.

THE BUDDHIST CATECHISM.

(IN TAMIL).

The Tamil rendering of this very useful and popular Catechism by Colonel H. S. Olcott is now issued for the first time for the benefit of the Tamil-knowing public. This is the forty-first edition of the Author's original English treatise corrected and largely extended. The Tamil translation is free from faults and its printing, paper and get-up are excellent. The Buddhist Press of Madras which printed the book, deserves to be congratulated for its neat work.

We have already in the South Indian book-market a few works in Tamil on the Life and Teachings of Lord Buddha, but none which gives the reader a correct and clear idea of the teachings of the Prince of Peace. This Catechism has therefore supplied a long felt want. The Hindus who consider the Buddha as an Avatâra of Vishnu will, on perusing the book, be able to better understand the Kinship between Hinduism and Buddhism. The Tamil Buddhists who, for want of encouragement, have not as yet made much progress in their religious studies, will surely feel their indebtedness to Colonel Olcott when they read this book. It is priced four annas a copy and can be had of the Manager, Theosophist Office, Adyar.

G. K.

REPORT OF THE AMSTERDAM T. S. CONGRESS OF 1904.

The Official Report of Proceedings at the Congress of Federated European Sections of our Society held at Amsterdam June 19th, 20th and 21st, entitles each of the managers of that event to be garlanded with sweet-smelling flowers in the Indian fashion. It shows, most clearly, how great was the zeal, unselfish the service and practical the management of that event which will ever be memorable in the history of our movement; while the Report itself is a model of brevity, joined with fulness of information about all the incidents of the Congress. Our gifted young friend, Johan van Manen, Hon. Secretary of the Federation, has earned the thanks of the Society at large, and more especially of the Netherlands Section in particular, by the unflagging industry and literary talent which he has brought to bear upon his duties, and Miss Kate Spink, is fully entitled to share in this praise by her most efficient help throughout the preliminary labours of the organisation of the Congress, as Mr. van Manen's helper and representative while he was away in Java. In the volume of Transactions, shortly to be printed, will be embodied the papers contributed by delegates, upon various chosen subjects; it will make a volume of some 600 pages, of about the size and type of the "Secret Doctrine," and such copies as are not distributed gratuitously to our various Headquarters will be sold through our different book agencies at the price of 10 shillings a copy. Needless to say, a copy should be purchased for every Branch library. It is to be hoped that the exam-

ple set by our Dutch colleagues will stimulate the executive officers of other Sections to try to imitate their intelligent zeal so as to achieve an equal success.

MAGAZINES.

Theosophical Review (March). The wide minded observer 'Watch-Tower' notes with satisfaction the advancement of Theosophical activities over this little globe of ours, as shown in the "Anniversary and Convention Report of the T. S., for 1904." Among the mental pabulum further on we notice a paper on the "Queres Indians and Atlantis," by E. J. C.; a suggestive allegory, "The Mart of Souls," by M. U. Green; and "The Purport of Pain," by Powis Hault. Mrs. Besant contributes an important article on "The Protestant Spirit," which will interest both the Protestant and the Roman Catholic. She points out the imperative need of reform which existed in the Romish Church in the fifteenth and sixteenth centuries, owing to its superstitions and immoralities, and "the frightful cruelties of the Inquisition, crushing out thought with death and entered upon by Erasmus on the one hand and those reckless iconoclasts, Martin Luther and John Calvin, on the other. The writer says that "The cy, its vulgarity, was none the less, in its essence, the spirit that made do to-day the freedom to think and the freedom to speak, we should do ill to forget the meed of gratitude we owe to that spirit which has won that was fair and gracious; but the things it destroyed much anew, while the freedom it won is the condition of intellectual progress." She calls attention to the serious mistake made by Protestantism, "in erecting the reason as limited by the physical brain, into the sole arbiter of truth..." instead of "the divinely lucent Intelligence, the Wisdom cannot be made out of protests against another man's creed; we live by 'Yeas,' not by 'Nays.' If Protestantism is to live as a religion, it must emerge from the regions of negation into those of affirmation, and this it can only do if the spirit of mysticism revives within it, and leads it forth into a sweeter and a richer air. It must base its affirmation on facts recognised in the mystic state of consciousness; it must boldly cast aside its books, its legends and its creeds; it must trust to the living spirit and no longer to the dead letter; it must proclaim, on the sure basis of human experience, the living Master Jesus within as the redeeming Saviour, and the living Master Jesus without, as the Head and Shepherd of His Church."

Mr. Mead concludes his translation entitled "The Perfect Sermon of the Asclepius," and the nine sections which comprise this closing installment abound in the wise sayings of "Thrice-greatest Hermes." "My Dog and I," is a spicily sarcastic allegory, and though (as some almanacs say) calculated for the latitude and longitude of a certain place, it would answer, without sensible variation, for adjacent countries. "The Secret of the Beautiful," is a brief allegory, for adjacent countries. "The Secret Goring" furnishes an interesting article on "William Law, an English

Mystic of the Eighteenth Century." To conclude this very readable number, we have notes "From a Student's Easy Chair," "Flotsam and Jetsam," "The House of Rimmon," by Echo, "From many Lands," and "Reviews and Notices."

Theosophia (Amsterdam) for February gives us further instalments of "The Great Pyramid," by H. van Ginkel; "The Treason of Judas," by Ch. J. Schuver; and the translation of Mrs. Besant's "Pedigree of Man." Following these is an article on "The Doctrine of sensual Sensation," by Dr. van Deventer, and extracts from foreign periodicals, by Dr. Denier van der Gon.

The N. Z. Theosophical Magazine contains a good portrait of Mr. Leadbeater and a report of the Convention of the N. Z. Section, which was held in Wellington on Dec. 30th and 31st, which fills the magazine. Mr. W. S. Short was chosen President and Mr. E. Bacon, Secretary. The proceedings were very animated and there was much discussion, but a general feeling of brotherhood prevailed.

In *Theosophy in Australasia* we find, in 'The Outlook,' various expressions of ideas which we feel inclined to commend, especially those under the sub-headings of 'Your Purgatory and Mine,' 'Theosophical Dogma,' and 'The Infection of Religious Emotionalism,' and we think with the writer that "These so-called conversions are sometimes important gateways in the great journey of our many lives." The chief articles, "How Karma Works," and "Theosophy in the Day's Work," are well worth reading, and, more than this, worth practising.

The South African Theosophist (January) opens with a very valuable paper on "Judaism," by Miss Neufliess. Following this are several interesting reprints, including the magnificent old poem on "God," from the Russian of Derzhavin.

Théosophie, our Belgian contemporary, (January issue) is also thankfully received.

The Theosophic Gleaner for March opens with a continuation of "Thoughts on 'Glimpses of Occultism,'" by P. B. Vachha. This and the following, "The Taming of the Brute in Man," are valuable contributions. "Mysticism," "The Spirit in Man," "Jupiter the Uplifter," and "The Value of Deep Breathing," are very interesting reprints.

Bulletin Théosophique for March is just received and, as usual, is filled with interesting particulars concerning the activities of the French Section.

The Central Hindu College Magazine is increasing its circulation each month. In the March issue we find a portrait of the President-Founder, and plenty of good reading matter.

Broad Views for February contains three articles on "The Morals of Sport," written from different standpoints. In the third, by an occult student, we read that "all pursuits having to do with the destruction of animal life for pleasure, will fall in time into a disgraced disuetude as certainly as the years of our calendar will be multiplied through the centuries lying in advance. Civilisation has still many of its ways to amend." Mr. Sinnett's article on "The Next World," will interest the

enquirer and lead him to further study. The Editor's novel "United," is being re-published as a serial, and there are articles on "Dissolving views of Army Reform," "Psychic Development," "The Futile System of Imprisonment for Debt," and "Individuality in Poetic Taste."

The March issue opens with a paper on "The Training of a National Army," by one of its officers. Following is an article by Mr. Sinnett, on "The Progress of Psychical Research," and Chapters V. and VI. of "United," also articles on "The Modern Lohengrin," "The Roman Campagna," "Inheritors of the Earth," "Immortality," etc.

East and West seems to grow better and better. "The Naming of Mount Everest," and "Leaves from the Diary of a Hindu Devotee," are very interesting. Other articles are, "Irish Poets and the East," "The only way with the Empire," "His Resting Place," "The Poets and Poetry of Provence," "An Indian Chaplain of the Eighteenth Century," "Umar Khayam," "God's Ploughman," "A few Hours at Avignoz," and "Old Letters."

The Light of Reason is full of thoughtful articles. The "Dialogue between Master and Disciple" is quite helpful.

The Lotus Journal presents its readers, in its March issue, with an excellent portrait of Mr. Leadbeater; and among the articles are, an illustrated one on "The Cross," the conclusion of the notes of Mrs. Besant's lecture on "Womanhood in India," "The story of the Chinese and Greek Artists," "Right Speech," "What the Thoughts Did," "Outlines of Theosophy," and "Golden Chain Pages."

Mind is an up-to-date Magazine. Following are some of the subjects dealt with:—"God Minus Man, and God in Man," "Man a factor in Evolution," "Richard Wagner as Philosopher," "The National Society of Musical Therapeutics." The Editorial departments are very interesting.

The Mysore Review has in its March number, articles on "Neglected Industries," "Tennyson's Philosophy," "The Rāmāyana and Mahābhārata," "Vishnuvaradhana," "Shorthand an art of Nature," "The Educated Hindu," together with notes and reprints.

The Indian Review, seems to be increasing in interest and deserves the support of the Indian public. The rich variety of its contents and the individual merits of its articles reflect honor upon the Editor, Mr. G. A. Natesan, B.A. The numbers from January to December, 1904, constitute Vol. V., and the Index fills twelve pages.

Science Siftings for March, tells of the "Marvellous Snow-cures for Children," though this title seems somewhat of a misnomer, for the method of cure is simply complete open air treatment, as the children "live, study and sleep outdoors," though in the winter they roll in the snow if they wish. We quote a few lines:

"The best proof of the efficacy of the cure is, that all the thirty children who live in the open air day and night are on the road to recovery. The same period in the stuffy, unclean tenements would have resulted in the deaths of many and the hopeless crippling of the rest."

The account of recent recoveries from gunshot wounds through the lungs, liver, waist, diaphragm, abdomen and head is astonishing, but Nature is a wonderful magician if given even half a chance.

The Parsi. We have received the first two numbers of a new and illustrated monthly journal of the Parsi community, which deserves every commendation for the elegance of its appearance, the excellence of its illustrations and the interest of its contents. No one would ever suppose that it had not been published at a Western capital, whereas it was produced at the *Times* press at Bombay. The many portraits which it contains indicate that we shall have, in the course of time, a gallery which will be most useful for reference, for those who, like ourselves, hold the Parsis in affectionate and appreciative regard.

Sophia. Promptly at the appointed time our Spanish magazine makes its welcome appearance. We hope it may have a long and prosperous career. An article by Señor Rafael Urbauo, on Molinos, is a notable feature of the February number. This is followed by a compendium of the famous treatise called "Guia Spiritual," of Dr. Molinos, which shows the way to arrive at the higher knowledge by pursuing the path of perfect contemplation which leads to inward peace. In an article upon the religious ferment in the United States, the rather amusing mistake is made when speaking of the self-styled reincarnation of Elijah (Rev. Dr. Dowie), of saying that he had founded the "New Siam," a curious travesty of the word Zion.

Revue Théosophique. The February number opens with translations of Mrs. Besant's articles on "States of the Soul" and "Giordano Bruno," and these are followed by one of "Colours and their special Characteristics," by a writer who uses the pseudonym of "Essemi." He begins by saying that "Every individual proceeds from the divine Prism, he is attached to it by a ray which keeps its colour throughout the immense cycle of its evolution;" and he puts the question, whether it is possible for us to identify our particular spiritual ray, that to which we primarily owe our life. He thinks it is. In his "Echoes of the Theosophical World," the Editor, Commandant Courmes, in his note on our affairs in France, deplores the fact that recent events proved that the old antagonism in that country, between the leading Spiritists and Theosophy that we had all supposed to be extinct, has recently broken out in the columns of the *Tribune Psychique*. What makes it all the worse is that in its numbers for the past five months, space had been given to and appreciative notice made of a course of lectures on Theosophy given at Paris by a well-known young lady, but had suddenly shut its columns with what is stigmatised as a very lame apology, which has dissatisfied, not to use a stronger term, many of the members of the Society of which it is the organ.

The Theosofische Beweging, the Dutch Sectional organ (whose title Englished is, "The Theosophical Movement") would have been noticed before but the third number (March) is the first that has reached us. Its characteristic is the same as that of the *Prasnotiara*, *Vāhan*, *Theosophic Messenger*, *Bulletin Théosophique*, *Theosophy in Australasia*, the *N. Z. Theosophical Magazine*, etc., viz., a Sectional circular containing news of current events within the Section, more particularly interesting to members. Its scholarly editor, Mr. A. J. Cnoop Koopmans, will be sure to make it both instructive and interesting.

Fragments is the name of a small monthly T. S. Magazine published at Seattle, Washington, U. S. A. It presents a very creditable appearance and is filled with choice reading matter both original and selected. We wish it abundant success.

Acknowledged with thanks:—*The Theosophic Messenger, the Vahan, Theosophy in India, Dawn, Pra Buddha Bhārata, Teosofisk Maandblad, The Word, Theosophical Quarterly, L'Initiation, Christian College Magazine, Indian Journal of Education, Modern Astrology, Theosophical Forum, Phrenological Journal, Light, Banner of Light, Teosofisk Tidsskrift, the Buddhist, Notes and Queries, The Brahmavadin, Harbinger of Light.*

CUTTINGS AND COMMENTS.

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

We glean the following from an article on "Music and Morality," which appeared in the *International Journal of Ethics*, for October:

"The function of art is to nourish and to educate a part of our nature that does not receive a proper cultivation in the more practical affairs of the intellectual life.

"Music presents an ideal of beauty to the listener but, like all objects of sensuous perception, it must be augmented and enriched by elements added from the mind of the listener. Its moral value must result from its influence over the emotions, not from impressive emphasis of some ethical maxim. The heart is opened by musical culture for that undefined spirit of truth where lie the best and the noblest conceptions of beauty and of virtue.

"Man's mental endowment demands an education of the intellect and of the will as well as of the emotions. But as one factor in the proper education of the individual, for weaning him from low ideals to higher conceptions of life, for enlarging his sympathies and for deepening and intensifying the emotional life, music is a power whose potency has never been utilised."

There seems little doubt that music will in the future be assigned a very important part in the elevation of humanity from the physical and moral ills which are so apparent in its present semi-barbarous condition.

The fact that underground veins or springs of water may be and have often been discovered by persons who have the necessary qualifications, and who are called "dowsers," is quite well established, and can be demonstrated to the satisfaction of any one who takes the trouble to investigate the matter. A green, V-shaped twig of hazel or other hard wood is all the apparatus required, a prong being held in each hand, horizontally, the main stem pointing forward. It is supposed that this twig, or divining-rod, serves as a conductor of electricity or some subtle force which, being attracted by the water, causes the twig to vibrate and point downwards to it, as the dowser slowly walks over the spot where the spring is located. A metallic rod or wire is sometimes used instead

of a twig, and the findings of either are not limited to water exclusively, but valuable mineral lodes have frequently been discovered.

The following statement, among others, has appeared recently in several publications, American, European and Australian:—

Early in 1902, when commencing the erection of new works at Timperley, the directors engaged a professional water finder to test the site, and offer an opinion as to whether a sufficient supply of water for the needs of the establishment could be obtained from wells and independently of other and more costly sources. While walking over the ground with his wand the gentleman indicated three spots, about 100 yards apart, under which he said there were springs capable of yielding a continuous supply of water. No well-sinking contract was entered into in this case, however, but shortly afterwards it was decided to test the reliability of the mysterious practice of water divining by the engagement of a second expert. This gentleman, upon testing the ground with his forked twig or wand, and without any previous information to work upon, pointed out almost identically the same three spots as his competitor. At the same time, in addition to giving an estimate, upon which the boring contract was based, of the depth of the streams below the surface, and giving a guarantee respecting the volume of water per hour from each well, he offered the terms "No water, no pay." The wizard was Henry Chesterman, of 10, Cleveland Place, Bath.

The terms named being calculated to inspire some confidence, Mr. Chesterman was allowed to undertake the work. At this time only the two smaller streams were tapped, and these he estimated at from 45 ft. to 58 ft. down, and guaranteed 250 gals. per hour from each. The depths at which the streams were actually found were respectively 45 ft. and 48 ft. The wells have been in almost continuous use ever since, and to-day are each supplying 360 gals. per hour.

Other proofs of the findings of water in this manner could be cited, but this will suffice, for the present. The *Madras Mail* of 17th February devotes a column of editorial to this subject and mentions the finding of a mineral lode by the Chairman of the Devon United Mines Syndicate, with the divining rod. In commenting on the matter the Editor says:—

"The theories put forward by those who affect to jeer at the whole affair as mere trickery, give no explanation of this strange behaviour on the part of the twig."

He concludes with the following:—

"When the truth of so many similar happenings is vouched for by hard-headed business men it seems puerile to scoff at them as unworthy of credit, as whatever the phenomenon may be, time and experiment will probably show that the influence which works the twig in the hands of the dowser is not any more difficult to understand than the working of wireless telegraphy."

From Wales comes an account of a little girl of sixteen, living in an isolated mountain home who has an unusual knowledge of law. She was recently sent from her native valley to attend Court as a witness, and there displayed such knowledge as to astonish the Judge. The result of that occurrence was that a number of people found their way to the cottage in the Swansea valley where she lives and there discovered her studying old law reports and books on law in the intervals between her family duties. Her father is a collier, and at the time she came across her

Juvenile
knowledge
extraordinary.

first law book she was the family housekeeper, her father, mother and brothers working together day after day with many others in the coal-pits. She read, and read and as her father's prospects improved he very generously added to her little library until now she owns something like a thousand volumes. It is said that for miles around, peasants come to her to get a solution of the problems, sometimes quite intricate, that come into their own lives. What but Reincarnation can explain a case of this kind? What but Karma has discovered her, at last?—*Indian Mirror*.

* *

A Machine that thinks. The *Daily Mail's* San Francisco correspondent says: Professor Charles H. Rieber, of the University of California, is perfecting a logic machine that answers syllogistic propositions as fast as they are proposed. The machine claims to be an improvement on that invented by Professor Stanley Jevons, the English logician. It will follow what is known to logicians as "circle notation," in which all the premises have their separate symbols and conclusions produced. By the combination of these symbols Professor Rieber has designed a mechanism like an adding machine, which, by the manipulation of circles and electric lights, when the proper keys are pressed, will throw into relief all the formulæ that can be used to answer logical questions without a chance of error. The Professor is now endeavouring to reduce disjunctive propositions to mechanical demonstration. Should the machine give the results hoped for he will achieve a remarkable triumph.

* *

The Mirror The Editor of the *Indian Mirror*, in calling attention to Miss Edger's lectures, now being delivered in Bengal, and also to the necessity for a revival of the true spirit of Hinduism which it is the province of Theosophy to further (along with the essential spirit of every other true religion), says:—

What reform could be more helpful and beneficent in these degenerate days when so many corruptions have crept into the purer form of Hinduism, once handed from father to son in this country, than religious reform? We have got only the shell of old Hinduism the kernel has long been taken away from us. We hug only the form to our bosom, and have discarded the spirit which breathed life into that form, and lent it a fragrance that had long lingered in the corridors of time, wafting its perfume to remotest parts of the world. Our religion is now a heterogeneous mass of external rites and ceremonials which fail to appeal to our emotions, and impart to our mind that unquestioning and serene faith which makes one see clearly the hand of the one Supreme Guide. Religion is the one talisman which can free our nature of the dross and alloy of selfishness and other mean vices, and make us devoted and selfless labourers in the sacred cause of our country. Truth is another name for religion. It is the basic principle of every religion in the world. But by none is it so strongly inculcated as by Hinduism in its purer and more ancient form. That is what we have got to revive to the honour of our country and the glory of our country's cause.

* *

How shall they be classified? A writer in the *Banner of Light* says that certain clergymen, among whom are Dr. M. J. Savage and Dr. Heber Newton, although believing in the possibility of communion between souls in earth-life and those who have left the outer body, do not like to be called spiritualists. He says:—

It has been reported that these two eminent theologians object to being classed as Spiritualists, for the astonishing reason that there are some things in Spiritualism, as it is represented by many of its advocates, that they cannot endorse! And for this reason they are not Spiritualists! Now these great good men are both Christians. They have for many years professed belief in the Christian religion and devoted their superior talent to expounding it to the people, and gently persuading them to adopt its teachings in their daily lives; and we approve their efforts and commend them as worthy representatives of Christianity.

I have never heard of their objecting to being called Christians. But do they, therefore, accept and endorse all they find in the lives and teachings of professed Christians? Do they justify the murder of Hypatia and the burning of Bruno? Do they accept the Christian teachings of John Calvin and Jonathan Edwards? Are they willing to be numbered with the Christians who planned and executed the wholesale murders of St. Bartholomew's Eve? Are they willing to be counted Christians with those who supported the system of human slavery until it was avenged in a four-year's terrible war?

Christians owned human slaves and traded in human flesh, and feasted on the fruits of human agony and despair. Christians murdered witches, with the sanction of law and approval of the church. Do these learned liberal divines accept all of this as their responsibility? Of course not.

But why not? If to acknowledge themselves Spiritualists would contaminate them, because some who profess to believe in spirit communion teach and practise some things which they do not endorse, and thus make the name odious, upon what system of logic do they find their position in the Christian church exempt from the same odium?

These are important queries. But we have even heard of Theosophists who proposed to withdraw from the Society on account of some personal disagreement with certain prominent members thereof!

* *

Can moral Evil be justified? Rev. Dr. Savage, an American clergyman, weaves some sound philosophy into a recent sermon of his on "Moral Evil" here is a sample of it:—

If evil is only a process; if this life is only a school; if we are learning how to live here; if the thing going on is what Browning refers to as 'the culture of a soul,'—then I believe that the proposition is quite defensible that this is the best conceivable of worlds. If every soul is to learn sometime what is right and what is wrong, is to learn to choose the right and turn away from the wrong because it means life and welfare and happiness for all souls; if, I say, every individual is to learn that lesson some day,—then may not the process be amply and grandly justified? We have come from the lower forms of life. We reach the point where conscience was born; and now we are fighting our way through, and leaving behind the passions of the animals below us. We are climbing up into self-control, climbing up into brain and heart and soul, climbing up into the life of Children of God.

Thus we see that the progressive spirit of the age is showing itself even in sermons.

* *

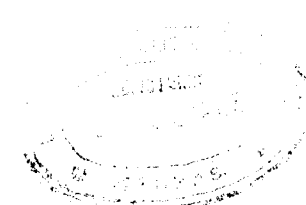
Who or what
is the Record-
ing Angel?

In dealing with the subject of how our thoughts and actions are recorded so as to be perceived by sensitives, clairvoyants, or psychometers, the *Herald of the Golden Age* says:

"It may now be regarded almost as a proven fact that man is his own Recording Angel, and that when he comes into proximity with other souls whose spiritual vision and sense are well developed, events in his past career, and also his present mental and spiritual status, become clearly revealed. Deeds which he has forgotten for many long years are re-enacted in dramatic form before the eyes of seers and clairvoyants, and thus is the deep saying justified that 'there is nothing hidden which shall not be revealed.'"

"When mankind realise this tremendous fact, and become convinced that human beings must, by the operation of inevitable laws, be ever making manifest their true characteristics to those who dwell in spiritual spheres, we shall see a great change in human conduct for the better. For deference to public opinion is a restraining force of considerable potency, and many persons do things in this world which they would not do if they thought they would be found out. But in the discarnate world, where there are no fleshly masks to conceal the real features of the souls that hide behind them, we shall all *know* each other and shall likewise be known by each other at our true worth."

The Editor quoted might have gone a step farther if he had known Indian Mythology which has created a "Record-keeper of the A Kasha" in the person of Chitrageeta. The name itself is most significant, meaning Hidden Pictures; and in religious pictures depicting the Judgment Hall of the god Yama, Chitrageeta stands there, with the scrolls on which men's life-histories are written.



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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER V.

(Year 1896.)

MY present visit in Paris, covering a period of seventeen days, was devoted to theosophical business and to the consultations with learned men above mentioned on the subject of Zoroastrianism. At the Bibliothèque Nationale, in the absence of M. Feré, Director of the Oriental Manuscript Department, my talks about the Parsi sacred literature were held with his junior, M. E. Blochet, to whom reference has been made above. There was in Paris at the time a smooth-speaking young Bengali Babu who claimed to have been a pupil of the respected Sivanath Sastri, the erudite and respected leader of one of the three divisions of the Brahmo Samaj which were caused by an excited controversy which had resulted from the marriage of Keshub Chandra Sen's daughter to the young Maharaja of Cooch Behar at an immature age and in violation of the terms of the Brahmo Marriage Act which he, himself, had persuaded the Government of India to pass. The young Bengali in question came and made a piteous appeal for my help because of his alleged impecuniosity, offering his services as a teacher of Sanskrit for any pupils that I might be able to find. Believing his statements, and always anxious to give a helping hand to stray Indians encountered in foreign countries, I introduced him to Señor Xifré, M. Gaillard, Jules Bois and others; the latter gentleman interviewing him for one of the Paris papers

* Five 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.

with which he was connected. Many of our Western colleagues are so imbued with a sentimental love for India, and have formed such exalted notions of the noble character of the Hindu, that they eagerly stretch out the welcoming hand to members of the race whom they may meet. Among our French friends were a number of this class and I had very little difficulty in arranging for this Bengali gentleman's comfort and profit at Paris. I am very sorry to say, however, that he did not wear well on close acquaintance, became entangled discreditably with a French girl and ultimately cast her off to bear her shame as best she might, borrowed money from our theosophists, and took himself off to fresh fields of exploitation. I am pained to say that of the travelling Indians who have been in Europe and America only a minority have deserved the kind treatment so generously given out to them. As to our theosophists they need not run the least risk of being swindled if they would only demand of the Indian visitor a certificate from myself or the General Secretary of the Indian Section that they are to be trusted.

I left Paris on the 3rd of September for Margate *via* Boulogne, reached the former place at 7 and Herne Bay at 8 that same evening; my host was again Mr. F. J. Johnson. In that part of Kent along the coast there were even then quite a number of highly intelligent persons interested in Theosophy, and at Mr. Johnson's bidding a number of these came to see me to talk about it. I remember among them a charming literary lady, the mother of some pretty children, who had passed through sad domestic experiences, had reached almost the point of despair, and who put to me numberless questions about the Eastern teachings. She seemed comforted by my explanations and I hoped that I had aided her in regaining the courage to struggle against her hard lot. But alas! the clouds had gathered too thickly about her to allow rays of light and hope to penetrate into her troubled mind, and with inexpressible sorrow I heard some time afterward that she had taken her own life.

On the 14th (September) I left Herne Bay and my hospitable friend Johnson and came up to London and was put up at the Avenue Road headquarters. On the evening of the 17th I presided at a lecture at the Blavatsky Lodge by Mr. Virchand R. Gandhi, the Jain representative at the Chicago Parliament of Religions. On the 19th I again left London for the Continent, this time for Amsterdam and without the intention of returning. The train started at 8-30 P.M. from the Liverpool Street Station for Harwich, where we embarked on the boat which makes the transit to the Hook of Holland. Mr. Leadbeater, Mr. Mead and some others were at the station to see me off. At Amsterdam the next day my time was fully occupied with receiving visitors, and in the evening there was a largely attended conversation meeting. We were all gratified the next day, to see Mr. A. M. Glass, of the European Section staff, on his way home from a health-seeking visit to Germany. Mr. Glass' modesty is so great

that, although a large share of the burden of Sectional work has always been thrown upon him, yet his name is seldom mentioned in our prints. I, myself, have always held him in great esteem and regarded him as one of the most useful workers among my colleagues. On the evening of the 21st I lectured to the Amsterdam Branch on "The history of our society." On the same day I arranged with Mr. Fricke the preliminaries for the formation of a Dutch Section.

Naturally enough, my report of the successful search on the astral plane for the Marquis de Mores, by Mme. Mongruel, excited great wonder at Amsterdam, as elsewhere. Mr. Stark, F.T.S., having had no practical experience whatever in this direction, determined to accompany me to Paris to test her powers. Accordingly he joined me when I left the next morning for that city at 8 o'clock. After a pleasant journey of ten and a half hours we arrived there and as I wished to leave no possible ground for suspicion of any understanding between Mme. Mongruel and myself, I left him at the station to find his way alone and went to my hotel. In due time he joined me there and his report was most enthusiastic. She had answered all his questions correctly, but a test prepared by his wife without his knowledge completely won his confidence. When he was leaving his house at Amsterdam Mrs. Stark handed him a small packet and told him to give that to Mme. Mongruel and see what she would say. He put it in his pocket and thought no more of it until his séance with the Seeress was proceeding. At the moment of a break in the conversation he executed his wife's commission. Taking the packet in her hand she said: "What a charming little girl!" A remark which caused Mr. Stark much amusement, for his wife was certainly not young enough to be called a little girl. But the clairvoyant went on to describe accurately his little daughter, whom he had left suffering from some temporary illness involving, if I remember rightly, an ulcerated sore throat and pain in the head. This physical derangement was accurately diagnosed by the sleeper and he was told that he need not worry about it for it would pass away within the next day or two. Mr. Stark returned the packet to his pocket without opening it, after making a pencil note on the cover as to what had been said, as he preferred to let his wife open the packet herself in his presence and so be able to know that he, himself, had not said anything to Mme. Mongruel that would influence her remarks. When he got back to Amsterdam and handed over the packet, Mrs. Stark told him that it contained a small lock of the sick child's hair, which she had given him to serve as a test of the Seeress' lucidity. Needless to say they were both very much pleased with the result. Mr. Stark and I visited some of our theosophical colleagues and went out to Nanterre to breakfast with Xifré at Mme. Savalle's. I called on Mme. Mongruel alone every day that I was in Paris, and on two occasions put her into the mesmeric sleep and asked her to tell me things that I wanted to know. Of her own accord, without my giving her the slightest

clue she said: "You seem to be connected with a very large Society; nothing to do with business, but a sort of philanthropic and religious organisation. It seems as though it were divided into two parties or camps and that certain persons were determined to break it up, from interested motives. I think that a man and a woman are the moving spirits in this, the former actuated by vanity and ambition, the other resenting a supposed slight, which you never intended." She then went on to give me an accurate description of Mr. Judge and a certain lady, whom I certainly had no recollection of ever having offended, but who was at the time in close relations with the leader of secession. "But you need not give yourself the least anxiety," she went on; "I see this hostile force breaking up and dissolving away like a morning mist, and after a time you will find yourself stronger and more respected than ever." She then, to my surprise, told me that a certain woman in our Society had the intention of bequeathing me a large sum of money, and that she had ordered her lawyer to draw up her will to that effect; that the lawyer had advised her not to dispose of her whole property to me, for family reasons. The Seeress then held my hand and seemed to be looking into my physical condition because she said presently: "How strong you are; it seems as though you were built to last a hundred years. But have you no trouble with your feet? There seems a tendency of the blood to decompose in that quarter. Do you not have pains?" I told her that she was right as there was an inherited tendency to gout and that this was the only physical derangement from which I suffered. She then advised me to follow a certain diet and take certain remedies. The next day, when again mesmerised, she reiterated energetically her prophecies about the success of our Society and the giving to me of the legacy. Both seances were interesting, because she certainly had not read in my mind thoughts which would have furnished a basis for her predictions.

On Saturday the 26th (September) I packed my trunks and left by the "Rapide" for Marseilles, reaching there the next morning. Commandant Courmes and Baron Spedalieri met me at the station and the Baron took us to his house, gave us a splendid lunch and saw me on board the Messageries steamer, "Ernest Simons," which sailed for Colombo at 4 P.M. Captain Maubeuge, the Commander, was an officer of the Navy assigned, like many British Naval officers, to a merchant vessel in time of peace; he was an old friend of Commandant Courmes, who gave me such an introduction to him as to make him show me every courtesy during the voyage. A tempest had raged in the Mediterranean for several days previously, but on the day of our sailing the sea was calm and the sun smiling. The Captain talked to me a good deal about our Society, Buddhism and H. P. B., upon whom he had once called at Bombay and preserved very vivid remembrances of the interview. He showed himself to be deeply interested in the problems of karma and reincarnation, declaring his belief in the truth of the latter. The fine weather stayed with us to

Port Said, to Suez, down the Red Sea to Djibouti and thence on to Colombo, where we disembarked on the 17th day after leaving Marseilles. I spent the time in calling on different friends until the afternoon when there was a T. S. meeting at Mrs. Higgins' school, for the admission of a Mr. Faber into membership. After dinner I went to our headquarters in Maliban Street and was escorted on board the "Eridan," the connecting coasting steamer of the Messageries Company, which plies between Colombo and Calcutta.

In looking over the things in my cabin I found that I had left something on board the "Ernest Simons," and as she was moored not a hundred yards away from us and was announced to sail at 10-30 that night, giving me a leeway of an hour and a half, I asked my escort, Mr. C. P. Goonewardene, Secretary of our Colombo Branch, to take our boat and go to the other steamer and bring me the missing object while I got my things to rights in the cabin. As he could not speak French I gave him a brief message in writing to the steward who had waited upon me, asking him to send me the lost article by the hand of my friend. I expected the latter back in fifteen or twenty minutes, but time passed on and he did not come. Meanwhile other friends came aboard to say good-bye and I was kept talking in the saloon so that time slipped by without my noticing it. Suddenly a steward came and told me that a boatman wanted to see me. He turned out to be the one in charge of the boat that had brought Goonewardene and myself from shore and he said that the "Ernest Simons" had just sailed and carried off Mr. Goonewardene! He, the boatman, had clung to the gangway waiting for his fare until the ship's quartermaster threatened to throw him into the water unless he let go the ship; as for the gentleman whom he had brought, he knew nothing; the boatman had finally to jump into the water because the ship had started. One may imagine what my feelings were when I reflected that Goonewardene had come off with me just as he was, in his office, without a change of clothing or, probably, the money for his travelling expenses: besides which he was an interpreter in one of the courts and the next day would be reported as absent without leave. My only consolation was that he was sailing in the ship of which my friend, Capt. Maubeuge, was the commander, and I felt sure that when he came to know of the circumstances he would make everything right for his unwilling passenger. I, however, cabled to the President of our Branch at Singapore—the steamer's next port of call—to supply Goonewardene with whatever he might need and look to me for payment. I also wrote an official letter to the proper authorities at Colombo explaining the facts and asking the favour of Mr. Goonewardene's being granted leave of absence until he could return by the next boat from Singapore. My friend, however, had a hard time of it, thanks to French red tape. Although a gentleman, he was put in the third-class and on arrival at Singapore locked up in a cabin until the money for his passage was forthcoming. This was not long

delayed, for my correspondent, acting on the notice by cable, came aboard, paid the passage money, took our colleague to his house, and sent him back by the next homeward-bound French steamer.

We carried the fine weather with us all the way up to Madras, which we reached on the 18th (Oct.) and I found Adyar as lovely as ever. Literary work occupied my time during the next few days, and as I had made up my mind to answer all the sophisms of the Judgeites about our Society's history by compiling a narrative from the papers in my possession, I enlisted the help of Dr. English and my other associates in the house to rummage through the boxes of archives.

On the 27th I received from Bangkok a case of books for the Adyar Library containing the thirty-nine volumes of the Buddhist Tripitika in Siamese character, which had been sent me by His Majesty the King of Siam through his relative, Prince Chandra Dat. This edition had been prepared by command of His Majesty as a memorial of the completion of the twenty-fifth year of his reign, and each volume was stamped with the royal arms and contained the King's portrait. As we had already complete collections of the Tripitikas in the Sinhalese and Japanese languages, this present made our collection very valuable.

At this same time the Tingley Crusaders reached Bombay on their voyage around the world and opened their proposed Indian campaign with a public meeting at the Town Hall of Bombay. In the report of this event and in the handbill which was distributed at Bombay, we see the same display of boastfulness and recklessness of statement which has been noticed in the remarks upon their doings at Paris. The handbill states that they are travelling around the world on behalf of the Theosophical Movement "Which was begun in America by Madame H. P. Blavatsky, continued by William Q. Judge and is now under the leadership of Mrs. Katharine A. Tingley." The purpose of the visit to India "is to organise a Theosophical Society in this country on the *original* lines laid down by the Founders of the Movement. The members of the party are as announced in the Paris handbill, with the amplification that Mrs. Tingley now styles herself "Leader of the entire Theosophical Movement throughout the world." Considering that we, leaders, had lived and worked, at Bombay four years, and that our names were familiar in Hindu households throughout the whole Continent, this vain-glorious announcement naturally provoked the mirth of the country, and the scheme to organise Theosophical Societies on an improved pattern, fell flat. The Crusaders had their journey for their pains and there remains not a trace of their passage through the country.

The *Times of India*, for 30th October, 1896 said :

"The above visitors to Bombay, who are stated to be travelling round the world, occupied the platform at a meeting held at the Town Hall last night, but although seating accommodation had been provid-

ed for some five hundred of the general public only about seventy-five persons, principally Parsis, attended the meeting."

"Mrs. Tingley, with an eye to the shortcomings of the Brahmins, as it would seem, said that :—

"Spiritual pride was one of the greatest barriers to enlightenment and the idea that some one form of religion was the oldest or the most profound in some cases blinded people to facts. The speaker did not believe that India was the source of the world's religions, though she said that some teacher or other might flatter the Indians with that view in order to gather them into a special fold. The occult learning that India once shared in common with other nations, did not originate here and does not exist to any extent in India proper to-day. There was no religion now existing that had remained pure and undefiled and she urged the Hindus to seek beneath the mere external form of their religion for the deeper and grander truths underlying it. The same thing should be done by the Mohammedan and the Parsi. The first step to take was the practice of unselfishness. Work for the world should be done, for such work was of far greater importance than the mere cultivation of the intellect."

Mr. E. J. Hargrove thought that :—

"the time had arrived for the West to take the lead in the higher evolution of humanity. Old souls were incarnating in America ; old forces were coming up. The Theosophical Society had been founded in New York and with the impetus generated there, the movement had since spread over the entire world. The time had arrived for a new impetus to be given the movement from the same source. The present leader of the theosophical movement, Mrs. Tingley, seemed to him like one of these old souls, grown wise in past incarnations, who had returned to carry on the work begun by Madame H. P. Blavatsky and furthered by Mr. W. Q. Judge. Mrs. Tingley's occult powers were not only of a most remarkable and unusual character, but her brilliant leadership since Mr. Judge's death, had more than justified her appointment to this post of grave responsibility."

Mr. Claude Falls Wright allowed his fancy to spread its wings after the following fashion :

"When the American Theosophists went back to their own country they were to lay the foundation stone of a great School for the revival of the lost Mysteries of Antiquity. In this school would be demonstrated the workings of nature and the spiritual laws of life. The temple mysteries of the ancients would there be revived. This revival would only now take place because Western humanity had reached a point where interest was taken in the higher science. A great mystic, Mr. Wright said, had been born into the world, capable of leading humanity to an understanding of these mysteries, and the work begun by Madame Blavatsky and continued by William J. Judge and other great souls was to find its blossoming in this great School under this great mystic : he referred to Mrs. Katharine A. Tingley. In time

he hoped a branch would be started in India, when things were less disturbed than now."

Something went wrong before the tour was finished, for Mr. Wright and his wife left Mrs. Tingley on the way home, Mrs. Cleather (another Crusader) shortly after, Mr. Hargrove likewise, and the promised School of the Ancient Mysteries has never, so far as is known, taken root or turned out a single adept or Mahatma.

H. S. OLCOTT.

SOME CONSIDERATIONS OF SOCIALISM.

[Concluded from p. 417.]

It appears to me one of the most extraordinary things in life that men and women who are otherwise gifted with a kindly nature and a certain amount of common sense and who go to church or chapel Sunday after Sunday professing to believe in a good, loving and just Creator whom they call "Father," should not only ask for no explanation, but calmly accept the awful conditions of poverty and oppression that are around us daily and hourly. Look around this London of ours and what do you see? Thousands of shrunken, undersized children, starved before birth and after—many of them feeble minded or mentally deficient. Women whose natural vocation is the care of the children and the home, forced into the factories and workshops or falling a prey to the sweater, working their very lives away for starvation wages. Men—genuine working men willing and anxious to work—setting off morning after morning on the eager search while wife and children are slowly starving. Look at all the crime, injustice and corruption, the horrors of the slums and of the streets by night, the increasing lunacy. And all this is accepted as almost a normal condition. And yet I venture to say that it is in this unquestioning attitude and almost indifference that we find one answer at any rate to all this. Just as the acts of childhood lie unforgotten in the consciousness, but unremembered until some strange or abnormal occasion brings them to our memory, so, deep in every man lies unforgotten yet not remembered, like experiences of misery such as we deplore. Each one of us whose life has been thrown into pleasanter paths than those who seem condemned to a life of physical misery has at some time of his existence passed through a similar period of stress and storm, perhaps even under conditions not very unlike those of the present, for this is not the only civilization that has flourished. We must have spent lives full of trouble, misery and even crime, learning by that very degradation to work out our own salvation. So the attitude of calm acquiescence in the modern social state need not always be considered mere selfishness. It is often (I do not say always) innate knowledge and untranslated experience, dormant in the inner consciousness of man. When that inner consciousness is awakened to the mysticism of

life, when it begins to recognize the fact of the immanent God that "nods from the stars" and smiles from the eyes of each gutter-child, when it realizes as did St. Francis of Assisi that the birds of the air and the fishes are but 'little brothers,' then a man rises to a sense of the true socialist Ideal. A soul has to come out of separateness over the mountains and morasses of experience into the tableland of knowledge whereon grows the mystic rose of love before it can catch a glimpse of the full glory of the Unity. It must pass through great tribulation in order to enter the New Jerusalem. And until a man has seen the Model City whose walls are four square—the cube being the symbol of perfection—he cannot hope to fashion, with any chance of success, an ideal state here.

But how, it may be asked, is this ideal to be effected? Men cannot be evolved by act of parliament nor New Jerusalems built by order of the County Council. True, but there is a way by which beautiful cities may be built and peace and progress be assured for the people. That way is by the power of thought and by the force of love. Those men who have been the true democrats of the world, the mystic socialists and altruists of their day, have always known this. Their difficulty has been to make others understand. Listen to Wm. Blake, one of the pioneers of Socialism:—

"Bring me my arrows of desire" he cries

I will not cease from mental fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

and Walt Whitman, later:—

"I will make the most splendid race the sun even shine upon.
I will make divine magnetic lands
With the love of comrades."

"I dream'd in a dream I saw a city invincible to the attacks
of the whole of the rest of the earth.

I dream'd that was the new city of friends;

Nothing was greater there than the quality of robust love."

Here you have the two aspects of the same force. The passionate creative mental effort and the all impelling power of love. One is of the intellect, the other of the intuition, but both have their meeting place "in the great Idea—the idea of perfect and free individuals."

Love is not the duty of the socialist—it is his necessity. His whole nature must be open to the divine energy that manifests as love to flow through him into every corner and cranny of the universe, healing and creating as it goes. It is not enough to love our neighbour as ourselves, we must lose ourselves in the love of our fellows. The law of sacrifice is the sign and seal of this love. Men must not only learn to love but also to think. The "arrows of desire" must be aimed high.

We know that what a man thinks, so he is. His thoughts produce a spiritual environment which filters down through the emotional to the physical plane and produces due effect there. We have said that a nation is the macrocosm of a man. The outward conditions are but expressions of the national consciousness. Slums exist not only as a means of growth for certain egos, but they are the results of slum thoughts—the crooked places of the land are a manifestation of the obliquity of the mental outlook of man. Bad thoughts produce bad and ugly surroundings. Loose, careless, colourless thoughts produce a misty atmosphere that prevents the growing egos from developing as they would in clearer air. Concentrated thought on the contrary has a definite shape and colour and produces a definite actional result. If then as we believe that the thinkers are among the most powerful factors of evolution, the first duty of every would-be socialist is to cultivate the art of right and strong thinking. All social aims and reforms can be—may have been—thought into existence and thought being electric in its rapidity of transmission from one to another it merely requires the sustained effort of an idea to ensure its acceptance as a concrete fact. What is the usual curriculum of any new idea. First it presents itself as a dim shadowy sort of thing which folk smile at. Then it slowly shapes into something that appears unfamiliar and antagonistic to the general ideals and folk begin to dislike it and to ridicule and oppose it. Then one and another here and there arise and champion and nurse it until it is strong enough to arrive at maturity and by that time, people having got used to it, it becomes a commonplace and is involuntarily accepted as one of the factors of life.

Comparatively a few years ago, for instance, most of the commonplaces of municipal life, such as free education and the like, were considered but mad socialistic ambitions and were opposed all around. In a few more years many other projects now being gradually built up in the minds of the people will become ordinary realities. Things now considered charities, such as feeding the children and providing for the aged poor will be accepted as duties.

But man is not only a physical entity, he has a mental, moral and spiritual nature, all of which must be catered for and evolved. Considerable progress has been made of late years in providing for the necessities of the first three but the time is arriving for the development of what may be termed spiritual Socialism. Unity and spirituality go together. While manifesting on this plane an ego should be the possessor of a healthy organization—moral, mental and spiritual, in a healthy physical body. I am aware that there has always been a tendency to despise the physical body as a thing of little account in comparison with the cultivation of the other parts of man's nature, but personally at any rate, I hold this an error. The physical body is a necessary vehicle for us on this plane of existence

and is the expression of not only the character of its possessor but of his experiences. It acts and re-acts upon his other bodies. A clean, well ordered, temperate physical body produces a better atmosphere, if I may so term it, for the mind and spirit to expand in, for it is closely connected with the matter of the other bodies that compose man. The very food we eat affects in a measure the development of what may be roughly termed the psychic man.

Therefore the aim of the Social reformer should be the establishment of sanitation and physical culture for the physical body; education, philosophies and the arts and sciences for the growing minds; religious or ethical teaching for the moral nature; while for the spiritual nature of man should be provided opportunity whereby the soul has leisure to wander forth into the gardens of the earth and among the silences of the woodland glades and where perchance may be heard the pipes of the great god Pan, or to listen away on the mountain heights for the voice of the silence or by the shores of the tireless sea to catch the meaning of the divine rhythm. It is not possible in a life of incessant toil and anxious thought for the morrow to attain to 'other-worldliness' with much chance of success.

When a man becomes a spiritual or mystical socialist his interpretation of the events of life changes rapidly. Indifference to the misery around gives place not to passionate indignation but to divine understanding. He realizes that utilitarianism is not the aim of life. The aim of life is life itself. Pain and strife are necessary factors in the evolution of that life. The Fatherhood of the first Great Cause is the key-note of his life and he knows without doubt all things are good. In this he contrasts with the ordinary socialist who while he believes intensely in the brotherhood of man has somewhat illogically discarded the idea of the Fatherhood of God. But if there be not somewhere a common Father how can there be a common brotherhood. Another error of the everyday socialist is to mistake the means for the end. He aims at making the world a better place for its inhabitants instead of trying to make the inhabitants fit for the world. The socialist whose eyes are opened makes no such mistake. He uses the world as one of the factors in the scheme of evolution and aims solely at the education of man, deeming that only desirable—the passing phases of existence and the comforts and discomforts of the social temper but milestones on the road of life. Mazzini, the Italian democrat, puts the case very well. He says: "The suffrage, political securities, progress of industry, arrangement of social organisation, all these things are not democracy, they are not the cause for which we are engaged. They are the means, its partial applications or consequences. The problem whose solution we seek is an educational problem; it is the eternal problem of human nature."

The question of education then is one of the greatest problems to be faced by the socialist. Most people I think admit that the present educational system is somewhat of a failure. Why? The question is more easily asked than answered, but the answer may be summed up in two words—want of focus and want of right aims. The educational enthusiast has often enough a grand view in front of him. His scheme for filling up the sensitive plate of the child's mind with the magnificent picture of knowledge that lies before him is admirable, but he focusses wrongly and the result is all out of proportion and useless as a whole. He needs to study the capacity of his subject, to pay due regard to the lights and shades of the nature of man and the possibilities contained therein, otherwise it is waste of time and energy to attempt to make the impression desired.

The more common cause however is want of right aim. Why is a child educated at all? Not merely to fill its mind with a certain amount of knowledge in such a manner that it becomes a mere vehicle for holding facts, but surely the aim of education should be the development of the intellect towards rational independent observation in such a manner that the intuition can operate freely, gathering up fresh experiences by the process and working upward towards the higher planes. That not only to *know* but to *be* should be the ideal. Intuition is not only the indwelling experience of the ego: it is soul energy breaking through mental matter. This ignoring of the value and even of the existence of the intuition is responsible for a good deal of the partial failure of the educational movement. The mind must be recognized as the servant—not the master—of the intuition, if the education of the future is to be successful.

The ordinary socialist differs from the spiritual socialist in his outlook too on the subject of war. It is part of the modern socialistic programme to object to the use of war in the settlement of international disputes and to most it would seem the objection is perfectly valid and praiseworthy. What is war? Roughly speaking it is the physical working out of orderly adjustment and readjustment on the physical plane. War is truly terrible—there is no doubt about it. Devastation of fruitful country, desolation of homes and families, pain and indescribable suffering, famine and pestilence, loss of thousands of promising human lives—these are the things that horrify and appall. But side by side with the terrors and horrors of the battlefield and siege stand forth the magnificence of endurance, courage, heroism and true brotherhood, resource and strength of purpose.

These qualities and many more are evoked by the conflict of nation with nation to a degree that would be impossible in the piping times of peace. War makes for righteousness in spite of any passing phase of injustice, cruelty or greed. There has been no war in the world's history in which the combatants have not each gained something. The conquering nation learns the lesson of self denial

in extending its protection and fostering care to its new dependency and widens its interests and knowledge in so doing. The conquered has the more difficult task of renunciation before it. It has also to learn the new lessons of obedience, order, patience and larger hopes. War also is necessary in order that the lesson of peace may be fully learned during this particular race. Each root race we are told is developed for a certain purpose. We of the fifth root race are chiefly concerned in developing our mental faculties. The next race will be endowed with much greater psychic powers and will in due course evolve those powers to a stage little imagined at the present time. The wars of the sixth race will be war between the mental and what may be classed the spiritual forces before they can be blended into a harmony. The lessons of physical warfare as we know and are learning them will be transferred to the mental and more spiritual planes. The purity of intention, singleheartedness, courage and endurance of the true soldier will be needed for the more subtle conflicts of those higher planes. Brotherliness especially must be inculcated in the nature of man, or spiritual wickedness and the practice of black magic will result from the evolution of the psychic gifts without love, and nowhere is brotherhood better learned than amid the horrors of a battlefield. Common misfortune and the presence of wide-spread suffering as well as acts of heroism must of necessity soften the hearts of those who witness them and must erewhile by the very stress of circumstances engender feelings of pity for the severity of the sufferings and admiration for the courage and heroism displayed.

Of course more often these sentiments bear fruit after the war-glamour is over—not perhaps at the time. So while the denunciation of war is right on the whole, for the present at any rate war is necessary. The larger outlook must be borne in mind. The spiritual socialist will not seek war. He will do all in his power to avoid it, but if in spite of all, the nations concerned have not attained to sufficient mentality to enable them to settle their differences by arbitration or other peaceful methods, he will accept it as a still needed means of evolution.

What, then is the ultimate destiny of Socialism? Socialists have loved to speculate on this. One seems to imagine a millennium of intelligent or non-intelligent (it matters little which) mechanism from which human nature has been almost eliminated. Another portrays a fair and kindly city flowing with the milk and honey of good will and gentle manners, with every one happy, busy and contented, filled with the delight of an existence without care for the morrow, but by very reason of its perfection of contentment with no room or opportunity for any further growth of the soul. Yet another considers a sort of anarchy in which every body is a law to himself because each person is developed to that point of evolution where the central law of brotherhood becomes a part of his

being. The ideal is very beautiful and that there will be a time when the realization of the social ideal of brotherhood comes to all, there is no shadow of doubt, but there will be no anarchy. There will be still some brothers more fitted to rule and others more fitted to serve. The elder shall serve the younger and the greatest shall be servant of all. The ruling shall be love, the ideal of all, service. Faith, a thing somewhat discounted in these days, shall take her proper place in the making of the nations, faith in the possibilities latent in mankind, faith in the power of the son to become as the Father, faith based on knowledge and the law of correspondences, an intelligent, rational, overwhelming, united faith that shall mould social conditions to a state of altruism by its very power of atonement.

Educate the coming generations towards this unity and the ultimate destiny of Socialism is accomplished.

ISABELLA JEAN BIRD.

PRAYER.*

PRAYER is the recognition of a beneficent, all-conscious power in Nature. It is the sensing of the greatest of all truths, *i.e.*, that the essence of the universe is a living, loving consciousness, however limited by form. It is not a very difficult thing to trace out a line of reasoning that will convince us of the truth of this statement, and until we do grasp this fundamental conception, details in regard to prayer will only appear as unconnected fragments.

Suppose then that we dismiss for the moment arguments in regard to prayer, and try first to prove that there is a consciousness capable of responding to appeal. One's own self is always the best point from which to start, for an individual consciousness is surer of itself than of anything else. "I am" is a better basis than "I was," or "I may be." So let any one balance himself upon his present consciousness, and from that think backward into past states, and forward into future states.

What is his present consciousness? First he has his individual consciousness, *i.e.*, a knowledge of his thoughts, emotions, and actions, more definite to himself than to others; then he is cognizant of the consciousness of the group called his family, a combination of individual consciousness which is distinctly characterised by a certain quality; then his consciousness embraces the composite consciousness of his town or city; then of his country; and then it expands to a consciousness of many countries, making up what we call the World. His wider reaches of consciousness are vague in comparison with his individual consciousness, but nevertheless this expansion of consciousness exists and becomes clearer and more extended as he evolves.

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He has perhaps proved to himself the truth of telepathic communication and knows that a strong thought sent out by himself has been almost instantly responded to by some one in close sympathy with him. Perhaps he has evolved still further and is conscious of seeing as well as of hearing and feeling those to whom his sympathetic thought has gone out. He, at a medium point in evolution, has this extension of consciousness, and reason tells him that this is to expand continuously with his advance in the scale of being. Now taking that for granted, what may that further development produce? First a clearer consciousness of himself, then clearer consciousness of his family, community, state, country, the world, expansion into a knowledge of other worlds, other universes, and a telepathic power that will instantly send and receive messages, a consciousness so sensitive and a sympathy so responsive that all appeals made to it will meet with ready answer.

This is to be his state of consciousness later on, reason tells him that it will be a logical result of growth along his present lines, and, granting this, he can well believe that those far in advance of him have already achieved this state of consciousness. He knows that there must be as many in advance of him as there are in rear of him, and these too are evolving. What then must be the delicateness, the sensitiveness, the responsiveness of a consciousness that represents the ultimate consciousness to be attained, and that which we call God? Could it be anything less than ever present, all knowing? The opposite becomes an impossible conception, and grasping this fact one is ready to say: "God is ever conscious of me; not I of Him, but He of me." And this assurance is enough to convince us that we are heard and answered, perhaps not in our own way, but in some way.

Men may well say that the universe is governed by law, and that we ignorantly imagine that laws may be turned aside by our prayers, but they must not forget that the laws are guided by beneficent intelligences and that compassion is the highest attribute of divine law. A wise mother and father are not uncompassionate because they carry out the regular order of a day in opposition to a child's pleading or demand that things should be otherwise, but neither is the child disregarded. Its ignorant opportuning is tenderly hushed, its attention is pleasantly distracted from its desires, its supposed needs are lost sight of, but its real needs are attended to, and all this is done in love and safe-guarding. The higher powers are no less observant of us. Of all the ignorant misconceptions of the human mind, none is so astounding as that which imagines us to be struggling along unaided. It is not only untrue and unjustifiable, from a logical standpoint, but it sometimes takes a coloring so ungrateful and arrogant that it shocks those who have definite knowledge of the higher workings of life. The effort to make man "a manly man" often produces a creature so self-satisfied that it becomes decidedly

unprepossessing. However ungrateful one may himself be, he feels ingratitude to be an offence against concord, against that law of love which is the thread of life, and when self-reliance blinds a man to those who have been and are his helpers, one turns away, repulsed by his arrogance. One pictures to himself a child strutting about among his father's possessions, eating, sleeping, merry-making, totally oblivious of the fact that things have been provided for him in love and that he is under an obligation of filial gratitude. And the analogy holds good in the position of man to those beings whose duty it is to protect the human kingdom.

Above the human kingdom, and supervising it is a kingdom of divine beings who stand in relation to us as we stand to the animal kingdom, but with this difference, let us believe, that they fulfil their protective duty to us better than we do to our younger brothers, the animals. Divine man has a consciousness whose expansiveness embraces an entire knowledge of human affairs and is therefore capable of efficient aid in any case, and it is from this source that we get much of the aid that comes as an answer to prayer. These beings are variously named, by some Gods, by others the angels and arch-Angels. Mrs. Besant gives us an illuminative description of them in her book "Evolution of Life and Form," lecture II, "The Function of the Gods." This glimpse of the higher consciousness shows us that we are heard, that there are those who cannot help hearing, and that it is impossible to send out an appeal that does not reach some order of consciousness in the regions of subtler life that surrounds us. Having established the fact, we may now turn to the nature of those appeals.

In the first category of prayers are those which are very much of the nature of requests made by little children for material things, and they get about the same attention. In the universe governed by love, we must think that those above us take just as much pleasure in gratifying our reasonable requests as we do in the same case with children, and to do so costs them no greater effort. At the same time, we may grant the statement that answers to prayer are often the result of unrecognised telepathic communication. If thoughts are things, the thought forms that we create in prayer must be drawn by attraction either to the object to which they are directed or towards that with which they are concerned. Now suppose that one who longs to see another makes a prayer to this effect. The prayer is addressed to God, but the strength of the thought current is centered on the object of affection and goes to that one. If there is responsive desire in that one the natural result will be an effort to go where wanted, and so the answer to that prayer would be the appearance of the object prayed for. But even this direct telepathy would not push divine response out of the question. The appeal was made to an object of higher love than the object desired, and gave a double character to the

thought vibrations contained in the prayer; the lower vibrations reached the object with which they were concerned, but the higher vibrations were not lost; what became of them? They were addressed to an object of reverence, perhaps to an object definitely pictured, perhaps not pictured at all, but they represented faith, hope, and a higher kind of love. They belonged to a certain quality of consciousness and they found their level just as does water. They drew upon their kind and necessarily upon the consciousness of a being of the order pictured. Just who this one might be or in what relation such a being might stand to the prayer-maker, we cannot say, but among the hosts of divine beings, servants of the One God, some one heard and answered. The faith and hope and reverence were not poured out upon empty space, while the lower love was answered by its objects; their object answered also, for the Gods love us as parents love their children and rejoice in our happiness as much as do these. And in this there would be no infringement of law; there is no law against faith and hope and reverence, these things are in accord with the law that makes for progress, they are part of the fulfilment of the law, they lead to its consummation.

The only question of law might be found in Karmic ties between the individual desiring and the one desired. If past Karma forbade the appearance of the desired only, the appeal in that respect would not be answered but its higher aspect would draw out a compassionate response that might show itself as an increased power of patience, of resignation. No appeal of love ever goes unanswered, the Law of Love, which is Love, does not outrage itself; the lower form may be denied, because in that, it is against law at the time and place considered, but a response will surely come from higher sources, from those planes where unity makes one feel a fellow-creature's pain as his own.

Prayers that have no material end in view are often sent out to Deity, prayers for strength, for love, for faith, any of those things that fulfil emotional rather than material needs. And these, too are not wasted in space; the need will be satisfied. Even if we are not answered, we know that their very power, which they unmistakably are, we know that their very intensity will awaken answering vibrations and open up a channel for the downpouring of the qualities prayed for. They will bring about their own fulfilment just as certainly as that air will rush into a room if we open a window. But apart from that, the gracious service of divine beings will also be evoked, for their duty and pleasure is to serve their less evolved brothers, and to aid their efforts in accord with law and progress.

Now if every man is related to one or other of the Gods, according to his qualities, we may conclude that an appeal sent out will reach that particular divine being who by affinity stands as

his protector. To think of affinity, helpfulness, sympathy in co-operation with what we call law is a pleasanter and by far a truer conception of Nature's methods than is that of inexorable law, unconscious, unheeding of all that stands in its way. If the heart of the world is love and the law of laws is compassion, we must believe that in the degrees of evolution above us, these are more lavishly expended than in the kingdom of man, with a power and knowledge far beyond man's imagining. Ignorant and mistaken methods may shut man out from objective gains, but where love raises its voice, compassion is bound to answer, for these things are of spirit, of unity, and know no barrier, no denial. The love will be answered although the objects which it demands may be denied, for love is the fulfilling of the law and they sin who turn against it. We cannot believe that the more evolved beings whom we call the divine hosts are as liable to this sin as we are, and if we look to them in love, surely they will answer.

After the form of prayer dealing with the emotions, we have the purely intellectual prayers, such as are written in the prayer books and mechanically recited by thousands of people. Cold enough they are though warmly worded, but we must not for that reject them as worthless. Many people voicing the same thought simultaneously are projecting a forcible thought-current towards the fulfilment of that which the prayer dictates, and are drawing out responsive vibrations not only from subtler forms of force and matter, but also from the divine beings who govern these.

Looking upon this class of prayer simply from the point of view of cause and effect, in relation to thought, we will soon concede that the efficacy of such concentrated thought must be sufficiently valuable to warrant its being retained in the Churches. It is not an easy matter to get people to agree to concentrate upon a given subject, and if the stated phrases called prayer will do this, and certain results ensue, as we believe they will, surely the practice is worth preserving. That love which is God, being lacking, they cannot reach consciousness to which they are dictated, but they will at least affect the workings of nature in a beneficial manner. We are told by occult investigators that where united prayers for rain have been offered in times of drought, the answer has usually been rain, showing that man's thought could affect the elements, whether he attributed this to God or not. In "Old Diary Leaves," we are given a description of a man who by his single effort produced a cloud across the moon and called down rain. There was no prayer in his method, simply intense concentration of thought, but the motive force was the same as that used in prayer so we may boldly deny the assertion that prayer cannot alter prevailing conditions in Nature. Thought can do this, whether we call it prayer or otherwise. We will not conclude from this that man may alter Nature's laws, but simply that he may by accident or design aid in manipulating her laws.

When one has grasped the truth of man's inherent divinity and is striving to reach God within himself, rather than thinking of him as without, prayer as a petition loses both its attraction and its compulsion and in its place arises endeavour. Realizing that his life, his consciousness, is a part of the One life, the One consciousness of the universe; that, in other words, there is no life but God's life, no consciousness but God's consciousness, he grasps this truth and holds firmly to it, knowing that only as he makes his own brain receptive to that which is within him, in the inner receptacles of his being, can he come into conscious communion with the higher powers of the divine life. If he is to be conscious of aid when it is given, if he is to avail himself of it when offered, he must cultivate the ability to respond, must awaken within himself those vibrations which will be of the same nature as those of higher beings; otherwise, he may not feel their protective influence, hear them when they console, or see them when they smile upon him. Fellow beings more highly evolved than himself; Angels, Arch-Angels, God in his fulness, are close at hand; it is lack of power of response that separates him from any of these, and until he evolves this power within himself, he will remain unconscious of them.

This realization will put him upon his own responsibility, and the only appeal that he will want to make will be endeavour, for this will achieve its own end. Illuminating, fortifying this endeavor, will be the marvellous knowledge, forever dismissing doubt, that his consciousness is a ray of the inseparable consciousness or the High God; feeble in comparison with the broader rays from which it emanates, but nevertheless a part of and like to any greater part in its undimmed inner state. At any moment he may say "my consciousness;" or "God's consciousness," there is but one. But he will not presume to say, "My consciousness, the fulness of God's consciousness;" rather "My consciousness, however small, a part of God's fulness of consciousness, a ray which I may retrace to broader sources, to the infinite source of all." And this ray is to be retraced, opened up in the course of evolution, and all evolution comes from within, from the effort of the inner life to manifest more and more of itself in the outer form.

Let us compare a re-incarnated entity to a child awakening from sleep in a darkened room. It does not know how to pull up the shades and let in the sunlight and so it lies there in darkness and wonders about it. By-and-by it cries for aid, and some one hears, comes in and opens the windows to the light. It will cry again, morning after morning, and believe itself dependent upon others, until it learns that it can pull up the blinds itself. After it has learned this, it no longer lies in darkness nor calls, upon others to open up the blinds upon the light that it wants to see, but it acts

for itself. Such is the case of the man who has learned to act rather than to pray, to be rather than to long after that which others are, to intelligently plan and bring about that which is needed.

But an enlightened man abandoning prayer does not abandon praise, abandon gratitude, abandon recognition of those who are more exalted in the scale of evolution than himself. He does not because he has recognised his higher possibilities, delude himself into believing these to be actualities. Rather does he recognise himself to be part of a great co-operative scheme of life, and finding his place in the circle, link hands harmoniously with those on either side; to those less evolved than himself he is loving and helpful, to those more evolved than himself he is loving and helpful, to the lesser he is tolerant, to the greater he is appreciative. He believes in his power of advance, of development, in his inherent Godhead, but he does not delude himself by an exaggerated self-sufficiency, nor ignore his helpers by an arrogant self-complacency. But whatever a man's attitude may be, Nature's co-operative methods will continue, in this her law is unchangeable. Man may violate her minor laws, but only to his confusion, she is bound to re-adjust things harmoniously, and although the process may be painful to him, the result will be for his welfare. Those who seek out law and put themselves in harmony with it may sweep far ahead of their fellows in evolution, just as a boat whose sails are turned to the breeze will cover its course more quickly than one unadjusted to its direction.

We have seen that the motive power of prayer is thought; that prayer shorn of its determining qualities is concentrated thought; that it is this concentrated thought that affects the purpose of the prayer, whether with or without intermediaries; we have seen that there are innumerable grades of consciousness sensitive to this thought; we have seen that thought as prayer will act and will be answered by action; we have seen that while law is not to be turned aside we may alter conditions by understanding and working with it, and we have laid bare the truth that law is directed by love and that the primal source of law is harmony. Now after what manner we may pray is a matter for individual decision, the form of the prayer is not of great importance, and whether the heart be filled with longing, or grief, or love, or fear, as thought is directed upward or inward, is not the greatest of considerations; but what is of importance, and what calls for consideration is the recognition of a divine spirit, a divine consciousness, an ever present, all-compassing love to which we may turn because we are a part of it.

ANNIE C. McQUEEN.

THEOSOPHY IN EVERY-DAY LIFE.

IN the course of this series of lectures we have spoken of many different subjects from the Theosophical point of view, in some cases explaining by means of Theosophy matters which otherwise seem wrapped in obscurity, in others simply telling you how various matters of religious interest appear when viewed through theosophical glasses, with the added knowledge which Theosophy gives us. Now we have to consider how this same Theosophical knowledge affects us in every-day life. As you will have seen from the previous lectures, Theosophy gives us a definite point of view from which to regard everything; it is a clear and coherent theory of life, a system of philosophy through which one may look forth upon all the different problems that come before us, with the hope of being able to solve them, to understand what they mean, and what part they bear in relation to our lives. It is manifest that in our studies of higher subjects this will give us a great advantage; but how will it affect us in the same somewhat dreary round of every-day life? We find that it makes a very great difference indeed; in fact, the various ways in which Theosophy affects our attitude towards the world, towards our fellowmen and towards our evolution are so many, the whole subject is so large, and the difference which Theosophy makes to those who imbibe its teachings is so fundamental, that I can give you only the leading points of it in such a lecture as one can deliver in a single evening. If you will think carefully, however, you will see that each of these points opens up a line of thought, and each of these lines has many ramifications.

The difficulty is to know where to begin and what to include, but perhaps we may take as our first great point the calmness and serenity which comes from this knowledge. The man who really grasps the fundamental principles of Theosophy begins to see every thing in different proportions, and necessarily learns to be very much less personal in his view of affairs. Merely to hold the theosophical ideas in the vague way in which so much of modern theological faith is held would be of comparatively little use; but if he really grasps the teaching, if it is vivid and lifelike to him, it certainly means a great alteration in his whole attitude. He will find that there is almost nothing which appeared in his life before, his view of which has not been very much altered and greatly widened; in every way his very basis of thought and of life has been changed by the teaching of Theosophy.

The point of view of the average man is usually an exceedingly limited and personal one. I am not thinking of a definitely selfish man, one who is unscrupulous in the pursuit of his own ends, and would

push his personal interest regardless of direct and obvious injury to others. That is the definitely selfish man, and the ordinary man is less selfish than self-centred. That is to say, he sees everything primarily as it affects him, and he does not as a rule look naturally and instinctively beyond himself to see how it affects the community at large. If that idea should occur to him at all, it would be only as a second thought, and every problem would present itself to him first and foremost simply with reference to himself. That attitude cannot but be entirely changed for the student of Theosophy; he realizes so keenly the brotherhood of humanity, he sees vividly that we are all spiritually one upon higher planes, and that therefore even here in this physical world our true interests must be fundamentally one and the same. We have already seen in other lectures that the only true gain for a man is that which he can share with all his brethren without thereby losing anything for himself; and we have also considered how the radiation of his thoughts and feelings affect those of his fellowmen. From this we may also see that if a man succeeds in conquering an evil quality in himself, and developing the opposite virtue, he distinctly helps those about him to tread the same path. While he indulged in some wrong thought or feeling the vibrations which poured out from him were constantly acting as temptations to other men, and making it harder for them to control similar feelings in themselves. Now that he has gained the victory over that fault the vibrations which pour forth from him are of an exactly opposite tendency, and consequently they help the man who is suffering under the same difficulty and strengthen him in his efforts to obtain the mastery over it. So it is really true, and not a mere poetical figure of speech, to say that every victory which a man gains over himself is really an advantage for all his brothers as well. In raising himself he has raised the whole—very slightly of course, but not imperceptibly.

This sense of an underlying brotherhood, this feeling that he is one of a community, will never leave him. And therefore before he embarks upon a certain course of action he will naturally consider how it will affect others around him. He will realize vividly that his habits, his thoughts, and his feelings are not so exclusively his own business as most people think, because they assuredly affect others for good or for evil and thus he sees that there is a great responsibility in all this of which the ordinary man never thinks at all. We shall see that this imports an entirely new factor into his life and makes it impossible for him to consider it otherwise than seriously. I do not for a moment mean that he would feel sad about life; on the contrary he would be especially serene and calm and joyous. But along with his serenity and happiness there would be no frivolity. He cannot but have the distinct sense that the life in which we are engaged is a serious business, that there are vast possibilities in it which it is within our power to realize, and that it has definite

objects which we can have no right to neglect. Too often we find men frittering away their lives and wondering what they shall do to while away the time; whereas in reality we should rather ask ourselves how it will be possible for us to find time enough to do all that is waiting to be done. For our duty is never done while there is one person that we can reach who is unhelped, who is not being assisted in his progress. All about us opportunities are standing open in many different directions; and when a man once sees this, when he knows what life really is, he cannot but take it seriously. He sees that none of his time can be wasted with impunity, for all the while he is giving birth to thought, and that thought not only reacts upon himself but is constantly influencing others also. Assuredly when he understands this he will be a far happier man than when he devotes his whole life to the pursuit of amusement; because he will see things in their proper proportion, and therefore he will be calm in the midst of sorrow and trouble, just because of his wider point of view, just because he realizes so thoroughly that every thing is in the hands of an eternal and beneficent power.

The exceedingly personal point of view of the average man brings with it as a necessary consequence an entire want of perspective with regard to his personal troubles and sorrows. Quite a small trouble will often, because it is so close to him, loom up so large as to obscure for him the entire horizon, so that he is unable to see that the sunlight of the divine Love still floods the world, even though a dark cloud may have settled over him. Because he is suffering, everything else seems altered; all life takes on a gloomy look, and he believes that he is the victim of some special misfortune, that he is selected as the sport of evil influences; whereas in reality the trouble may be a very small matter, but it is so near to him that it seems in his eyes larger than all else. Such an attitude would be quite impossible for a man who has studied the Theosophical system, and realizes himself as part of the whole. He knows that under the unerring will of Divine justice if suffering comes to him, it comes because he has deserved it; it comes because it is necessary for his evolution in consequence of actions which he has committed, of words which he has spoken, of thoughts to which he has given harbour in previous days and in earlier lives; and so the whole idea of injustice as connected with suffering is absolutely removed from him.

This feeling of injustice makes in many cases a very large part of the suffering for man. Many men instinctively compare themselves with others, so that when any trouble or sorrow falls upon them they are inclined to grumble, and to say to themselves, "Why should all this fall upon me? There are my neighbours whom I know to be no better than I, and yet they are flourishing; they do not lose their friends or their fortunes, they do not suffer from ill-health; they have not all the sorrows that are crowding so fast

upon me." And so they feel that they are unjustly treated, and they resent it, and that attitude colours all their habits of thought; they become dissatisfied, discontented men, and instead of bearing their troubles patiently, they are always in a state of irritation, growing embittered and making the worst of it all instead of the best. All such feeling, all this which is so sadly common in the world, is entirely swept away by the Theosophical teaching; for the student realizes that if his friends or his acquaintances are in better circumstances than himself, then either it is because they have deserved so to be, or else it is that their evolution at the present moment does not render it necessary for them, or well for them, that the trouble and the sorrow which they have stored up for themselves should be in immediate activity. So he takes his troubles philosophically, he rates them at their true value, and resolves to make out of these fruits of his evil doing in the past an opportunity for good in the present, by bearing them nobly and uncomplainingly, and developing under their action the virtues of determination, courage and endurance.

There is yet another consideration which Theosophy puts before us which helps to make sorrow easier to bear. You may remember a strange text which tells us that, "Whom the Lord loveth, he chasteneth." It is naturally very difficult, without a theosophical explanation of it, either to accept or to make any sense out of such a text as that. Usually people try to explain it by teaching some vague idea of advantage in suffering in itself; they say that it is a good thing for a person that he should suffer, and that when God particularly loves any one He consequently causes him to pass through great sorrows in order that he may more quickly develop high qualities. It is quite true that such qualities as courage and endurance may be incidentally developed through suffering, as we have already said; but it is not true that the Deity exhibits caprice in this matter, and imposes this suffering upon one and not upon another, as though by favouritism. Most certainly no suffering can come upon any man except that which is the result of his own action; and yet there is a definite truth hidden behind that strange text, which I will try to explain.

Those who have studied the Oriental scriptures will remember that in them this great law of Cause and Effect is called by the name of Karma. This Sanskrit word Karma is a verbal noun, literally signifying "doing;" but in the Oriental philosophy it bears three shades of meaning, important to be understood by any one who wishes to have a comprehensive grasp of Eastern teachings. First, it sometimes means simply action; secondly, it means the result of action, the reaction upon the doer which sooner or later invariably and inevitably follows; thirdly, it means a great law of Nature under which this reaction takes place—the law of Cause and Effect, or the

readjustment of equilibrium, which operates in the mental and moral worlds exactly as it does in mechanics.

They tell us that Karma is of three kinds.

First: There is the Sauchita, or "piled up" karma—the whole mass that still remains behind the man, not yet worked out—the entire unpaid balance of the debit and credit account.

Second: There is the Prârabdha, or "beginning" Karma—the amount apportioned to the man at the commencement of each life—his destiny, as it were, for that life.

Third: There is the Kriyamâna Karma, that which we are now by our actions in this present life making for the future.

We shall find this Eastern division helpful to us in our efforts to understand the subject. The first variety described is evidently the result of all the man's previous thoughts and actions, both good and evil, which is hovering over him and waiting to come into operation. This is that self-imposed destiny which makes his life and surroundings such as they are according to his previous lives and actions. In one sense it may be regarded as a debt which he has to pay; yet it is far too great a debt to be paid in any one life, for in our earlier existences we are almost certain to have done on the whole a far greater proportion of harm than of good; in the savage period of our evolution we must necessarily have been ignorant and therefore our actions are likely to have been selfish and violent, and they must have left as their result much that is highly undesirable. It is because of this that the arrangement indicated in the second type of Karma is a necessity. Because the debt is far too great to be paid at once, a certain proportion of it is allotted to the man in each life—a reasonable proportion with a fair balance of good and of ill, so that he shall not be weighed down and utterly crushed, but shall have the opportunity of making his way through life, even though it be with a struggle, and thus rising ever from the lower to the higher. We must never forget that the object of the entire scheme is man's evolution, and that consequently all the arrangements are intended to favour that evolution. No man therefore ever receives more trouble than he can bear, although sometimes he may be tempted to think so; for if that were really the case evolution would be working to defeat itself, which is of course unthinkable.

Since the man is steadily paying off more and more of this debt that lies behind him, there comes a time when the majority of the evil has already been worked out, when he has come very nearly to the balancing of the evil and the good results of his past history. This point, perhaps, has hardly been reached by the great majority of men; and yet there are many who are nearer to it than we may think, even though the lives of men are as yet very far from being perfectly pure or noble or unselfish. This may perhaps seem strange to many; but we must take into consideration a fact which happily for us is very prominent in our evolution—that, other things being

equal, good is always a greater force than evil, and comparatively a little energy on the side of good will often counter-balance a great deal turned into the lower levels of evil and selfishness. The reason for that is simple when once we understand the physics of the higher planes. All that belongs to good, all that is high and pure and noble, expresses itself through the higher and more rapid vibrations. Let us take, for example, the astral body of man, which is the vehicle of his desires, his passions, and his emotions. That astral body is exceedingly complex, for it is built up of many different kinds of astral matter. If a man has within him only pure, high, and unselfish desires and emotions, he will chiefly set into vibration the more refined matter of that astral body; if on the contrary his desires, emotions, and passions are coarse and selfish, almost the whole of them will express themselves in the lower, denser, grosser parts of that astral vehicle. Note the result which follows. Supposing the man had an equal amount of good and of evil desire, the good desire would be considerably the more powerful, because it works in that finer matter where vibrations are so much more rapid, where force is so much more penetrating and enduring, because the matter through which it has to work its way is of a less gross character. The ordinary man's life contains a great deal which we cannot approve, a great deal that is coarse and selfish. Yet I believe that it always contains also something that is good, something that is noble, something that is really high and true; and so out of such a life he gains not some retrogression, as one might have expected, but a certain amount of progress. The ordinary life of the ordinary man (who is in no way particularly spiritual, but yet has his good points) is almost sure to bring him a little further forward at the end than he was at the beginning; so that there is progress in every life even for the man who is as yet comparatively undeveloped from the spiritual point of view. Naturally it follows from this that the moment a man really begins to train himself, and to have deep and strong spiritual thought, the good in his life enormously preponderates over the evil, and he commences to make really rapid progress.

The true understanding of this changes the aspect of life very much for us all. We can no longer despair of the world or of evolution, when once we realize how that evolution is working. We see what a stupendous strength lies behind it; how resistless is the law of God which is always moving onwards to good; and not only do we arrive at that as a matter of certain deduction, but we see that even now in this period when man is not yet highly developed as regards spirituality, there is still a steady progress even though it may be somewhat slow. We see how soon and how easily, when people begin to understand it, this slow progress may be turned into a very rapid forward movement, how soon humanity may be swept onward by a resistless tide in the direction of high spirituality, how

soon it may be raised far above even what we should now consider an advanced level of thought. Seeing this, we shall also see that in order to take part in this rapid progress it is necessary for us that we should work out as soon as may be whatsoever of evil still remains as the result of our previous actions. If we have still a debt to pay as the result of past evils, then the sooner we pay off the debt the sooner shall we be free to make this rapid progress and to devote ourselves to helping other men.

Now perhaps we shall be able to understand the explanation of that curious text. Suppose that a person is so far advanced that there is left only a sufficient amount of evil karma for this life and for the next one, it would obviously be the best thing that could happen to him that the rest of that evil or suffering which would naturally belong to the next life should be given to him now in this one, so that he might work through it and be ready to start in that next life absolutely untrammelled by any evil surroundings or conditions. Sometimes it happens that a man who is of spiritual thought, of clean and pure and unselfish life, finds an extraordinary amount of suffering coming upon him, out of proportion, apparently, to any deserts of his of which he knows anything, and out of proportion to what seems to be falling upon his neighbours. When that is so he may reasonably take comfort to himself from this thought, that because he is living a better life than others, because he is rising somewhat in advance of his fellows, the Lords of Karma have thought him fit to bear somewhat more of that which lies behind him than otherwise they would have apportioned to him. They may have originally given to him such an amount of debt to be paid as the ordinary man could bear in a lifetime without bending or breaking under the strain. They find him now to be somewhat more than the ordinary man, to be a little stronger and wiser and better than they had expected; so they say in effect, "Here is one who is on the eve of becoming a magnificent channel for the divine strength; there is only a little more of his debt outstanding; let him have an opportunity of paying that here and now, so that in his next life he may have the enormous advantage of not being hindered by any evil circumstances, so that he may then be put in the best possible conditions to use in the highest way all the power and strength for good which he is developing in this life."

That is the real meaning of the idea that "Whom the Lord loveth, He chasteneth;" and it can come to pass only in a case where the man is already somewhat developed, where he has made the definite choice of good rather than of evil, and has set his affection on things above and not on things of this world. When this truth is recognized, we see at once how small our troubles become. We are glad to have them and to bear them, we take them and use them as a lesson and an opportunity, because we understand why they

have come ; and if there be more than usual of them, even that very fact is in our favour and not against us. So that we see the advantage that we immediately begin to gain from a real grasp of the subject.

Another most valuable result of theosophical study is the absence of fear. Many people are constantly in a condition of anxiety or worry about something or other ; they are fearing lest this or that should happen to them, lest this or that combination may fail, and so all the while they are in a condition of unrest. The majority of their fear is wholly unnecessary, and most of the things feared never come to pass ; but nevertheless the fact remains that large numbers of people are constantly giving themselves a great deal of unnecessary suffering in this way. Most serious of all for many people is the fear of death. I suppose that the majority of men hardly know how widespread that fear is. Quite a large number of people seem to have it always in their minds as an ever haunting dread—a sword of Damocles always hanging over their heads, ready to fall upon them at any moment. The whole of that feeling is entirely swept away for the man who understands the theosophical teaching. When we realize the great truth of reincarnation, when we know that we have often before laid aside physical bodies, then we shall see that death is no more to us than sleep—that just as sleep comes in between our days of work and gives us rest and refreshment, so in between these days of labour here on earth which we call lives, there comes the long night of astral and of heavenly life to give us rest and refreshment and to help us on our way. To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve that bodily vesture as long as he can, to gain all the experience he can ; but when the time comes for him to lay it down, he will do so thankfully, because he knows that the next stage will be a very much pleasanter one than this. Thus he will have no fear of death, although he realizes that he must live his life to the appointed end, because he is here for that purpose, and that is the really important thing. See what a difference that makes in a man's conception of life ; the important thing is not to earn so much money, not to obtain such and such a position ; the one important thing, when we really understand it, is to carry out the divine plan. For this we are here and everything else should give way to it. It needs only that we shall comprehend the facts, and all fear at once ceases.

Pre-eminently and above all else Theosophy is a doctrine of common sense. It puts before us, so far as we can know them, the facts about God and man and the relations between them ; and then it instructs us to take these facts into account and act in relation to them with ordinary reason and common-sense. This is all that it asks from any man as regards life. It suggests to him to regulate his life according to these laws of evolution which he has learnt.

That is all, yet it means a great deal ; for it gives the man a totally different standpoint, and a criterion by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself. Always he applies this criterion, is the thing right or wrong ? Does it help onward evolution or does it hinder it ? If a thought or a feeling arises within himself he may see at once by this test whether it is one that he ought to encourage. If it is for the greatest good of the greatest number, then all is well ; if it may hinder or cause harm to any being in its progress, then it is evil and to be avoided. Exactly the same reasoning holds good if he is called upon to decide with regard to anything outside of himself. If from that point of view the thing be a good thing, then he can conscientiously support it ; if not, then it is not for him. For the man who sees the truth in this way the question of personal interest does not come into the case at all, and he thinks simply of the good of evolution as a whole. This gives the man a definite foothold, a clear criterion, and removes from him the pain of indecision and hesitation. The will of God is man's evolution ; whatever therefore helps on that evolution must be good, whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and of immemorial tradition. It is true that all about us we see infringements of the Divine Law taking place, yet we know that the law is far stronger than the petty wills of those who ignorantly disobey it ; we know that in working along with the law we are certainly working for the future, and that though at the passing moment our effort may not be appreciated, the future will assuredly do us justice. Therefore we care little for the judgment of those who do not yet understand, since our knowledge of the governing laws enables us to work in the right direction.

Not only is all fear of death taken away by this doctrine, but our entire view of life, both on this side of the grave and on the other, is changed and clarified and made reasonable. We realize that this earth life is only one small part of a very much greater life, and that although it is true that it has its special importance because it is the seed time of which in a very real sense the after-life is the harvest, still it is only a very short time as compared to the life in the heaven world, and that therefore its sorrows are but evanescent sorrows ; at the worst its struggles are very soon over, whereas what may be gained from it, though not eternal, is enormous to the proportion of the time spent here on earth.

Those who know the Theosophical teaching about death will not be misled by that conventional phrase, " Here on earth." I have explained in " The Other Side of Death " that the dead are not far away beyond the stars, but are here about us all the time ; so that when we speak of the earth-life, it is only a conventional term mean-

ing the life in this physical body, because we are just as much in the neighbourhood and in the atmosphere of the earth after death as we were before. The only difference is that we are not tied down to it, not bound to earth in our thoughts and feelings and aspirations. We have cast aside the physical body, and therefore we can rise into higher and finer realms of that existence, and in that way we may be said to be symbolically further from earth, even though as a matter of fact and as far as space is concerned we may have made no movement at all.

The ordinary orthodox view of life after death is not as it stands a reasonable one at all; but in the Theosophical teaching we see a perfectly coherent and graded ascent of man, first evolving through his physical body, then through the astral, then through the mental, until he rises again into the ego or the true self. The theory is at least a reasonable one, and implies that the same great laws hold good above as below, and it is surely clearer than that which gives us a sudden change from the known world working under certain great laws which to some extent we comprehend, into another of which nothing is known and in which no laws seem to operate such as those which here we know as the laws of Nature. In Theosophy we bring a grander gospel, we preach a holier creed than that; we hold that Nature is one magnificent whole, and that upon the higher and spiritual planes as well as upon the lower and physical, the will of God is always expressing itself in one undeviating Law, just and noble and helpful everywhere—after death just as much as before.

[To be concluded.]

C. W. LEADBEATER.

THE SCIENTIFIC ASPECT OF THEOSOPHY.*

THE influence which the Theosophical Movement has had upon modern thought may be viewed under two broad aspects: the scientific and the religious. In previous civilizations these two aspects appear to have been developed along concordant lines but in the present civilization religion and science are the outgrowth of separate, and to a large extent, antagonistic schools.

Three or four centuries ago the heads of the Christian Churches possessed almost absolute power in the West, and used that power to stifle as far as possible all scientific thought. During the eighteenth and nineteenth centuries science, in its turn, having obtained the upper hand, delivered a vigorous attack upon religious creeds, and before the close of the nineteenth century, it had practically shattered the foundations upon which the Christian Churches had based their

* Delivered March 18th, 1905, at the Framji Cowasji Hall, Bombay, on the 25th Anniversary of Silver Jubilee of the Blavatsky Lodge of the Theosophical Society, Bombay.

teachings. This was the condition of affairs when twenty-five years ago the two founders of the Theosophical Society came to Bombay, and founded the lodge whose Silver Jubilee we are now celebrating. One chief function of the great movement which our founders initiated is that of peacemaker between the combatants. Its aim has been to show that religion and science are two aspects of the same great truth, and that it is by *co-operation*, and not by antagonism, that either can hope to attain its object. Twenty-five years ago science, although triumphant, had practically reached the limits of its progress along purely material lines. It had touched the borderland of matter, and could not advance further without entering a region which has always been recognised as the domain of religion. Now it has been the privilege of our two founders, and of some others, to come into touch with those great Beings whose function it is to watch over the evolution of humanity; and as a consequence of this they have been enabled to give out in advance, a general forecast of coming progress in both religion and science. Sufficient time has not yet elapsed for more than a small portion of these foreshadowed events to be realised. But a sufficient number have been verified to give many of us great confidence in the sources from which the forecast originated. I propose to deal here very briefly with one or two instances of a scientific character.

One point of difference between scientific and theosophical teaching was in the length of time a solar system could last. Lord Kelvin had stated that our sun could not continue to give out light and heat for more than 100 millions of years; while in theosophical writings it was said that the life of our solar system was identical with what is known as a Day of Brahmâ, which as many here know is 4,320,000 years; that is, about forty times the length assigned by Lord Kelvin.

In a letter published recently in a leading scientific journal, it was shown that the discovery of an enormous amount of energy locked up in the atom, enabled the life of our sun to be increased to forty times the length of that calculated by Kelvin, or in other words to 4,000,000 of years, a period which is practically identical with that published many years previously in theosophical literature.

Another case of disagreement between science and Theosophy was in connection with the chemical atom. Twenty-five years ago science was teaching that an atom was eternally unchangeable; that an atom of iron or other element had always been exactly as we find it at the present time and would for ever remain in that condition. One of our founders, Madame Blavatsky, on the other hand, stated that the atom evolved just as living bodies evolved, that it, was different in each planet and solar system, and also different on the same planet at different periods of its history. She and other of our writers moreover stated that the different elements were transmutable the one into the other, and that all the chemical atoms were com-

posed of different multiples of the same element. Only a part of these statements has so far been proved by ordinary scientific methods, but a part has already been demonstrated, and we may perhaps look for proofs of the whole in the immediate future. One part that has been proved is the transmutation of one element into the other. Prof. Ramsay whom once you heard in this Hall has already demonstrated that Radium transmutes itself slowly into Helium, and Prof. Soddy has more recently shown that Radium is itself a transmutation of the metal Uranium. Moreover science has now definitely concluded that all the chemical elements are composed of multiples of similar bodies much smaller than a chemical atom and which it terms electrons, so that here again we have a verification by science of what was previously given out by theosophical students.

Up to recently however there was a discrepancy between the atomic composition as given out by theosophical writers and that found by science. In the volume of *Lucifer* for 1895 it was stated that an atom of Hydrogen was composed of only eighteen of these small bodies, so that their weight ought to be one eighteenth of the Hydrogen atom, whereas science has found that the mass is only one-thousandth of the Hydrogen atom. This discrepancy naturally led some to suppose that occult methods of research were not quite reliable. But if reference be made to the most recent scientific literature it will be found that the mass of the so-called electron as at first measured is the *minimum* mass, and that this mass increases as the velocity increases, to an unlimited extent (Rutherford's "Radio-Activity," p. 111), so that it is only necessary for the electron to have a certain velocity in the chemical atom in order that the mass as found by science, and that given out in theosophical writings, shall be in complete agreement. It would thus appear that when important discrepancies occur between the facts of science and the results obtained by occult methods, it is well to wait either for future discoveries, or to look for their explanation to the *most recent* products of the scientific laboratories.

The velocity with which the electron should move when forming part of the chemical atom, in order to satisfy both science and occult teaching, and put them in agreement, is just a little short of the velocity of light. Science has not yet been able to ascertain the actual velocity when the electron is part of the atom. But in the case of radium some of the electrons after leaving the atom have a velocity which approaches that of light so closely that an increase of ten per cent. would make them equal. Now it is quite certain that the velocity within the atom is greater than after leaving it. When a stone is whirled round in a sling and flung away, it travels along its path with continually diminishing velocity. If the stone's velocity be measured after it leaves the sling, and found to be 100 ft. per second, it could be inferred with certainty that its velocity when in

the sling was *greater* than 100 feet. The electrons when forming part of a chemical atom are supposed to be whirling around like a stone in a sling. And for a similar reason the velocity in the atom must necessarily be greater than the velocity measured after the electron has left the atom and been flung into space. Now this measured velocity is already very near to the velocity of light, so that any further increase would make them approximately equal; and this would bring modern science and the results of occult research into complete accord.

This scientifically justified conclusion leads to results that are somewhat startling. If the mass and velocity of a body are known, its energy can be at once ascertained, and if matter consists of particles moving in orbital revolution with the velocity of light, then it follows that in a pound of matter there is as much energy as would be given out by the explosion of *sixty millions of tons of gunpowder*.*

This enormous amount of energy exists in every pound of matter whether it be a piece of iron or of stone or even of the matter of which the human body is composed.

The question naturally arises can man ever hope to control the enormous energy locked up in the atoms of his body in the same way as he controls the smaller power locked up in his muscles? The smaller power as we know is controlled by his thoughts. Can these thoughts obtain control of the vastly greater energy? For if so he would become possessed of power so tremendous as to equal the wildest dreams of the visionary. He would possess in fact the 'vril' of Bulwer Lytton's "Coming Race." For the amount of energy locked up in the body of an eleven-stone man could be only represented by the explosion of a mountain of gunpowder 7,000 ft. in height and eight miles around the base. Even if he could only utilise the force contained in his daily food supply, say 3 lbs. of food and drink per day, his available energy would still be represented by a hill of gunpowder 2,000 ft. in height, or nearly the height of Matheran, and two miles around the base.

* Perhaps a better conception of the immensity of the energy locked up in the atom can be gathered from the fact that since the eighty or more factories in the City of Bombay do not require, to drive them, more than one hundred thousand horse-power, the energy locked up in one pound of matter would drive the whole of the Bombay mills night and day for fifty-six years, or if working ordinary time for more than a century. The relative amount of energy in the atom and gunpowder is ascertained as follows:—A gramme of gunpowder occupies one cubic centimetre and expands on explosion to three thousand cubic centimetres against the atmospheric pressure, which is one million dynes. The energy given out is therefore three thousand million ergs. The velocity of light is thirty thousand million centimetres per second and the atomic energy of one gramme in ergs will be half the square of this number, or 450 trillions of ergs, a number of twenty-one figures. It is roughly 150 thousand million times as large as that of the gramme of gunpowder and therefore equal to about 145 thousand tons of gunpowder, thus making the energy in a pound of matter the equivalent of that given out by the explosion of sixty-six million tons of gunpowder. This amount of energy is 123 thousand billions of foot pounds, a number of eighteen figures, which is equal to sixty-two thousand million horse-power hours or five million six hundred thousand horse-power for one year. This is the equivalent of one hundred thousand horse-power, or the combined horse-power of all the Bombay mills, for fifty-six years of continuous running.

Now it is the possession by man of just such powers as these that is testified to in all the world's great scriptures. Our deceased founder, H. P. Blavatsky, states the same fact over and over again. The name "vril" she tells us may be a fiction, *the force itself is a fact*. In ancient Atlantis this force went under the name of *Mash-Mak*. In the science known in India as Ashtar Vidya it has some other name which Madame Blavatsky preferred not to give. But what I wish to lay stress upon is that if modern scientific theories of the atom be correct then there is a force locked up in ordinary matter sufficient to explain the powers referred to in the world's great scriptures.*

Amongst the early Christians it was known as the power of the Holy Ghost or the third person of the Christian Trinity. This leads to the question as to what connection there is between the power of the Holy Ghost and the power locked up in the atom. To this question Theosophical literature gives the answer. In the evolution of a solar system the work undertaken by the third person of the Trinity is the building up of the material atom. Hence to possess the power of the Holy Ghost is to control the forces locked up in the atom.

Students of the Christian scriptures will remember that the disciples of Jesus were promised powers which could remove mountains and cast them into the sea, and no better or more accurate description could be given of the nature and magnitude of these atomic forces. A man of science could of course give the exact amount of energy by a figure, but the figure would be so large that

* Madame Blavatsky gives a detailed account of this power (S. D., Vol. I, pp. 605 to 618) in a chapter entitled "The Coming Force," and the student would do well to read it in the light of recent scientific theories. She tells us it is a power which will be in the possession of the sixth root race a few hundred thousand years hence, and describes it as one which could counteract that generated by a million Niagaras (p. 606). The power of the Zambesi Falls in South Africa which is greater than Niagara is about 500 million horse-power and the power of one million such falls I have calculated could be counteracted for a little more than one minute by the atomic energy in the body of an eleven-stone man. It is evident, therefore, that Madame Blavatsky was speaking of this force from real knowledge, otherwise she would not have been thus quantitatively exact in her description.

It would seem that one method of controlling this force is by means of sound, and is known in India as Mantra Vidya. It is conceivable that a series of chords which are harmonic with the complex atomic vibrations, may form a link with them, and so make available a portion of this locked up energy. It is said that by striking certain chords solid vessels can be ruptured and even dynamite exploded, so the utilization of atomic forces may be only an extension of the same laws. The shout that brought down the walls of Jericho, as arranged by Joshua, a man trained by Moses in the occult sciences, may be an instance in point. Mr. Keely of Philadelphia claimed to have discovered how to use this force by means of musical sounds, but as Madame Blavatsky predicted, he was not permitted to succeed, because had this been the case, he might as she tells us "have reduced a whole army to atoms in the space of a few seconds." Scientific men have pronounced Keely a fraud, but orthodox science often does this, even against the evidence, when the new fact cannot be assimilated to existing knowledge. Mesmer the latest atomic theories as they exist at present, the verdict might have been different. Keely suffered the penalty of being born too soon. I am aware that in the end Keely confessed himself a fraud but this I take to be the despairing cry of one who, like Job of old, was sitting in dust and ashes amidst the wreckage of all his hopes. This at least is a charitable view of the case and will appeal to those whose disposition it is to be merciful to the fallen.

no idea would be conveyed by it. And in order to give a mental picture of the magnitude of the forces, he would need to use some such expression as that of the Christian Founder and describe it as a power which could remove mountains and cast them into the sea.

The true significance of these most recent discoveries of science has not yet been fully recognised. And it falls to the lot of the Theosophical Society to point this out and accentuate its importance. Science has stumbled at last upon one of the great truths of Nature, that formed part of the body of teaching in the esoteric schools of antiquity. It is in the twentieth century that this has happened, and it constitutes an interesting fulfilment of a prophecy of our deceased Founder that "in the twentieth century scholars will begin to recognise that the Secret Doctrine has neither been invented nor exaggerated" (S.D. vol. I, p. 21).

The method by which thought obtains control of the atomic forces is known in India as the science of Yoga. Its main principles are laid down in that gem of the East, the Bhagavad Gitâ. But the science has not been confined to India. There were schools of Yoga amongst the early Christians, and the Gnostics and Neoplatonists are said to have practised it largely. It is a science which bristles with difficulties and also with dangers for those who pursue it; and it is right that it should be so. For the possession of such enormous powers if used for selfish ends would be a terrible danger to the community at large. None but the pure in heart can hope to acquire it; and the ordinary average man would be wisely advised to leave it alone. One should not attempt to enter Nature's Holy of Holies with unclean feet. It is for this reason that the Founders of the great Religions of the world had always a select few to whom alone the Sacred Science was taught; and these few were solemnly warned, as in the Christian Scriptures, to "throw not their pearls before swine." For the highest truths of Religion and Science are SACRED. They are Nature's brightest jewels which *only the elect* can wear with safety.

G. E. SUTCLIFFE.

THE ROSE FAIRY.

ONCE upon a time a gentleman, who was a great lover and connoisseur of roses, had a beautiful garden made, which he devoted entirely to the cultivation of his favourite flower.

Nearly every variety of rose tree was to be found there and the various and lovely colours of the blossoms, and the delightful and subtle perfumes they exhaled made a walk in the garden of an early morning, seem a veritable stroll in some earthly paradise.

The flower spirits as fairies knew the keen delight and pride the owner took in their development and they all did their utmost to bring their charges to the greatest perfection.

However there was one tree that the Master prized more than any other, and it was a present from a friend in a far distant land. The blooms were of wondrous design, and their colour and perfume were said to excel any other rose known.

This season the Master had told his gardener to spare no trouble but do his utmost to bring this particular tree to perfection, as he hoped to take the first prize at the "Show" with its products. Only the finest blossoms were to be preserved and any stunted or misshapen roses would be cut off and destroyed.

When the Lord of Life sent forth his army of rose spirits to their various duties, he gave particular instructions to those who would live in and develop the flowers of this favoured tree, to give the most earnest attention and care to their individual charges; as the Master of the garden loved the little fairies, and was a kind and noble man.

The little rose spirits were in great glee, and each resolved to do his very best, not only to please the Master of the garden, but the Lord of Life, whose servants they were, and who duly recompensed them after their labours, each according to the merit of his work.

Merrily away they went and each one took up his abode in the heart of one of the then almost imperceptible rose buds and set in motion the forces that would mould and build up ultimately the beautiful rose blossom.

Now we shall not trace all their careers as that would take too long, but only the life history of one,—one who was proud and ambitious and desired most earnestly to achieve the greatest success.

His name was Elfin.

The bud he had selected stood somewhat higher than the rest and from his elevated position he would look down on the others and was sure to get his full share of the golden sunshine. He used to chat and laugh with his brother spirits and tell them all he would see from his lofty position, and some of them even felt a little bit envious of him.

Time went on and the buds developed, stage by stage, till finally they began to open and the petals to show themselves, and gave promise of the magnificent flowers that would finally unfold.

The gardener was most assiduous in his attention to "our rose tree" as we will call it, and the Master, his wife, children and friends often came and admired it, as the flowers began to expand.

"Our rose" was rapidly developing and the gentleman said to his gardener,—

"That will be a beautiful blossom."

"Yes," replied the gardener, "but I am afraid it is a little too forward, which is mainly due to its exposed position."

A strange chill struck the heart of the rose spirit on hearing these words, but the next moment he cast it aside and rejoiced in the sunshine and admiration of the Master.

Then came a terrible experience—a great gale with a fierce strong wind from an unusual quarter struck the beautiful garden and injured many of the lovely flowers. "Our rose" was one of the unfortunates.

It appears that an assistant gardener had fastened a temporary wire support too near the rose tree and the high wind rushing among the trees had dashed "our rose" several times against it, and as a prize bloom irreparably injured it.

The poor little spirit was in a terrible fright during the gale and in the morning when it realized the calamity that had befallen its charge, it was almost heartbroken.

Round came the stern old gardener, and after viewing the damage and rating his assistant soundly for his carelessness, drew forth his pruning knife—click—and the poor blossom fell severed from its home, and rolled on the cold earth beneath.

O, his agony—poor little Elfin—as his charge lay there crushed and fallen, after all his pride and ambition. It was so sad! Nay was it not unjust after all his labours, all his striving?

Why should he be singled out from the others for such an ignominious end and all his beauty and fragrance lost on the desert air? His thoughts were very bitter and sad, and he felt in the very depths of despair.

But there was worse to follow.

As the rose lay with its spirit crushed and broken, suddenly the ungainly form of a half-grown puppy galloped towards it, and opening his shining mouth he seized the poor little rose and bounded away down the path and out through the open gate into the street, coming almost into violent collision with a big mastiff that was passing by. This startling experience so terrified the puppy that he dropped the flower and clipping his tail between his legs, he ran for his home as fast as he could scamper.

Unfortunate rose spirit! It did seem as if fate was against him. Verily, his pride was being humbled to the dust.

Cut off from his associates—then the toy of a puppy, the plaything of a dog! and finally cast into the gutter to parch and perish as an outcast on the streets of the great city.

Separated from those he loved and no one to give him succour, poor Elfin gave up almost all hope and felt the end must be near.

Then, O, dread hour! when he would have to appear before the great Lord of Life and tell his woeful tale of ambition, failure and final humiliation. Instead of cheering words of praise, how sad the Lord would look. The rose-spirit felt as if he was quite forsaken and utterly forlorn.

But it was not so !

Even as he mused thus a little pair of bare feet approached, and a small hand reached down and lifted the rose from the gutter ; and was pressed close to the face of a child.

" You pretty rose," said the child, " however did you get there ? How sweet you smell ? You are lovely, I will take you home to my dear sick Mother."

Carefully dusting the rose bloom the child hurried away with its treasure. The little rose spirit felt comforted by such care and tenderness, and his spirits began to revive.

Arrived at home, the child washed the petals with cool water and then placed the rose in a bottle filled with the same fluid, and took it to the sick mother's bedside.

" Mother, dear," said the little one, " see what a lovely rose I have brought you. Someone must have dropped it in the street, but it will soon freshen up now I have put it in water. Smell it, mother, it is so sweet !"

The sick woman opened her eyes and smiled.

" Thank you, dear," she said, and reached her thin hand out, for the fragrant flower.

As she gently inhaled the soft perfume, her mind was carried back to her days of childhood. Happy, sunny days they were, spent in the country, out on a farm.

Yes, of late years her life had been a *sad* one. The hard battle with poverty and sickness, and now the end seemed very near—it was truly heartbreaking.

But as the memory of those happy days of yore came back to her a sense of peace stole over her tired mind and body and she fell asleep and dreamed a beautiful dream.

Little Elfin's heart overflowed with compassion towards the sufferer, and he exerted all his powers to cause the flower to exhale the finest perfume and as the water refreshed the weary energies of the rose, he endeavoured to restore the flower as much as possible to something of its original beauty. His efforts were not in vain, and he had the gladsome satisfaction of knowing that he brought not only joy to the child, but comfort in the last hours to the poor sick mother, by awakening thoughts of childhood and *home*, in her mind, which had a much more far-reaching and subtle influence than the rose spirit had the slightest conception of.

So out of tribulation and sorrow came infinite good.

When the rose spirit's work was done, they all assembled together to give an account of their various stewardships to the great Lord of Life. They were all bright and cheerful, but little Elfin was somewhat more thoughtful than the rest. When the examination was over, the Lord of Life called Elfin to him, and placing a golden chain round his neck, said :—

" Thou hast done well, my child ; my blessing rest on thee, but beware of *pride*, exultation, and over confidence ; bear all thy burdens with a cheerful heart, confident that thy turn to serve will come in due season."

Watch, and be ever ready under all circumstances and thou shalt perceive that the "stone that was rejected" may become the corner-stone of the building. Bless you my children, go in peace.

S. B.

THE MAGIC HORTICULTURE OF BURBANK.

NATURE evolves, from time to time, human beings whose nervous systems, or to be more accurate, whose psychical temperaments, are attuned to the general harmony which exists between us and the lower kingdoms. This is probably due to the predominance in them of the elementals which belong to these kingdoms respectively. This is no new teaching that we are giving out, but the majority of people are so ignorant of the connection between them and their environment that it is profitable to restate the facts from time to time. An excellent opportunity presents itself just now in noticing the case of Mr. Luther Burbank whose horticultural achievements have begun to astonish the public. His temperament is undeniably sympathetic with the vegetable kingdom. One has only to read the accompanying article from the *Madras Mail* to be satisfied of this. If the reader will also refer to the numbers of the *Theosophist* for May 1885 (" The Left-Hand Path "), September, 1885, (" The Aura of Trees "), and November, 1885 (" Interpretations of Folk-Lore, the Hastha Visesham "), facts of great importance will be found which bear upon this subject. The writer of the *Madras Mail* article ascribes to Burbank a power of selection of plants which would seem to preclude the necessity of seeking further proofs of his possession of this intimate relationship with the elementals of the vegetable kingdom. He has, manifestly, what in India is called " The Lucky Hand " (Hastha Visesham), to a degree unprecedented in history, so far as our reading goes. We strongly advise the reader to consult the third of the *Theosophist* articles above referred to.

Of course one would expect to find in that compendious epitome of occult knowledge, " Isis Unveiled," references to this question. In fact, in Vol. I, pp. 208-209, we read of Father Kircher, a mystic and monk who, in 1643, " taught a complete philosophy of universal magnetism," which has its source in the " central Spiritual Sun, or God." " He proves the mysterious sympathy existing between the bodies of the three principal kingdoms of Nature, and strengthens his argument by a stupendous catalogue of instances." He refers to the fact that " some plants are attracted to the Sun and others to the Moon." " As examples of antipathies or sympathies among

plants he instances the aversion which the vine feels for the cabbage, and its fondness for the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig.

The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the 'most extraordinary ferocity,' and on page 246 we read:—"It is sufficient for one to express belief in the existence of a mysterious sympathy between the life of certain plants and that of human beings, to assure being made the subject of ridicule. Nevertheless there are many well-authenticated cases going to show the reality of such an affinity. Persons have been known to fall sick simultaneously with the uprooting of a tree planted upon their natal day, and dying when the tree died. Reversing affairs, it has been known that a tree planted under the same circumstances, withered and died simultaneously with the person whose twin brother, so to speak, it was. The former would be called by Mr. Proctor an 'effect of the imagination;' the latter a 'curious coincidence.' Max Müller gives a number of such cases in his essay 'On Manners and Customs.' He shows this popular tradition existing in Central America, in India and Germany. He traces it over nearly all Europe; finds it among the Maori warriors, in British Guiana, and in Asia."

Also in Vol. II., page 589, we read in reference to the wonderful mystical properties of plants that "the secrets of the herbs of dreams and enchantments are only lost to European Science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius did not carry their secrets away, with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well."

The article from the *Madras Mail* of 30th March, is as follows:—

Some American papers which I receive have of late published interesting information regarding the life and work of Luther Burbank, whose wonderful experiments in horticulture were made the subject of an interesting leading article in your paper a few days ago. Americans have, with pardonable pride, given Burbank the title of the Wizard of Horticulture; and yet, although Burbank commenced accomplishing horticultural marvels quite 30 years ago, it is only within the last ten years that American and European societies have come to know of the wonders he has achieved, and, as a result of the spread of his fame, medals and other testimonials have been pouring in upon him, and hundreds of horticultural experts have made pilgrimages to the Burbank experimental farm near Santa Rosa, in Sonoma County,

California. The casual observer is disappointed by a visit to this farm, for all that there is to be seen by the eye of the uninitiated is an ordinary nursery garden, with no sign of the floral wonders which Burbank has evolved from cross breeding and selection, and some of which will be referred to later on.

Recently, the Carnegie Institute gave Burbank an allowance of \$10,000 a year for ten years, for his experiments, and, freed from financial anxiety, the great 'Wizard' will hereafter find it less difficult to wrest more of her secrets from Nature and add to the wonders he has already accomplished. I have not been able to ascertain Burbank's exact age, but judging from circumstantial evidence, he cannot be much more than 50. He was born in Lancashire, Worcester County Mass, and after a thorough Grammar School training, he entered a firm in which his uncle, Luther Ross, held a responsible position. This uncle was a grape grower, and young Burbank spent his leisure time among the grapes and other plants. This was a case of favourable environments; but it was not all, for we are told that on his father's side young Burbank inherited a bent for mechanical invention, while his mother's family had produced several horticulturists of repute. The doctrine of heredity soon asserted itself, when, at the early age of six, Luther designed a valuable labour-saving improvement in the wood-working machinery of the firm in which he was employed. But the bent towards mechanical invention was not as great as that towards horticulture, and young Burbank left the shop to devote himself to horticulture. He began by experimenting with the potato, and, selling the bulk of his crop to a seed house, trekked to the Pacific coast, mainly for the sake of his health, and settled down near Santa Rosa, in the beautiful Sonoma Valley, where he has remained ever since.

He established two experimental gardens, and began with his own potato, ten seeds of which he had brought with him from Massachusetts. The high quality of California and Oregon potatoes is due entirely to his labours. He next took up the plum, and, by a combination of the best qualities of the Japanese and American varieties, produced the hybrid which bears his name and is universally admitted to be superior to every American plum. Having regard to what your well-informed Special Planting Correspondent wrote the other day about the unreliability of hybrids when planted in strange localities, it may be of interest to mention that the late Mr. Cecil Rhodes put down 10,000 Burbank plum trees in South Africa, and they fruited so abundantly that the tree was successfully introduced all over the region, from Rhodesia down to the Cape. Burbank next turned his attention to the German prune, with the result that hundreds of acres in California are now growing hybrid prunes four times as large as the French prune of commerce, and containing such a large percentage of sugar that if the fruit be stewed slowly, no sugar is needed to flavour it. Burbank is now

hard at work trying to produce a stoneless plum. He has partly succeeded, but the work has still to be fully accomplished. Another of the wonders of the 'wizard' is a thornless raspberry, a cross which he took seventeen years to produce, which is absolutely thornless and bears an abundant crop of mulberry-coloured berries.

In the realm of grasses and forage plants, Burbank's experiments and achievements have been no less remarkable. He is now developing a species of sugar-cane of very small size, but containing a far higher percentage of sugar than the canes now grown. As to the floral wonders which Burbank has evolved from cross-breeding and selection, there is almost no end to them. During the last thirty years he has created eight new varieties of roses, two new cannas, an enlarged daisy, and several beautiful varieties of lilies. As for his enlarged daisy, he evolved it out of the common flower, transforming it into a large, double blossom, each petal perfectly regular and of a creamy white. His hybrid carnations, clematis and gladiolus are also floral marvels of form and beauty. But the latest and the most striking of his creations is the everlasting Australian flower—a large pink blossom, which does not shed its leaves either on the tree or when cut from the stem. It is said that Burbank has one of these blossoms in his study, and though the only moisture it has received has been that from the air, it has retained its petals, its colour and its fragrance for nearly a year, the stem alone having dried up considerably. Regarding this fadeless blossom, the *Westminster Gazette* recently wrote thus facetiously:—"When is a flower not a flower? When it will not fade? Our mind goes back to the garden of our childhood and to the everlastings grown there—flowers which made winter hideous for many a long month afterwards. Unfading flowers indeed—the next thing will be immortal butterflies!"

Further, Burbank possesses all the faith, all the enthusiasm and all the perseverance of the true votary of the Starry Angel Science. He maintains that there is no barrier to obtaining fruits of any size, form or flavour desired, and none to producing plants and flowers of any form, colour or fragrance. This may be, but let it not be forgotten that Burbanks are needed to pull down these obstacles. It is said that the peculiar genius of Burbank, his sixth sense, if I may say so, is his insight. Out of thousands of seedlings, all apparently alike, he can immediately select those which are best adapted for breeding new varieties. He is said to possess remarkable powers of forecasting results. He seems to understand the very nature of a plant, to be able to tell how it will turn out. Horticulturists, as a rule, do not possess these wonderful powers. Burbank came to possess them, we read, not through study, but through experimentation and close observation. He is, as Professor Sitchell, head of the Department of Botany of the University of California, said recently, "one man out of thousands." The work he is doing, Professor Sitchell also remarks, has a bearing more particularly on the problem of heredity rather than on

the wider problem of evolution, while to the Botanist, "his methods are of intense interest because they offer some data toward solving the baffling problem of how ancestral traits can be combined and changed—really transmuted—into new traits."

THE RELIGION OF SCIENCE.

ANCIENT PANTHEISM.

[Continued from page 48.]

JUST as the religion of India indicates a highly refined and cultured state, so in like manner does the Mythology of Greece indicate a state utterly barbarous and savage, of course it is not in a religion like this that we can look for any traces of Pantheism. The sudden increase of knowledge and consequent increase of power in Greece almost entirely owes its origin to one momentous event—the opening of the Egyptian ports. To the opening of these ports may be attributed two important events, directly influencing the civilization of Greece, indirectly influencing the civilization well-nigh of the whole world. The first of these events was the gradual disbelief in the old Mythology. The second was the commencement of Greek philosophy, consequent on that gradual disbelief. It is true that Greek religion survived for many a long year after the opening of the Egyptian ports. But it is none the less true that it was at that period it received its death-blow. Thirty years after that critical event was born Thales, the first of the four philosophers who constitute the Ionian School. Thales, Anaximander, Anaximenes, and Heraclitus may claim the honor of having been the first Greeks who set themselves to investigate and study the order of Nature. Their crude speculations may be considered the germs out of which all modern science and philosophy have sprung. Thales taught that the origin of all things, the first principle of the Universe, existed in water. Anaximander attributed the first principle of all things to the earth. Anaximenes made choice of air as the universal agent. The doctrines of Anaximenes received a very important development in the hands of Diogenes who asserted that all things originated from one essence, which, undergoing continual changes, becoming different at different times, turns back again to the same state. He not only believed that air was eternal and imperishable, but he believed it must be endowed with consciousness. If by the air Diogenes meant God, it is obvious that his teaching was verging towards Pantheism, that in this Ionian School was planted that seed of Pantheism, which was so soon to spring up into that tree of Pantheistic philosophy for which afterwards the Greeks were so distinguished. The last Ionian philosopher was Heraclitus who maintained that the first principle is fire. By this term fire, he most probably meant what we

should call heat. The doctrines of the Ionian philosophy might be called indifferently Materialistic or Pantheistic, according to the medium through which they are viewed. Anaxagoras belongs by birth and early education to the Ionic School. Anaxagoras too, like the four Ionians, sought for a first principle of all things. He was acquainted with the speculations of Thales and Anaximander, with those of Anaximenes and Heraclitus. But he was not satisfied with either of these four speculations. It was quite possible that water, air, fire, or earth might be the first visible principle of all things. But none of them could of themselves act as they did. There must be some intelligence at work, something more than mere matter. It is true that Anaxagoras did not set forth in plain terms that he believed this Intelligence to be identical with God. As he has not done so, we have perhaps no right to call him a Pantheist. The philosophy of Anaxagoras may be said to constitute one of those subtle lines of demarcation where Theism is merging into Pantheism. The four Ionian philosophers then were the first Greeks who sought for the origin and principle of all things in Nature. In so far as they severally believed water, earth, air or fire to be the first principle—taking their philosophies in their apparent and perhaps superficial meaning—they were materialists. If, as some have tried to think, there was a hidden and deeper meaning underneath their words, if water, air, fire and earth were mere words or names used allegorically for some deep wider consciousness they could not explain and scarcely even comprehend, then we must say their philosophy was the first faint indication of a high and abstract Pantheism. The four Ionians then must be called Materialists or Pantheists, according to the medium through which we view them. Anaxagoras, on the contrary, can, by no possible means, be called a Materialist. If by the one Principle, Intelligence, he meant an overruling Providence, sitting apart, commanding and ordering the elements to obey him, then his philosophy must surely be called Theistic. If, on the contrary, he believed this Intelligence to be a subtle pervading power, dwelling within every portion of Nature, inhabiting man as much as inhabiting what is generally understood by Nature, then the philosophy of Anaxagoras must certainly be called Pantheistic; just as the philosophy of the four Ionians would be indifferently called Materialistic or Pantheistic, according to the medium through which it is viewed, so would the philosophy of Anaxagoras be called indifferently Theistic or Pantheistic, according to the medium through which we view it. Pythagoras followed the Ionians in seeking for a first principle of all things. He thought that numbers lay at the root of all being. Numbers can never lie. Resolve a thing into its particles and each particle is One. All comes from One. God embraces all and actuates all; yet is but one. Take away every mode or condition and there remains still the One Being which cannot be made either more or less than one. Numerical existence is the only invariable existence.

Therefore the Infinite, or Existence in itself, must be One. One is the absolute number. It exists in and by itself. All modes of existence are but finite aspects of the Infinite and in the same way numbers are but numerical relations of the One. In the original one all numbers are contained and therefore the elements of the whole world. Just as the four Ionian philosophers severally proclaimed water, air, fire and earth to be the first principle or beginning of all things, so did Pythagoras proclaim the number one to be the beginning of all things. But we must be careful not to confuse the opinions of Pythagoras with the opinions of his disciples or with the opinions of the later Pythagorean brotherhood. Pythagoras seems always to have spoken in a language more or less figurative and his disciples were in consequence apt to confuse the figure and the reality, one with the other; numbers soon ceased to be symbols with them and were exaggerated into things. The philosophy of Pythagoras is evidently a development of the philosophy of the Ionians and is also a forerunner of the Eleatic Philosophy. We have no right perhaps to call the philosophy of Pythagoras pantheistic any more than we have any right to call the philosophy of the Ionians pantheistic. Yet they were both of them legitimate forerunners of the Eleatics, who were acknowledged to be purely and entirely pantheistic in the manner of their doctrines. With *Zenophanes*, the founder of the Eleatic School of thought, philosophy appears to be passing into a new phase. He was an earnest and consistent Theist, but we equally cannot doubt that he was an earnest and consistent Pantheist, for with him Pantheism and Monotheism are synonymous and convertible terms. The Ionians seem to have believed in more or less degree in One Being, the sum and essence of all things. But they never named this Being 'God.' Zenophanes proclaimed God as an all-powerful Being, existing from eternity. In the nature of things there could not be more than One all-powerful or one all-perfect; for if there were even so many as two, those attributes could not apply to one of them, much less then if there were many. In the same way, since there cannot be two eternal or two Omnipresents, the Universe must necessarily be identical with God. God and Nature were thus identical, God, being Nature, was therefore the sum of all Being. There could be but one Existence and all conditions were modes of that Existence. In a figurative way he conceived and represented God to be a sphere encompassing man and the whole of Nature. There was no need for the hypothesis of two eternal principles, God and matter. For God was matter and yet he was also mind—in a word he was the One and the all. Parmenides was the second of the Eleatics. The philosophy of Parmenides may be called a sort of combination of the highest and best portions of Zenophanes with the highest and best portions of the philosophy of Pythagoras. Parmenides argued that there was but one Being and since nothing can come out of nothing, non-Being could not be. If therefore Being existed, it

must embrace all existence. Therefore Being or the One Existence must be Identical, the one with the other and were, indeed one and the same thing. Zeno, the third of the Eleatics argued that it was more easy to conceive the many as a product of the One, than to conceive the one on the assumption of the existing many. Just as it had been the object of Parmenides to establish the existence of the One, so in like manner was it the object of Zeno to establish the non-existence of the Many. Zeno started with the presumption that only One thing really exists and that all others are merely modifications or appearances of that one thing. Although these ancient philosophers have been proved to be wrong in their scientific conclusions, it is quite open to question whether they were so philosophically, nay, it is even open to question whether the discoveries and improvements effected by modern Science do not actually throw some light and verification upon these early philosophical speculations. Modern science strikingly confirms the doctrine most prominent in the philosophy of the Eleatics, the doctrine that set forth the principle that the All is derived from the One. Euclid was considerably influenced by the Eleatic Philosophy. Euclid lived subsequent to Socrates while the three Eleatics lived prior to him. With Socrates, the investigation of the physical universe or of Being was supplemented by the study of Ethics. Euclid agreed with the Eleatics in thinking that there was only one Being that really existed, phenomena had merely a transitory existence, but that everything was contained in this one Being. But what was this one Being? (Here the Socratic element comes in.) This One Being was the Good. He was the One Existence. Every other created thing, such, for instance, as Evil, came under the denomination of phenomena and consequently had only a transitory and not an actual existence. Euclid was the last of those philosophers who can in any manner be considered as belonging to the Eleatic School of philosophy. And indeed an interval of some four hundred years occurs before Pantheism of any description re-appears and discloses itself amidst the multiplicity of Greek philosophies and systems. The last Greek Pantheistic philosophy was the Neo-Platonic Philosophy. It is strange that though Plato's teaching cannot be designated pantheistic, yet his teaching gave rise to a system of philosophy calling itself by his name, though arising nearly 400 years after his death, which was entirely pantheistic in its principles. Plato did not repudiate Polytheism and his views could not be clearly ascertained. The Neo-Platonists were Pantheists, not in the doubtful sense of Anaximenes or Pythagoras, but wholly and completely Pantheists, as much as were the Eleatics themselves. The pantheism of the Eleatics was a philosophy; the pantheism of the Neo-Platonists was a theology and in order to be able to trace the reason why theology had thus taken the place of philosophy, it is necessary to give a slight sketch of the gradual changes through

which philosophy had passed during these four hundred years. Anaxagoras, as well as the Eleatics, had come to the conclusion that the senses were deceptive and unreliable and gave us no criterion of Truth and that consequently Reason was to take the place of sense as guide in life. But for the investigation of the physical universe or of Being, even Reason seemed scarcely adequate or sufficient, and a kind of dreamy painful uncertainty was the result. After Eleatics arose Socrates, who, perceiving the uselessness and futility of all inquiry into the why or wherefore of phenomena, was determined to devote himself instead to the study and investigation of conduct. With Socrates, therefore Philosophy was passing into an ethical phase. After Socrates came Plato. Then followed Aristotle; utterly opposed to the subjective method of Plato. With Aristotle moral philosophy was again changing into mental philosophy and the study of Logic was taking the place of Ethics. After Aristotle came Pyrrho, the founder of the sceptical school of philosophy, which destroyed the other systems of philosophy. Amongst all the philosophical systems that had been built up only to fall helplessly to pieces, there was yet one that had not been tried. The groundwork of that system was the cultivation and study of happiness and the name of its founder was Epicurus. Epicureanism soon degenerated into effeminacy and luxury. It was condemned by the Stoics, whose philosophy made the cultivation of virtue its highest aim, thus in a measure imitating the Socratics. The Stoics must not be confounded with Cynics. They were an offshoot of the Cynical philosophy, it is true, but they were an offshoot which managed to absorb all the good qualities of the parent tree without any of the bad; yet in the midst of all these philosophies and systems, in the Socratic or Platonic, in the Cynic or Stoic or Epicurean, through each and all of them alike was to be seen the cold, logical finger of Pyrrhonism, pointing in quiet satire to the multiplicity of different opinions and asking whether anyone of them could be proved to be really more tenable than another. Before the time of Plato, there had been the Ionians and Pythagoreans, the Eleatics and Sophists; since the time of Plato, there were the Cynics and Stoics and Epicureans and yet even now men were in as great uncertainty and as divergent in opinion as when the study of Philosophy was in its early infancy. Such was the question that perplexed the hearts of earnest men in the century immediately preceding the commencement of the Christian Era. A sad, dreary Scepticism prevailed, yet man will have an answer to his inquiries; he refuses to remain long in the state of sullen or despairing acquiescence in his own ignorance. This was what the Neo-Platonists did. This was in reality the origin and cause of philosophy being superseded by Theology. Philosophy was discarded. Theology took her place. Reason was dethroned. Faith reigned in her stead. Such was the origin of the transmutation of Pantheistic Philosophy into Pantheistic Theology. For fifteen hundred years we shall

hear little or nothing of Philosophy, she will be almost entirely obscured and superseded by Theology. Neo-Platonism was only the first germ and faintest indication of the Theology that was to shortly follow ; it was more, indeed, a species of religious philosophy than an actual Theology. The Neo-Platonism partly resembled the Eleatics, partly followed what were generally supposed to be the leading features in the Platonic Philosophy and there was also intermingled with the other doctrines a strong element of the Stoical Philosophy almost amounting indeed to the Cynical. The Neo-Platonists followed the Eleatics in concentrating all their energies upon the investigation of God and Being. The Neo-Platonists followed the Eleatics in seeking for some knowledge of God. The Eleatics, they believed, owed their failure to the incapable method they pursued. They had tried the method of poor human reason, whereas the knowledge of God could only be obtained through faith. The Neo-Platonists believed their endeavour was successful ; for the form this faith took was that of Ecstasy. Mysticism began to take a prominent place in Philosophy and it continued for the next three hundred years. Faith thus assumed a mystical and Oriental character. Some three or four hundred years before the birth of Christ, the Greeks had settled in Egypt in such numbers that as soon as Alexander's Army had occupied it, they found themselves constituting the ruling class. Egypt became in a moment a Greek kingdom. Alexander assured the Egyptians that he came to re-establish their ancient monarchy. He laid the foundation of the New Greek Capital, calling it after himself by the name of Alexandria. On the death of Alexander, his lieutenant made himself King of Egypt. Egypt then became a second time the Chief Kingdom in the world. The wisdom of Greece and Egypt became united in the Alexandrians. Every sort of religion was tolerated and men of all creeds and of all countries flocked there. But still the Nature-religion of the people had the most preponderance ; more especially as the Greeks were naturally inclined to scepticism, whereas the Egyptians were naturally inclined to devotion. The religion of the Egyptian lower classes was a gross Polytheism ; that of the higher a pure Pantheism. But accompanied with this Pantheism was a large intermixture of mysticism. As we had said before, men of all creeds and from all parts of the civilised world frequented the New Greek Capital. Among these were many Brahmans. The doctrines of the Brahmans should have possessed a profound interest for such Greeks as were admirers and disciples of the philosophy of Plato. The Neo-Platonist Philosophy was thus pervaded with mysticism. The principal Neo-Platonist were Plotinus, Porphyry and Proclus.

In addition to the Greeks and Hindus, there was a large Jewish population inhabiting Alexandria at this period. It was a Jew, Philo, by name, who is considered by some to be the founder of the Neo-Platonic Philosophy, although others assign that place to Ammonius

Saccas. Philo declined oriental Pantheism, but he laid his foundation on the oriental theory of emanation. A Philosopher somewhat resembling Philo in his principles was Numerius, the Pythagorean. The doctrines of Numerius led in a great degree up to the doctrines of Ammonius Saccas, who, by some, is considered to be the founder of the Neo-Platonic Philosophy. He is chiefly known through his disciple, Plotinus. Plotinus believed that the great aim and goal of existence was to draw the soul from the contemplation of external things and, separating it from individual consciousness, pass into a state of ecstasy, which is the only state in which it is possible for man to become really united to God, who is the one and absolutely perfect Being. Porphyry was the disciple of Plotinus. Iamblichus was the next Neo-Platonist. Proclus followed him. Though the Neo-Platonists were as pantheistic in their ideas as the Eleatics, yet pantheistic theology had taken the place of pantheistic philosophy and consequently the Neo-Platonic Pantheism was overlaid with mysticism. Each and every one of the Eleatics is superior to any of the Neo-Platonists. Pantheism has throughout been represented to be the strictest Monotheism ; but the Neo-Platonists believed in a plurality of gods. They did not however resemble in the least the Greek Mythologists. They resembled the system set forth by the Vedas, but even this resemblance is not a very exact one. The early Greeks were Polytheists in the most comprehensive sense of the word. They believed in a plurality of gods, each of whom was perfectly independent of the others. No such Polytheism is to be found either in the Vedas or in the philosophy of the Neo-Platonists. In the Vedas, a multitude of gods are invoked, it is true. But they are only different names for one and the same God. No one god is independent of the other. Now with the Neo-Platonists there is not any kind of representation of one God under different names, but a very clear acknowledgment of a belief in a variety of gods. Neo-Platonism may therefore appear to be a species of polytheistic philosophy, yet if it be remembered what Pantheism really and truly is, the Neo-Platonists will be found to be as pantheistic as in Eleatics. For Pantheism is that doctrine which identifies God with the entire universe. In the philosophy of Neo-Platonism, there was a large intermixture of mysticism. But it in no wise detracts from the Pantheism inherent in its philosophy. In that system there was but one God—absolute, incomprehensible, in that system there was but one God—absolute, incomprehensible, though comprehending all within Himself. The Neo-Platonists were not in any sort or degree believers in Polytheism. They were the strictest Monotheists. They did not even believe in Dualism, as do the majority of sects calling themselves Monotheists. Pantheists are Monotheists, but all Monotheists are not Pantheists. With Proclus, the last Neo-Platonic philosopher, we bid farewell to any study or investigation of philosophy for well-nigh eleven hundred years. Men will be no longer seekers for wisdom ; they will be scarcely even

seekers for God. They will believe that both God and wisdom had been miraculously revealed to them and that in that revelation was included all science, all philosophy, all learning. Reason was dethroned and Faith usurped her place.

N. K. RAMASAMY AYYA.

(To be continued.)

Reviews.

SEPTIME CE'SAR.

Our gifted colleague, Mr. Reepmaker, of Rotterdam, has published another of his most interesting romances, the scene of which is laid in Palestine in the time of the Christ. Though a Dutchman by birth he writes French as though it were his mother tongue, and in the present volume displays the same faculty of observing and describing the scenes of Nature and the aspects of human nature as in his previous works. No more vivid contrast could be made than that between his picture of the state of society at Rome under the Consul Marius and his great adversary, Sylla, when the unchained passions of men converted the Capital into a hell on earth, and the other where Jesus as a radiantly pure and spiritually illuminated Essene moved about the Holy Land, working his miracles and filling all hearts with that spirit of love of which he was the incarnation. At the epoch of the story, Alexander Jenneus was High Priest and King of the Jews. This, of course, means the adoption of the theory that Jesus lived upon earth a century B.C., for the era of the cruel despot in question was from 104 to 79 B.C. Our author makes the death of Jesus occur from stoning, not crucifixion, and of course the whole dramatic framing of the tragedy as given in the Bible narrative is lacking. Full justice is done to the ideally perfect character of Jesus; the descriptions are, in fact, most impressive. With what will seem to orthodox Christians extreme audacity, our author puts into the mouth of his Divine hero the ideas about karma, reincarnation, evolution and the rationale of such "Miracles" as rising into the air and walking on the water, as are given in our latest theosophical books. To the heterodox this would not appear unreasonable, if one is to concede to the Christ even a very small share of that psychical development which we occasionally encounter in our days. "Septime Ce'sar" as a literary picture of a certain historical epoch, deserves a place on our book-shelves along with the others of its class which have so interested our generation.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION.

The volume issued this year by the Smithsonian Institution—for a copy of which we are indebted as heretofore, to the courtesy of the erudite Secretary—is more than usually full of valuable matter, and the illustrations are particularly good; they embrace pictures of rare wild beasts, special instruments of the Smithsonian Astro-physical Observatory, the physical aspect of the Moon at different ages, the progress of air-ships and lifting-kites, the luminosity of the "N." Rays (a most important article to all students of occultism), confirming the "Od"

discoveries of Reichenbach and the psychometrical ones of Buchanan, Electric Railways, Terrestrial Magnetism, Mount McKinley, North Polar and Antarctic Explorations, Desert Plants for Drinking-water, Flamingoes' Nests, Musk-Oxen, the Siberian Mammoth, Excavations at Abusir, the Hittites, Central American Hieroglyphics, an Aboriginal iron Mine, Central Tibet, Chinese Turkestan, The Somali Coast, The Republic of Panama, and Reclamation of the West. This bare enumeration of the pictures in the book gives one an idea of the richness and variety of its contents. It is a valuable addition to any library.

"LA MORT, L' AU DELA, LA VIE DANS L' AU DELA."

This magisterial work (Death, the Beyond, and Life in the Beyond), of which our old friend Mme. Agathe Hæmmerle' has given us a splendid translation from the original German, was the last from the pen of that profound thinker, brave pioneer, and modest author, the late Baron Carl du Prel. We might almost say the crown of his industrious and profitable life in the interest of Metaphysical science; for he writes with the ripe experience of a quarter-century of scientific researches. The history of the connection of the late Baron du Prel with our Society has been related by me in "Old Diary Leaves." I shall never forget those bright sunny days when Mme. Hæmmerle' and several others of us were in his company at Prof. Gabriel Max's house on the shore of the Starnberger See, discussing those high problems of the Now and the Hereafter, which no one was better able to handle than this clear thinker. In his present work the author opens by saying that: "If it be true, as Kant affirms, that the well-being of humanity depends on metaphysics, it is evident that the question of immortality has for us a supreme importance. Its influence on social life might show itself clearly if the opinions which men have adopted on this grave problem were not divided as follows: The church erects immortality as a dogma without proving it; physical science denies it on assumption; finally, among philosophers we find defenders of both these opinions. Since for thousands of years such intellectual efforts have been made to reach a solution of a question of such paramount interest to humanity without being able to arrive at a definite conclusion in the debate, it is evident that one can never come to it except by an entire new route. Our business is to prove that we have a soul and that it can separate itself from the body without losing its essential qualities. That this proof may be generally admitted and that faith in immortality may become the common property of mankind to the point of exercising an influence on our general welfare it is necessary that it shall be different from all the proofs heretofore given and which have been valueless; it will consist in demonstrating by experience that the soul can detach itself from the body, even of the living man. If one succeeds in proving, besides, that this soul, thus separated from the body during the life of man, acts and judges in a different manner than when in the body, and that it can function in an independent way, then the clashing of opinions should cease and one would thus have solved the problem of the future life, a problem for which the *ignorabimus* was regarded as so certain that one did not even give himself the trouble to try to lift the veil. So long as

man remains in doubt whether he is a physical and mortal creature, or a metaphysical and immortal being, he will have no right to boast of his personal consciousness; and to limit himself to regarding death as a leap into the outer darkness is not fit for a philosopher whose first duty according to Socrates, is to know himself."

Having thus clearly enunciated his proposition, du Prel works out the details in the fascinating volume before us. Among the many witnesses whom he cites we are glad to see that he gives the importance they deserve to the convincing psycho-physical experiments of Colonel de Rochas. My only regret is that I have not the time to bring out this work as I did D'Assier's "L'Humanité Posthume." I hope that some one of our many French scholars in the Society will make this important contribution to contemporary literature.

THE RELATION OF MAN TO GOD *

BY A. SCHWARZ.

When one reads of a work of literature reaching its Third Edition, it goes without saying that its worth has already been recognised by a discriminating public and that it only remains to us to recall again the work to the reader's notice. So it is with great appreciation that we commend this small pamphlet for earnest study to all students of a philosophy that ever presents anew to us, golden thoughts clothed and re-clothed in the language of thinking writers. We who have followed this scheme of study for many years can more fully appreciate a line of thought which endeavours to simplify and clarify this Eastern scheme of philosophy, than can those who open and read for the first time any attempt to unravel life's mysteries. This pamphlet is therefore more for the trained student whose mind is attuned to these ideas, than for the novice; and for this reason it is all the more valuable, since it embraces a wide field of ideations which, coming from one who has shown previous evidence of having given these subjects a considerable amount of earnest thought, is entitled to, and deserving of, our intelligent study.

All concepts dealing with the Universal Source of Things are necessarily abstruse and complex, and the "Eternal, Boundless and Immutable Principle—on which all speculation is impossible, since it transcends the power of human conception—can only be dwarfed by any human expression or similitude." That is quite true, as the author justly says, but it is none the less true that he has himself done much to bring these speculations into a coherent form in a logical and simple manner. The diagrams are as illuminative as we dare expect them to be when dealing, as they do, with sublime yet subtle conditions, of which we have still such an enormous amount to learn.

So, perhaps, until we are in such a stage of evolution as to be able to verify for ourselves these Cosmic mysteries, we can but offer our gratitude to those who so ably try to lead us nearer towards the goal of perfect knowledge. We therefore welcome this short but comprehensive contribution to the sparse literature the subject has previously offered on such a wide and all-comprehensive text.

FIO. HARA.

* Republished from *The Theosophist*.

LOVES' CHAPLET.*

BY THE AUTHOR OF "LIGHT ON THE PATH" AND "THE IDYLL OF THE WHITE LOTUS."

We regret to notice that proper distinction has *not* been justly made between the original author of "Light on the Path" and "The Idyll of the White Lotus," and the "*medium*" through whose hand they were transcribed, for the joy and help of their readers. And it is in view of the above fact that we note all the more acutely the difference between the exalted teachings that inspired those two noble books and those of the author of the booklet we now have under review.

One would never expect a gramophone to give back the exact tones of a human voice however good that instrument might be; and so it is with a "*medium*," who takes down the thought of another, whose influence is directed from the mental plane into the receptive cells of the brain of the writer. The soul impress is wanting, and never again can the same beauty of thought be transcribed by the "*medium*" unless again under the influence of the former divine thought. This evidently has not as yet occurred to the writer—down of that exquisite treatise, "Light on the Path!" and though "Loves' Chaplet" will doubtless afford much pleasure to its readers, the aroma of its predecessor will never make it a manual of spiritual endeavour, such as ever will be the case with that which bears the 'Master's touch.' We, who are ignorant of the mysteries the author so constantly refers to, would gladly know what a "*numa*" is? Is it "a vesture," "an instrument," or "a glove upon the hand" all are implied; and in our humility we dare not presume to suppose that the "*pneuma*" of St. Paul would be a more appropriate rendering.

FIO. HARA.

ADVAITA SIDDHANTA GURUCHANDRIKA OR

THE MOONLIGHT OF ADVAITA DOCTRINE.

This is a valuable treatise in Samskrita on the Advaita philosophy by Chandrikāchārya Swāmi (a Brahmana ascetic living in the Tanjore District). He is the author both of its text consisting of 1,640 verses and their commentaries in Samskrita. The book contains his dissertations on the following ten subjects, *viz.*:—(1) That the universe is superimposed on the Self; (2) that such superimposition is due to one's ignorance of Self; (3) that the Self is unlimited by bodies; (4) that the universe owes its existence to Karma; (5) that Karma is neither the material nor the efficient cause of the universe; (6) that the universe is an illusion due to Māyā; (7) that Jiva is one alone (not many), and is both the material and efficient cause of the universe; (8) that by knowing that one Self, everything becomes known; (9) that the individual and universal Selves are one as *expressly stated* by the text "That thou art"; and, (10) that they are identical as *implied* in the same text. In support of his statements the author has quoted profusely from the commentaries of S'ankara, Rāmananda and other A'chāryas. The author has also dwelt at length on the comparative merits of the theories of CREATION, EVOLUTION and SUPERIMPOSITION. The book

* T. P. S., London.

is a reliable manual of Advaita philosophy consisting of 369 pp. of Demi octavo matter printed in Devanagari characters, and can be profitably read by students of Vedānta.*

* We are also in receipt of a booklet of a few pages (Demi 32 mo.) containing the essence of the book under notice, by the same author. These books can be had of the Manager, Theosophist Office, Adyar, or from the Author, care of Neppattūr Ranganathier, Tirunagari Post-Tanjore District. Prices are not mentioned in the books.

G. K.

MAGAZINES.

The Theosophical Review, April. After the "Watch-Tower" notes, which are especially interesting, we find a well written article, "The Truth-Seeker," by Fen Hill. In the conclusion of the important contribution on "William Law, an English Mystic of the Eighteenth Century," by Miss Elsie Goring, we find many quotations from the published works of this mystic, that are worth reproducing. Here is one:

We are apt to think that our imagination or desires may be played with, that they rise and fall away as nothing, because they do not always bring forth outward effects. But indeed they are the greatest reality we have, and are the true *formers* and *raisers* of all that is real and solid in us. All outward power that we exercise in the things about us, is but as a *shadow* in comparison with that inward power that resides in our *will*, *imagination* and *desires*; these communicate with eternity and kindle a life which always reaches either Heaven or Hell.....

In the closing paragraph which deals with the 'Spirit of Love, which he defines as an "*unchangeable Will to all Goodness*," he says:

"and, therefore, every creature must be corrupt and unhappy, so far as it is led by any other will than the *one Will to all Goodness*."

Mr. Mead commences a new series with an important article entitled, "Philo of Alexandria on the Mysteries." This and the following articles in the series are to be included in Mr. Mead's forthcoming work, of two volumes. "Pure Verbalism," by B. D., is an excellent paper dealing with a recent review of Mrs. Besant's "A Study in Consciousness," in which the reviewer designated a certain clause in the book as being "pure verbalism." B.D.'s paper is philosophically critical, and shows how largely one's conclusions depend upon one's standpoint. In "The True Inwardness of Karma," the writer, Miss Charlotte E. Wood's endeavours to present, in this first portion of her continued article, a broader view of the universal law of Karma than is usually held, referring to the conception of a rigid "Mechanical Necessity," she says: "To lift this conception to a more spiritual plane, and to break down, as far as may be, the distinctly mechanical setting in which the doctrine of Karma has been presented in the past, is the aim of the present paper;" and, further on we read: "The judicial aspect of Karma is but a partial statement of all that is involved in that perfect law of justice on which the worlds are built, by which they are evolved, and apart from which they have no sustaining purpose." Mrs. Besant's article on "The Perfect Man" will be read with intense interest by all who aspire to reach the higher life. After referring to that inner state designated as the 'Christ-life,' or the 'Buddha-life,' the writer says: "The first of the great Initiations is the birth of the Christ, of the Buddha, in the human consciousness, the transcending of the I-conscious-

ness, the falling away of limitations;" and again, "With the falling-away of limitations comes an increased intensity of life, as though life flowed in from every side rejoicing over the barriers removed; so vivid a feeling of reality that all life in a form seems as death, and earthly light as darkness. It is an expansion so marvellous in its nature, that consciousness feels as though it had never known itself before, for all it had regarded as consciousness is as unconsciousness in the presence of this upwelling life." Rev. G. W. Allen contributes No. IV. of his series on "A Master Mystic;" then follow, notes "From a Student's Easy Chair," "The Houses of Rimmon," with Correspondence, Reviews, etc.

Revue Théosophique. The March number opens with a rendering into French of the Synoptical table, showing the successive phases of evolution on our globe, which is attached to Mrs. Besant's lectures on "The Pedigree of Man." This is followed by a translation of a compendium of the lectures themselves. An article on "The Value of the Ideal," by Marc Pollar, is short but clear and good. In his opening he says, very justly: "The value of a high ideal is so great that it is immeasurable, for an ideal lived is for us a reality. When, then, we concentrate our thoughts upon it to, in some degree, make it objective, we give to our soul an employment which transfigures and transforms it, makes it firm, permanent and no longer impermanent and fugitive. As soon as a man possesses an ideal really worthy of the name, his eyes open upon life; he penetrates into Nature, he perceives that heaven with which the earth, we are told, is impregnated. He sees the divine forces working in brute matter itself; he returns to the days of his childhood, to the time when the murmuring stream, the stone and the leaf spoke to him by turns, when the world was full of fairies, of spirits and of the presence of God. The more his vision widens, the more does the world transform itself in his eyes, and the more he sees new heavens and new earths." Translations from the writings of Mr. Leadbeater and H. P. B., interesting paragraphs on Theosophical activities in general and those in France in particular, and of Madame Blavatsky's "Theosophical Glossary" and the usual Supplement of the French version of the "Secret Doctrine," complete an interesting number.

Bulletin Théosophique.—Doctor Pascal gives us full information about the activities within his Section, among which we are glad to note the formation of a new Branch at Nantes, thanks to the devoted energy of our Brother M. Leblais, of Marseilles. Dr. Pascal also makes an earnest recommendation that his colleagues shall do their best to help make this year's Congress at London, on the 8th, 9th and 10th July, a success and to begin preparing for the Congress of 1906 which, as already noted, will assemble at Paris.

The official Bulletin of the Netherlands Section, *De Theosofische Beweging* (the Theosophical Movement), shows signs of the judicious editorship of our respected colleague, Mr. A. J. Cnoop Koopmans.

Sophia, Madrid. The March number of our welcome contemporary begins with a mournful refrain in a notice of the death of Dona Francisca Martín y Rojas, the wife of our dear and valued colleague and friend, D. Manuel Trevino, Secretary of our Madrid Branch, and a confidant of *Sophia*. We offer the expressions of our sympathy, but at the same time with the conviction that so well read and so convinced a

Theosophist as he, cannot possibly feel the despair of one who has not our knowledge of the law of Karma. The matter in the review is interesting, as usual.

Theosophia, March. Following the Watch-tower notes is an article on "The Doctrinal Views of the Timaeus," by Dr. Ch. M. van Deventer; another instalment of "The Treason of Judas," by Chr. J. Schuwer; a further translation from "The Pedigree of Man;" notes on the *Review of Reviews*, by Dr. van der Gon, and the usual review notices.

The Central Hindu College Magazine contains in its April issue a portrait of Dr. Arthur Richardson, Hon. Principal of the College, and two students. It has short articles on "The Ideal Student," "The Common Language of the Hindus," "Robber and Rishi," "The Love of your Enemy," "Rajahmundry," "Some Birds" (illustrated), "Music," "Should Meat be Eaten?" and "Science Jottings."

The March *Arena* contains several papers which are exceptionally interesting and of world-wide importance. Especially instructive is David Graham Phillips's delineation of the present status of Socialism in Continental Europe. But we regard the article on "Co-operation in Great Britain" as the crowning feature of this number. It is written by J. C. Gray, Secretary of the Co-operative Union of Great Britain, and gives an authoritative account of the rise and phenomenal success of the greatest movement in voluntary co-operation in the history of the world. The affiliated co-operators of Great Britain are to-day dividing more than \$45,000,000 annually among themselves. Rudolph Blankenburg's powerful exposure of the rise and domination of corruption in Pennsylvania gains in strength and interest with each succeeding issue.

Another paper dealing with corruption in public life is Mr. Flower's story of "The Rise, Domination and Downfall of the Tweed Ring," based on that part of Albert Bigelow Paine's life of Nast which deals with the great cartoonist's effective work against this Mammoth New York Ring. The paper is entitled "How Four Men Rescued a City from Entrenched Corruption" and is illustrated with reproductions of a great number of Nast's best drawings.

Friends of the drama will be interested in Professor Archibald Henderson's critical study of Gerhart Hauptmann's dramatic work and social ideals. There are several other papers, also the Editorial Mirror of the Present, and Book Review Departments, which have become popular features of *The Arena*.

The full-page portraits, all of which are printed in deep sepia ink on India-tint paper, include M. Jaures, David Graham Phillips, J. C. Gray, and a fine full-page half-tone reproduction of William Ordway Partridge's "Madonna," which forms the second of the *Arena's* series of reproductions of famous works by American artists.

Those who wish to keep in touch with the vital problems of the day will do well to read *The Arena*.

The Occult Review. To judge from the number sent us (April) this new magazine promises to be one of great interest to the student of occultism, and with proper business management, should secure a large circulation. The number before us contains articles on "Recent Hauntings," by Mr. Andrew Lang; "The Subliminal Mind," by our old Adyar colleague, Mr. St. George Lane Fox-Pitt; "World Memory and Pre-existence," by our dear Mrs. Campbell-Præd; "A Criticism of Telepathy,"

by Dr. C. W. Saleedy; and several other good papers. The price is sixpence net, so that we can safely recommend it, even to our poorer readers. It is obtainable from Messrs. Thacker and Co. of Calcutta and Bombay, or direct from the publishers, Messrs. Wm. Rider & Son, 164, Aldersgate St., London, E.C.

The Annual Report of the Ramkrishna Mission at Kankhal, for 1904, is before us, and the good work which has been accomplished at the Ashram in prescribing for patients, distributing medicines, nursing, caring for and feeding the sick, should enlist the sympathy and help of the philanthropically inclined. During the past year, 2,500 patients have been treated. This labour, in addition to superintending the building operations, has been accomplished by two Sannyasis and one Brahmachari, with the assistance of a cook, a house servant and a sweeper. Contributions, however small, in aid of this work, may be sent to Swami Kalyanananda, Ramkrishna Sevashram, Kankhal, Saharanpur Dist.

The Indian Review. The April number of this enterprising Monthly is at hand. It contains an attractive variety of articles, especially interesting to Indian readers, and is always well edited.

East and West. The April number is good, as usual. We have been specially interested in the article on "Reconstruction in the Brahmo-Samaj," by Babu P. C. Mozoomdar, one of the greatest leaders in that religious movement. The sub-title is "A Decadence," and the tone of the paper is, on the whole, very despondent. When he joined the Brahmo Samaj, 59 years ago, the writer tells us, its condition was not very high; but even now, "there is an apparent decadence which is striking. Since Keshub Chunder Sen's death in 1894 his 'church' has steadily declined till of late it seemed as if it could not sink lower. Of very late, however, by the steady efforts of his family, his 'church' has made a rebound upwards." It is said that his 'church' is well attended now—meaning the particular church in which he used to preach—and this attendance is secured by a sort of milk-and-watery idol worship, the pulpit of Keshub being kept, like the sandals and begging-bowl of a sannyasi in a temple, as an object of adoration, not to be occupied by any other minister; and, moreover, it seems that the form of service and of belief laid down by Keshub are not to be departed from in one jot or tittle. From the beginning the claim of the Brahmo Samaj was its universality; "The present reconstruction power, forever falsifies that claim." The Brahmos have started various social reforms but it appears that they lack the impulse of spirituality. That the organization, as such, is tottering to its fall seems, unfortunately, too evident, and the article under notice but too clearly corroborates the views which have been expressed in our magazine from time to time. Several other articles in *East and West* are well worthy of notice but space is lacking to do them justice.

Broad Views.—Mr. Sinnett's Review moves on from month to month in its majestic way, spreading our Theosophical teachings among the in-cultured class, to which it caters. The Editor and his contributors supply matter of high literary quality and profitably instructive. Mr. Sinnett gives a Theosophical article every month, the scope of which is indicated by the titles of those which appeared in Vol. II, viz., "The True Meaning of Occultism;" "The Civilisation of Atlantis;" "The Future Life of Animals;" "The Purpose of Knowledge;" "Professional Occult-

ism ; " and " The Origin of Life : " his others have been of like character. His contribution to the April number on " Life in the next World " is the continuation of his subject treated in the February number. With his own peculiar style, he traces the entity from its escape from the physical body at the time of death, into the astral planes, showing how it finds its psychical abiding place, which, at the same time is its starting-point for further evolution ; he shows that the disembodied scum of humanity, "murderers, ruffians, violent criminals of all types, drunkards, profligates, the vilest of mankind," gravitate into what we may call the *sedimentary levels* of the astral plane, the nearest to us, survivors. " Terrible passions of revenge and hatred are stirring the majority of these unhappy beings. Helpless longing for physical enjoyments no longer possible on that plane of existence, contribute to render the lives of all who are there, deplorable and wretched, to an extent that can hardly be overcolored. " The state of those of superior development is described, and facts are given, drawn from his own personal intercourse with departed friends, who are able to describe intelligently their surroundings ; he maintains, also, that genuine communications have often been received through mediums at spiritual seances. A notable paper on " Modern Spiritualism," by the late Mr. T. B. Harbottle, should commend itself to the editors of Spiritualistic papers. Other noteworthy articles are, "Dante's Occult conception of the Soul ;" " The structure of the Atom," and " The Religion of the Man in the Street."

Theosophy in Australasia (March) contains an original article on " Occultism and the Ordinary Person," and a reprint of an interesting paper on " Creeds and dogmas," along with a variety of other matter.

The N. Z. Theosophical Magazine, contains Mr. Leadbeater's letter of greeting to N. Z. Theosophists, and articles on " Physical Culture," by Annie C. McQueen, " Brotherhood," " by Kaber Harrison ; " An Artist " (poetry), by Eveline Lauder ; " Does Christianity demand Unconditional Forgiveness ? " " Have we lived on Earth Before," together with the " Gleanings from the Report of the Benares Convention ; the " Student's Page," and reading matter for the children.

The Lotus Journal for April is very interesting. In " Far and Near " we are told how to form a Lotus Circle, Mr. Leadbeater writes letter No. III. from Southern California ; then follow, " Nature Notes," by W. C. Worsdell ; " The letter Zed," by E. L. Forster ; " The Princesses and the Gardener," by A. R. Orage ; " On Easter," by Herbert Whyte ; the second instalment of an excellent article on " Outlines of Theosophy," by E. M. Mallet, this dealing especially with " the Building of character " ; and, " Golden Chain Pages." There is also a beautiful colored picture of the Caves at La Jolla, in California.

The Theosophic Gleaner opens with a lecture delivered by Mr. Nowroji B. Dalal, at the Blavatsky Lodge, Bombay, on " The Theosophical Society." In the historical portion of this we notice some slight mistakes, the date of the founding of the Branch being given as November 25th instead of Nov. 17th, 1875. " Thoughts on Glimpses of Occultism " is concluded, and there are some excellent reprints.

The Message of Theosophy (published by the Rangoon T. S.) has in its issue for April, in addition to some choice selections, an important and highly useful article on " Practical Theosophy," which should be widely circulated.

Illattozhan:—The fourth issue of this Tamil periodical (noticed on page 312 of our issue for February, last) contains 23 interesting stories narrated by a ghost. It is very moderately priced at 6 annas and can be had of the Manager, *Theosophist* office, or from the Editor, Mr. C. Vijayaraghava Mudaliyar, No. 13, Car Street, Mylapore.

PAMPHLETS.

We have received from Ceylon a pamphlet containing a report of the ' Monster Temperance Meeting,' which was convened in Colombo in September last, at which 20,000 persons listened to interesting speeches by Colonel Olcott, Mr. Ramanathan and Mr. John W. De Silva, showing the fearful results of intemperance, which, according to past criminal statistics, has been the cause of about 90 per cent. of the worst crimes of all nations.

MIRACLE AND LAW *

By J. H. TUCKWELL.

This is a logical, well-written and nicely gotten up little pamphlet, containing chapters on " The Reign of Law," " What is a Miracle," " How events may appear Miraculous," " Laws Transcended," and " Below the Threshold."

DENATIONALISATION AND THE EDUCATIONAL WANTS OF CEYLON.

The addresses delivered at Ananda College, Colombo, on 3rd September last, by Hon. Mr. Ramanathan, Hon. Mr. Hulugala, Mr. F. L. Woodward, M.A., Colonel Olcott and others, are embodied in this pamphlet, together with editorials from the Colombo papers on the subjects under discussion.

A PILGRIMAGE TO BADIRIKASRAMA.

This is an interesting account of a pilgrimage to the Himālayan region by R. Ananthakrishna Sastri, in the year 1904. It is a well-written and neatly printed pamphlet of 13 pages.

THE VEDIC COSMOGONY.

This is a pamphlet from the pen of Gowardhandas, a follower of Swāmi Dayānanda Saraswati, the founder of the Arya Samaj. The Cosmogony as taught in one of the Vedic Mantras forming part of the Yajurveda Aranyaka (called the Aghamarshana or destroyer of sins) is propounded in this essay. It is priced four annas and can be had of the commercial Printing Works, Lahore.

We have also received a small pamphlet relating to the Bombay Branch Theosophical Society, and another from the Madura Branch, T. S. containing a reprint of a lecture by Mrs. Besant on " Man as Master of His Destiny."

* L. N. Fowler and Co., London, price 6d. net.

Acknowledged with thanks:—*The Vahan, The Theosophic Messenger, Theosophy in India, Psa Buddha Bhazata, Dawn, L'Initiation, Christian College Magazine, Indian Journal of Education, Modern Astrology, Notes and Queries, Banner of Light, Light, Harbinger of Light, Phrenological Journal, Teosofisk Tidskrift, The Mysore Review, Theosophisch Maandblad, Brahmavadin, Brahmacharin, Modern Medicine, The Theist.*

CUTTINGS AND COMMENTS.

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

On Saturday afternoon April 15th, Sayed Akbarshah Bukhari who described himself as “the renowned walker on fire,” gave a performance of walking on ignited coal in the presence of a large gathering at Bandora, in a specially erected mandap in a compound near the Municipal Office on Hill Road. A trench in the shape of a cross, about twelve feet by twelve had been dug, and from an early hour fire was lighted in it with jungle wood. Shamianahs were erected all round the trench for the accommodation of the spectators. There was a recess in the north-east part of the compound in which the Sayed made some preparatory processes, and clad in a robe of green and armed with a green-coloured banneret, on which were inscribed texts from the Koran, the Sayed came forth in front of the trench and took out some of the burning fire-wood, on which water was poured to extinguish the fire. He then asked the Mahomedans present to join with him in reciting the “Kalma,” and spoke in Hindustani words of advice and exhortation for the special benefit of the audience. He said by the gift of God, his family possessed the secret power of walking on burning embers: it was not done by any trick, nor with the aid of any medicinal compounds. Working himself up into a state of preparedness for the exploit, he invoked strength in the names of the Prophet. His friends sprinkled some rosewater on the fire and prayed that it should become a bed of roses or “flower garden” for him. With the banneret in hand, the Sayed then took five long strides on the embers north to south and after some minutes he walked on the embers from west to east.

It will be seen by the above, which we clip from the *Madras Mail*, that no race holds a monopoly for the performance of this marvellous ceremony, but even the Fiji Islanders and other aboriginal tribes are skilled in it. No doubt the fire elementals render important aid, and ‘mediums’ have been known to hold red hot coals of fire in the naked hand without being burned.

*How the
Pariahs are
treated.*

Considerable correspondence has appeared recently in the *Madras Mail*, in regard to the treatment meted out to Pariahs by public officials in India. The following is a sample:—

SIR,—In regard to the treatment meted out to Pariahs in public Courts by Brahmin Magistrates and Munsiffs, one would have thought that Government would have put a stop to such ill-treatment of their subjects, but evidently they think this too light a matter for interference. Government should by a very strongly worded circular, which should be sent to all their administrative officials, show that they are wide awake to the correspondence going on in your columns, and that any case of unjust treatment to the lower classes will meet with their severe displeasure. It is perfectly true that Pariahs are not allowed in some Courts to give their evidence in the witness box, but, like the publican of old, have to stand afar off. A friend of mine, whose veracity cannot be challenged, told me lately that he was an eye-witness to a procedure in a certain District Munsiff's Court, which caused him great pain. A

Christian Pariah convert was to give evidence in a certain case, and having to be sworn on the Bible, this book was handed by the Munsiff to the Court Duffadar, who, from a good distance, threw the Bible on the floor near this witness. This poor subject of His Majesty picked it up, kissed it, and was ordered to place it on the floor again, which he very reverently did, and then proceeded to give his evidence outside the door of the Court. Surely such cases, which I am sure are not isolated ones, should be stopped, and this can only be done by a strongly worded circular emanating from Government themselves.

D. I.

Is not such conduct a disgrace to any civilized community or Government?

*A lunch with
the dead.* The following appeared not long ago in one of our Indian papers:—

A Hindu living thirty miles off Ajmer died recently from natural causes. His wife seeing her husband dead went into a kitchen and began cooking food. When the food was prepared, the woman, with a dish in her hand, went to the deceased husband, prostrated herself on his feet, crying:—“Oh, my beloved husband, please get up and dine with me.” After the lapse of a few minutes the corpse rose and took a morsel from the hands of his wife and immediately fell back. The corpse was then removed to the burning ground. After the funeral ceremony was ended, the widow, seeing the corpse of her husband burning, jumped inside the pyre and was with the dead man.

*Buddhist
Scriptures on
Plague and
its causes.*

We are indebted to the *Rangoon Gazette* for the following:—

In India, plague was known very early, and its appearance at various times and places is mentioned in the Buddhist Scriptures and in their Commentaries. From the course it then followed there can be but little doubt that the disease mentioned was the same as what we now call plague. The *Friend of Burma* contains an interesting letter on this subject by a learned hpoongyi of Rangoon known as U. Candima. His letter is in answer to a query by another hpoongyi, U. Yugandhara, and several other influential Burmans, as to whether the plague is mentioned in the Pitakas and the Commentaries, what kind of sickness it is and whether it can be cured. We have verified the quotations of U. Candima and found them correct. No doubt many more quotations might be produced if the Commentaries were carefully looked through. One quotation at least is from a book which has been proved by the best scholars to have been in existence before the time of Asoka the Emperor, that is, before the third century before Christ, the Mahavagga. The others are taken from works written or compiled during the fifth century A.D.

HISTORICAL NAMES OF THE DISEASE.

The Pali name of the disease is “Ahivataroga,” that is, literally the “Snake-wind disease,” but we prefer the Sanskrit etymology with which U. Candima appears not to be acquainted. “Abix,” according to native Sanskrit lexicographers means “striking or destroying everywhere.”

THE CAUSE OF PROPAGATION.

As far back as the fifth century A.D., and very probably much earlier, the Indians and Sinhalese asserted, just as Western physicians

now do, that diseases were propagated by mosquitoes and flies and that plague in particular was spread by flies and rats. We read in the Dhammapadatthakatha (II. 2): "When plague occurs flies first die, and then all animals, even crows." A sub-commentary on the "Mahavagga" above mentioned gives in order the names of the animals they thought to be attacked before men. "When the Ahivata pestilence arises, flies die first, then rats, then fowls, pigs follow and cows; after that the servants die, then the master of the house." Here, flies or mosquitoes come first, then the rats. It is worthy of remark that slaves and servants are said to fall victims before their masters, probably, it must be understood, from their negligence and filth. It is what doubtless is happening now, too. It may be still remembered that in India fowls and cows died from the disease. The Indians did not know of any remedy against the fell disease. Flight, they thought, was the only remedy. In "Mahavagga" (L. 51) it is said that a whole family died of plague, only two boys being left; in this connection the compilers add that "he who breaks through the roof of the house or through the wall that is, who flee away) may be saved." The fear of contamination was great then as it is now, for the compilers go on to say that when the two boys that were left ran away, they met bhikkhus (Buddhist priests); but the bhikkhus, terrified, drove them away, and the boys who were not yet fifteen, cried.

CAUSE OF THE DISEASE.

From what precedes and from the statement that flies and rats were first to die, that the only remedy was in flight, that the disease was in the air—that is, caused by baneful gases and emanations from the ground—in a word, that disease was caused by filth, that people not over-careful and habitually dirty, such as slaves and servants, died first, it may be pretty safely concluded that the "Ahivataroga" the "Maribiyadhi" and "Mari" of old Pali and Sanskrit writers, was the plague.

The Reality of the Unseen.

Sir O. Lodge took part in a discussion in London the other evening on the "Reality of the Unseen." After illustrating in a graphic manner the relative smallness of the earth, he discussed the biological gradations from simpler to higher forms, affirming that while man was certainly the highest among living animals on the earth it was quite unlikely that he represented the most perfect of his kind in the universe or that man's limited senses can realize the possible higher developments of life and intelligence any more than bees and worms can realize the attributes of man. When this is admitted, "belief" in a God is reasonable. As to man's part in the world, the scheme of things might be compared to a piece of music with men as the players. Before it is played the music exists only in the mind of the composer, but the performers can cease playing at any moment if they so decide. Every individual has a mar. He pleaded for more leisure for the toilers—more communing with Nature—a great sense of personal responsibility born of the insight in the increasing hurry of life. The world was ruled by visions and dreams. Mr. Chamberlain was a visionary, who dreamed of the federation of the English-speaking peoples; and the speaker admitted that, without necessarily agreeing with Mr. Chamberlain's methods, he found his vision stimulating and attractive.—*Advocate of India.*

A wholesome Creed.

On the last page of the cover of the Annual Report of the Ramkrishna Mission, at Kankhal for 1904, we find the following—said to have been culled from the letters of Swami Vivekananda:

"May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God that I believe—The sum total of all souls—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species,—the special object of my worship."

"I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth."

"Do you love your fellowmen? Where go to seek for God? Are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the shores of the Ganges?"

"I am no Metaphysician, no Philosopher, nay, no Saint. But I am poor, I love the poor. Let these be your Gods. Think of them, work for them, pray for them incessantly,—the Lord will show you the way."

The Contagiousness of mental States.

A contributor to *Mind* (see his article on "Thinking Life") asserts that health is as contagious as disease. There is much of truth in his contention, though it is more clearly seen in the mental than in the physical realm. Here are some of his sayings:—

A great infidel complained that God did not make health contagious instead of sickness. But health *is* contagious. The healthy man is an invigoration. He is as much a tonic as pure air is. He is as much a cheering vitality as sunshine is. If he understands the law by which to think health for another, the health is catching, whether it is physical or spiritual health. Mental healing is on the principle of contagion. The sick catch the healthful thought of the healer and respond to it as a garden to sunshine, giving the answer of quickened flowers.

Often it is that we have thought a truth, but so unaccustomed are we to gather our power from within that it is hazy and dim and weak. Then some teacher utters it, some book says it, and lo, it clears and endows us with its power. So we may know that we have a right to perfect health, that fulness of life is our legal kingdom, but the mist obscures the knowledge and we are not certain of it till someone else comes, and by his thought clears our sky and makes us know and claim our right, which, before an earnest, persistent claim, is never denied. The life that radiates health, that with constant persistence thinks it can help the sick into a realisation of health as their normal right, as their substantial and eternal reality, is a contagious life infecting those about with the health it rejoices in and thinks.

Great Discoveries in Egypt.

A majority of our readers must have read of this wonderful Egyptian discovery, but we give, hereunder, a brief notice of it, which we clip from the *Friend of India*.

Mr. Theodore M. Davis, who discovered the tombs of Thothmes IV. and Queen Hatshepsu, at Thebes, has been patiently pursuing the work of removing the mounds of debris in the valley of the tombs and has just made a discovery there such as has not fallen to the lot of any explorer since Egypt was open to European research. He has found a tomb which has never been visited or plundered since the age of the 18th dynasty, and is still filled with the royal treasures

of a time when Egypt was the mistress of the East and the source of its supply of gold. His workmen came across the descending steps of a tomb midway between the well-known sepulchres of Ramses IV. and Ramses XII. At the foot of the steps was a door cut in the rock and blocked with large stones. Some of these having been removed, a boy was sent through the opening and quickly emerged with a gaily painted wand of office in one hand and the yoke of a chariot thickly plated with gold in the other. The opening was thereupon widened and Mr. Davis stepped into the space beyond. There he found himself at the head of another flight of rock-cut steps twenty in number at the end of which was a second door also blocked with stones. Here, however, the outer face of the stones was still plastered with the mud on which were impressions of a royal seal with rows of fettered captives, while on one of the lower steps the two basins of coarse red ware were lying, out of which the mud plaster had been taken. Mr. Davis has arranged to have the work of opening the tomb carried on to its completion. It was accordingly opened the following day in the presence of the Duke of Connaught and his suite, and a marvellous sight met the eyes of the fortunate discoverer. The tomb itself was not large and its walls had never been smoothed or decorated, but it was filled from one end to the other with untouched spoil of ancient Egypt. Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes brilliant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tires, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained. It was the burial place of Yera and Thua, the parents of the famous Queen Teie, the wife of Amon Hotep the Third, and the mother of the heretic King, Amon Hotep the Fourth, of the eighteenth dynasty. It was to her teaching that the villagers' revolution, attempted by her son, seems to have been due. Over a gilded mask which must have belonged to one of the mummies, a veil of black muslin or rather crape was drawn. It is the first time that anything of the kind has been met with in Egypt.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER VI.

(Year 1896.)

WE have seen that the passage of the Tingley crusaders left no trace behind it; in fact, since the date of our narrative (November 1896). I do not remember to have read in an Eastern paper even the slightest allusion to her work or her society. If I am not mistaken, the same blight has fallen upon her movement in America, its whole vitality having been erected amid lovely surroundings. Remembering that the Judge secession was based upon a platform of historical falsification and misrepresentation of individuals, one could hardly feel surprised that it should exhaust its impetus after a brief period.

As remarked in the last chapter, I felt it incumbent upon me to undertake a task until then neglected, in compiling from the heterogeneous mass of papers in my possession, a detailed history of the rise and progress of the Society, with its several changes of organisation during the quarter-century which was closing at the time of Mrs. Tingley's visit to India. This narrative was included in my Annual Address to the Convention of 1896 and will be found in the report published in the *Theosophist* for January 1897; a small edition of it was issued in pamphlet form in advance of the meeting of Convention, with the title "A Historical Retrospect, 1875—1896." A few

* Five 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.

copies are still available at the *Theosophist* office and can be had upon application.

It is shown in the above *Retrospect* that the history of our Society divided itself naturally into periods, as follow :—

- (a) From the informal social gathering at which its formation was proposed, to the departure of the two chief founders from New York to Bombay ;
- (b) From their arrival in India, throughout the spread of its influence in Asiatic and Australasian countries ;
- (c) From the visit of the two founders to Europe, throughout the development of the movement in European countries ;
- (d) In America, from the departure of the founders for India, to the formation of the Board of Control ;
- (e) From the latter event, to the replacement of the Board by the American Section of the Theosophical Society ;
- (f) From the latter event, to its disruption in April 1895 ;
- (g) From the latter event, to the present time [December 1896].

The reason for the postponement of the writing of our history to this late date is not far to seek : H. P. B. and I had been so busy in making history that we had had no time for the writing of it. The field was thus left clear for the sowing of Mr. Judge's crop of fables, and under the zealous tillage of himself, his colleagues and successors, the soil had become choked with weeds. Further delay would have been inexcusable, so the narrative in question was prepared, and so thoroughly that it is doubtful if any subsequent additions can or will ever be made. The ignorance about the evolution of the Society up to the present time among our members is, I fear it must be said, appalling ; I do not suppose that one out of a hundred of those who have joined us within the past five years have any distinct notion on the subject, and not one in twenty have read any of H.P.B.'s writings. All the more reason why I should collect, so far as may be, the materials which will prove useful hereafter to the person who shall write that compendious history of the Theosophical movement of which my present work is but a forerunner.

With the valuable help of Dr. and Miss English and others in the house, the materials for the pamphlet were got together after long search and on the 7th December I began writing it out. Within a few days it was finished and sent in to the printer. The drafting of my Annual Address and other office work occupied my time pretty thoroughly throughout the second half of December. The first delegates to the Convention arrived on the 19th, from which time onward they swarmed in from all the four quarters after the usual fashion. About this time a Russian gentleman interested in the compilation of

a Hindustani grammar and vocabulary, a Mr. Alexander Vigornitsky, brought me a letter of introduction from M. Blanc, the French explorer of Central Asia, in which he asked me to aid his friend as far as might be, in the attainment of his object. What I did was to give him my visiting-card with a few words of commendation written upon it and a printed list of our Indian Branches, telling him that he had only to present himself to any of the local representatives of our Branches, ask for what he wanted and take with confidence what might be told him. Just before the meeting of Convention he returned to Adyar and told me that my little visiting-card had, he believed, been more efficacious for him than if he had had a gilded passport from a reigning king ; that neither M. Blanc nor himself had had a conception of the importance of the Theosophical Society as a means of binding together the peoples of India in a great bond of sympathy and brotherhood.

The statistical returns which were read to the Convention showed a year of prosperity despite the Cataclysm in America. Charters had been issued for 20 new Branches and at the close of the twelve-month we had on our Register 428 living Branches, as against 408 at the close of 1895. Of these 7 were Indian ; 6 European ; 3 American ; 2 Australasian ; 1 Scandinavian, and 1 New Zealand. Miss Edger, as General Secretary of the last-named Section, made her first Annual Report. The Rules of the T. S. were carefully revised on July 9th at a Special Meeting of the General Council held at London ; and these have been left unchanged up to the present time of writing (1905), excepting the slight modifications which the Incorporation of the Society made necessary. The death of Mr. W. Q. Judge on the 21st of April, less than one year after his secession, was the most striking event of 1896, in our history, but its consequences have been far less important than had been anticipated ; in fact, one may fairly describe the latter circumstance as a dismal failure from the point of view of the conspirators who engineered it. For their intention was to wreck the Society, cast out its surviving founder and Mrs. Besant, and on its ruins erect their new Society with Mr. Judge as its Hierophant Ruler, the sole successor to H.P.B. and to her "twin," as well.

Among the interesting facts given in the President's Annual Report for 1896, are the statistics of our literary activity from 1883 to that date. During this period the Society and its individual members had published 473 books, 53 periodicals and 240 pamphlets. These not taking into account the publications in Eastern vernaculars, the statistics of which were not in my possession.

Among the interesting letters received by me in connection with that year's Convention was one from the venerable high priest Sumaugala, which, in view of the nonsensical attempt recently begun by a conceited young man to falsify the history of the educational

movement in Ceylon, may well be admitted into my narrative at this point:—

TO COLONEL H. S. OLCOTT,

President, T. S.

GREETING:—

Whereas, I learn that the Annual Convention of the Theosophical Society for 1896 is to sit at Adyar this December, I have much pleasure in expressing, on behalf of the Buddhists of this Island, their gratitude to you in particular and to the T.S. in general, for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and for securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880.

(Sd.) H. SUMANGALA,
*Pradana Nayaka Thera and
High Priest of Adam's Peak.*

December 2nd, 1896.

In the course of my reading at that time I came across a highly interesting story in the *Phrenological Journal* for November, about a negro whose skull had been fractured in the battle of Bull Run, in 1861, and who had remained without intelligence until 1881, when his skull was trepanned and his consciousness was restored. His first question was: "Which side licked, yesterday?" The intervening twenty years had been a total blank: his body had functioned but his brain consciousness on the physical plane had been arrested. This is an almost parallel case to that of the groom, made classical by its use in the works of several materialistic physiologists, where the unfortunate man while cleaning a horse had had his skull fractured by a kick of its hoof, had remained without consciousness until after a trepanning, when his first conscious action was to complete a sentence which he had been speaking at the time of the accident. The argument of the physiologists was briefly this: Consciousness is a function of the brain; an accident suspends it; a fatal one destroys it; therefore there is no consciousness in any entity apart from the brain. The insufficiency of this reasoning has been proved countless times by the experimenters with mesmerism and clairvoyance; but still in spite of fact and experience the old fallacious logic is still clung to by that class of persons who seem to resent as almost a personal affront the attempt to destroy scientific superstructures built upon foundations of ignorance and vanity. So much violence and bitterness do they sometimes display, that in seeking to find some term expressive of their mental condition, I invented the word "Psychophobia" and respectfully commend it to students of psychology. No victim of dog-bite shows more terror at the sight of water than does one of these ultramaterialists when asked to consider some new and extremely convincing phenomenon which goes to show the separabil-

ity of man's astral body from his physical, and his power to carry his consciousness to whatever distance he may have projected himself by the power of his will: one would think that he thought that a new thought would bite him!

The last whiff of perfume from the truthful Tingley crusaders was wafted to us about the middle of December from Colombo, where they held a meeting at Floral Hall on the 12th December, at five P.M. In the advertisement the public is assured that there would be nothing to pay for the intellectual symposium; they would have the "Addresses Free"; and for fear that, under a misapprehension as to the character of the party they might absent themselves and so lose the unique chance of seeing and hearing the "Leader of the Entire Theosophical Movement throughout the World," they announced that "The Members of the Tour wish it to be distinctly understood that they have no connection with that organisation to which MRS. ANNIE BESANT is attached and of which COLONEL OLCOTT is President." This is really very kind on the part of our gifted enemy, as it saves me the necessity of taking any further trouble to prove that neither I nor the Society has any responsibility for the harlequinade that gave the crusaders an agreeable outing at the expense of their confiding colleagues.

As above noted, the stream of delegates flowed in as usual and on the 27th the Convention opened at its appointed time with more than the usual number of representatives of Branches. Among the pleasant incidents of the opening was the receipt of a long cablegram from the General Secretary of the Australasian Section and an equally cordial greeting from the New Zealand Section. These cables and telegrams and letters and official reports and attendances of delegates in person combine to make one realise how world-wide our movement has become. A feature of the twenty-first Anniversary was the appearance on the scene of Dr. Arthur Richardson, late of University College, Bristol, who had resigned the chair which he had occupied twelve years to come out to India and work with us without money and without price. He gave us some lectures on "Fire," "Science and the Invisible," and other subjects, to the great profit of his hearers. The great feature of that year's Convention (the Twenty-first) was the course of lectures given by Mrs. Besant on "Four Great Religions," a most scholarly, striking and convincing intellectual effort. So eloquent was she in her expositions of the several world faiths, so clearly did she make her points, and so ingeniously weave around them the golden web of a common parentage, that one would have thought that a learned Pandit, Mobed, Bhikshu or Bishop was in his turn expounding the mysteries of his own ancestral religion. These admirable discourses were soon after published, and together with her subsequent series, entitled "The Religious Problem in India," are invaluable helps to students of Comparative Religion, to find the common basis upon which all human creeds have

been built. It is only fair to quote what she herself says about the plan pursued in the treatment of her subject. In the Foreword (Introduction) to her "Four Great Religions" she thus sketches her dominant idea:

"The general principles underlying these lectures are the following:

Each religion is looked at in the light of occult knowledge, both as regards its history and its teachings. While not despising the conclusions arrived at by the patient and admirable work of European scholars, I have unhesitatingly flung them aside where they conflict with important facts preserved in occult history, whether in those imperishable records where all the past is still to be found in living pictures, or in ancient documents carefully stored up by Initiates and not wholly inaccessible. Especially is this the case with regard to the ages of Hinduism and Zoroastrianism, touching which modern scholarship is ludicrously astray. That scholarship, however, which regards the occult view as being, in its turn, grotesquely wrong. Be it so. Occultism can wait to be justified by discoveries, as so many of its much-ridiculed statements as to antiquity have already been; the earth is a faithful guardian, and as the archaeologist uncovers the cities buried in her bosom many an unexpected witness will be found to justify the antiquity that is claimed.

Secondly, each religion is treated as coming from the one great Brotherhood, which is the steward and custodian of spiritual knowledge. Each is treated as an expression, by some member or messenger of that Brotherhood, of the eternal spiritual truths, an expression suited to the needs of the time at which it was made, and of the dawning civilisation that it was intended to mould and to guide in its evolution. Each religion has its own mission in the world, is suited to the nations to whom it is given, and to the type of civilization it is to permeate, bringing it into line with the general evolution of the human family. The failure to see this leads to unjust criticism, for an ideally perfect religion would not be suitable to imperfect and partially evolved men, and a new slip of the ancient tree of wisdom.

Thirdly, an attempt is made to distinguish the essential from the non-essential in each religion, and to treat chiefly the former. For every religion in the course of time suffers from accretions due to ignorance—not to wisdom, to blindness—not to vision. Within the brief compass of these lectures, it was not possible to distinguish in detail. Tests may be used by any one who desires to guide himself practically in discriminating between the permanent and the transitory elements in any religion. Is it ancient, to be found in the ancient Scriptures? Has it the authority of the Founder of the religion, or of the Sages to whom the formulation of the particular religion is due? Is it universal, found under some form in all religions? As regards spiritual truths, any one of these tests is sufficient. As to smaller matters, matters of rites and ceremonies, observances and customs, the use or disuse of any particular practice, we may ask as to each: Is it laid down or recommended in the ancient Scriptures, by the Founder or His immediate

disciples? Can its usefulness be explained or verified by those in whom occult training has developed the inner faculties which make the invisible world a region they know by their own experience? If a custom be of modern growth, with only a century, or two or three centuries, behind it; if it be local, not found in any ancient Scripture, nor justified by occult knowledge; then—however helpful it may be found by any individual in his spiritual life—it should not be imposed on any member of a particular religion as binding on him as a part of that religion, nor should a man be looked at askance for non-compliance with it. This fact especially needs enforcement in India, where customs that are entirely local, or very modern, are apt to be identified with Hinduism in the minds of their followers, and any Hindus who do not accept them are looked upon as somewhat inferior, even as unorthodox. Such customs, even if much valued and found useful by their adherents, should not be considered as generally binding, and should fall into the class of non-essentials. It has been well said that while in things essential there should be unity, in things non-essential there should be liberty, and in all things there should be charity. Were that wise rule followed by each, we should hear less of the religious antagonisms and sectarian disputes that bring shame on the very word 'religion.' That which ought to unite has been the ever-springing source of division, until many have impatiently shaken off all religion as being man's worst enemy, the introducer everywhere of strife and hatred."

The audiences at Mrs. Besant's lectures are always enthusiastic but on these four mornings they were unusually so: the crowds were tremendous, the Hall crowded to suffocation, and the applause was constant and tumultuous.

As we pass in review all the various religious systems that have been taught to humanity, including the four treated by Mrs. Besant in this course of lectures, the thoughtful mind is struck with the fact that the vulgar, or popular, aspect of each is essentially what we might call the "geocentric," *i.e.*, that they deal only with this planet and its inhabitants; the view of the Problem of Existence is narrow, circumscribed and insufficient to give one the smallest grasp of the great scheme of cosmic evolution. In Buddhism alone—the popular form, I mean, not the esoteric—we are taught in so many words that "there are whole *Sakawalas* or systems of worlds, of various kinds, higher and lower, and also that the inhabitants of each world correspond in development with itself."*

There is nothing geocentric in such a teaching as that, it is essentially cosmical. Other religions, as interpreted by the occultist, contain the same root idea, but without the help of such an interpreter the idea lies hidden and the religion is seen only in its geocentric aspect. The supreme majesty of the "Secret Doctrine" lies in the fact that it makes our world and the planetary system to which it belongs the type of the general cosmical scheme; and that its expositions of that scheme are

* The "Buddhist Catechism," Question 144, 37th Edition.

scientific, reasonable and axiomatic ; that it embodies the principles of perfect justice, perfect equilibrium and—with the keys of Karma and Reincarnation—perfect comprehensibility ; hence the legacy that has been bequeathed to posterity by H. P. Blavatsky in reviving that ancient teaching is rich beyond compute.* This teaching allows our awakened intelligence to soar as high as we respectively can with our developed powers, and to get at least glimpses of our kinship with all beings who inhabit the orbs of space. It was the glimmering perception of this teaching that was to come that induced the founders of the Theosophical Society to make the corner-stone of the movement the idea of the essential brotherhood of mankind. As we have said numberless times, it never entered into our heads to imagine that there could be any perfect *brotherhood* of men of various races and environments on the physical plane ; that was but a dream of Utopia : but we did know that, on the super-physical plane, sex, colour, nationality, prejudice and religious animosities did not exist. We knew that the disturbing factors above enumerated are but the temporary obstacles begotten of physical existence, whose power would be completely lost if men could be persuaded to identify themselves with that indwelling divine entity or Higher Self, which when it mounts to its own plane, looks down upon the clash and turmoil of human society, as the soaring eagle "from his mansion in the sun" distinguishes, like multitudes of crawling ants that are moving over the earth below, within their respective barriers of limitation, the nations who fight each other for possession of its surface.

H. S. OLCOTT.

THEOSOPHY IN EVERY-DAY LIFE.

[Concluded from p. 478.]

ANOTHER great point which we gain from our Theosophical teaching is that we have no longer any religious fears or worries or troubles. It might perhaps be thought that those do not very largely concern the majority of mankind ; but if we come to know anything of the inner life of the most devout religious people, we shall find that there is a great deal of sorrow and trouble concerned with it. Many of our noblest and best people are constantly worrying themselves, constantly morbidly introspective, constantly fearing whether at the last they may not somehow or other be cast away ; whether they may not fall short, in some way, they scarcely understand how, of the demands which their faith makes upon them.

* Of course, it must be said that the Spiritualists, from the time of A. J. Davis' production of his "Nature's Divine Revelations" onward, have taught the occupancy of other worlds besides our Earth by sentient beings, but this sensible doctrine has not yet been taken into the body of Christianity ; nor has Spiritualism, as such, been as yet developed into the form of a specific religion.

All that is swept aside when we realize that progress towards the highest is the Divine Will for us ; that we cannot escape from that progress ; that whatever comes in our way and whatever happens to us is meant to help us along that line ; that we ourselves are absolutely the only people that can delay our progress. When we really know this, what a difference it makes in the aspect of life ! No longer do we trouble and fear about ourselves ; but we simply go on and do the duty which comes nearest, in the best way that we can, confident that if we do this, all will be well for us without our perpetually examining and worrying. True, we are told in the wise Greek proverb : "Know thyself." True, it is our business to know ourselves, and to know our own weak points, but that also must be done according to reason and according to common sense, and, as we have said before, we must not be like those tiny children who, when they plant a garden, are always pulling up their plants to see how much they are growing. That is exactly what so many good people are always doing—they are always pulling themselves up by the roots to see how they are getting on, instead of being satisfied quietly to do their duty, and trying to *help their fellows in the race*, knowing that the great Divine Power behind will press them onward slowly and steadily and do for them all that can be done, so long as their faces are set steadfastly in the right direction, so long as they do all that they reasonably can.

Another great question is as to the condition and fate of those whom we love after they are gone from our sight. There has been much terrible and unnecessary suffering because people worried about the condition of their children, of their parents, of those whom they loved most, because they were always uncertain exactly what was demanded, exactly what obscure conditions they must fulfil in order to grasp this elusive salvation, and make quite certain that they had it. This salvation is thought by a very large number of Christians to depend entirely upon one's believing or feeling that one is saved. It is a sort of salvation by hysteria, as it were ; a man is saved because he thinks himself saved, because he feels himself so—a very strange idea.

We in Theosophy are clear, either for ourselves or (what is still more important) for those whom we love so dearly, of all this trouble about being saved ; we know that there is nothing to be saved from except ignorance and error ; that there is no wrath of God (impious phrase that it is) from which we are to try to escape ; that the world is not governed by some kind of omnipotent demon who is always lying in wait to catch his unfortunate creatures, to cast them into eternal suffering for disobeying laws which they are practically incapable of obeying fully in their present surroundings and stage of evolution. We realize that all this is a childish fable, and that it is also an exceedingly wicked and blasphemous fable ; we know that on the contrary, the world is governed by a grand and beneficent

Power whose will is man's evolution ; who is sweeping him ever onward and upward along the course that all must take sooner or later, and the sooner the better, for the Divine Will is that man shall grow. What is our weak will that it should ever prevail against *That* ? We can but evolve ; we can but grow better and better ; the only question is, shall we throw ourselves into this great Divine scheme and work willingly *with* the Great Law which brings us here ? If so, then not only will progress be easy for us, but we may be of great help in assisting our fellow-creatures in their advance along this upward path ; in helping evolution instead of hindering it. If, on the contrary, we set ourselves vainly and uselessly to struggle against this Divine will, we shall still be swept on, but at the cost of much suffering, and instead of being helpful to those around us we shall hinder those who are unfortunate enough to fall under our evil influence. The wicked man, alike with the good man, must eventually pass from the human stage of evolution to a stage to us at present inconceivable. It is only that he gives himself much more trouble on the way ; his will, which is set up against the Divine, has to be broken down again and again, until he also realizes that he must take his part in the great work for man. So there is no question of salvation. The only question is that the system should be explained to man, that if possible, he should be induced to realize it, so that he may throw himself intelligently into the scheme, and work with the great Divine Force instead of against it. It is easy to see what an enormous difference that conception makes in life.

Many of the best people among us are perpetually overcome with the feeling of the sorrow and suffering and misery of the world ; they see so much evil, they see men fighting and warring in all directions against the good and the true, that they fear that nothing can be done with the world ; they almost despair of Divine Power ; and out of that, perhaps, has grown up the terrible blasphemy that the Christ, the Saviour of mankind, can succeed in saving only a mere handful, and is obliged to confess failure by allowing nine hundred and ninety-nine out of every thousand to be captured by his supposed enemy ! A very curious and a most unworthy idea ; but people do not realize it. Some rather exult in the selfish thought that only a few are to be saved ; so long, be it understood, as they are of the few ! The truth is ever grander far than any man's conception of it ; and we may well say that the true Christ within us is the Saviour of all ; but it *is* of all, and not only of a few.

This is a scheme, not only of occasional and partial salvation, not even of "eternal hope," as Canon Farrar put it, but of eternal certainty. We know that all must, in the end, stand by the side of the Divine. There is no escape from it, because that is His will. Now this removes at once from our horizon all the uncertainty that surrounds religion. In Theosophy we do not *hope* that we may be saved ; we *know* that eternal advantage and gain will come to all ; that progress is a neces-

sity and is the immutable law of the Universe ; and that if only we do the best we can under the circumstances in which we find ourselves, we in a small way are helping on that eternal progress of humanity as a whole. And so all those of us who grasp the thing thoroughly are infinitely happier and more contented than those who still grope in that commonplace and truly irreligious condition of uncertainty. We see our way clearly before us. We are very fallible and very human, like other men, and we often fail to rise to that which we know ; we often fall by the way ; we often make mistakes, just as other people do ; but this advantage at least we have—that we know what to do ; we have the whole thing clear before us ; and we do not become the victims of despair because it happens to us as to others to fall away sometimes.

Although a man, having set a goal before himself, may fall a thousand times on the way towards it, yet it would not only be useless, it would be very unwise and very wrong for him to despair, because each man must always go forward from where he stands ; it is no use trying to take some one else's position. If he falls, he picks himself up again ; he goes on once more. No matter how often he may fall, still he must get up and go on again, because this road of progress has to be trodden. So it is no use sitting down and saying "I can't." We shall *have* to do it one time or another, and the sooner we begin, therefore, the better for us—not only because it will be far easier for us now than it will be if we leave the effort till later, but chiefly because, if we make the effort now, if we succeed in making some progress, if we rise to some higher level, then we are in a position to hold out a helping hand to those who have not yet reached so high a step of that ladder as we have gained. In that way we ourselves can take part in the great divine work of evolution—every one of us, because every person has his own position and his own opportunities ; no matter how low his present status may be, yet there is someone still lower, someone to whom he can hold out a helping hand, someone to whom he can be useful. So it is that at whatever stage of evolution we may be, we can always be of some use in the position in which we then are. Here we have a whole mass of considerations showing us the great advantage that we gain from this Theosophical view of life.

Again, a man has some thought which is constantly in his mind, which is perpetually recurring to him. By the Theosophical teaching, he realizes that he is building up all round him a great *thought-form*, a *thought-form* which will constantly react upon himself, which will tend to set up vibrations similar to its own in his mind-body, and so to recall itself to him again and again, to intensify itself, to become such a habit to him that he will presently find it almost impossible to throw it aside or to get rid of it. Knowing this, he sees the immense importance of controlling his thought, so that he may always surround himself with good and not with evil ; with *thought-forms* that will

help him on his upward path, and not hinder him or drag him back. And from all this it comes also that nothing is unimportant to him. He learns that he must be accurate and careful in small matters as well as in great; he sees that though the man of the world may often throw aside the less important matters, as he thinks—although such a man may say to himself, "This work is not well done, but never mind, it will do; we must manage with it"—he realizes that the occult student cannot afford to take that line; that whatever he does, he must do thoroughly; as the Christians tell you, "as unto the Lord and not as unto men." And that is true, because he does it not that other people may see it; he does it well in order that it may be well done; that the thing to which he has set his hand may be a perfect piece of work, or as nearly perfect as he may possibly bring it. He cannot afford to neglect the smaller matters of life, but they also, as far as he does them at all, must be well and perfectly done, and accurate and pure and true. So we see that the whole of his life is very largely moulded by his Theosophical knowledge.

Let us now turn to consider the attitude which he finds himself compelled to adopt toward his fellow-men. He knows that all are truly but one; that on a higher plane where space and time and form as we know them down here do not exist, there is an absolute spiritual brotherhood. There is more than a brotherhood, there is a unity; and since all are one on those higher spiritual planes, all are truly brothers down here on this plane, however little it may seem so, however little it may be recognised, where race wars against race; where creed hates creed; where classes and castes are ever struggling, the one against the other; where competition is rampant; where dishonesty so often takes the place of fair dealing. Yet when he once realizes this absolute spiritual unity above, he knows that down here, in real truth, the interest of one can never be opposed to the interest of all; that no true gain can be made by one man which is not made in the name of and for the sake of all humanity; that one man's progress must be a little lifting of the burden of all others; and that one man's advance in spiritual things means a very slight, yet not imperceptible, advance to humanity as a whole; that every one who bears sorrow and suffering nobly in his struggle towards the light is lifting a little of the heavy burden of the sorrow and the suffering of his brothers as well.

When he recognizes this brotherhood, not as a pious opinion merely, not merely as a hope cherished by despairing men, but as a definite fact following in scientific series from all other facts; when he sees this as an absolute certainty, how different his attitude must be towards all those round about him—an attitude ever of helpfulness, ever of the deepest sympathy; a realization that nothing which clashes with their higher interest can ever be the right thing for him to do, or can ever be good for him in any way. All this gives him a higher and wider view; and to him the problems of life look far less

complicated, and far more hopeful and clear than they can possibly seem to the ordinary man.

Thus his attitude towards his fellows will be ever one of the widest possible tolerance and charity. Tolerance, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true; charity, because his wider knowledge enables him to make allowance for many things which the ordinary man does not understand. The standard of the occult student as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature, and, as the French proverb says, "tout comprendre, c'est tout pardonner." He realizes how the sin appeared to the sinner at the moment of its commission, and so he makes more allowances than could possibly be made by the man who is ignorant of all this.

He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of ever-watchful helpfulness. The child who deeply loves his mother is always watching for an opportunity of doing some little thing for her—something that he knows will please her or save her trouble. It is just that attitude of watching for an opportunity to help which the occultist adopts towards his fellows. He realizes that every contact with others is such an opportunity. When a new friend comes into his life, when a child is born into his family, when a servant becomes a member of his household, he at once begins to consider what he can do for them, and how he can be a useful influence in their lives. Theosophy brings him so much additional knowledge, that there is hardly any case in which it does not enable him to give advice or help. Not that it would be wise to be perpetually thrusting his opinions upon people; that is very poor and tactless policy. There are many cases in which he cannot with advantage say anything, but his life at least shows the advantage of his creed, and is the greatest of all testimonies to the truth of Theosophy; because men say, "Here is one who is calm and serene in all troubles; here is a man who is ever helpful; who is always thinking, not of himself, but of others. What is the faith, what is the belief that makes him take this line? Surely it must be well worthy of our examination and of our consideration." And so by the example of a noble life we try to lead others to the same safe harbour of peace which we ourselves have gained.

Even those whom he meets only casually are not overlooked. As I mentioned in a previous lecture, even in riding in a railway carriage or an omnibus, the opportunity to do some good may arise. He may see a man worried or in sorrow, and may send him helpful, encouraging thought, and watch him brighten up under its influence. The result is not always immediately apparent, yet the friendly thought has done its work, and we should never forget that this

work may be greater than the sender knows. The unfortunate stranger may have been upon the brink of despair, and just that encouraging thought may have saved him from insanity or suicide.

Think what a difference it would make to us if we all regarded life from that point of view—if we went through it looking for opportunities of doing good—asking, not “What can I gain?” but, “What can I do?” Such an existence is far more interesting, infinitely fuller and wider than that of the unfortunate who is all the while wrapped up in narrow ideas of personal gain or loss, circumscribed by the limited horizon of his own petty troubles and sorrows.

Yet another point. The occultist, in his relation to his fellow-men, bears in mind constantly that question of thought-control, of which I spoke. He knows that every thought to which he gives birth ends not with himself, but affects many others as well. He realizes that the vibrations which he sends forth from his mental body are reproducing themselves in the mental bodies of others all about him; that he is a source either of mental health or of mental ill to all with whom he comes in contact. Consider the condition of a man who is a source of evil thought. Take a simple case; suppose it is merely a man who is a source of low and sensual thought. That man will know that under ordinary conditions he must not allow these low and animal thoughts of his to find vent in words; he must not show to his friends or the community his inner feeling in action, but often he does not realize that his thought alone is a plague-spot; that he is going through the world as a centre of moral contagion. It is exactly the same thing, and exactly the same crime as it would be for one of us, who caught some terribly infectious disease, to continue to go about among his fellow-men, with the disease hidden, scattering the seeds of pestilence on all sides. We know that that is a crime; we know that our laws would certainly deal stringently with such a case as that if they could get hold of it. It is a worse crime still for a man to go about scattering moral poison and moral infection, because that is more insidious, more devastating and far more difficult to eradicate than any physical disease could be.

Most especially of all is this a fact to be borne in mind by any one who has in any way to do with children. Whether he be a parent, a teacher, or a guardian, if his fate brings him into the presence of a child, it is then his business, most emphatically, to set a watch not only over his words and his deeds, but over his thoughts as well. It would be a bad man, as we should all admit, that would give way to angry words or angry deeds before a child. The presence of the child would be a restraining factor. But what we do not realize is that our *thoughts* before the children have just as great a power. The child-bodies are plastic and can easily be bent and moulded. A gymnast, for example, can take a little child and can train him to do all sorts of things with his plastic young limbs, which

you or I could not now train ourselves into doing, no matter how long we might try. Just as that child's physical body is plastic and easily moulded, so is his astral body—his passions, feelings, and emotions; so is his mental body—the whole realm of his thought. Whenever through any grown-up person there passes a wave of anger or a sensual emotion, assuredly that acts at once upon the plastic astral bodies of any children who are so unfortunate as to be in his neighbourhood; it excites in them a synchronous vibration, a predisposition to the anger or the sensuality, or whatever it may be. It may not be able immediately to call it forth in them, but it sets the vibration going in their astral vehicles, so that the next time any active cause approaches them, that vibration can much more easily be started in them again.

In the same way, the person whose thoughts are ambitious or selfish or worldly is also a source of evil influence; and if there be children near, be sure that their plastic mental bodies are impressed by it; that they are drinking it all in as a sponge draws up water; and though they are too young directly to reproduce it now, the seed sown will bear fruit in due season. Fortunately that is equally true of good thoughts. The person who surrounds his children with a constant halo of love and of affection will certainly develop the love and the affection in the children. The person whose thoughts are noble and unselfish and who takes care that no impure or unworthy thought shall ever come near his child is at least doing his best to raise high and holy and noble thoughts in that child's mind, so soon as ever it is capable of vibrating in response to them.

It is a terrible sight to anyone who has the clairvoyant vision to see all these beautiful white child-souls and child-auras, and then a few years afterwards to see how they have been soiled and smirched and darkened by the horrible, impure and unholy thoughts of the adults around them. It is only the clairvoyant who knows how enormously and how rapidly child-characters would improve if only adult characters were better.

There again is a subject of vast importance; one upon which I have written elsewhere—that of our relation to children, our duties towards them, and the way in which we are acting upon them whether we will or not; but that is not part of our present subject. But we see there again what a fundamental difference the Theosophical teaching makes to a man; how he realizes his responsibilities, and how very careful, therefore, he must become as to even his innermost thoughts and feelings, not only for his own sake, but for that of his fellow-men also.

In every relation of life this idea of helpfulness comes in. For example, we have around us a vast animal kingdom brought often into very close relation with us. Why is it brought into that relation? Only to offer us an opportunity of doing something for it; for remember that these animals also are our brothers, although they are

younger brothers ; it is the same great Divine Life which animates them, although it is a later wave, a less developed outpouring ; still they are our brothers, and we owe a fraternal duty to them also—so to think and act that our relation with them shall always be for their good and not for their harm.

There is no reason why the horse and other creatures should not work for man, because in that very working their intelligence and devotion are evoked ; always provided that there be no cruelty, no overworking, nothing that can hinder the evolution of the animal, but only that which can help it. The work may be done, and well done, but the animal must always be kindly treated ; he must always be encouraged to develop his intelligence and his feeling of love and devotion toward his master.

In so many cases man has misused his relation to the animal kingdom ; he has ruled it by fear and not by love, he has tortured many of the creatures which serve him, he has trained them into bad habits in order to pander to his own evil passions and his lust for cruelty. He has taken a noble animal like the dog and degraded him below the level of the wolf from which he was evolved ; he has taught him to hunt, not for the sake of food, but for the pure lust of killing, which no wild animal ever does ; and thus he has created in him an instinct of destruction which it will take many ages and much suffering to eradicate. Never should we develop in any animal the evil qualities of fear, of ferocity, or of hatred, but always intelligence, devotion and love. In all cases and with all forms of life our business is to help, and to try to bring nearer the golden age when all shall understand one another and all shall co-operate in the glorious work that is to come.

Finally, we must regard everything from the higher standpoint and not from the lower ; whenever we find a struggle going on within us—that “law of the members warring against the law of the mind,” as St. Paul puts it, we should remember that we ourselves are the higher, and that this, which is the lower, is not the real self, but merely an uncontrolled part of one of its vehicles. We must identify ourselves never with the lower, but always with the higher ; we must stand on its side, realizing that the soul is the true man instead of taking the upside-down attitude which is shown in our common expression when we speak of “my soul” as though this body were I, and the soul were something belonging to it. Far more true is the Hindu form of speech, “My body is tired ; my body is hungry.” However strange that sounds to us, there is no shadow of doubt that that form of words represents the truth, and that ours is entirely wrong. It shows how far the general sense of the time has departed from the true knowledge when we speak of the soul as an appanage of the body, instead of realizing that the body is only a partial expression of the soul ; an instrument which is to be governed by the soul and kept in

order by it, and not allowed, like an unruly horse, to run away with its master.

These are some of the ways in which we find that our belief affects our every-day life ; this is something of what we gain from Theosophy. We learn that this grand law of evolution, which is an expression of the Divine will and Life and Being, is yet something in which we ourselves can take our humble part ; that there is not one of us but can be a channel for its power ; not one of us but can help in the great work that lies before us. And so we learn to be ever on the watch for opportunities to help ; ever ready to render it in the most unexpected directions and to the most unlikely people ; because we realize that to help on this magnificent scheme of evolution is to be a fellow worker with God, a co-operator with the purpose of the Logos ; and this we hold to be the highest honour and the greatest privilege that can ever fall to the lot of man.

C. W. LEADBEATER.

THE HOLY CATHOLIC CHURCH.*

“THE HOLY CATHOLIC CHURCH.”—This phrase occurs, as you know, in the Apostles' Creed, and I believe the majority of those who repeat it Sunday by Sunday, if they think about it at all, take it as referring to what is generally called the Established Church. It is an article of faith with them that they believe in its Divine origin, in its methods, in its priests, in its whole paraphernalia in fact ; and those outside its pale are regarded as—well, not quite in the correct path for Heaven. But there are many who give the phrase a wider interpretation, and include within the Holy Catholic Church the faithful believers in all lands and in all sects of Christendom ; only these faithful believers must, of course, in their opinion, be Christians, else they cannot be members of this Holy Catholic Church.

I hope to give this evening a wider interpretation still, and to show that we may include within the bonds of this spiritual brotherhood, this Holy Catholic Church, men not only of all nationalities and all creeds of Christendom, but also men of all forms of faith, and all religions under the sun : whether known by the name of Buddhist, Parsee, Confucian, Mahomedan, Hindu, Jew, or Christian, matters not at all.

What is meant by the Church, the Church of God ? Why should we confine it to the comparatively small number of people here in the West, who have been born within the pale of the Christian religion, or who have left other religions to embrace Christianity ? To me, the Church means, not this secluded handful, but a great multitude which no man can number, “of all nations and kindreds and peoples

* A Paper read for the Harrogate Branch of the Theosophical Society, in 1891, and republished from its pamphlet, by kind permission.

and tongues," who have heard and obeyed the call to live for the Spiritual instead of for the temporal, for the Real instead of for the unreal, for the Eternal instead of for the transitory and fleeting; who, in short, have "set their affection on things above, and not on things on the earth."

Whom shall we exclude from this "Ecclesia," this body of men and women "called out" from the ordinary frivolous surface life to the inner life of the soul—"called out" by the common knowledge they possess of the great underlying truths—"called out" by their common resolve to serve only the Highest, to subdue, to bring into subjection their lower nature, to strive to unite themselves wholly with the Divine? Shall we presume to exclude those who follow faithfully and loyally the teachings of the Lord Buddha, that great Elder Brother, the keynote of whose teaching was pity and compassion? Listen to His words: "Overcome anger by love, overcome greed by liberality, overcome falsehood by truth, overcome evil by good. Hatred ceaseth not by hatred at any time, hatred ceaseth only by love. . . . If a man foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me." Surely those who *follow* this rule of life, who *follow* it, mind, not who merely *profess* it, surely they are among the "called out," "called out," from that life where hatred and envy rule, where blow is met by blow, where strife and not unity prevail; those followers of this golden rule are just as truly members of the Ecclesia, the "called out," as are the followers of that other great Master who, five hundred years later, taught exactly the same code of ethics. "Ye have heard that it hath been said 'an eye for an eye and a tooth for a tooth.' But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, 'Thou shalt love thy neighbour and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Or again, shall we presume to exclude the followers of the Divine Lord, S'ri Krishna, who, hundreds of years before the Buddha sought and found the key to the ceasing of sorrow, taught His disciple and friend Arjuna, that Wisdom which knows the true Life as indestructible, imperishable, and knowing this, grieves not at any thing which may befall? Said He:—

"The wise in heart mourn not for those
That live, nor those that die,
Nor I, nor thou, nor any one of these
Ever was not, nor ever will not be
For ever and for ever afterwards.

.
The soul which is not moved,

The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying."

S'ri Krishna spake also, as did the Christian Master, of the indwelling Spirit of the living God, of the "True Light which lighteth every man that cometh into the world." Those words are recorded in *our* Bible; in another Sacred Book which records some of the sayings of S'ri Krishna, we have the same idea:—"That splendour issuing from the Sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. . . . And I am seated in the hearts of all." And as the Christian Master issued His tender invitation—"Come unto Me all ye that labour and are heavy laden and I will give you rest," even so Krishna says to His followers:—"Is'vara (the Lord), dwelleth in the hearts of all beings. . . . Flee unto Him for shelter with all thy being, O Bhârata, by His grace thou shalt obtain supreme peace, the everlasting dwelling-place." And again: "Come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

No doubt if we were to examine ~~into~~ other religions we should find similar words of hope, of encouragement, of wisdom, of admonition, of invitation, from the lips of *their* Founders, Divine Men filled with the Triune Spirit of Wisdom, Love, and Power, even as Jesus the Christ, the Divine Man whom we Christians reverence, was filled. That their professed followers do not act up to their profession, that the religions they founded are degenerate, does not affect the question at all. Do all professing Christians act up to *their* profession? Is the Christianity of the Churches the same as the Christianity of the Christ? I trow not. Jesus had not "where to lay His head," yet the chief administrators of the religion He founded dwell in palaces! Curious anomaly! Yet, for all that, "I believe in the Holy Catholic Church," that Church which is composed of men and women belonging to all these varying *forms* of religion, but who see beyond the form to the life, beyond the shadow to the substance, who regard as the primary object of their life no longer things temporal, but things spiritual, who have ranged themselves on the side of evolution instead of retardation.

For this Church of God is *Catholic*, that is, *Universal*, a body of people "called out" from the ordinary worldly life, by an inward call stronger than all outward inducements, all outward attractions, and they, by their obedience to that call, are an ever living testimony to the *reality* of the Spiritual world. Let us not seek to limit then the Catholicity of the Church of God.

"For the love of God is broader
Than the measure of *man's* mind,
And the heart of the Eternal
Is most wonderfully kind,"

Man is ever seeking to limit, to bind down, to narrow ; the thoughts of God are wide. " As far as the East is from the West " even so far do His thoughts of love extend. The way to the heart of the Father is *not* confined to one community, however large that community may be ; the Path itself may be one, but the ways thereto are as numerous as are the needs and the dispositions of his children. As we read in the Bhagavad Gîtâ: " However men approach Me, even so do I accept them, for the path men take from every side is Mine."

It is well to remember that however varying the forms, the Life which pours through is *One*. The Life which manifests through you takes the form, say, of a Churchman in the Christian Religion, through me it takes the form of a Quaker and a Theosophist ; through another it takes the form of a Buddhist ; and so on through numberless *forms* does the Life flow, but the Life itself is *one*. Lowell has a very suggestive poem in this connection which I should like to read here :—

" Never, surely, was holier man
Than Ambrose, since the world began ;
With diet spare, and raiment thin
He shielded himself from the father of sin ;
With bed of iron and scourgings oft,
His heart to God's hand as wax made soft.
Through earnest prayer and watchings long,
He sought to know 'twixt right and wrong,
Much wrestling with the blessed word
To make it yield the sense of the Lord,
That he might build a storm-proof creed
To fold the flock in at their need.
At last he builded a perfect faith,
Fenced round about with *The Lord thus saith* ;
To himself he fitted the doorway's size,
Meted the light to the need of his eyes,
And knew, by a sure and inward sign,
That the work of his fingers was divine.
Then Ambrose said, ' All those shall die
The eternal death who believe not as I,'
And some were boiled, some burned in fire,
Some sawn in twain, that his heart's desire,
For the good of men's souls, might be satisfied,
By the drawing of all to the righteous side.
One day, as Ambrose was seeking the truth
In his lonely walk, he saw a youth
Resting himself in the shade of a tree ;
It had never been given him to see
So shining a face, and the good man thought
'Twere pity he should not believe as he ought,

So he sat himself by the young man's side,
And the state of his soul with questions tried ;
But the heart of the stranger was hardened indeed,
Nor received the stamp of the one true creed,
And the spirit of Ambrose waxed sore to find
Such face the porch of so narrow a mind.

' As each beholds in cloud and fire
The shape that answers his own desire,
So each,' said the youth, ' in the law shall find
The figure and features of his mind ;
And to each in His mercy hath God allowed
His several pillars of fire and cloud.

The soul of Ambrose burned with zeal
And holy wrath for the young man's weal ;
' Believest thou then, most wretched youth,'
Cried he, ' a dividual essence in Truth ?
I fear me thy heart is too cramped with sin
To take the Lord in His Glory in.'

Now there bubbled beside them where they stood
A fountain of waters, sweet and good ;
The youth to the streamlet's brink drew near
Saying, ' Ambrose, thou maker of creeds, look here !'
Six vases of crystal then he took,
And set them along the edge of the brook.

' As into these vessels the water I pour,
There shall one hold less, another more,
And the water unchanged, in every case,
Shall put on the figure of the vase,
O thou, who wouldst unity make through strife,
Canst thou fit this sign to the Water of Life ?'

When Ambrose looked up, he stood alone,
The youth and the stream and the vases were gone,
But he knew, by a sense of humbled grace,
He had talked with an angel face to face,
And felt his heart change inwardly,
As he fell on his knees beneath the tree."

Let us also take this lesson to heart, that it is " the figure of the vase," which makes the apparent difference, the Water of Life is the same One and Unchanging, the vase is the *form* of religion, the water is the Life.

Not only is this Church of God Catholic, but it is *Holy*. And why? Certainly not because of any outward ceremonial, but because its members, the world over, having " set their affection on things above " are striving to make their lives here purer, and holier, and better.

The mere joining of any outward society or organization is not enough you see, in my opinion, to make one a member of the Holy Catholic Church. We may observe *all* the forms and ceremonies of the Church of England or the Church of Rome, or any other Church, and yet not be a member of this true Spiritual Church, this *Holy Catholic Church*, or, on the other hand, we may belong to no outward Church or religious organization whatever, and yet in very truth be a member of this true Church of God. "By their fruits ye shall know them," not by their profession.

But, you may say, the members of this Holy Catholic Church do not always recognise their spiritual brotherhood; the Christian saint or "holy one" and the Buddhist saint or "holy one" may *think* that a gulf, wide, deep, and impassable yawns between them; they may and often *do* look upon each other with distrust and misunderstanding. That is so, but it does not alter the fact of their spiritual brotherhood for all that; it does not alter the fact that there is between them a community of aim and purpose, it only shows that they have not yet broken the bonds of external forms, which are very hard to break; but, spiritual brotherhood being a reality on the spiritual plane, is stronger than any mere external form, and the dividing wall, the barrier to the recognition of this brotherhood, *will* be broken down one day.

How then should the members of this Church of God affect the rest of mankind? What should be their attitude to the people around? We have a hint as to their mission in the different reading of this clause in the Nicene Creed; there we read of the "one Catholic and *Apostolic* Church." The members of this Church are not to sit with hands idly folded, are not to keep their "good news" to themselves, but it is their duty and their inestimable privilege to be *Apostles*, that is, men "sent forth" by the mighty Power, who is guiding all, "sent forth" to be His expression in the earth, "sent forth" to invite, to instruct, to teach, to help, to guide all those who are more ignorant, that, by precept and example, these also may learn the all-important lesson. It is the privilege of all who have in any measure realised the paramount importance of the Eternal as compared with the temporal, who are striving with all their hearts to follow the light of Truth, to serve always and ever and only the Highest, it is their high privilege to be in very truth *Apostles*.

The Power which sends us forth works with and through, but will eventually break down, our limitations. We cannot all be orators, but we *can* all pass on a loving word of encouragement and sympathy to one needing our help: we cannot all express ourselves fluently, either in writing or speaking, but it is possible for every one of us to suggest gently to one here and another there that *there is* a life which is *infinitely* worth living, that the spiritual life is no chimera

no "pious belief," but a glorious reality to lift aside even if it be but a tiny corner of that veil of ignorance and superstition which hides the face of our Divine Ideal. And, if as yet even *this* seems too hard for us, if the quiet word of encouragement or instruction seems too difficult to say, we can at any rate, all of us, "*live the life*," and that is after all, of more value than words, of more value than the most fluent speech, and the mighty Power which sends us forth to *live* will assuredly use those lives. And in these lives of ours, whether we have the gift of speech or whether our province is to be the *silent* witness, we all have at our command the tremendous power of *Thought*. We can send out into the thought atmosphere, thought vibrations which are pure and strong, helpful and definite, loving and one-pointed; and these thought vibrations coming into contact with other thinkers will stimulate them to be pure, helpful, and loving. Bearing this in mind it is well to cultivate thought control, to accustom ourselves to steady, definite thinking, so that our thoughts, instead of being vague and dreamy, shall be clear and definite, and do some good in the world.

And so in one way or another, some will go along one line, some on quite a different one, we may all be Apostles in this Holy Catholic Church, men and women "sent forth" to help, agents of the Divine Will, channels, living channels, for the Divine Life to flow through. And is not this after all the life best worth living, to be a channel for the life of Him Who is the life of the world!

In the Twentieth Century New Testament, we read in one of St. Paul's Epistles, "The Church is Christ's Body, and is filled with the presence of Him who fills all things everywhere with Himself." And again: "just as in the human body we have a union of many parts in one and all the parts have different functions to perform, so by our union in Christ, we, many though we are, form only one body, and individually we are united to one another as its parts."

Looked at in this Light, the Holy Catholic Church, as a manifestation of the Divine Life, Christ's Body, a living Spiritual entity with a definite work to perform, animated throughout, in every part, by the vitalising, energising Life of the Christ (and by "the Christ" is meant, I take it, the mystic universal Christ), looked at in this light we see how necessary all the different parts are to each other; "all the parts have different functions to perform," but each function is necessary. The eye has an altogether different service to perform for the body from that of the foot, and performs that service in an altogether different way, yet if the body had no feet, locomotion would be extremely difficult (at any rate till we grew wings!); and if the body had no eyes, where would the power of sight be? And so in this mystic Body of the Christ, which is scattered as were the limbs of Osiris in different parts of the earth and yet is unified by the living Spirit, each expression of the life is equally necessary with every other. The function of the

Christian Church is necessary, is holy, for true Christianity is a revelation to mankind of the great Heart of Love of our Father; but it is not more necessary, it is not holier than the functions which the Hindu, the Buddhist, the Parsee Churches, have to perform among the people to whom they appeal, revealing, as they do, the Unity of God, the Omnipresence of God, the absolute Justice of God; revealing also ways by which men in all ages have found and may find, the Way Home to the Father. Their methods may be different from ours, but what of that? "The body is not one member but many. If the foot shall say, 'Because I am not the hand I am not of the body,' is it therefore not of the body? And if the ear shall say, 'Because I am not the eye I am not of the body,' is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath set the members, every one of them, in the body as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, 'I have no need of thee,' nor again, the head to the feet, 'I have no need of you.' Now ye are the body of Christ."

The Church, the Holy Catholic Church, is Christ's Body. Let those among us, who are members of this body of the living Christ, see to it that they faithfully perform their several functions, whether they are conspicuous or lowly, matters not at all; whether the limb to which they belong is known among men as Christianity, Buddhism, Judaism, matters not at all, so long as the life is there, so long as they put no obstruction in the way of the free pouring forth of that Life, but make it their object to be living channels for this glorious Life, which pours through the whole mystic Body.

And there is another thought in connection with this. This Divine Life is in every one, whether as yet they are, in the sense I have used it, members of the Church or not; for there is but one Life, the Life of God in all the Universe. I have seen a copy of a beautiful picture, which represents, pictorially, something of what I have just been trying to express. The picture is called "The Path," and represents the rugged stony path up which the strong undaunted soul of his Ideal. There are a great many details in the picture, a great many figures, but the thought in it which bears on our subject is this: As one looks at the picture one presently sees a figure which at first escaped one's notice. At the back of all the smaller figures one sees, faint but beautiful, One, grand, majestic; the Figure symbolizing Him Who is the Logos of our System. As one gazes, one gradually realizes that *He* is the picture, all the others are seen as parts of Him; His mighty embrace surrounds all, the highest and the lowest; not one is outside His consciousness, not one but is animated by His life and one faintly realises in a momentary gleam of intuition what it

all means, "for of Him, and through Him, and to Him are all things, to Whom be glory for ever."

And then we begin to realize more fully that all mankind are brothers, for at the base of our nature *all* are spiritual, therefore there is a spiritual brotherhood common to everyone, from the highest, holiest saint, to the lowest, most degraded sinner, the One Life is in all. But there is a difference; some recognize the Life and work with it, thereby enormously hastening their evolution and their power to help; others do not; and it is for those who *do* recognize this Life, and who are therefore members of the Holy Catholic Church, it is for them to fulfil their Apostolic mission and strive to help those who do not; help them to recognize their own innate Divinity, to wake up and see the flood of golden sunlight which is ever streaming from the Spiritual Sun, to walk no longer in darkness, but in the light of Life.

It is, after all, largely a question of development, a question of the age, so to speak, of the soul, for souls are at different stages of growth; and the younger souls will in time develop this power of sight, will in time develop the germs of Wisdom, Love, and Power, which are now lying latent. This is where our Reincarnation hypothesis comes in so inspiringly. What is impossible to us in this life will be quite possible and attainable in some future life. The soul which is undeveloped now, will, in process of time grow and develop and take his right place as a member of the Church Universal. For Theosophy teaches that the soul of man is a growing, evolving entity; that not once only, but many times does it clothe itself in a body of flesh, that, however undeveloped any individual soul may be now, time will be given for it to grow strong, loving, wise, perfect, even as the Father in Heaven is perfect. And do we not see as we look around, souls at all stages of growth? It may be our privilege to know some in whom the life of the Spirit shines translucent through the veil of flesh, in whom "Holiness to the Lord" is stamped on every action of life; others there are in whom the germ of the Christ life is so hidden and well nigh smothered by the physical encasement that we are at times tempted to wonder if it is really there. But in time it *will* make its presence felt, and the Soul will grow stronger and stronger, and put on its beautiful garments of holiness and purity, gradually developing the hidden germs of Wisdom, Love, and Power. It is a slow, a very slow process, and one is apt at times to grow impatient, but God is never in a hurry. With infinite Patience does He bear with all the limitations which imprison the growing spirit—never hastening, never resting, He works on. I heard a saying of Theodore Parker's the other day which struck me as very good; he said that the only trouble between him and God was that he was in a hurry, and God was not. Life after life the soul grows, setting causes in motion in one life which he works out as effects in another

learning his lessons one after another in the school of experience, and "the pains he endures in one body are powers he wields in the next." And thus we have hope for, and patience with everyone, even the most backward, not even getting discouraged over ourselves! And if a man is not a member of the Holy Catholic Church now, we do not therefore give up hope for him, we only recognize the fact that he is not yet ready for it. Everyone, man, woman, and child, is destined one day to enter into this Spiritual Brotherhood, to realize how strong a link it is which binds together the seekers after Truth in all nations and forms of faith.

One by one, as we are ready, are we "called out" from the unrealities to the Realities, from darkness to Light, from dwelling in the *forms* of religion to Religion itself, from the different antagonistic outward Churches to the Church Universal, the Holy Catholic Church, "elect from every nation, yet one o'er all the earth."

ELIZABETH W. BELL.

PRACTICAL THEOSOPHY.*

WE hear a good deal at present about "Practical Theosophy." Is such a thing possible? If so, in what does it consist? To many theosophists, Theosophy is an individual internal thing, a systematic cosmogony, philosophy, ontology, to which the term *practical* is completely inappropriate. As well, they think, talk of practical metaphysics! Others, again, feel that to love your neighbour and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and the "Rings" and the "seven principles" of man; who long for Nirvâna, even for Paranirvâna; who ardently desire to be joined to the infinite, absorbed into the eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them oh, so happy, gives them such peace of mind! The convict is their brother, their caught and locked-up brother; the tramp is their brother—their idle, unwashed, whisky-soaked, good-for-nothing brother; the workwoman is their sister—their poor, friendless sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practical Theosophy," and they look suddenly stupid. Tell

* The matter in this article is so important that we reproduce it entire, with many thanks—from the pages of *The Message of Theosophy*, that helpful little magazine issued by the enterprising members of the Rangoon Branch, T. S.

them that in a garret not a hundred yards from their back door there lies a fever-stricken family—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their "higher selves" and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their "Theosophy" is, and what miserable frauds they are themselves when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel, if they realized in their hearts the meaning of the words "my brother," "my sister."

These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emaciated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman, would she not hurry with her trinkets, her clothes, her furniture, anything, to the poor man's banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent had reached her brother in time! Or, suppose a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted—had been psychically drugged by him, "ruined," deserted, cast out, reviled and spat upon by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the "moral" and the "pious" to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl's hiding-place? And when he had found his sister, would he not throw his protecting arm around her and fight his way with her out

of the hyena's den, past the toads of scandal and the vipers of malice and give her an asylum in his heart, and hearth, where the poor wounded, terrified, half demented girl could recover her mental, moral and physical health; while those who had never tripped, or who had never been seen to fall, howled, and snarled, and hissed, and grimaced before his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of hypocrisy, cruelty and selfishness?

No! those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness, and indolence inhabit furnished lodgings in their own hearts.

The Australian savage murders any black-fellows he meets who do not belong to his little tribe. He kills them on general principles—because they belong to “another set.” The civilized world has advanced so far upon the road to Practical Theosophy that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the pioneers of the race, write on their tombstones, “Here lie my dear brothers and sisters.”

The fact is, however, and a staggering one it is too, that Practical Theosophy, in its full acceptance, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes? What would become of that dignified and learned profession, the law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite, and hatred? What would we do with our great prisons and convict establishments, were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or, again, what would become of our arsenals and iron-clads, of our generals and admirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and

stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other's wives or children? Another noble profession would go to the dogs! What would become of the churches were the clergy to treat their fellow-creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to feed these unfortunates, for the bishop's brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of His ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God—and then what on earth would become of religion?

But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist, except in fancy, requires Practical Theosophists—in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life—in the law, the army, the church, the legislature, in agriculture, trade, commerce or manufacture. If any one feels to-day that his sentiments are those of Practical Theosophy and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that any one would be considered a mad man who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him—that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society—there is some sense in that; it can even excuse a man for loving his neighbours, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the gods; but “utter forgetfulness of self,” that is quite unnatural, and amounts to a sign of weakness of intellect!

When people talk of Practical Theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred they are

thinking of practical benevolence and charity; for if the very foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by Practical Theosophists.

The natural laws that govern the manifestations of Practical Theosophy are as different to those that obtain in our present system of egoism and destructive competition, as the laws that govern the phenomena of steam are to the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling-point. Even so we also know that in order to raise the world to the point at which men will "generate" Practical Theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the tree of kindness bears in the half-grown stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tithe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life. Were Practical Theosophy the rule of life, benevolence and charity would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. These are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, and a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not Practical Theosophy. They belong to the old regime of egoism, of which they are the flowers and the fruit; and however good in themselves, they should not be mistaken for Practical Theosophy if a dangerous delusion is to be avoided.

If, then, Practical Theosophy be in reality a form of human life—of morality and of society—far higher than those which exist in the world of to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such Theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or must our Theosophy remain for long centuries only a self-centred and self-ideal thing? What form can we Theosophists give to our efforts as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egotistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But without the slightest doubt, we can turn what Theosophy we have in us to practical account; for we can each of us add his or her warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself; and at present, as society is constituted, it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbours. Practical Theosophy in isolated individuals, if it is to avoid an opposition that would paralyse or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

The Practical Theosophist of to-day is the individual who is animated by that spirit of brotherhood which will one day become universal; and as such he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth: who tries to induce his neighbours fearlessly to think out the problem of existence for themselves, and to feel the dignity and the responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their over-

weeming impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of Practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are accidents in the growth of Theosophy, just as the useful inventions of modern times are accidents in the progress of Science. The object of Science is not to discover new bleaching powders, or murderous explosives; its object is the intellectual conquest of material nature. Even so the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the Menagerie of lower animal natures that now howl and croak and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind and make his own spirit strong, and the difference between Theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure-hearted, is, even unconsciously, a powerful influence in the world, and he becomes a centre of energy potent in proportion as he forgets himself and merges his hopes and fears, his likes and dislikes, his thoughts, words, and deeds, in the great life of humanity—dissolving his personality, so to say, in the race to which he belongs; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience; and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of "the Creator." He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that "the Creator" is not so stupid as he thinks Him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owed most of his great influence in the world of thought, not to his logic, powerful as that was, not to his wonderful command of illustration and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity, and pity, and charged with the electricity of a love for the good, the true, and the beautiful. The Practical Theosophist, wherever he goes and whatever he does causes those with whom he has to do to "Catch"

Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become through the power of his vitalizing magnetism the seeds of Theosophy in others.

Practical Theosophy then is the sum of those institutions into which human life will spontaneously crystallize when men and women become Practical Theosophists; in other words, when they feel in their hearts that all men are brothers, and act accordingly. Practical Theosophists to-day, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious, and political institutions, live and act as they would were all men as they themselves are. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality; and this they can best accomplish by each one making himself pure and strong, for then they become centres of a spiritual health which is "catching;" they become "laya points," so to say, through which there flows into the world, from another plane of existence, the spirit of brotherhood, of mercy, of pity, and of love.

Practical Theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical Theosophists are the bricks with which the edifice will one day be constructed; and the builders only wait until the lumps of mud that now cover the earth have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God.

An F. T. S.

NOTES ON THE PEDIGREE OF MAN.

THE accompanying diagrams and tables are intended to serve as "aide-mémoire" to students of Mrs. Besant's Convention Lectures of 1903 on the "Pedigree of Man." The contents of this valuable book are briefly recapitulated and tabulated in a convenient form, in order to give prominence to the main facts concerning the scheme of evolution to which we belong, and also to serve for easy reference. Most of the descriptive details are necessarily omitted; they can however be readily traced in the book itself with the help of the pages quoted throughout these notes, if memory should fail to recall them in connection with the outline given.

The diagrams and tables need but few words of explanation ; they follow the general outline of the subject as given in Mrs. Besant's book, indicated in her exceedingly clear definition of man on pages 22,23 :

" *Man* is that being in the universe, in whatever part of the universe he may be and whatever form he may have, in whom highest spirit (the Monad) 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.....Every being in this universe has to pass through the human kingdom ; if he has passed beyond it, he must have passed through it ; if he has not reached it, he will have to pass through it in the future."

This gives us the three great lines of evolution taught in the Secret Doctrine :

- I. The *spiritual* or Monadic.
- II. The *physical* at the other pole of human nature.
- III. The *intellectual* which links the spiritual and the physical together.

(pp. 3-5).
Man is aided in his evolution by great Hierarchies of Intelligences who have completed their own human evolution, and in tracing man's pedigree we must therefore clearly distinguish between :

- (a) The evolutionary progress of the Monads evolving as "men" or in the kingdoms leading up to man ; and
- (b) The function of the great Hierarchies *guiding* human evolution and acting the parts of "Pitris" or "Fathers of Man."

(p. 6).
We should further remember that, whether we study evolution in Chains, Rounds, globes or Races, there are always seven great stages which are repeated over and over again :

Three of *descent* of spirit into matter ; imparting qualities to matter ;

One of *struggle*, forming manifold relations between spirit and matter ;

Three of *ascent* wherein matter is fashioned by spirit into the perfect vehicle he needs.

(pp. 15-17).
We thus have some of the landmarks that point the way through the complex subject of "Man's Pedigree."

THE SPIRITUAL PEDIGREE :

Diagrams I. and II. show the two vast outlines spoken of on page 6.

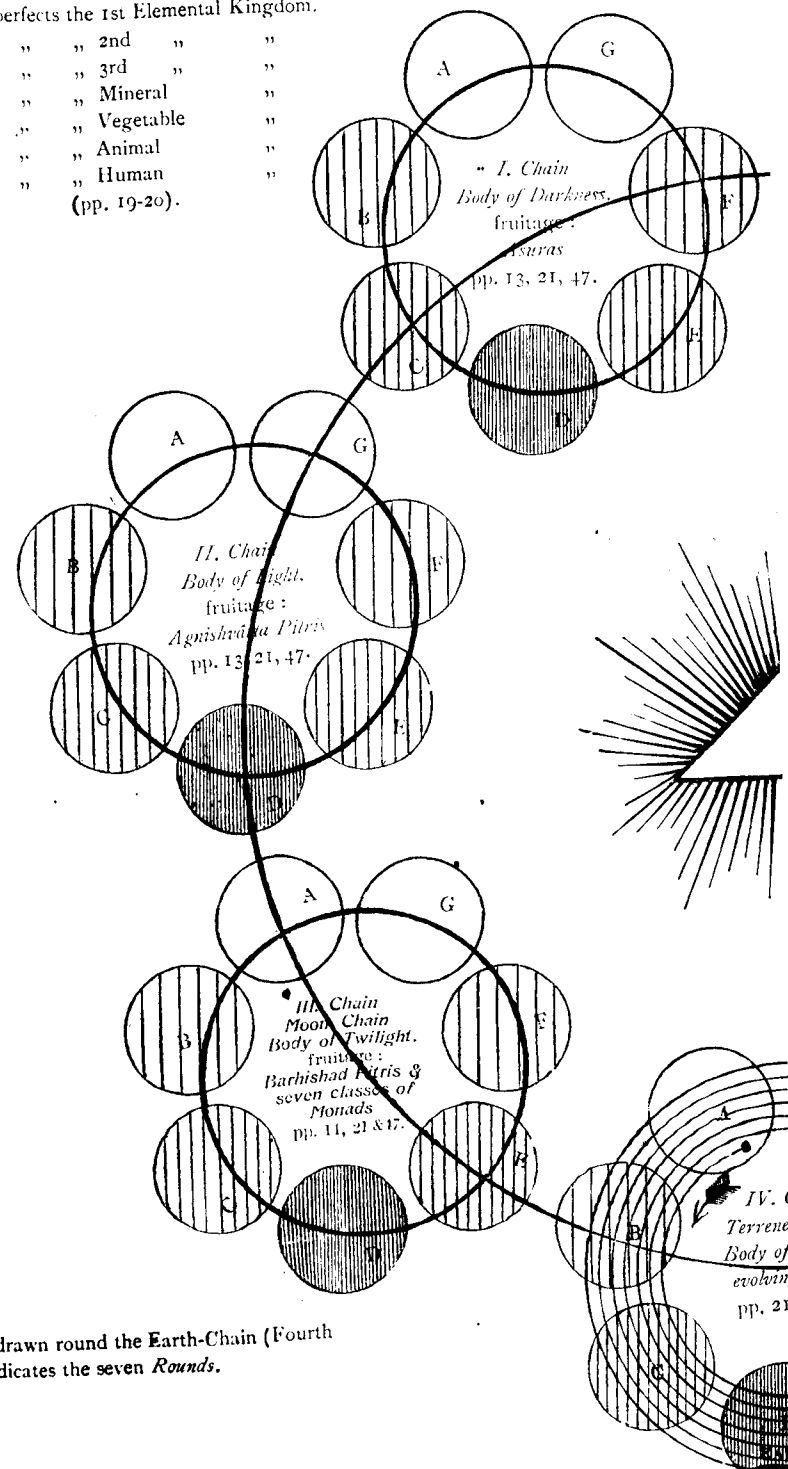
- I. The outline of the great Spiritual Hierarchies ;
- II. Do. do. do. the field of evolution.

Rounds :

First Round perfects the 1st Elemental Kingdom.

Second "	"	"	2nd "	"
Third "	"	"	3rd "	"
Fourth "	"	"	Mineral	"
Fifth "	"	"	Vegetable	"
Sixth "	"	"	Animal	"
Seventh "	"	"	Human	"

(pp. 19-20).



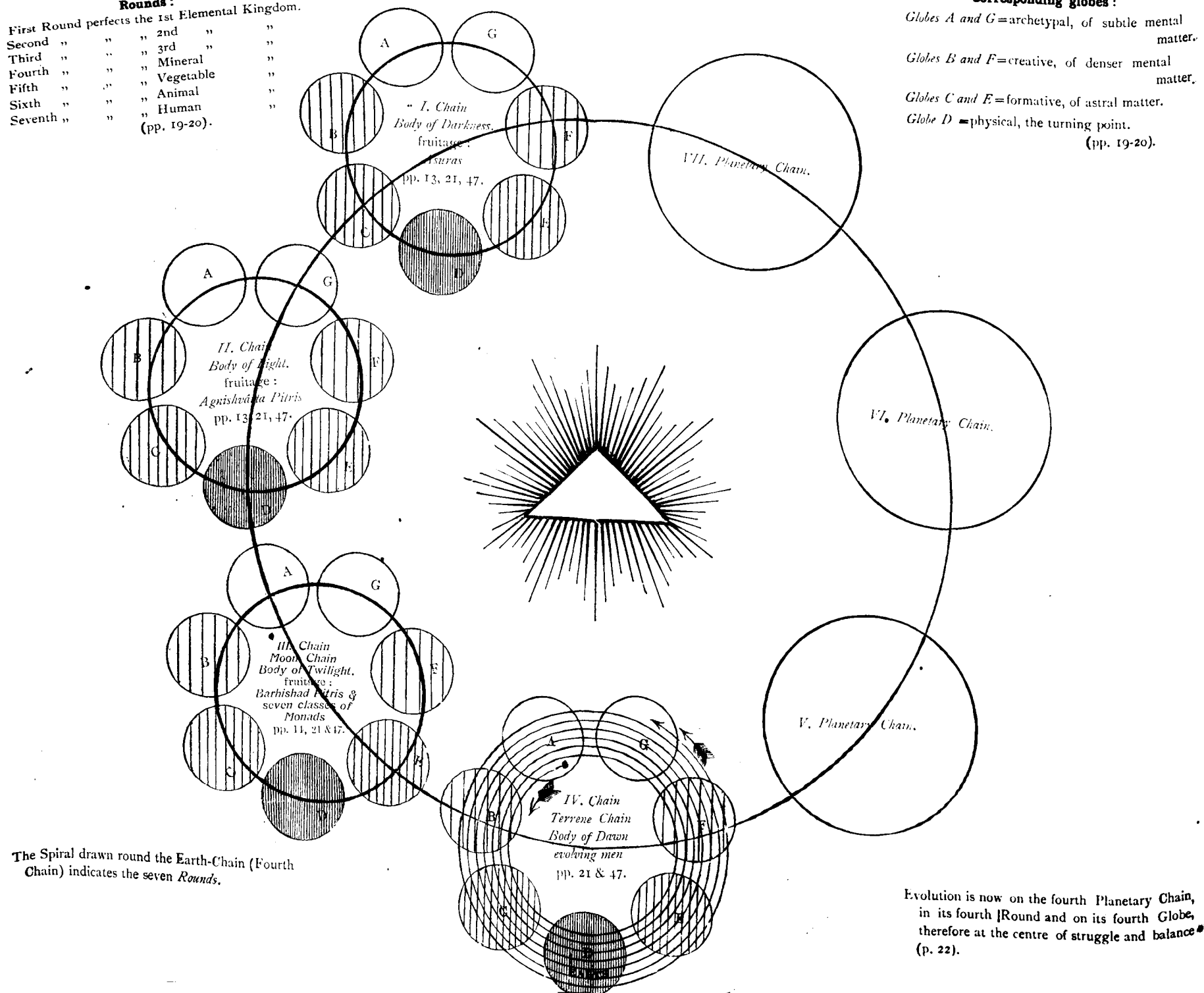
The Spiral drawn round the Earth-Chain (Fourth Chain) indicates the seven Rounds.

DIAGRAM II.

THE FIELD OF EVOLUTION OF OUR PLANETARY LOGOS.

Rounds :			
First Round perfects the	1st	Elemental Kingdom.	
Second "	"	2nd "	"
Third "	"	3rd "	"
Fourth "	"	Mineral	"
Fifth "	"	Vegetable	"
Sixth "	"	Animal	"
Seventh "	"	Human	"
(pp. 19-20).			

Corresponding globes :
 Globes A and G=archetypal, of subtle mental matter.
 Globes B and F=creative, of denser mental matter.
 Globes C and E=formative, of astral matter.
 Globe D=physical, the turning point.
 (pp. 19-20).



The Spiral drawn round the Earth-Chain (Fourth Chain) indicates the seven Rounds.

Evolution is now on the fourth Planetary Chain, in its fourth Round and on its fourth Globe, therefore at the centre of struggle and balance (p. 22).

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Notes on the Pedigree of Man.

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THE HIERARCHIES (DIAGRAM I).

The *human Monads* count as one of the twelve Creative Hierarchies, the *fourth* out of the *seven* with which our present evolution is concerned. The remaining six are those who aid the Monads in their evolution.

"Born within *Is'vara*, as a centre of His Life, the Monads enter the streams which from the Three (Logoi) divide into the seven (Planetary Logoi) and each group takes on the colour belonging to the Planetary Logos into whom it flowed, until within each Planetary Logos the seven rays of colour are seen" (pp. 23, 24).

They then begin to descend through the Creative Hierarchies who assist the Monads in obtaining their "principles."

The First Hierarchy awakens the *Will*-aspect of the Monad. (p. 25).

"Second " " " *Wisdom* " " " " (p. 25).

"Third " " " *Activity* " " " " (p. 25).

"Fourth " are the *Monads themselves*.

"Fifth " guides the Monad to the *Nirvānic Atom*. (p. 26).

"Sixth " " " " " *Buddhic and Manasic atoms* (p. 26); also to the permanent *mental unit* and permanent *Astral atom* (p. 13).

"Seventh " guides the Monad in obtaining the permanent *physical atom*.

THE FIELD OF EVOLUTION (DIAGRAM II.)

of our Planetary Logos, consisting of seven *Chains*, each chain having seven *Rounds* and seven *globes*, is familiar to the student of Theosophy.

Three of the *Chains* belong to the past, the fourth is the *terrene Chain*, and three will succeed it in the far distant future.

"Each *Round* evolves one kingdom of nature to the highest perfection of its own type, the future types, not belonging to the Round, being indeed present, but more or less embryonic compared with their future development" (p. 18.)

"The *globes* in the arc of descent and those in the arc of ascent correspond with each other, those in the upward are showing out in perfection that which those on the downward arc embryonically adumbrate, while the middle globe is the point of conflict and turning" (pp. 19, 20.)

Tables A and B mark the *Evolutionary Progress of the Monads* on the third and fourth Planetary chains. On the *First Planetary Chain* the most progressed Monads became *Asuras* and passed into the fifth Creative Hierarchy (p 28); others, less progressed, took up their evolution on the *Second Planetary Chain* and the most progressed of these became *Agnishvattas* and entered the sixth Creative Hierarchy (p 28).

THE THIRD OR LUNAR CHAIN.

produced three groups, as shown on Table A. The most progressed of the group I. became the *Barhishad Pitris* and entered the seventh Creative Hierarchy. The Monads of groups II. and III. continue their evolution on the *terrene Chain* as the Monads of the three elemental, the mineral, vegetable, animal and human kingdoms (pp. 28-30).

TABLE A.

RESULT OF MONADIC EVOLUTION ON LUNAR CHAIN.

The Monads emerge from their evolution on the *Lunar Chain* in three Great Groups (p. 28):

GROUP I.	GROUP II.	GROUP III.
(a) The true <i>Pitris</i>, the <i>Lunar</i> or <i>Barhishad</i>, the most progressed entities from the <i>Lunar Chain</i>, who entered, at its close, the seventh Creative Hierarchy. These are the "Lunar Gods," the "Lords of the Moon of the Airy Bodies," who are to be charged with the duty of guiding physical evolution in the fourth, the <i>Terrene Chain</i>. (See also Table C). (b) With these, but less developed, are two classes of Monads, named <i>Lower Dhyanis</i>, <i>Solar Pitris</i>—the ranks in the <i>Lunar Chain</i> immediately below the <i>Barhishad Pitris</i>—the first class of whom had developed the Causal body, and the second class of whom were just ready for its formation, too far advanced to enter the fourth chain in its earlier Rounds and only coming to it near the middle of the fourth Round, in the third and fourth Root-Races (pp. 28-29).	Four classes, sufficiently evolved to reach the human stage during the first three and a half Rounds of the <i>Terrene Chain</i>. These are also often spoken of as "Lunar <i>Pitris</i>;" still they are not "ancestors" of man, but are evolving into men and should not therefore be called <i>Pitris</i>. (pp. 29-30).	Three classes, who dropped out of the <i>Lunar</i> evolution by falling too far behind the general advance. These will only touch humanity at the close of the seventh Round of the <i>Terrene Chain</i> and will form the humanity of the fifth Planetary Chain. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms (p. 30).
These seven classes, forming groups II. and III. are the seven classes of "Lunar <i>Pitris</i>" often mentioned by H. P. B. In order to avoid confusion they will be referred to merely as "<i>Monads of the Lunar Chain</i>," or "<i>ex-lunar Monads</i>." The term "<i>Lunar Pitris</i>" will be restricted to the "<i>Lords of the Moon of the Airy Bodies</i>" of group I. (p. 30).		

TABLE B.
STAGES OF EVOLUTION COMPLETED BY THE SEVEN CLASSES OF EX-LUNAR MONADS (GROUPS II. AND III. OF LUNAR CHAIN) DURING THE SEVEN Rounds ON THE *Terrene Chain* (pp. 32-35).

	CLASS I. Reach :	CLASS II. Reach :	CLASS III. Reach :	CLASS IV. Reach :	CLASS V. Reach :	CLASS VI. Reach :	CLASS VII. Reach :
I. Round	Human stage.	Animal stage.	Vegetable stage.	Mineral stage.	3rd Elemental stage.	2nd Elemental stage.	1st Elemental stage.
II. do	...	Human "	Animal "	Vegetable "	Mineral "	3rd "	2nd "
III. do	...	...	Human "	Animal "	Vegetable "	Mineral "	3rd "
IV. do	...	...	...	Human "	Animal "	Vegetable "	Mineral "
V. do	...	...	...	...	Human "	Animal "	Vegetable "
VI. do	...	...	...	...	...	Human "	Animal "
VII. do	...	...	...	...	...	...	Human "

N.B.—Classes V., VI. and VII. are now the Monads of animals, vegetables and minerals and will not incarnate as human entities in this Chain, forms of a type sufficiently low for their humanising are no longer produced by Nature. They will form the humanity of the fifth Planetary Chain. (pp. 30, 35).

THE FOURTH OR TERRENE CHAIN (pp. 30-35).

The seven classes of ex-lunar Monads (groups II. and III. of lunar chain) pass through the forms prepared for their evolution by the Barhishad Pitris. The Monads of class I. come first, and passing rapidly through the three elemental, the mineral, vegetable and animal kingdoms they reach the lowest human stage on globe A. They repeat the same process on globes B, C, D, E, F and G. The Monads of class II. follow class I., but fall a stage behind, reaching only the animal stage at the close of the first Round and each successive class of Monads travels more slowly still and reaches a correspondingly lower stage. In the second Round the Monads of class I. enter only the human kingdom, the other classes reach an additional stage in each Round and the progress through the seven kingdoms of Nature during the seven Rounds may be tabulated as shown in *Table B*. "When the foremost of the Monads reached globe D on the fourth round, they were ready for the development of man on a far higher model, and the Chhâya of the Barhishad Pitris now became the form to which the permanent physical atom attached itself, the Chhâya being of etheric matter."

(p. 35).

THE PHYSICAL PEDIGREE.

This we find is connected with the seventh Creative Hierarchy, the Barhishad Pitris, whose functions are specified on *Table C*.

The Barhishad Pitris are the "successes" of the Lunar Chain; they are themselves evolving by their work on the terrene Chain and will play the part of Mânasaputras in the fifth Planetary Chain.

THE INTELLECTUAL PEDIGREE (TABLE D).

Physical evolution is followed by intellectual evolution. The gulf between the Monads descending from above and the human form evolving from below is bridged during the third Root Race by the Mânasaputras, which term includes adepts from the *Venus chain*, and *Asuras* and *Agnishvâtas* belonging to the fifth and sixth Creative Hierarchies.

"The intellectual evolution begins and for the time obscures the spiritual. While intelligence grapples with the lower vehicles, to be at first conquered, but slowly to master and to rule, the Monad begins slowly to inform the intelligence, working through it indirectly, monadic evolution going on silently beneath the surface till the time shall come when the triumphant intellect shall emerge in the spirit" (pp. 38, 39).

THE HUMAN RACES.

Tables E, F, G, H, J and K give a brief outline of the seven Rounds of men evolving on our earth. These again show the seven Root-Races mentioned in the beginning. The first Race has been called "Race of the Gods," because such consciousness as touched it on the Âtmic level (p. 69), but its spirituality was that of child-

TABLE

THE INTELLECTUAL

FUNCTIONS OF THE

There are four classes of Mânasaputras or "Sons of Mind." Three of these, all far above the human stage, are the spiritual and guide intellectual evolution. The fourth class are the Solar Pitris from the

CLASS I.	CLASS II.
These belong to the <i>fifth Creative Hierarchy</i>. They are spoken of as <i>Sons of Night</i>, <i>Sons of the Dark Wisdom</i>, <i>Asuras</i>. The principle that is embodied in them, their dominating characteristic, is Ahankâra, the I-making faculty, the will to be separate. They are ever the rebels, as Ahankara develops in struggle and isolation, till the time comes when the "I" learns that its truest self-expression is in the divine will, and then the Asura breaks the bonds of matter and knows himself to be one with the supreme with whom he battled. When in the beginning of the fourth Round the order goes forth from the Planetary Logos to the "Sons" to "create their images," they begin their last struggle for separate independence. They refuse to create and are doomed to incarnate in the fourth Race under worse conditions. They will be the "Lords of the Dark Face" in Atlantis, striving against the "Lords of the Dazzling Face," and in their terrible overthrow, learning the final lesson and turning to seek unity through the foremost races of humanity. The Asuras are the fruitage of the first Planetary Chain in which they had reached the human stage; in the second Planetary Chain they played the part of Barhishad Pitris and in the third that of Agnishvâtta Pitris and into ours they came for the tremendous struggle of the fourth Chain (pp. 91-94).	<i>The Agnishvâtta Pitris</i>, a part of the sixth Creative Hierarchy, the fruitage of the second Planetary Chain, also called the "Lords of the Flame," the "Sons of Fire," the "Fire Dhyanis," the "Heart of the Body," the "Triangles," the "Pitris of the Devas." They are Deva-like in their nature, with the sense of unity stronger than the sense of separateness (p. 95). They give man the "five middle principles," all but Âtmâ and the physical body (p. 13). They descended about eighteen million years ago, to the third or Lemurian Race (p. 89), and it is their special work to impart to "animal man" the spark of intellect, thus evolving the sixth and seventh sub-races (p. 105). The Divine Kings of the earliest Dynasties who guided humanity intellectually, teaching them sciences and arts and superintending their social evolution, were some of the highest Agnishvâtta Pitris. To them is ascribed the invention of letters, of laws and legislature and they taught the sacred language, the Samskrit, to the third and fourth Races (pp. 108, 109).

hood and was gradually lost in the second and third races ; the fourth race, the Atlantean is that of greatest materiality, of conflict between spirit and matter, and in the fifth, sixth and seventh races mankind becomes spiritualised by slow degrees as far as the conditions of the fourth Round permit.

TABLE E.

CHARACTERISTICS OF THE FIRST RACE.	
Planet.	The presiding Planet of the first Race is the <i>Sun</i> , or rather the mystic Planet <i>Uranus</i> , that he represents (p. 70).
Consciousness.	Consciousness being on the <i>Atmic</i> level, they are sometimes spoken of as the Race of the Gods ; also as sons of Yoga—the Pitris sending out their <i>Chhāyas</i> when immersed in Yogic meditation—and even the self-born, as not being produced of human parents (p. 69) .
Shape.	They are huge, filamentous, sexless <i>Bhūtas</i> , ethereal protista-like forms, oozed out from the ethereal bodies of their progenitors. Consciousness could very slightly affect these clumsy bodies ; they can stand, walk, run, recline or fly, yet are still a <i>Chhāya</i> , a shadow with no sense (pp. 67, 69, 70).
Senses.	The sense of <i>hearing</i> is developed and they respond to <i>fire</i> impacts. The forms are well-nigh senseless (pp. 36 and 69).
Reproduction	is by <i>fission</i> or by <i>budding</i> . They grew, expanding in size, and then divided, at first into two equal halves, and in their later stages into unequal portions budding off progeny smaller than themselves, that grew in their turn and again budded off their young (p. 70).
Sub-races	No definite sub-races can be spoken of, though we mark seven stages of growth. “ Nor does any die, since neither fire nor water could destroy them ” (p. 70).
Configuration of earth.	After ages of terrible turmoil, of gigantic convulsions of nature, the first land appears, the peak of Mount Meru, the cap of the North pole. It is the beginning of the Imperishable Sacred Land. Slowly that land emerges from the swelling waves of the tepid watery globe and seven great promontories of land appear, to the edges of which the name Pushkara is sometimes given (pp. 63—65).

TABLE F.

CHARACTERISTICS OF THE SECOND RACE.	
Planet.	The second Race is born under <i>Jupiter</i> (p. 72).
Consciousness.	Responds slightly to <i>Buddhic</i> Consciousness.
Senses.	Adds the sense of <i>touch</i> and answers to impacts of <i>air</i> and <i>fire</i> (pp. 37 and 72).
Shape.	When the time is ripe for the second Race the Nature-spirits build round the <i>Chhāyas</i> denser particles of matter, forming a kind of stiffer shell on the outside, and “ the outer (the <i>Chhāya</i>) of the first Race became the inner (the etheric double) of the second Race (p. 70).
Colour.	They are golden-yellow, gorgeously hued forms, filamentous, tree-like often in shape, some approaching animal types, others semi-human in outline, drifting, floating, climbing, crying to each other in flute-like notes (p. 72).
Reproduction.	<i>Two main types appear :</i> I. A-sexual, multiplying by fission, II. Sweat-born, with adumbrations of the two sexes, hence also called latent androgynes (p. 73).
Origin of Mammalian Kingdom.	From germs thrown off by these second Race “ men ” the mammalian kingdom was gradually developed, the animals below the mammalian being shaped by the Nature-spirits from the types elaborated in the third Round, sometimes aided by human emanations (p. 74).
Continent.	During the life of the first Race the second continent, called the Hyperborean or Plaksha was formed ; occupying Northern Asia, joining Greenland and Kamtschatka and bounded on the south by the great sea which rolled where the Gobi desert now stretches its wastes of sand. Soitsbergen, Sweden and Norway formed part of it, and it extended south-westwards over the British Isles. Baffin’s Bay was then land, which included the Islands now existing there (p. 71).
Climate.	“ The climate was tropical and richly luxuriant vegetation clothed the sunny plains ” (p. 71).

TABLE D.
THE INTELLECTUAL PEDIGREE.
FUNCTIONS OF THE MA’NASAPUTRAS.

There are four classes of Mānasaputras or “ Sons of Mind.” Three of these, all far above our humanity, are the intellectual ancestors of man who bridge the gulf between the material and the spiritual and guide intellectual evolution. The fourth class are the Solar Pitris from the Moon.

CLASS I.	CLASS II.	CLASS III.	CLASS IV.
These belong to the <i>fifth Creative Hierarchy</i> . They are spoken of as <i>Sons of Night</i> , <i>Sons of the Dark Wisdom</i> , <i>Asuras</i> . The principle that is embodied in them, their dominating characteristic, is <i>Ahamkāra</i> , the I-making faculty, will to be separate. They are ever the rebels, as <i>Ahamkāra</i> develops in struggle and isolation, till the time comes when the “ I ” learns that its truest self-expression is in the divine will, and then the <i>Asura</i> breaks the bonds of matter and knows himself to be one with the supreme with whom he battled. When in the beginning of the fourth Round the order goes forth from the Planetary Logos to the “ Sons ” to “ create their images,” they begin their last struggle for separate independence. They refuse to create and are doomed to incarnate in the fourth Race under worse conditions. “ in Atlantis, striving against the “ Lords of the Dazzling Face,” and in their terrible overthrow, learning the final lesson and turning to seek unity through the foremost races of humanity. The <i>Asuras</i> are the fruitage of the first Planetary Chain in which they had reached the human stage ; in the second Planetary Chain they played the part of <i>Barhishad Pitris</i> and in the third that of <i>Agnishvāta Pitris</i> and into ours they came for the tremendous struggle of the fourth Chain (pp. 91-94).	<i>The Agnishvāta Pitris</i> , a part of the sixth Creative Hierarchy, the fruitage of the second Planetary Chain, also called the “ Lords of the Flame,” the “ Sons of Fire,” the “ Fire Dhyanis,” the “ Heart of the Body,” the “ Triangles,” the “ Pitris of the Devas.” They are Deva-like in their nature, with the sense of unity stronger than the sense of separateness (p. 95). They give man the “ five middle principles,” all but <i>Ātmā</i> and the physical body (p. 13). They descended about eighteen million years ago, to the third or Lemurian Race (p. 89), and it is their special work to impart to “ animal man ” the spark of intellect, thus evolving the sixth and seventh sub-races (p. 105). The Divine Kings—of the earliest Dynasties who guided humanity intellectually, teaching them sciences and arts and superintending their social evolution, were some of the highest <i>Agnishvāta Pitris</i> . To them is ascribed the invention of letters, of laws and legislature and they taught the sacred language, the <i>Senzar</i> , to the third and fourth Races (pp. 108, 109).	<i>Adepts from the Venus Chain</i> . Their duty was not to throw out the sparks of mind, but to take bodies on earth and become the Teachers and guides of the young humanity. They form the nucleus of the great White Lodge on earth, their Chief being the “ Great Initiator.” They came more than eighteen million years ago, before the separation of the sexes in the third Race (pp. 78, 97-98). From the Venus Chain they bring the seeds of various types of living things evolved on Venus, to improve and quicken the terrene evolution. Wheat, bees and ants are among these products of the Venus Chain. Their earliest home on earth was the “ Imperishable sacred Land,” the “ Land of the Gods ” ; from there they came down south, settling at Shamballah, the Mystic Holy City in the Central Gobi Desert where ever since they dwell unchanged (pp. 105, 106). These “ Dragons of Wisdom ” are the primitive adepts of the third Race, and later of the fourth and fifth ; they gave the <i>Buddhas</i> , <i>i.e.</i> , the supreme Buddha and the <i>Bodhisattva</i> , for the third Race, as well as many <i>Arhats</i> , a few of the <i>Agnishvāta Pitris</i> also entering into this glorious company, from Them also the <i>Peings</i> who occupied similar stations in the fourth Race, and in the fifth Race twenty-four are found, these mostly being <i>Agnishvāttas</i> and recognised among the <i>Jains</i> as the twenty-four <i>Tirthankaras</i> (p. 107). They are the Divine Hermaphrodites of the middle third Race, who created sons by Will and Yoga for the incarnation of the highest <i>Agnishvāttas</i> , the ancestors of all the subsequent and present <i>Arhats</i> or <i>Mahātmās</i> (p. 107). Arriving on the earth, a few of the Lords of Venus make for themselves bodies by Will and Yoga, and a few enter the Hermaphrodite forms. They have evolved from the egg-born (p. 104).	The <i>Solar Pitris</i> from the Moon, the Lower Dhyanis (belonging to Group I. of the Lunar Chain), grouped into two large divisions. They have been abiding in the lunar Nirvāna between the lunar and terrene chain and have dwelt there through the first three and a half rounds of the Terrene Chain. They enter the humanity of earth partly after the separation of the sexes in the third Race and partly during the fourth Race (p. 99). They are Monads of the Lunar Chain, too far advanced to enter the Fourth Chain in its earlier Rounds and not highly enough evolved to enter the ranks of <i>Barhishad Pitris</i> . (See Table A).

TABLE G.

THE THIRD RACE, THE LEMURIAN.

Planet.	The early third was born under <i>Shakra, Venus</i> and under this influence the hermaphrodites were evolved; the Races separated under <i>Lohitanga, Mars</i> , who is the embodiment of Karma, the passion-nature (p. 79).
Consciousness	is in touch with <i>Atma-Buddhi-Manas</i> (p. 76), and responds to impacts of air, fire and water (p. 37).
Senses.	The sense of sight is added to the senses of hearing and touch (p. 37).
Language	consisting of mere cries through the first and second sub-races, cries of pleasure and pain, of love and wrath, becomes monosyllabic in the third sub-race (p. 37).
Reproduction.	There are three types : First type : the early third (the first and second sub-races). 1st sub-race is sweat-born, the sexes scarcely showing within the body, 2nd sub-race also sweat-born, but developed definitely androgynous creatures, distinctly human in type (p. 76). Second type : the middle third (the third and fourth sub-races) are egg-born (extruded eggs) (p. 77). 3rd sub-race, produced hermaphrodites, fully developed at birth and able to walk and run. Their forms became the vehicles of the "Lords of Wisdom" from the Venus Chain, who came before the separation of the sexes 18,000,000 years ago (pp. 77, 78 and 102). 4th sub-race still egg-born, but one sex began to predominate over the other, till from the eggs males and females were born. The babes became more helpless and by the end of the fourth sub-race could no longer walk on emerging from the egg (p. 77). Third type : the later third (the fifth, sixth and seventh sub-races). 5th sub-race still egg-born, the egg being gradually retained within the mother; the child is born feeble and helpless. 6th and 7th sub-races, sexual reproduction becomes universal. This later third is ready for the reception of the Manasaputras (p. 78).
Shape.	The ordinary third Race man was gigantic in bulk, and powerful, as he had to hold his own among the pterodactyl, the megolosaurus and other gigantic animals (p. 79).
Colour.	The colour is red, varying much in its shades, the head with retreating forehead, flattened nose, projecting heavy jaws (pp. 79, 80). The Divine Androgynes are of a glorious red-gold hue, indescribably glowing and splendid and adding largely to the glory of their general aspect (p. 79).
Organs of vision.	Organs of vision were evolved in the third Race, at first the single eye in the midst of the forehead—later called the "third eye"—and then the two eyes; but these were little used till the seventh sub-race and only in the fourth Race (the third eye having retreated inwards to become the Pineal gland) did they become the normal organs of vision (p. 79).
Civilisation.	These apparent savages (in form) were nevertheless intuitional, responding quickly to the impulses sent out by the Divine Kings, under whose tutelage they builded mighty cities, huge cyclopean temples builded so that fragments still remain. Shamballah itself, the Holy City, stands still unshaken (pp. 80, 81). During the earlier part of the later third Race we see the dawn of an exquisite civilisation under the Divine Kings. The sixth sub-race built the first rock and lava cities in the region of Madagascar, handing on the types of such buildings to the early Greeks and Egyptians (p. 110).
Population	was composed of:

	I. The adepts from Venus. II. The Divine Kings—the highest Agnishvâta Pitris. III. Agnishvâtas of lower classes, some of whom gradually evolved into Arhats in the fourth and fifth Races; IV. The second class of Solar Pitris from the Moon, coming into incarnation in the sixth and seventh sub-races. V. The four classes of ex-lunar Monads (Group H. of lunar evolution) (p. 109).
Continent.	<i>Lemuria or Shadmali.</i> The Himalayan chain emerged from the sea and southward of it land slowly appeared, stretching to Ceylon, Australia, Tasmania and Easter Island; westwards till Madagascar and part of Africa emerge and claiming Norway, Sweden, East and West Siberia and Kamtschatka from its predecessors.
Destruction of Lemuria.	In the course of ages the vast continent undergoes many disruptions through volcanic eruptions and earthquakes. A slow sinking begins at Norway and that ancient land disappears for a while. 700,000 years before the Eocene of the Tertiary began, there was a great outburst of volcanic fire and Lemuria, as Lemuria, disappeared, leaving only such fragments as Australia, Madagascar and Easter Island.
Degeneration & first struggle.	During the life of Lemuria, at about the middle of its racial development, took place the great change of climate which slew the remnants of the second Race, together with their progeny, the early third (pp. 74, 75 and 114). Sexual passion becoming strong after the separation of the sexes, the Agnishvâtas and Solar Pitris were oft-times attracted by women of the less evolved classes, and mating with them produced a progeny lower than themselves. Hence arose the first struggle between the purer Pitris still clinging to the laws of the divine Hierarchy, and those who succumbed to the intoxicating delights of sense encased in gross matter. The purer gravitated slowly northwards; the coarser wandered southwards, eastwards and westwards, made alliance with the grosser Elementals and became worshippers of matter. They became the fathers of the Atlantean Race and the deified images of these Lemurian giants were worshipped as those of Gods and Heroes in the fourth and fifth Races (pp. 112, 113).
Remnants and Descendants of the Lemurian Race.	The aboriginal <i>Australians</i> and <i>Tasmanians</i> are remnants of the seventh Lemurian sub-race. The <i>Malays</i> and <i>Papuaans</i> have descended from a cross between this sub-race and the Atlanteans and the <i>Hottentots</i> form another remnant. The Dravidians of Southern India are a mixture of the seventh sub-race with the second Atlantean sub-race. Really black races, such as the Negro, show Lemurian descent (p. 114).
Anthropoid Apes	Occultism asserts that the Anthropoid Apes are the late descendants of a mixture of the human and animal kingdoms that took place in the later third Race. They alone of all now in the animal kingdom, will reach humanity on our Chain. In the sixth and seventh Races of this Round on our globe they will attain to the astral human form and in the fifth Round will enter definitely into the human kingdom (pp. 115, 116).

TABLE H.

THE FOURTH RACE, THE ATLANTEAN.

Birth.	The third Race gave birth to the fourth about 8,000,000 years ago, towards the later part of the Secondary age (p. 121). The most suitable types were chosen out of the third Race by the Manu of the fourth and were led northwards to the Imperishable Sacred Land, to be isolated and evolved, and to settle, on leaving the cradle of the races, on the northern parts of Asia, unaffected by the great Lemurian catastrophes (p. 118).
Planets.	They were born under the <i>Moon</i> and <i>Saturn</i> , and much of the black magic developed especially in the Toltec sub-race, was wrought by a skilled use of the "dark rays" of the Moon. To Saturn was partly due the immense development of the concrete mind which marked the same sub-race (p. 121).

Language was *agglutinative* among the third, fourth and fifth sub-races and this was the most ancient form of the Rākshasa language. As time went on, language became *inflectional* and this passed on to the fifth Race (p. 126).

Continent. *Atlantis, Kúsha*, embraced Northern Asia, stretching far to the north of the great sea, now the Gobi desert; it extended eastwards in a solid block of land, including China and Japan, and passing beyond them across the present Northern Pacific Ocean, till it almost touched the Western coast of North-America; southwards it covered India and Ceylon, Burmah and the Malay Peninsula and westwards included Persia, Arabia and Syria, the Red Sea and Abyssinia, occupying the basin of the Mediterranean, covering Southern Italy and Spain, and projecting from Scotland and Ireland into what is now sea, it stretched westwards covering the present Atlantic Ocean and a large part of North and South-America (p. 120).

Catastrophes. The catastrophe which rent Atlantis in the mid-Miocene, about 4,000,000 years ago, into seven islands, of varying size, brought to the surface Norway and Sweden, much of Southern Europe, Egypt, nearly all Africa and much of North-America, while sinking Northern Asia, and breaking Atlantis off from the imperishable Sacred Land. The lands later called *Ratna* and *Dalra*, the present bed of the Atlantic, were rent away from America, but a great belt of land still connected them, a belt submerged in the catastrophe of 850,000 years ago, in the later Pliocene, leaving the two lands as separate islands. These, again perished some 200,000 years ago, leaving Poseidonis in the midst of the Atlantic, to be submerged in its turn 9564 B.C. (pp. 118 and 120). See Table f.

Subraces. After the disappearance of Poseidonis, the deterioration of the scattered Atlantean tribes was rapid, though the Atlanteans in the east of Asia held their own. The *Polynesians, Samoans* and *Tongans* are surviving relics. Some intermarried with the degraded remnants of the seventh Lemurian sub-race, and the *Veddahs of Ceylon* are the descendants from such unions, as are the hairy men of *Borneo*, the *Andaman Islanders, Bushmen* and some Australian aborigines. The majority of the inhabitants of the earth are still fourth Race people, but the only ones that seem to have a future are the *Japanese* and perhaps the *Chinese* (p. 144).

Remnants and Descendants.

With the exception of the "Imperishable Sacred Land" at the north pole where every Race is born and from which it is led forth, the configuration of the earth changes with the advent of each new race, the old continents being alternately destroyed by fire (volcanoes and earthquakes) and water (deluges).

The fourth Round is often called the human Round, since the archetypes of each Root Race appeared on globe A at the beginning of the Round; but it is really the Round in which the *mineral* reaches its perfection. Our present humanity is embryonic in comparison with the beings of at present unimaginable splendour who shall be the humanity of the seventh, the *human* Round (pp. 32 and 35).

This ends our brief outline, in which for the sake of accuracy verbatim quotations have been given throughout, as far as this was possible. In studying a subject it is essential to get a firm grasp of the main principles. It is hoped therefore that these notes may prove useful to the many students of Mrs. Besant's "Pedigree of Man."

A. SCHWARZ.

FIRST SUB-RACE, The Rmoahal.	SIXTH SUB-RACE, The Akkadian.	SEVENTH SUB-RACE, The Mongolian.
Fair in colour. The <i>Asuras</i> and the 1st class <i>Solar Pitris</i> come crowding in. They move southwards, and under the rule of their Divine Kings, the <i>Agnishvāta Pitris</i> , gradually establish a powerful civilisation. They drove before them the Lemurians still dwelling in Africa and in the adjoining lands and became a settled people.	Born after the catastrophe that destroyed two-thirds of the Toltec Asace—one-third going forth and later blending with the evolving fifth Race. The <i>Pelasgians</i> came from these, with some admixture of sixth sub-race blood, the <i>gryveth</i> sub-race blood, the <i>unthe Etruscans</i> and <i>arthaginians</i> derived from the same root, whence also the <i>Scythians</i> (p. 143).	Developed from the Turanian, the fourth Sub-race stock, and from this descended the <i>inland Chinese</i> (not those of the coasts), the <i>Malays, Tibetans, Hungarians, Finns</i> and <i>Esquimaux</i> . Some of their offshoots mixed with the Toltecs in North America and thus the <i>Red-Indians</i> have in them some Mongolian blood. The <i>Japanese</i> are one of their latest offshoots. Many of this sub-race travelled westward, settling in Asia Minor, Greece and adjoining countries; there, improved by intermixture of fifth Race blood, from the second sub-race of the fifth, they gave rise to the <i>old Greeks</i> and the <i>Phœnicians</i> (pp. 143, 144).

The *third eye* was still used, but the two ordinary physical eyes had developed and were replacing it. The Astral world was not yet shut out from the general vision.

The young civilisation went on quietly, the Divine Rulers being looked up to and practically worshipped (p. 122).

The convulsion of 4,000,000 years ago destroyed the greater part of this sub-race; the remnants drifted northwards, dwindled in stature and declined into barbarism (p. 123).

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TABLE K.

THE FIFTH OR ARYAN RACE; ALSO THE SIXTH AND SEVENTH ROOT RACES.

The fifth Race evolved under Buddha-Murphy for the development of the mind was its chief work and the planet of knowledge shed its beneficent rays upon its birth-hour (p. 146). About a million years ago Vairavata chose out of the fifth Atlantean Sub-race, the Semitic, the seeds of the fifth Race and led them to the Imperishable Sacred Land (p. 138). For ages He labours, shaping the nucleus of the future humanity. There the fifth sense is added and man is shaped as we know him. Thither He guides for rebirth the Asuras, to turn their powers to nobler ends. Thither He calls the brightest intelligences, the purest characters to take birth in the forms He is evolving. When He had established the type of His Race, He led them southward to Central Asia, and there another age-long halt was made, the home of the Race, whence its several streams should issue, until the great convulsion of 200,000 years ago left Poseidonis alone in mid-Atlantic and the outlines of the great continents, Europe, Asia, Africa, America, Australia, much as they are to-day. This fifth continent will, in the course of ages, perish by earthquakes and volcanic fires, as Lemuria perished in former days; for fire and water destroy the world in turns (p. 145).

FIRST SUB-RACE, The Aryan.	SECOND SUB-RACE, The Aryo-Semitic.	THIRD SUB-RACE, The Iranian.	FOURTH SUB-RACE, The Keltic.	FIFTH SUB-RACE, The Teutonic.	SIXTH ROOT-RACE.	SEVENTH ROOT-RACE.
About 850,000 years ago the first great emigration took place, the first sub-race being led southwards across the Himalayas to settle in Northern India. They had already been built into the four-fold orders by the Manu, the Barhishad Pitris having lent their aid in the shaping of the type of subtle body for each caste. Under their Divine Kings they warred against the peoples occupying the lands into which they came, Titans left from the third Race, Daityas and Rakshasas of the fourth. They received the Zodiac directly from the "Sons of Will and Yoga" who came among them as Teachers and brought with them from Central Asia the <i>Senzar</i> language, the sacred Sacerdotal tongue, from which <i>Sanskrit</i> was derived. Among these Teachers arose the 24 Buddhas, revered among the Jains as the 24 <i>Tirthankaras</i> (p. 147).	Migrated from Central Asia to Afghanistan, passing along the Oxus and crossing the Euphrates into Arabia and Syria. These Aryo-Semitic tribes dwelling along this route, and the great empires of Assyria and Babylonia arose as the result of their impulse. The Phoenicians and the later Egyptians, and the old Greeks arose from their intermixture with the seventh Atlantean sub-race, some offshoots travelled eastwards, mingling with the Mongolian sub-race along the coasts of China, and gave rise to the Chinese of the Throne of China (p. 148). The sub-race followed the worship of Deities "star-angels" and the Magi of Chaldea were astronomers and astrologers, who were profoundly in the possession of the celestial bodies (p. 149).	Led by Zarathushtra they went northwards and eastwards, following in the track of the second, but settling down for the most part in Afghanistan and Persia, the great Prophet dwelling in this latter country. Some wandered as far as Arabia and thence into Egypt, intermarrying there with the Egyptian Atlanteans. The third sub-race was forbidden the worship of the star-angels, in consequence of the abuses which had arisen, and was given Fire as the sole permissible symbol of Deity. The Magi of Persia were followers more of chemistry than of astronomy, partly in consequence of its value in agriculture. This led to a great development among them of alchemy (pp. 149, 150).	Led by Orpheus, migrated westwards, beyond the track of its forerunners, first peopling Greece with the later Greeks, and then spreading over Italy, northward over France into the old Atlantean lands of Ireland and Scotland and peopling also the younger England (p. 150).	Also migrating westwards, occupied all Central Europe, and is now spreading over the world. It has occupied the greater part of North-America, it has seized Australia and New Zealand and is destined to build a world-empire and to sway the destinies of civilisation (pp. 150, 151). Sixth and Seventh Sub-races. Will arise in North and South America.	Will arise in Shaka, emerging where North-America now is, most of that land having been previously broken up by earthquakes and subterranean fires (p. 151). Shaka will be whelmed under floods, when its work is done (p. 151).	Will flourish on the seventh Continent, Pushkara, its centre about where South-America is now to be found. Then will come the end of our globe and it will sink peacefully to sleep, after its long day of waking (p. 151).

AN AFRICAN HIEROPHANT.

WHO does not know of the loves of Psyche and Cupid? These have been so charmingly told. La Fontaine and LaPrade have immortalised them in verse; Raphael—"l'etto di Dio"—with his unrivalled brush in colours. The fancy originated with the African philosopher Lucius Apuleius, better known as the magician. He embodied it in the "Metamorphosis" or "the golden ass," a curious philosophical romance. He was born in the town of Medaura on the borders of Numidia about 114 A.D. While the pious Antonius and the sage Marcus Aurelius graced the imperial purple, Apuleius was the idol of Carthage, the great orator, the savant encyclopædist, the philosopher à la mode, and the most brilliant personification of Roman Africa. His learned lessons and his oratorical turns were echoed everywhere. As he passed through the cities of Mount Atlas, his march was triumphal. The Carthaginians greeted him with loud applause in the theatre. He is the first in date among the great authors of his country. For centuries he was considered there a true classic. Till the repeated ravages of the Vandals, the "Byzantines" and the Arabs foundered for ever the Roman civilisation of Africa he was the favourite author of his countrymen. While living he enjoyed an immense popularity. After his death he exercised for long a decisive action on almost all his compatriots, the Christian Apostles and bishops not excepted. The Pagans of Africa honoured him as their most puissant thaumaturge. The Christians cursed him as the Anti-Christ. This opinion was so well accredited, that the great bishops of the time with St. Augustine at their head seriously discussed the reality of his miracles and sought to show his relations with the devil. During his life time, his adventures, his mysterious researches in his laboratory, the study of nervous maladies and his mystic devotion had excited the cautious curiosity of the townsfolk. From one end of Roman Africa to the other, strange rumours were current cleverly exploited by his enemies. So long as they heard his vibrant eloquence in the theatre of Carthage, and saw him pass the squares with his smiling good nature, the curious crowd contented itself with vague insinuations.

The first time we hear of his magic was while he stayed in the town of Cea, now Tripoli, in Barbary. He had arrived there modestly equipped. Illness prevented his going on to Egypt. At the end of a few days, he found himself very reluctantly established at Pudentilla's, the mother of Pontianus, one of his former comrades at the university of Athens. The departure of the traveller had been put off from day to day by the amiability of his hosts, the beauty of the country, the pretty terraces of the house whence the view extended far over the open sea, and the good taste of the citizens who applauded his speeches and raised him a statue. Three long years

and yet he was there. While giving lectures as he did in the basilica, he applied himself to his favourite studies of philosophy and of natural history. His reputation spread all over the Province. But the arch curiosity of the crowd had an eye on the best of his acts. They could not bring themselves to believe that this stranger, so handsome, so learned and so eloquent was a man just as any other. He had come from afar, and had rambled a for long in the Orient, the land of marvels. He had given out that he had been initiated in the mysteries of every religion, and spoke often of his devotion. They suspected him therefore of having an understanding with the superior powers of Heaven and of Hell. In those days, what was in Alexandria was in Cæa. All the creeds of Asia and of Africa were blended in a monstrous pantheon. Nothing appeared impossible to these ardent imaginations, nourished on marvellous legends, wanting to know the future and fond of mysticism. There were whisperings in the cross-ways of Cæa that the handsome philosopher had been taken by surprise in the midst of his magical operations. Witnesses were not wanting. He had a well-informed slave named Themison who aided him in his studies, and saw to the stores of the laboratory. They had often seen Themison rove about the market or the harbour. He had commission for the fishers of the town. He bought rare and unknown fishes, and when possible took them alive to his master. The public saw in the purchase of fishes the witchcraft of the philosopher.

Among other professions Apuleius practised that of medicine. One day the citizens brought him a patient. He asked her if there was a buzzing in her ears, and which of the two had the most of it. The poor woman said it was the right ear and as he regarded her fixedly, she fell stiff on the ground. It was epilepsy—*le mal divin*—as the Greeks called it, and was considered allied to witchcraft.

His incantations produced the greatest effect on children. There was one Thallus a poor sickly boy, with a dull idiotic stare, gaping nostrils and an uncertain gait. His brow was covered with contusions and his face with ulcers. Apuleius had undertaken to fascinate him. The scene took place in retirement near an altar by the glimmer of a lamp. Scarcely had he commenced his enchantments when the boy fell unconscious on the floor. Long time after, the philosopher recalled him to life.

But the great sensation of the day was caused by the suit brought against him of his having seduced and married his hostess Pudentilla. The accusation may appear a little singular to us moderns. We can hardly understand that such a suit could have solemnly been pleaded in the reign of Marcus Aurelius, before the Proconsul of Africa, Claudius Maximus—himself a distinguished Stoic philosopher. The Romans, like the Greeks, had always believed that magical incantations could force love. Call to mind the girdle of Venus, the potions

of Circe and of Medusa, the nocturnal ceremonies of sorcery sketched by Horace and Propertius. He acknowledges in his *Apologia* that magic appeals do act on the heart, but denies having had recourse to such guilty means. For why should he have done anything of the sort? For her beauty? His accusers said 'no' to it. For her money? 'no' says the Marriage Contract. He had emphatically rejected her generous offer. And he speaks spiritedly of his proud poverty and his beautiful bearing. What is a magician? asks he of the learned counsel opposed to him. It signifies in the language of the Persians what the word "priest" does in ours. Is it then a crime to be a priest? Taking the word in its vulgar sense we understand it to mean one who holds intercourse with the gods, and by the incredible force of his enchantments does what he wishes. To accuse then a man of magic is to avow him not guilty. For were he enraged who could defend people from his wrath? As an initiate in the mysteries of the East he holds his peace, for he cannot betray secrets. Being accused of hypnotising children he declares he has nothing to gain by it, but cites the testimony of learned men to confirm the miracle of such children being able to presage and to divine. And he quotes from Varro the recital of several prodigies.

In the time of Mithridates the people of Asia Minor were restless as to the probable result of the war. They had recourse to magic. A child was made to contemplate the image of mercury in water, and it predicted in 160 verses all that came to pass. One day Fabius happened to lose in Rome 500 denaria. He went to consult Nigidus. A child was hypnotised and it revealed in its magnetic sleep the place where the purse was buried, part of it being already spent. One of these pieces would be found said the child in the hands of Cato the philosopher. Fabius would not believe his ears. He went to Cato who showed him the piece he had received from one of his slaves as an offering to Apollo. To these children gifted with the second sight, the Romans gave the name of magic children (*magici pueri*). This prophetic gift says Apuleius is accorded but to kind, pure beings in whom the soul is awakened and who are capable of expressing themselves with ease. Their soul is like a pure temple wherein resides the power divine. It is ready to disengage itself from matter, and to place itself directly under the control of the sacred principle. These magic children have nothing in common with epileptics. He thinks with Plato that between the Gods and men there exist certain divine powers, intermediate by their Nature and the place they occupy. These are the beings which preside at all the divinations and all the marvels of magic. More, a human soul and specially that of a healthy child can by means of charms which transport it and perfumes which enrapture it, be drawn away entirely from the consciousness of worldly things, and insensibly forgetting its body, be reduced to its eventual nature which is immortal and divine, and in a sort of sleep presage the future.

The most striking trait in his existence and in his works is his immense and insatiable curiosity. He wished to see and to read everything. The Unknown always attracted him in all its mysterious forms. Hence his romantic life and his encyclopædic tendencies. In his philosophic studies as elsewhere he was mystically propossessed. "Apuleius the African," says St. Augustine "has been in Greek and in Latin an illustrious Platonist. What seduced him in the doctrine of the Neo-Platonists were specially the oriental musings with which the disciples had embellished the work of the Master. He does not doubt for a moment the reality of the *dæmon* of Socrates. He believes in the existence of intermediate beings between Gods and men, their bodies resembling the clouds. Among these he cites, love sleep the souls of the dead and even of the living. Every man has his demon, the arbiter of his conduct and his intermediary near the Gods, the guardian Angel of Socrates having signalised himself above the others by his greater knowledge and power. This strange philosopher showed himself at the same time a fervent votary of all the worships, especially the most obscure and the most mysterious. As priest of Escmour-Esculapius as supreme Pontiff of the temple of Rome and of Augustus, he presided at all the sacred ceremonies of Carthage and of the Province. One day in one of his public discourses in Cæa, he enumerated all the mysteries of the East into which he was initiated. 'In Greece' said he "I have been admitted into almost all the religious sects. The priests have entrusted to me the different signs and symbols which I preserve with care. I see there nothing unusual nor extraordinary. I appeal only to those of my audience who form part of the fraternity of Bacchus. They know what object they keep secretly hid in their houses, and venerate in silence far from all profane regard. But I, as I have said it, have known a host of religions, of practices, and secret ceremonies, and that through the love of truth and piety towards the Gods." Wherever the philosopher went, he carried in the midst of his books and notes some amulet, to which he offered incense and pure wine on holidays, and sometimes victims.

All the works of Apuleius betray his exalted devotion. Hence his ire and his mordant satire against the charlatans who speculated on, and dishonoured the religions. With an inexhaustible spirit he pursued the priests of the Syrian Goddess with his sarcasms, seeing them gad about market-places in towns and in the country, playing cymbals, castanets and the triangle, and associating sacred images with their beggarly profession. They passed through boroughs, masked and clothed in yellow robes, daubed with drugs, the eyes painted and with small mitres on their heads, driving the donkey which carried the Goddess. They tucked up their sleeves, to the shoulder, juggled with knives and hatchets, leapt like fools, to the sound of the flute; they yelled and turned the neck with their head upside down, tossing in a ring their floating hair; they bit their own

flesh and pierced their arms with double-edged knives. When the blood commenced trickling people emulously threw them pieces of money which they gathered in the folds of their robe. They accepted everything from the crowd: insults, wine, milk, cheese. Shutting themselves up in a barn or a wretched hole, they consumed the fruit of their collection in horrible orgies. Their cynicism was revolting even to their donkey. The honest animal was for warning the dupes of the faubourg. But he could not go beyond a formidable bray the echoes of which were prolonged as the cudgel fell on him. All this episode is most amusing and the satire very cutting. But therein is not the ridicule of a sceptic or a *bel-esprit*. It is the contempt of a devotee, of an initiate, for popular ceremonies. It is thus in the "Frogs of Aristophanes": after the burlesque scenes of the descent into Hell, there suddenly resounds the grave and meditative chaunt of the elect.

In the romance of the metamorphoses we seize as it were the living thoughts of Apuleius. The pages bear the signet of a profound devotion carried often to the most exalted mysticism. When it is a question of his belief he cannot support a joke. The procession and the mysteries of Isis form the last book of the "Golden Ass." With what gravity and eloquent simplicity he describes it! He is in the Isthmus of Corinth on the edge of the gulf of Ægina. It is night. Suddenly he awakes affrighted. He sees around him a dazzling light. It is the full moon the radiant disk of which skims over the silvery tops of the waves. "The silence, the solitude and the night induced meditation. I knew that the Sovereign Goddess Luna exercised an incomparable power and governed here below all things by her providence. I knew that not only domestic or savage animals but even inanimate objects subsist by the divine influence of its light and of its properties. I knew that on the earth, in the Heavens and under the waters the growth or decline of bodies was subject to her laws. Since destiny, cloyed by my long and cruel misfortunes, offered me at last a hope of salvation, I wished to implore under her august emblem the Goddess I had before my eyes." He then got up and seven times, according to the precept of Pythagoras, he purified himself by plunging his head under the waves. Then in magnificent terms, he invoked the moon, personifying as she does Ceres, Venus, Phœbe, Proserpine, all the great feminine divinities. Of a sudden there rises a strange form from the sea. She is a woman of marvellous beauty. She carries on her brow a luminous circle, a crown of flowers, of adders and of ears of corn. Her robe of a thousand shades has by turns, the eclat of alabaster, the golden reflections of the saffron, and the carnation of the rose. A black mantle drapes her, is garlanded with flowers and embellished with stars. She has shoes made of palm-leaves. In her hand she holds a golden vase like a gondola, the handle of which is surmounted by an asp, and a brass timbrel crossed by three blades

which clash with a sharp tinkle. She unites in a mystic synthesis all the symbols of the divinities of the East. "I am Nature," said she, "the mother of things, the Mistress of all the elements, origin and principle of Ages, Sovereign of divinities, queen of the Manes, the first among the inhabitants of heaven and the common type of Gods and Goddesses. It is I who govern the luminous vaults of the heaven, the salubrious breezes of the sea, the lugubrious silence of the hills. A unique Power, I am adored under a thousand forms by the entire universe, with diverse ceremonies and under different names. The Egyptians, so admirable in their antique wisdom, alone honour me with becoming worship, they alone call me by my true name, Queen Isis. If by pious worship, exemplary devotion and an inviolable chastity, you merit my protection, know that I alone have the right to prolong your life beyond the term fixed by destiny." Such is the true divinity of Apuleius. She is the mysterious goddess we find at the bottom of all the ancient religions, and invoked by sorcerers of all time. She exacts of her adorers consecration to her worship for ever.

It was day. The Goddess in going away left behind her a trail of joy. "All nature seemed to breathe gladness. I felt it in the air, on the animals, around the houses. It spread like an atmosphere of happiness. The freshness of the night had given place to a soft and delicious temperature. The birds awakened by spring emanations warbled their songs. By their harmonious notes they celebrated the mother of the stars and of time, the mistress of the universe. The trees even, both fruitful and fruitless, expanded at the breath of the south-wind. Decked in their budding foliage, their branches as they waved gently gave forth a pretty rustle. The stunning crash of tempests was appeased. The waves of the sea were calm and softly broke into foam on the beach. The sky was so clear that there was not a speck in it. Nothing obscured its azure éclat." But behold! there goes forth from the gates of Corinth a long procession of the adorers of Isis. The people go first, a motly crowd. The man with his belt on is a soldier, the other with a short chlamys, a little sabre and a spear is a chasseur. See the one in golden buskins and a gown of silk: from his hair bound on the top of his head and his trailing gait you can say from afar he plays the part of a woman. This one in boots armed with a shield, a helmet and a sword, is a gladiator. That preceded by the fasces mimics the Magistrate. See the philosopher with his cloak and his club, his sandals and his goat's beard. Then there are bird-catcher's with their bird-lime, fishers with their fish-hooks. In a litter is a tame bear dressed like a *dame de qualité*. Behind her skips Ganymede. He is a monkey with an embroidered cap and a yellow robe. What is most amusing is to see Pegasus and Bellerophon pass. The latter is a broken-down old man who painfully follows an ass with feathers glued to his back. Contrast the popular

mirth with the meditative woman in white who forms the special cortege of the goddess. Garlanded with roses they strew the soil with little flowers and carry magic attributes of Isis. They pour perfumes and adjust with their ivory combs the hair of the Goddess. Around them are swung lanterns, torches and candles, while the flute and the pipe are being played. Picked young men in white sing sacred hymns. Ushers drive the curious people to make way for the sacred troop of initiates in dazzling linen robes. Last in order come the priests in white robes tightly fitting their bodies and falling to their heels, their hands supporting the divine symbols, a lamp in the form of a gondola, little altars, golden oars and the wand of Mercury. The Gods even wish to honour with their presence the fête of their sovereign, they deign to be led on the shoulders of men in the suite of Queen Isis. The hero of the "Golden Ass," who is none other than Apuleius, sees his hour come. He devours a wreath of roses and recovers his human form. Immediately the grand priest clothes him in a robe of flax. "Let the impious see," says he "and acknowledge their mistake." Then the cortege arrives at a port, where they solemnly bless a vessel. They then return to the temple. The Secretary to the brotherhood of Pastophores mounts the pulpit, takes a big book and gives out in a loud voice prayers for the Emperor, for the Senate, for the knights, for all the Roman people, and the prosperity of the navy, ending with the usual formula, "let the people retire." Apuleius however remains within the enclosure. He hires a small lodge and by prayers, fasting and meditation prepares himself for the great initiation. He has several visions of the Goddess and is admitted by favour to the sacred office. At last the great priest is charged to initiate him because both were born under the same star. The pontiff Mithras opens the sacred books from which he gives instructions to the faithful after he has had his purifying bath, which no human voice can utter, and orders him ten days' fast. After that the novice is clothed in a robe of flax and led into the interior of the sanctuary. Apuleius cannot reveal what he has seen there. "Curious reader, you will perhaps anxiously ask me what I was told there, and what they did with me. I would tell it to you if I could, and you would learn it were you permitted to hear. But the crime would be the same for the tongue and the ear which could yield to so rash an indiscretion...I approached the limits of death, I trod the threshold of Proserpine, and I came back from it, passing through all the elements. In the midst of night I saw the sun shine with a dazzling brilliance. I contemplated face the face the Gods of Hell and the Gods of Heaven; I adored them from near. This is all I can tell you. But it is in vain you hear these words, you cannot comprehend them."

At break of day the new initiate is clothed in as many robes as there are months in the year. The curtain is raised which hides him from the eyes of the profane public. All admire

the embroidery, the hieroglyphics and the animal figures in which he is decked out. He goes to Rome where Isis appears to him and orders him to be initiated still further in the mysteries of Osiris.

It is curious that the Pagans and the Christians of Africa are alike unanimous in considering Apuleius a great enchanter, but with this difference, that the former speak with respect of his supernatural powers, while the latter—St. Jerome being of the number—though disputing some of his miracles, attribute them all to the collaboration of the devil.

PESTANJI DORABJI KHANDALEVALA.

Reviews.

EXTRACTS FROM THE WRITINGS OF CLEMENT OF ALEXANDRIA.

The T. P. S. has just brought out in very tasteful form a small pocket volume of the above selections. It is one of those Epitomes of sage instruction and moral refreshment that one likes to read by snatches between the home and the office, or while on a journey, or when lying on the grass and letting one's thoughts roam afar in search of truth. Price 1s. net.

THE TEMPERAMENTS AND CONSTITUTIONAL DEFECTS, BY RAM NARAIN, L.M.S.

A small book lately published by the author, which describes the ancient and modern doctrine of Temperaments, as treated of, in the Hindu Vedic, and Mahomedan Yunani systems. It gives the Hindu synonyms for the various classifications of temperaments, such as nervous, sanguine, phlegmatic and other divisions, which separate, or in combination, go to make up this wonderful mechanism which we call physical man. Temperaments, however, have a wider function than the mere diathesis of the human body, for we can but recall the ancient aphorism "man know thyself," to realise that body is but the outer coat of that scheme of things which really forms the man. His temperaments are surely reflected in his appearance, which comes under the world's eye; but his astral, or perhaps we had better say in this case, his Kāma-Rupada, is the real skeleton upon which his mundane appearance is built up. The body is but the selected vehicle in which he works and functions for a brief space. The author has endeavoured in a graphic way, to outline these phases that deal with man's constitution, at the same time sketching out the treatment he considers most efficacious.

It is surely worth while for an author, if his own knowledge of the language he writes in, is "shaky," to get some scholar to run over its construction, composition, and not least, the spelling of words which although simple of themselves are met, page after page, misspelt or transposed, as eccentricities of this sort are not to the public taste and show a lack of culture in author and publisher alike.

FIO. HARA.

MAGAZINES.

The Theosophical Review, May. The opening article, "Pythagoras and his School," by Mrs. Mary Cuthbertson, will be read with much interest by all who have access to it; though the information concerning his life and labours is quite fragmentary—the date of his death and his age not being known.

The account given of the school which he founded—his monumental work—is exceptionally interesting. His pupils, in addition to general good conduct, were required to observe certain strict hygienic rules (as a preliminary step to further progress), such as 'early rising,' 'rigorous ablutions,' and 'a dietary from which flesh and wine were absent, consisting chiefly of bread, honey and olives.' Each day began and ended with music, which was considered to be a very important factor in the discipline. Gymnastics and a certain kind of dancing were also practised. Great stress was laid upon the study of mathematics, for "Pythagoras had found that in the study of numbers many truths lay embedded. For him it was the key to the universe, to the harmony of the spheres." The School, however, being so far in advance of the age, was finally destroyed by 'an infuriated mob,' and nearly all the inmates were burned alive. Some say that Pythagoras was among the number who thus perished, but others say he escaped. Following this article is a beautiful poem on "The Eternal New Year," by Dr. Montagu Lomax. Mr. Mead's contribution—"Philo: Concerning The Sacred Marriage,"—is a very important one, and is in continuation of the series, of which the article in the preceding number: "Philo of Alexandria on the Mysteries," is a portion. We quote Philo's idea of virginity. He says:

For the congress of men for the procreation of children makes virgins women. But when God begins to associate with the Soul He brings it to pass that she who was formerly woman becomes virgin again. For, banishing the foreign and degenerate and non-virile desires, by which it was made womanish, He substitutes for them, nature and noble and pure virtues.

"Evolution and Related Matters, from a Theosophical point of view," is a thoughtful article by Mrs. Florence Wyman Richardson. "The New Birth," by Miss Alice Rose Eytan, is also a thoughtful article, and one which will prove helpful to thoughtful people. "'Body' and 'Mind' in Psychology," by Bertram Keightley, is a carefully written paper, mainly in the line of a review of two books—"Principles of Physiological Psychology," by Wilhelm Wundt; and "Why the Mind has a Body," by C. A. Strong. Miss Charlotte E. Woods concludes her important article on "The True Inwardness of Karma." "From many Lands" is unusually interesting, in that it gives us a 'chatty letter' from a 'busy colleague,' and is, as usual, encouraging, because it brings us news of increasing activity in various Theosophical quarters. "The House of Rimmon," a very readable paper by "Echo," closes the main text.

Theosophy in Australasia, April. The carefully written and instructive paper on "Diet and Health," by T. H. Martyn, contains information and practical hints of considerable value to those interested in this subject. Following this are articles on "Religious Revivals," "The Yoga of Jesus Christ," and "Karma as a Cure for Trouble,"—all earnest and thoughtful contributions.

Revue Theosophique and Bulletin Théosophique:—The April number "of the former is almost entirely filled up with translations from Mrs. Be.

sant, Mr. Keightley, Mr. Sinnett and Madame Blavatsky. The subjects treated are, "The Permanent Atom"; "The Genealogy of Man"; "A First Word on Memory"; "The Pyramids of Egypt"; A Theosophical Glossary; and the monthly instalment of the French translation of the "Secret Doctrine." This latter is an admirable plan for placing very expensive and voluminous works, as one might say, free of cost, in the hands of the subscribers to a low-priced magazine. We note that the annual meeting of the French Section T.S., was held on the 19th of March, at the Paris headquarters. The Executive Committee, the General Secretary, Dr. Pascal, and the Treasurer, M. Charles Blech, were re-elected, for the ensuing year; affectionate messages were voted to the President-Founder, Mrs. Besant, all the other Sections and the French Branches. The General Secretary, in the course of his Report, indulges in some sage remarks about what we might call a healthy growth of the Society. He says that the movement does not get so much profit from increase of membership as from the good quality of the new members, and that when a man is ready to sign his application papers, he should very seriously question himself as to whether his impulse comes from a mere feeling of curiosity and passing interest, or whether it is provoked by the deep-lying sentiment of real interest in the Society, its principles and its work. He thinks that it would be a healthy thing if the new-comer would submit himself to a period of probation, so as to fully test the state of his mind. Dr. Pascal quotes a number of cases to show how silently, yet how powerfully the Theosophical idea is taking possession of the public mind; citing things which have appeared in the daily papers, reviews, romances and philosophic discussions. He also dwells upon a point which should be widely impressed upon our members, *viz.*, the moral responsibility resting upon those who sign as sponsors the application papers of candidates. It is but too true, as he remarks, that an infinite amount of trouble has been given to the Society by the unreflecting good nature of members who have signed their recommendations of candidates without a moment's thought.

The Dutch publications :—Since the magnificent success of last year's International Congress at Amsterdam showed all Europe the intense interest and great ability possessed by our Dutch members, one takes up their publications : *Theosophia*, *De Theosofische Beweging*, *Theosofisch Maandblad* and *De Gulden Ketten*, with greater regret than before, that their contents. Happily the editor of *Theosophia* has given us an English translation of the titles of the articles in his April number, which are as follow : "Watch-Tower," by the Editor; "The Great Pyramid," by H. J. Van Ginkel; "The Pedigree of Man," by Mrs. Besant; "The Teleology of the Timæus," by Dr. Ch. M. Van Deventer; "The Communion of the Souls," by Dr. A. Kingsford and Mr. Maitland; "Mysticism," by Mrs. Besant.

Sophia :—Although our dear friend, Señor Xifre, has been for some time past struggling against a serious attack of illness, his interesting review—thanks to the persistent industry of his associates—has appeared punctually and maintained its old interest. The April number opens with ten pages of quotations from the *Atmabodh* of Śrī Shankarāchārya; for which we are very glad, as it is only by laying before the Western reader such quotations as this that he can obtain anything like a fair

idea of the richness and nobility of Oriental literature. We note with interest a discriminating announcement of that remarkable work of our French friend and colleague, M. Revel, "L'Évolution de la Vie et de la Conscience," and kindly notices of Mr. Leadbeater's "Vegetarianism and Occultism," and "Our Relation to Children."

Theosofisk Tidskrift :—We have every reason to believe, upon the testimony of third parties, that our Swedish organ is as interesting to those who can read it as are the magazines in other foreign languages to their respective readers: to us, unfortunately, this April number is as much a closed book as were its predecessors.

The Vahan :—The May number gives the latest news and all necessary information about the forthcoming meeting of the International Congress of European Sections, that is to meet in London in July, under the chairmanship of Mrs. Besant. The meeting of the Convention of the British Section is announced for July 7th (misprinted May 7th, of course, since Mrs. Besant is announced to lecture on the same evening in Queen's Hall, whereas she did not sail from Bombay for Europe until May 13th). On the 9th May, a lecture was to be given at our headquarters by Mrs. J. Page Hopps on "Voice Figures," illustrated by a lantern exhibition of about one hundred figures, obtained by Mrs. Watts Hughes—a real treat, which we are sure must have been enjoyed by an overflowing audience. Our only regret is that we could not have it in our power to give a similar exhibition for the benefit of the delegates who will attend the December Convention at Adyar.

Der Vahan :—Herr Bresch's April number opens with an article on White Lotus Day, which is succeeded by one on "Theosophy and Christianity" and several other interesting contents. Among the latter we find a note of the active work of propaganda being carried on by the General Secretary of the German Section, Dr. Rudolf Steiner. Lectures were given by him during the months of March and April, at Munich, Regensburg, Nuremberg, Jena, Weimar, Bonn, Cologne, Dusseldorf, Elberfeld, Berlin and Stuttgart.

The Theosophic Messenger :—The monthly organ of our American Section for April gives good news about the convalescence of Mrs. Davis from the effects of her severe accident, and attack of influenza in December last and a second attack of Bronchitis in February, to say nothing of the two months which she had to spend in bed for the treatment of her injured knee. She had expected to sail for Italy but was obliged to put it off from time to time, until at the latest advices she was hoping to be able to at least get away in time to meet Mrs. Besant in Italy. A general survey of the Section shows a favourable outlook, especially at the West, where many applications for membership and for Theosophical information are being received. From Honolulu Miss Nellie Rice, Secretary of one of our two local Branches, reports that Mr. Leadbeater's visit, on his way to New Zealand, had helped them much: he gave four public lectures to large audiences, at one of which many had to stand. He also gave private talks and answered questions at meetings for the Honolulu and Pohaialoha Branches.

The Lotus Journal :—Miss Mallet and Mr. Herbert Whyte are earning for themselves an excellent karma by continuing to publish this charming monthly magazine for children. They have a number of interesting articles in the May number, among them the address by

Mrs. Besant on White Lotus Day, delivered at the Blavatsky Lodge London, last year but, we think, never before published.

Fragments:—Our active Branch at Seattle has begun to publish a small monthly periodical, for the instruction of our members along the West Coast. Its contents are interesting and we wish it a complete success.

Broad Views:—The May number is interesting as usual. There is much sense in an article on "The Humour of Cramming." The author, Mr. Norris, says:

The truth is that the desultory endeavours of pedagogues are exerted to make all boys in a class as alike as possible, in proficiency of translation and in methods of ratiocination, according to their interpretation of their mystical possession—Education. Any deviation from academic methods is promptly checked and the boys eventually fall, some struggling, some complacently, into the scholastic machine, which turns them out as nearly alike as are sausages from a sausage machine. On the other hand, the mis-named "crammer" is really a cultivator of the pupil's intellect. He teaches him the importance of concentration of mind and how to see the whole subject he is studying in perspective; then to fit the isolated facts he has picked up into the whole scheme of the subject of his study. Mr. Sinnett's own article, upon "Earthquakes and their Consequences," embodies his recently enunciated theory that our globe is neither a solid ball across its diameter, nor a sphere of molten matter confined within a cooled and condensed shell, which bears about the same proportion to its mass as the down on a peach to the fruit itself, but an arrangement of a primitive central nucleus around which nebulous matter condenses, and after a period of cosmic time forms outside itself a shell, which in time becomes the solid crust on which we, ourselves, and all other forms of life exist. The general public will naturally take this as only another theory the verification of which may be postponed to some unknown period in the immeasurably distant future.

Modern Astrology:—Of all contemporary astrologers and editors of astrological magazines, our friend Mr. Alan Leo is surely the most active and enterprising. He has the talent of presenting the features of his specialty in a clear and practical way, and his various handbooks and other publications are adapted to all grades of intelligence among the large and ever increasing class who have acquired or are acquiring a taste for astrological study.

Theosophy in India.—The April issue of our Indian sectional organ has, bound in with it, the much belated Report of the 14th Convention of the Section at Benares on the 28th and 29th December last.

The General Secretary's statistics and notices of local activities are full and instructive. Justice is done to the great services rendered by Mrs. Besant, Countess Wachtmeister, M. and Mme. Bernard, Messrs. S. G. Pandit, Bhavani Shankar, J. J. Vimadalal, K. Narayan Swami, J. Srinivasa Row, R. Jagganathier, T. Ramachandra Row, Dr. B. Kaul, T. Lakshmi Narayan Iyer, Rai Pyari Lal, A. K. Sitaram Sastri, D. N. Sircar, H. N. Datta, and others in the way of lectures, visits to Branches and other forms of propaganda work. The result of this activity is the formation of 21 new Branches and 4 centers, the revival of 7 Dormant lodges and the Enrollment of 611 new members. The development of the

educational scheme is shown in the condition of the C. H. College and the Girls' School which, under the able management of Miss Arundale, Miss Palmer and their associates is showing good promise for the future. A good sign of the increase of interest in India in our ideas is the yearly demand for our literature, the sales of the T. P. S. last year having been ten times what they were in 1897. On the whole, the outlook for the Section is very encouraging indeed.

Acknowledged with thanks:—*Light*; *Mind*; *Prabuddha Bharata*; *Dawn*; *Initiation*; *Christian College Magazine*; *Indian Journal of Education*; *Notes and Queries*; *Banner of Light*; *Harbinger of Light*; *Phrenological Journal*; *The Mysore Review*; *Brahmavadin*; *Brahmacharin*; *Modern Medicine*; *The Theist*; *The Arena*.

CUTTINGS AND COMMENTS.

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

The remarks of the Editor of *Light* (issue of March 25th,) concerning Mrs. Page Hopps' lecture on "Voice Figures," and the important work accomplished by Mrs. Watts Hughes, are so pertinent that we reproduce the major portion of them hereunder.

"For good or evil every spoken word goes forth and carries its mark of motion into the atmosphere. To do what? Who can say? All we know is that those waves go forth and take their place and exert their influence upon the sum total of vibrations that pulse everywhere upon the brain or the finer self within. Thus considered a word is indeed a serious thing, and, in the light of it, one may find a deep and grave significance in that saying of the Master, 'I say unto you that for every idle word that men shall speak, they shall give account in the day of judgment.' Registered in the surrounding atmosphere, every cadence tells. The utterances of impatience and of anger as well as the expression of kindness and affections are sent forth into that invisible world where all the subtle causes are. Who can tell what influences the forms produced may have upon the feelings and thoughts of others? We are assured by Science that every vibration, once set going, travels throughout space, and plays some part in the tremendous whole. What if the vibrations we send forth are discords, ugliness, sources of irritation? Who knows mischief they may do when received upon the sensitive brain or more sensitive spirit of one in a condition to receive them? On the other hand, if the vibrations we set going are melodious, beautiful, and sources of joy, who can tell what ministries of good, what suggestions of soothing may go with them?"

In the Book of Genesis the awful record stands against Cain, 'The voice of thy brother's blood crieth unto me from the ground.' 'A figure of speech,' it may be said. Hardly, in the light of these strange appearances. There were no sonorous vibrations proceeding from Abel's blood, but there were their equivalents. In John Ruskin's 'Time and Tide' there is a passage of profoundest significance as to this. He said:—

Yesterday afternoon I called on Mr. H. C. Sarby, to see some of the results of an inquiry he has been following all last year, into the nature of the colouring matter of leaves and flowers. My friend showed me the rainbow of the rose, and the rainbow of the violet, and the rainbow

of the hyacinth, and the rainbow 'of forest leaves being form, and the rainbow of forest leaves dying. And, last, he showed me the rainbow of blood. It was but the three hundredth part of a grain, dissolved in a drop of water, and it cast its measured bars, for ever recognisable now to human sight, on the chord of the seven colours.

At this point, may one venture the suggestion that there is something in the human voice besides vibrations,—something that is vital, leading up to those other wonderful words of the Master, 'The words that I speak unto you, they are spirit and they are life'? A secondary and transcendental significance, that; but the sayings of Jesus are largely subtle and transcendental. It is the voice that largely differentiates man from the 'brutes,' and it is hardly likely that the difference is only one of modulation. Not without meaning did the lecturer commence with the lofty note of the following words:—

In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that 'God spake and it was done' and in the New Testament we are taught that in the beginning was the Word (or Logos) 'and that in it was life.'

There is probably some underlying fact beneath the superstition concerning magic words, incantation and spells as living vehicles of operative impulses proceeding from the use of them. A curious story in the First Book of Kings is interesting at this point. The scene is a wilderness where Elijah is in hiding from the enraged Jezebel, and where 'the Lord' manifests to him His presence. He is told to take his stand 'upon the mount before the Lord'; whereupon a mighty wind that rent the rocks passed by, 'but the Lord was not in the wind'; then there was an earthquake, and a fire, 'but the Lord was not in the fire'; and after the fire 'a still small voice'; and when Elijah heard that, he wrapped his face in his mantle, and listened. Greater than tempest and earthquake and fire was that gentle voice.

Two other highly interesting topics invite attention, but we can only just mention them. One is the very curious similarity between some of these voice figures and certain well known peculiarities of spirit drawings. The other is the simply marvellous resemblance many of these figures bear to natural objects, such as shells, snow-objects, such as diatoms, thrillingly suggesting the lurking of creative powers in the voice,—a simply immense thought. If the human voice can create in the atmosphere vibrations corresponding with ancient Hebrew poet: 'He spake and it was done: He commanded and it stood fast'! But here we get indeed into deep waters: and, though these strange thoughts are inevitable, one can entertain them only as they who look up to the inaccessible stars.

* *

The very interesting lecture was given in March last, by Mrs. J. Page Hopps in March last, of the London Spiritualist Alliance, on "Voice Figures," lantern slides* being used to illustrate these wonderful formation was very valuable. We quote, with thanks, from a report of the lecture, as given in *Light*. The lecturer said:—

"In ancient Hindu writings, Brahma is spoken of as 'The Great Breath' who, by breathing into space, created the manifested universe. In the Hebrew Scriptures it is said of creation that, 'God spoke and it was done'; and in the New Testament, we are taught

* Some of these beautiful pictures may be seen in *Light*, in the issue for March 25th.

that 'In the beginning was the Word' (or Logos) and that 'in it was life.' The Greek's idea of the 'Harmony of the Spheres' was more than a mere poetical expression. They seem to have had a feeling that the soul of Nature was music, and that she manifests herself everywhere as a harmony. Carlyle beautifully expresses this in his essay on the 'Hero as Poet.' 'Musical,' he says how much lies in that! A musical thought is one spoken by a mind that has penetrated into the inmost heart of the thing, detected the inmost mystery of it, namely, the melody that lies hidden in it, the inward harmony of coherence which is its soul, whereby it exists, and has a right to be here in this world. All inmost things, we may say, are melodious, and naturally utter themselves in song. See deep enough, and you see musically; 'the heart of Nature being everywhere music, if you can only reach it.'

Present day science now comes in to confirm all this. In contradiction to the old materialistic and physical explanation of the basis of life and form, we are now told that all forms of manifestation known to us, and presumably those unknown, are determined by varying degrees of motion in the ether. Everything, then, is resolved into vibration of different degrees of intensity, and this law seems to apply everywhere.

By scientific experiments it has been found that the vibrations which produce musical sounds emerge, and travel, as figures of great beauty and variety."

The lecturer here quoted from a poem the last verse of which we reproduce:—

Then I should know how beauty and sweet sound
Rest on a common basis and embrace
As sisters—how vibrations, in a round
Of choral dance, their stated figures trace—
How sights and strains harmonious intersphere
And music runs her geometric race.

"Various attempts have been made to render the sonorous vibrations visible. Chladni succeeded in his experiment of scattering powder or sand on plates of glass, and then drawing a violin bow across one of the edges of the plate, when many varied and lovely figures, star-like and geometrical, were produced, according to the note played. Then Savart experimented with a fine powder scattered on stretched gold-beater's skin, or parchment, but the membrane was not sufficiently flexible, or sensitive, so the results were not quite satisfactory.

It has been left for Mrs. Watts Hughes who has lately been experimenting in this field of research, to invent the eidophone—the most appropriate instrument for the transmission and expression of the sonorous vibrations.

The eidophone consists simply of a kind of speaking-trumpet with an upward bend in it, the top of which is carefully covered with a well-stretched membrane of indiarubber. The membranes used are of different degrees of thickness, and the discs over which the membrane is stretched also vary in size according to the powder or liquid used in the experiments and the lung capacity of the voice, and also according to the figures required. Upon the membrane, fine sand or lycopodium is sprinkled; or prepared water colour, such as flake white, is placed on it, and upon the singing of any note

through the trumpet, a figure is produced upon the sensitive surface of the membrane. These figures are wonderfully varied, and most of them very beautiful, as you will presently see, consisting of geometrical patterns, crystals and shell forms, flowers, leaves, and even trees and landscapes.

Although the figures produced by lycopodium and those produced by sand are often similar in appearance, the manner in which they are produced differs; for, whereas, lycopodium has been found to settle on the disc in those parts which are the centres of motion, leaving the other parts bare, sand, on the other hand, flies from the centres of motion and settles at the nodes or points of apparent rest. Faraday explains this fact of the lycopodium remaining at the centres of motion, by pointing out that, owing to the powder being so light, it is caught up in swirls by the vibratory agitation, and is held at those points until the agitation ceases, when it drops and settles.

Besides sand or lycopodium figures, Mrs. Watts Hughes experimented with water or milk with which she flooded the disc; and then, when a note was sung through the tube, the liquid surface became at once covered with regular wavelets in beautiful patterns, the wavelets varying in size according to the number of vibrations of the note sung. When flake white or red lead was added to the water, many of the curves of the liquid became more definite, and spread out into forms suggestive of roots, branches, and foliage.

In experimenting, it has been found that the figures produced bear a strict relation to the pitch and intensity of the notes sung into the trumpet. It would seem, then, that the vibrations of the air forced from the larynx are sent forth in ethereal waves which take shape in perfect accord with the note and its intensity. The figure representations which Mrs. Hughes has had printed show that every note has a corresponding form which has a distinct individuality, any slight variation of pitch or intensity from the original note altering the form in some way.

This reminds one of Emerson's saying, that 'over everything in Nature stands its dæmon or soul, and, as the form of the thing is reflected by the eye, so the soul of the thing is reflected by a melody.'

The difference in the relationship of the overtones to the fundamental note is what constitutes difference of quality, making one-voice beautiful in tone and another weak or harsh. Mr. Arthur Lovell, in his little book on 'Beauty in Speech and Song,' says that quality is the very essence of music, representing form and harmony as distinguished from brute force and animal strength. This same writer holds the opinion that in the voice there is something more than the mere mechanical action of the larynx, the tongue, and the lips. He finds in it something spiritual, and believes that will, imagination and concentration play a very large part in the production of the voice by acting on the mechanical instrument, and, according to him, 'the tone of voice is the expression of the individual as a whole.' Although we cannot affirm this, I think that it is at least safe to say that what gives a powerful impressiveness to a voice is the factor of sympathetic emotion, which appears to act in some way on the larynx, giving feeling and quality to the voice, and producing a correspondingly beautiful form. So, by the photographs of the voice figures which I am going to show, you will see that poets

anticipated what science is confirming. Music does 'run her geometric race' and the soul or melody does express herself in various beautiful forms.

If, as we are now assured, these sound vibrations fill the air, what lovely pictures we should see if we had eyes refined enough to behold them! Is it too large a speculation that this unseen universe of exquisite vibration does convey delight to unseen beings adapted to receive and comprehend them? But is this universe of exquisite vibrations entirely unseen by us? No! For if we are to believe what clairvoyants tell us, it is not entirely unseen by mortals.

Mr. Leadbeater, in *The Theosophical Review*, gives a remarkable description of what he saw during an organ recital. He says:—

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 color; 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 Mendelssohn's songs without words makes a lovely airy erection—a sort of castle of filigree work in frosted silver.

"This opens to us an immense and splendid field of speculation and experiment into which we cannot enter now, but every right by informed spiritualist knows it well; and those who are not spiritualists, and cannot, or will not accept the testimony of the clairvoyants who have described to us the infinite variety and beauty of this wonderful unseen world of sound, and presumably of colour vibration, now have before them the actual photographs or originals of sonorous vibrations expressed in visible forms."

..

We give below a brief extract from a sermon recently delivered by Rev. J. E. Roberts, "(may his tribe increase") of Kansas, U. S. A. Although his church is styled 'The Church of this World,' it is evident that he is not destitute of faith in the world beyond. The following paragraphs breathe the right spirit:—

We conjure up many unnecessary obstacles as to the possibility of immortality. As a matter of fact, there are no obstacles nor difficulties to be encountered that have not already been met and mastered by life in its present form. The world beyond seems unreal because it is a world unknown. It could not be anymore unknown to us than this one was when we entered it. We came as strangers. Moreover, we came helpless and weak, but the providences of love had provided for our coming. There was not one want left unsatisfied nor one longing unfulfilled. If we could manage the problem of existence, entering this world weak and naked and poor and helpless, with no language but a cry, may we not, after the experience of these few years, be better equipped to progress in another life than we were when we began this one? We do not know the soul can exist without the body, but we do not know how the soul can exist with the body. It is less wonderful that it should be able to get along without the obstruction of the flesh than it is that it can get along with the flesh. This flesh is a mask, a chain, a clog. The spirit is forever kept from the perfect and

complete utterance of itself. Lips were never formed of flesh that could adequately convey the language or passion that the brain conceives. The hand of fidelity, or the foot that runs errands, or the body that gave itself a sacrifice to be burned, never yet was able to put into complete and full measure of outward expression the glory and intensity of the love which the heart feels. So much is this body a mask that we never yet have seen one another.

If we assume the existence of a Supreme Intelligence, then the postulate of immortality becomes imperative. The sovereign Wisdom, the Infinite Will once assumed, upon that we may rest secure the argument of an endless life. If there is a Wisdom supreme over all, that has made all things that are, then that Wisdom, in order to be such, must carry to completeness every experiment that He has begun.

* *

The following extracts from a letter to the Editor of the *Madras Mail* will, no doubt, interest our readers. The letter was written in March last by a young Japanese student, SHOTARO KINURA, who had been spending some time at Adyar and its vicinity :—

SIR,—I have the honour to present my humble letter to our friends in India. Since Buddhism was introduced into Japan one thousand three hundred years ago, we learnt Indian civilization. The fine arts which make us famous in the world and even our morality were the gift of Indian civilisation. *Bushido* owes no little to Indian philosophy. In the same way we modified Chinese civilization. We are and have been a progressive nation and have always been excited by stimulation from without..... It was only fifty years ago that Commander Perry of the United States Navy, knocked at our door and brought European civilization, which is now assimilated and improved by us. India, in contrast, seems to have progressed very little compared with our country, whereas she has been in such a comparative state as to touch European civilization from four hundred years ago. Soon after the American visit we cut away the quaint hair-dressing called *Chonmage*, got rid of the bias of feudalism and prepared to introduce European civilisation..... We recognised the necessity of adopting some part of European civilization, which is worth adopting, but to keep the national essence. Hence we hope you will, if you are anxious to progress, get rid of your caste bias as well as your superstitions, as we did forty years ago. As to your caste bias, we had the same custom in the feudal age. That is to say, the *Samurai* or warrior, the most honourable caste like Brahmins in India, refused to mix with the *Chonin* or merchant caste; and *Eta*, the lowest caste, like Pariah, was cast out of society. But since the Restoration thirty-eight years ago the Government abolished the caste system and allowed even the *Eta* caste to become the glorious soldiers of the Emperor. In fact, some of our brave soldiers in Manchuria, who are making our name before the world, were former *Etas*.

There is no doubt that superstitious religion is the greatest handicap of a nation. Even in Europe the development of civilization was not the work of religion but of science, in the same way that the success of Great Britain was not the work of bishops, but of Newton, Watt and Darwin. In India the bad effect of superstitious religion seems to have reached its maximum point. In order to cure this desperate national disease you must study science..... Then in the

near future you will find something in your own religion which ought to be kept as the national essence. Years ago when we did the same thing some Europeans laughed at and pitied us, to lose our own customs and to copy them. Neither did we lose our customs but improved them, nor did we copy them, but studied the science of the world.

* *

Professor Elmer Gates of New York has for several years been conducting a series of experiments which seem to prove that the cells of any particular region of the brain can be developed by certain mental activities, so as to be greatly increased in size, number and power; as well as diminished by restraining such activity and bringing into action faculties of an opposite character. *The Harbinger of Light* has the following concerning the Professor's claims :

"Brain-cells," the Professor affirms, "can be generated by the stimulation of their particular phrenological area," and he claims that by his system the creation of both good and bad ones may be controlled. His first experiments were with animals, to which he gave "extraordinary and excessive training in one mental faculty—e.g., seeing and hearing—" and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. He then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity as compared with the deprivation or absence thereof, and he says :—"During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains, I found a far greater number of brain-cells than any animals of like breed ever possessed." These experiments demonstrated that more brains or more brain-power could be given to an animal or a human being, in consequence of a better use of the mental faculties; the trained dogs could discriminate between many shades of colour. He also had an opportunity of examining the brain of a child who had died of scarlet fever, and who had been trained for several weeks before her death in the excessive use of the temperature senses (detection of heat and cold), and found it to possess, in the temperature areas of the brain, "twenty-four times the average number of cells." "Children ordinarily," the Professor says, "develop less than ten per cent. of the cells in their brain-area," and many more cells can be put into the fallow parts, so improving the brain and increasing the power of the mind. He has, he says, "succeeded in entirely eliminating vicious tendencies from children with dispositions towards cruelty, stealing, or anger." This he does by creating a greater number of opposite or moral memories as impressions, and keeping them active till the old structures disappear, in fact, crowding them out, as the planting of certain kinds of grass in the soil will often drive out and supersede the weeds. The Professor then proceeds to show how alcoholism and derangement of the digestive functions may be overcome by his process, *viz.* : creating numerous moral cells which are sensitive and harmonising. "Give people more mind," he says "and all undertakings will be ameliorated and better results accomplished. Give them more moral minds and the evils of society will gradually disappear."

In view of Professor Gates' discoveries, the application of "selection" to the improvement of the human race is removed from the utopian field into the practical, and seems to promise important results.

* *

It is sad to learn, from a report in the *New Zealand Herald* of February 28th—sent us by a friend *The Maori Race doomed.*—that that once splendid warrior race, the Maori, is threatened with extinction. In their defence of their country against the white invaders they showed a bravery

and chivalry worthy of even the Japanese. In the old days the men were all warriors, but once subjected to foreign rule, their occupation was gone, and with enormous tracts of land in their possession from which, with a minimum of exertion they could gain a sustenance, the habit of idleness has gained possession of them and they do not develop enough physical energy to keep them strong and healthy. Then again, the predominance of boys over girls is about two to one, consequently they are rapidly dying out, as the Red Indian and other strong aboriginal races have before them. It is sad but yet inevitable under the implexible law of karma.

..

In Mrs. Besant's lecture on Education, delivered at Delhi in March last, she said it was not proper that Education should be left *wholly* in the hands of Government; and after touching upon the dangers which result from banishing religion and morality from Educational systems, she continued:—

And one result of the destruction of religion has been to make men selfish. Their hearts and emotions have been left untrained and undeveloped. Modern higher education of women in England is based on an economic basis. In olden days in England women were educated to become wives and mothers. But that is changed now. Women are now educated to become the competitors of men in the race for a living. But such education would be unsuited to India, as it was not desired here to make women compete with men for a livelihood. Such a desire would be against the economic conditions of the country. If you don't want women to become bread winners, don't give them an education in imitation of English lines.

In India female education is beginning. It is important that you should consider what its lines should be. The outsider who knows not the inside of your life and home cannot lay down those lines for you. *If the motherly and domestic character of your women is changed, it will be the death of the Indian nation.* An all-round education is wanted for Indian women. At the beginning of my lectures on behalf of education I was met by indifference and opposition. But a college has been founded at Benares where my ideas of education are embodied, where a fourfold education is imparted. Here we can teach religion and morals without breaking the educational backs of our youth! Our fees are low, but that is due to the self-sacrifice of the staff and the liberality of our friends. To give our little boys a good start in English, that language is taught by English (Euro-pean) teachers. We want to turn our pupils away from the crowded professions of law, medicine, &c., into the paths of industry. A nation needs more producers than lawyers and doctors. In India the productive industries are starved and competition in the learned professions is increased. In Native States engineering work is mainly in the hands of Europeans, which ought not to be. I want to see Indians prospering.

But such education would not be good for girls. Girls should be taught more national religion in order to be proof against aggression from outside. More intelligent religion is wanted. Sacred literature should be taught. It should not be assumed that Indian women were uneducated—the test of reading and writing is not conclusive. First should come the training of emotions along moral lines.

BUT SHOULD THEY BE TAUGHT ENGLISH?

On this there is diversity of opinion. I am in favour of teaching English, as otherwise one great part of the husband's mind would be alien land to the wife. The husbands are bound to know English and make it the most important part of their mental furniture. English will bring the women into touch with a great deal of the outside world. Then should come the teaching of the laws of health. Old laws have been forgotten and new ones not learnt, hence disease and misery.

Girls should be taught laws of sanitation, simple medicine, the scientific qualities and values of foods, some form of art, as music or embroidery.

Along these lines educate your women. *Nothing was so hopeless as to build a nation out of only men.*

..

"An Occult Student," writing in *Broad Views*, on a recent lecture by Professor J. J. Thomson on this subject, says:—

"Following up thoughts concerned with the investigation of atomic aggregations, Professor Thomson threw out the brilliant conception that the actual number of ultimate atoms in the molecule of each chemical element, stood in a direct ratio with the atomic weights. The point important to emphasize has to do with the fact, of which I feel sure that the great bulk of the orthodox scientific world is placidly unaware, that the most important conclusions Professor Thomson has reached as yet in connection with this investigation, and a good many more stretching beyond the stage of the enquiry he has as yet attained to, were set forth in November, 1895, as the result of a clairvoyant study of the subject, in the pages of the *Theosophical Review*, then bearing its earlier name of "*Lucifer*." The hydrogen molecule was found to consist of eighteen ultimate atoms, arranged in a grouping that could not be described without the aid of diagrams. The atom or molecule of oxygen was found to represent an enormously larger aggregation of ultimate atoms than a molecule of hydrogen. The whole molecule of oxygen in its undivided form consists of 290 ultimate atoms. And it was at once observed that 290 divided by 18 gives almost exactly the value assigned by ordinary chemistry to the atomic weight of oxygen, namely, 16. The next substance investigated was nitrogen. In this body the atoms are found to be grouped in five very irregularly constituted sub-groups, although, of course, the whole system has definite and regular though complicated motion within itself, and when those bodies were successively investigated it was found that the sum-total of the atoms contained amounted to 261. This number, divided by 18, gives us a close approximation to the recognised atomic weight of nitrogen."

..

Describing the nature of life in the next world on the basis of information received—according to the belief he represents—from people who have "passed on" from this life, Mr. A. P. Sinnett, in *Broad Views*, sums up the situation as follows:—

"That which it is important for people willing to make, in advance, some little study of the next world to which most assuredly they are bound, to realise in advance, is that they will not be migrating to any fantastic fairy land, nor to any monotonous heaven in

which they will be condemned to sing hymns for ever, but that they will find in the real next world great possibilities of happiness, if their moral nature is fit for this,—very arduous and even painful training at first, if they live this life in a moral condition out of harmony with true happiness; abundant scope for the exercise of intellectual ability if that should be super-added to the more spiritual attributes, which in the next world are a *sine qua non* for those who desire to enjoy it. Above all, let those who already in some degree can forecast the nobler emotions which the training of the next world seems specially designed to cultivate, realise that they will find ample opportunities for work there to be performed in the interests of humanity, opportunities in presence of which the relatively disheartening conditions which surround philanthropy on earth will all have disappeared, providing everyone who is willing to do good, with spheres of activity in which beyond the possibility of mistake, it is certain that his activity will have good results."

* * *

At a recent meeting of the Madras Hindu Association Mr. V. Krishnasami Iyer gave an interesting address on "Hindu Ideals." "Hindu Ideals" which was briefly summarised in the *Madras Mail*, from which we quote a few sentences.

He referred to the inseparable connection existing in the East between religion, philosophy and morals, and to the dangers resulting from their separation as usually found in Western methods of education. Referring to idol worship he said: "there were, it is true, books which inculcated idol worship; but this was for people who could not rise higher. Idols were a necessity for the majority of this or any other nation. The man in the street could not well be taught the attributes of *Nirguna Brahman*. To one, however, who could rise to the height of higher conception—who could locate the Supreme, not in one's heart or outside one's self, but who could indentify one's self with the Supreme, idol worship was not prescribed."

The teachings of the *Gîtâ* were analysed and the speaker said that, "All morality was comprehended in the three great rules of conduct, not to injure others, to speak, act and realise the truth, and not to covet (not merely not to steal) another's property."

We would suggest that the addition of the Buddhist precept, to abstain from all intoxicants or stupefying drugs would prove highly advantageous.

Speaking of foreigners, he said: "They might have heard of the statement in the Upanishad that the mother was the Deva of the child, the father of the youth, and the *acharya* of the grown-up student. But the last statement had no reference to the modern schoolmaster (laughter)."

In closing he remarked that, "The Hindu ideal of filial duty was far higher than the Western ideal. The West offered no parallel to the ideal which appealed to S'ri Râma who gave up his country and his throne, in order that his father's plighted word to another might not be broken. Similarly, the Hindu ideal of conjugal fidelity and of chastity in mind, speech and action was great indeed. Examples of the sacrifice of comfort, the joy of living and of life itself, in the pursuit of truth, in the strict adherence to truth, were abundant in their books. There was no question of modified truth at all. There were great ideals from which they had in the vicissitudes of time and of foreign conquests and domination perhaps fallen away. But they were none the less the inheritors of these ideals, and they ought ever to strive to preserve them unsullied."



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER VII.

(Year 1897.)

AT the Convention of 1896, the closing scenes and adjournment of which have just been noticed, Mrs. Besant brought up a matter of real importance to which no allusion has yet been made. The Official Report says:—

"Mrs. Besant laid before the Convention a scheme set on foot by a *Svâmi* who for the last 13 years had been travelling over Northern India endeavouring to collect manuscripts in Sanskrit and other vernaculars for custody in the Adyar Library. In commending the scheme, she pointed out the danger which existed of such valuable books being lost and destroyed; she stated that the *svâmi* had succeeded in cataloguing a vast number of manuscripts, giving name, author, summary of contents, and particulars of where such manuscripts were to be found. She further emphasised the necessity for taking immediate steps to assist in this direction, pointing out to what great extent it would facilitate the execution of the second Object of the Theosophical Society. She expressed the wish that Adyar should be made into a centre of Eastern knowledge as also of real literary scholarship; and she hoped that each member would do his best to further the scheme."

I am very sorry to say that for a number of years I have heard nothing whatever about this Indian ascetic-scholar and the progress

* Five 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.

of his extremely valuable work. If anyone else does know, I should be grateful for any information they might be willing to convey to me. For it has always seemed to me that one of the noblest ideals of our Society would be to create at Adyar an Oriental library that would rank with the best in the world at this time and bear comparison with some of those of the past. Neither of us Founders ever made or tried to make Adyar a school of mystical study or yogic development: it was not in accord with the temperament of either of us two; Adyar was made and always will be a throbbing centre of vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action; thus doing for the physical body of the Society what the nerve-fluid engendered in the brain and spinal cord does for the whole body of a man when pumped through the nerves to the extremities by the pulsations of the principle of life. The true "ashram" and yogic centre of this and all other world-moving activities is where the White Lodge has its stations for developing and distributing throughout our globe and its inhabitants the currents of evolutionary Divine Force. And then we must not forget that a spiritual centre is not of necessity at Benares or Jerusalem, at Lhasa or Medina, at Rome or Hardwar or any other locality which men consider the holiest: at all these places one sees too often exhibited the vilest phase of human nature, enough to putrefy the atmosphere and poison the soil, spiritually speaking. The Holy of Holies is in the heart of the perfect man, and such an one as that carries with him wherever he goes the benign influence which one would hope to find at these various sanctuaries of the different religions.

Since Tibet has been invaded and Lhasa more or less ransacked without the finding of a single Mahatma, caged or loose, the Western press and some of their Indian copyists have been making sport of the poor Theosophists for their gullibility and implying that their leaders had been guilty of deception in affirming that their headquarters of the Elder Brothers was in Tibet: we have had the same nonsense before in the books of Knight and other travellers (*vide* "The Mahatma Quest" *Thst.*, Vol. XVI, pp. 173, 305). Of course it was sheer nonsense for these marauders and travellers to imagine for one moment that Mahatmas were kept on show, like the beasts at the Zoo, for the inspection of the public: nor was there one chance in ten thousand that if they had met a Mahatma they would have been able to recognise him. It might be as well for our sceptical critics to take the first Bible that comes in their way and read and ponder upon what is said in St. Luke XXIV., 16 and 31; this "holding" and "opening" of eyes is practised now as successfully as it was in ancient times, even at Salpêtrière and Nancy. The fact is—as I was told many years ago—the head-quarters of the White Lodge is shifted from place to place according to the exigencies of occult management; it used to be in Arabia Petræa but two years before the British came to

possess themselves of Egypt it was removed to Tibet, not to Lhasa but to another place. When H. P. B. and I were preparing to come to India, arrangements were in progress for the removal of the White Lodge from Tibet to another retreat where there was the minimum of chance of their being disturbed by any of these movings of pawns across the political chequer-board. The inaccuracy of the editors who have been talking about Lhasa as the "Mecca of Theosophy" will be apparent from what has been said above.

I make this digression purposely to enter my protest against a wretched tendency that I have now and again noticed to speak of Adyar as though it should be first and foremost a sort of sacred School of the Prophets, in ignorance of its real relation to the movement.

It goes without saying that I would be delighted beyond measure to have some really holy man of developed spiritual powers settling here and carrying on a school of spiritual instruction: I would give him every needed facility for carrying on his work and for his comfort and that of his disciples; but with my temperament—that of an executive officer and practical manager—it would be only shallow hypocrisy in me if I were to set myself up to figure in such a capacity; as much so as it would be ridiculous for such an ascetic to undertake to relieve me for a month or a week of my Presidential duties. All of us have our tasks assigned us in the Society, and it will be a glorious day when we can all realise the fact and not keep interfering in our neighbour's business in the childish notion that we are equally clever in all kinds of human activity.

Now there is nothing to prevent the idea of Mrs. Besant, as noted in the above quotation, from being carried out and Adyar made "a centre of Eastern knowledge and real literary scholarship," nor ought there to be any reason why each member should not "do his best to further the scheme." We have made a great stride in that direction already by the completion of the Adyar Library, the gathering together of a highly valuable collection of Oriental works, and, thanks to the generosity of Señor Fuente and others, the creation of a fund for its upkeep. But, as Mr. Mead says in the May (1905) *Theosophical Review*: "Money will do the Adyar Library no good till it has men to make it of use." What we now need is a Director of known scholarship and other qualifications, and more books—always more books. In this respect every member of the Society who will take to heart Mrs. Besant's expressed wish can help.

Mrs. Besant did what she could at the time to bring the Svâmi's scheme to fruition. In the Supplement to the *Theosophist* for April, 1897, will be found an editorial acknowledgment of the issue by her of a leaflet bearing the title of "The Sanskrit Pustakonnati Sabha," explaining the project. She says that, having the consent and approval of the President of the T. S., the Adyar Library will be the chief centre for MSS. thus collected, but "branch offices will be estab-

lished in the Punjab and in the N. W. P., at which MSS. will be temporarily stored, and at which the work of cataloguing will be carried on. A learned and devoted svâmi has, for the past thirteen years, been engaged in the preparation of a complete catalogue of valuable MSS., containing full information concerning each. It was at the request of this svâmi that Mrs. Besant consented to take the outer charge of this scheme, and she will be thankful for assistance from friends willing to aid in collecting or copying rare manuscripts or sending particulars concerning them." For the details of Mrs. Besant's leaflet, readers may refer to the Supplement in question.

Our story now brings us across the threshold of the year 1897, in some respects an eventful one in our history. Her work at Adyar being finished, Mrs. Besant sailed for Calcutta on the 4th January in a P. and O. steamer. On the same day I wrote to the Health Officer of Bombay, Dr. T. S. Weir, offering my services without pay to help him in any way desired, whether in office or hospital or otherwise, in fighting the Bubonic Plague which had shortly before that made its first appearance and nevertheless up to that time 1,700 people had died of it and it seemed to be growing worse: one local paper said "Bombay is now a hell." In Dr. Weir's answer, received on the 27th of the same month, January, he says: "The present outbreak is, I believe, over, and the incidence of the cases has been so scattered that there has been very little opportunity for segregation or treatment. If there is another outbreak you might do useful work in opening a Theosophical hospital. All who have come here are astonished that the mortality has been so low and they apprehend that there may be a further stage in the disease. At any rate our measures have been successful to a degree that we could not have expected."

Thanking you very much for your sympathy, etc."

Having done what I conceived my duty in making the offer, I took no further steps; a policy to which I was strongly urged by numerous protests sent in by colleagues in different parts of the world, who maintained that I had no right to jeopardise a life that was pledged to the Society's work in any side schemes of philanthropy. Dr. Weir's letter shows very clearly how feeble a conception of the appalling possibilities of this scourge of the race was held at the time by men of science. By an interesting coincidence I read in my morning paper of to-day (June 7th, 1905) a quotation from the *Bombay Times of India* to the effect that: "last year over a million people died of plague in India; and if the average of the statistics for the first four months of this year is maintained, there is every reason to fear that two million people will be destroyed by plague before the year closes. These are appalling figures. They signify an amount of suffering and misery and human agony, of decimated families and ruined homes and bereaved lives, the full significance of which it is difficult to grasp."

At about this time my distinguished scientific friend, Colonel de Rochas, Administrator of the École Polytechnique, Paris, sent me for the *Theosophist* a copy of the official report of the scientific observation on the mediumship of Eusapia Paladino, the Italian medium for physical phenomena, which I had translated and published in the issue of the magazine for May, 1897. I quote the following paragraph for its significance to those of our readers who are familiar with the science of yoga: "At the end of 7 or 8 minutes keeping the hands on the table, Eusapia lifts hers and holds them outstretched over the table at a distance of about 10 centimetres from the same, and it follows, with a tilting motion, the hands of Eusapia, who makes us notice that she neither touches it with her hands, legs or feet. She asks Mr. Lefranc to lean on the uplifted part so that he may realise what force is needed to press it down."

Of the six *Siddhis* enumerated by Patanjali are two, *Laghima* and *Barima*, dealing with the weight of bodies; by the exercise of the former power a body may be deprived of its weight and made "as light as a thistle-down," in the latter its weight is so abnormally increased that not even a Sandow could lift a small bamboo stand from the floor: in short the yogi who has developed *Laghima* and *Barima* is able to modify as he pleases the gravity of any given object. In the experiment with Eusapia at Choisy-Yvrac, under notice, the medium causes the table to tilt without being touched by her and she asks Mr. Lefranc to satisfy himself what measure of force was being used. A lady clairvoyant, Mme. Agullana, who was present said that: "at the beginning of the seance, when the table was raised she saw a luminous ball projected by the spirit under the table and lifting it." However this may be, the statement is interesting from a scientific point of view. The reader may remember my description (O. D. L., Vol. I., 85) of the experiments made by Madame Blavatsky and myself to test the *Laghima* power of a woman medium named Mrs. Young, at New York. H. P. B. and I were commissioned by a committee of the professors of the St. Petersburg University to find a medium who would be able to produce spiritualistic phenomena under test conditions: an order to that effect having been given by H. I. M. the late Czar. Mrs. Young had the strange power of making her "spirits" raise and move a heavy piano as though it were without weight. Sitting at it and playing, she would cause it to rise and fall on its outer legs, keeping time to her music. Or she would go to one end of the piano and cause the instrument to be lifted and lowered by the invisible agent by merely laying her hand lightly upon it; she would permit as many of those present as chose to put their own hand under the piano-case and, lightly laying her own hand against theirs, make the "spirit" lift the instrument. All of us who tried the experiment testified that neither we or she put out the least muscular force to accomplish this phenomenon. The second time that H. P. B.

and I went to her I took in my pocket an uncooked hen's egg which, at my request, she held in the palm of her hand against the under side of the piano-case and caused the invisibles to raise it: to complete the test she allowed me to hold it in my own hand, placed her hand against the back of mine, told the piano to rise, and it did so. I doubt if there is to be found in history a more convincing proof of the correctness of Patanjali's assertion of the existence of this Laghima power. I can certify at any rate that there was not a feather-weight of pressure exerted by me or by the medium in the experiment: the heavy piano was like thistle-down.

To return to the plague. The late Tookaram Tatya and Mr. P. D. Khan, who happily still survives, had an idea that they could cure the fell disease by the help of the psychopathic process, *i.e.*, by mesmeric passes and the giving out of mesmerised water, but on the 12th of January of the year under review Dr. Richardson wrote me that they had abandoned their attempt and that most of our members had fled from Bombay. In fact, at the time everybody was leaving the city who could get away, a panic prevailing. Eight subsequent years of familiarity with the destroying pestilence have so injured the Bombay people to its presence that when I revisited the city three months ago I was perfectly amazed to see how unconcernedly the whole population was going about its business as though such a thing as plague did not exist.

On the 16th of January our Russian literary friend, Mr. Vigornitsky bade us good-bye to return to Russia. I was very much gratified to receive by the incoming foreign mail of the next day a letter from my old friend, the late Mr. Charles A. Dana, who was editorial manager of the old *N. Y. Tribune* before the outbreak of the civil war (1859-60) when I held the position of Agricultural Editor, and who was Assistant Secretary of War, under the late Edwin M. Stanton, during a part of the term of my Special Commissionership of that Department. His letter brought back with a rush those closed chapters of my life, when the Theosophical movement was not yet thought of and to which my mind had not reverted for many years. The fact is, and I feel it more and more every time I go on Western tours, I have become so absorbed by India and identified with her life and aspirations that it comes as a sort of shock when I meet very old acquaintances in distant countries.

On the 21st of January Mr. P. D. Khan wrote me that the Bombay Health Officer had accepted Dr. Richardson's offer of service in connection with the plague: evidently Dr. Weir's opinion as to the plague's having already been got under subjection had already changed. Since the subject is up it may as well be stated that although our dear Dr. Richardson helped combat the pestilence a full half year, even handling the patients and having them die in his arms, he did not fall a victim. He was one of "God's good men" and his karma preserved him to do all the work that he has for the

Central Hindu College. With the valuable help of my friend Mrs. Salzer, I was able to issue at about this time an English translation of Commandant Courmes' *Questionnaire Theosophique*, a useful book for beginners, and especially useful in France, where the general public are too much occupied in the pursuit of worldly things to devote close attention to religious and philosophical books.

It will be remembered that as a practical outcome of the Chicago Parliament of Religions, a wealthy lady of Chicago, a Mrs. Haskell, created a fund the income of which was to be devoted to the sending bi-ennially to India of one of the ablest lecturers on Christianity, in the hope that by giving discourses in the principal Indian cities an interest in the religion might be created among the class of educated Brahmins who had resisted all the attempts of the ordinary missionary to draw them away from their ancestral faith. Although she probably did not know it, this was exactly the motive behind the creation of the special missions of clever University graduates sent out by Oxford and Cambridge, with but indifferent results. Her choice for the first missionary was no less a person than the famous Rev. John Henry Barrows, the organiser and chief personage connected with that wonderful religious congress, the Parliament of Religions, at which for the first time in history the representatives of all the world's faiths had the opportunity given them of a free platform from which they could expound the foundations of their creeds. Naturally enough, the name of this gentleman had been made familiar to educated Hindus by the reports of the Chicago Parliament and it was a judicious move on Mrs. Haskell's part to send him out to introduce the subject of her Foundation in this country. Prior to his arrival at Madras, the missionary friends who were managing his tour addressed themselves to leading representatives of the different religious communities to get them to form an eclectic Reception Committee. I being the only prominent Buddhist at Madras was offered and accepted a place on the committee. The members severally represented the Hindu, Parsee, Mohamedan, Buddhist, Brahmo and Protestant Christian communities, European and Native. In due course Dr. Barrows arrived and gave six lectures on Christianity and its comparison with other faiths, which were universally recognised as very scholarly and eloquent, but distinctly adapted to the Western rather than to the Eastern mind. As a newspaper report says: "They were listened to by the best Indians of the different sects and races with respectful attention throughout, and the demeanour of the audiences was an all-sufficient proof of the grateful regard felt for Dr. Barrows personally, for his eclectic hospitality to the spokesmen of Oriental faiths, at the renowned Chicago Parliament." As Dr. Barrows had rendered our Society efficient help towards the holding of a Theosophical Congress at Chicago, I felt personally and officially indebted to him and as he made our relations at Adyar entirely cordial, I invited him with Mrs. Barrows, the Rev. Mr. Kellett and

several other missionary gentlemen and ladies, to breakfast. At the close of his sixth and last lecture, the vote of thanks and words of farewell were offered by myself at the request of my colleagues on the Committee. Of course no reasonable man would have expected from either myself or any other representative of an Eastern religion to give to the lectures that unreserved concurrence that would have been the proper thing in the case of a Christian speaker. In my remarks I aimed at giving voice to the affectionate sentiment that had been aroused in the Eastern heart by Mrs. Haskell's generous act, at the same time trying to point out the practical difficulties that lay in the way of the fruition of her scheme. After his return to his home Dr. Barrows published an interesting travel-book called "A World-Pilgrimage", edited by his sweet and sympathetic wife, a copy of which was kindly sent me. In his bright account of his Madras visit (Chapter XXXIV.) he says: "After my closing lecture, Colonel Olcott, the Founder and President of the Theosophical Society, moved, by appointment of the Reception Committee, the vote of thanks. His words were hearty and generous; but in the middle of his address he turned aside to make a strong attack on the sins of Christendom and particularly on the English government in India. He asserted that Christianity could make little progress while the British army immoralities, the collection of revenue from the demoralising liquor and opium traffics, and the taxation of starving peasants to build Christian cathedrals continued. In my closing remarks I endeavoured to take the sting out of these assertions by saying that these and other sins of Christendom were quite as familiar to us as to non-Christians. We reprobated them, denounced them as un-Christian, and fought them wherever they appeared; and I reminded my hearers that the most potent voice heard in India during the last winter, calling upon the British government to amend its ways, was the voice of a Christian Englishman, Mr. W. S. Caine."

I confess to a feeling of sadness when reading these lines, for they showed me that Dr. Barrows had either misunderstood my remarks or had trusted to a treacherous memory instead of to the verbatim report which appeared the next day in the Madras papers. As my feelings for the distinguished gentleman were always very friendly, as our relations were cordial and as, now that he is dead and gone, I send a loving thought after him and to his devoted wife who survives him, I think it no more than right that those of my readers who have also seen Dr. Barrows' book should have the chance to see exactly what I did say. I therefore quote as follows: "President-Founder of the Theosophical Society said that the Barrows' Reception Committee being composed of the representatives of several sects, his colleagues had asked him as the representative of the Theosophical Society, which was eclectic and not sectarian in its character, to offer thanks to the Rev. Dr. Barrows for his scholarly and brilliant discourses. More especially, thanks were due to him

in connection with the Parliament of Religions which was an event unique in the history of the world. This placed the people of the Orient under peculiar obligations to him personally and it was the sense of that which made us joyfully serve on the Committee, all being alike benefited by the great coming together at Chicago at his call. To him the Orientals owed it that the representatives of Buddhism, Brahminism, Jainism, Zoroastrianism, Islam, Brahmoism, etc., were able to explain and expound their several views to the world; to him that Chakravarti, Vivekananda, Dharmapala's Gandhi, Mozûmdar, Nagarcar and the Japanese Buddhists were enabled to speak on behalf of different nations and cults, and that they were able to travel throughout the United States, as some of them were still doing. Not by force of arms, as the Roman Cæsars used to get together at Rome and load with chains the fearsome idols of conquered nations, but by a word of love and brotherhood he had gathered together the priests and missionaries of all the ancient Eastern faiths, and caused them to be respectfully listened to by monster audiences. He, the speaker, as President of the Theosophical Society, was under special obligations to Dr. Barrows, for he had made it possible for us to hold a Theosophical Congress which was one of the greatest successes of the Parliament. India had proved her gratitude by the respectful attention paid to Dr. Barrows in all the places of his tour. Though they might not agree with Dr. Barrows in his religious opinions, still they would all bear testimony to the fact of his conscientious, courageous yet kind manner of expression to them of the merits of his religion, and from the standpoint of that faith he had done his best to persuade the people here to accept it as the world-wide religion. Mrs. Haskell could not have chosen a better messenger than Dr. Barrows nor one half so good for her purpose, for he had won their gratitude in advance. As to the possible results of his mission no prophecy could be ventured upon. He had sown his seed and the harvest was beyond any man's control. As the spokesman of the Eastern people some wished him (Colonel Olcott) to say that, despite Mrs. Haskell's personal anxiety for their spiritual welfare, they were not likely to exchange their ancient faiths for any other which was not better, and they were waiting for the evidence that such an one existed. He asked Dr. Barrows to give Mrs. Haskell an idea of the serious obstacles that her lecturers would inevitably meet in the carrying on of her benevolent design. The Indians loved and respected her for her unselfish piety and generous endeavours to spread her religion. That it was not their religion did not matter at all; she believed in it and every pious Oriental would respect her for it. But she must not expect to accomplish the impossible. Christianity was shown to India under certain most repugnant aspects; for instance, in the increase of drunkenness and crime, as shown in the increase of the revenue from spirits, from 57 lacs, in 1870, to 139 lacs in 1896; in the bestial immo-

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ality of the army, neglect of which had just been denounced in Parliament as a "national sin"; in the compulsory support of the Ecclesiastical Establishment, at a cost of Rs. 1,16,000 per mensem, although it is the open and avowed foe of all their religions; and finally, in the inconsistent and too often wicked lives led by many so-called Christians. Besides these, there were various other obstacles, all familiar to every old missionary, and Mrs. Haskell ought not to be left in ignorance of their existence, lest her noble heart should be filled with grief for the failure of her agents in India. Addressing Dr. Barrows, Colonel Olcott said: "And now farewell, our noble American brother. By your bold defence of your religion you have increased instead of lessened the respect of the Madras public, for you have shown the sincerity of your convictions, and have spoken out as plainly as our messengers did at your Parliament of Religions. Farewell you, who have come so far and spoken so well. The heart of India, grateful for your past kindnesses, will warm on thinking of you, and the people send after you their wishes for your health and happiness." A thunder of applause, which followed the speaker as he resumed his seat, testified most clearly that he had voiced the feelings of the Indian community towards Dr. Barrows. That gentleman then rose and with evident emotion, thanked Col. Olcott on behalf of Mrs. Haskell, the University of Chicago and himself, for his "noble and generous" remarks, and the Madras public for their close attention to his lectures. He said that he should never forget the kindness he had received at Madras and throughout India, and bade the audience farewell.

Just in time for notice, the *Bengalee* for June 14th (1905) came to hand with the following citation on a recent optimistic speech of Lord Radstock, which closely resembles my presentation of the case in 1897:

"SPEAKING at the recent meeting of the Christian Literature Society for India, held at Exeter Hall, Lord Radstock, speaking with the experience begotten of five proselytizing expeditions to India, said that 'there was among the educated natives very little opposition to Christ or the Christian ideal.' In fact that ideal was largely permeating the whole of India. Lord Radstock did not however say whether in the course of his repeated visits to India, he had found anything from which he could draw the inference that the Christian ideal also permeated as 'largely' these of his lordship's own countrymen, who are out here to make money. Did his lordship find the average Anglo-Indian a model Christian, especially in his dealings with the natives of the country? It is quite true that the educated Indian has no hostility to Christianity, far less to its Founder who, he honestly believes, must have drawn his inspiration from some Indian ascetic. But it is no less true that with all his regard and veneration for the character of the 'Carpenter of Nazareth,' the educated Indian never had less inclination to become a convert to Christianity than he has at the present time. Our missionary friends are very much mistaken if they are laying the flattering unction to their

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souls that the disappearance of hostility to Christianity will prove the prelude to the acceptance of Christianity by our educated countrymen."

On the 31st of January I began work on a new edition of the *Buddhist Catechism*—the 33rd, and the last extended revision of the work that I have made: it is the one in which I divide the matter into five general categories. This work involved a good deal of careful consideration and it was not until the last week in March that I was able to get it out of the hands of the printers. Simultaneously I had to work on the English edition of Commandant Courmes' *Questionnaire* and some other French translations.

The Swami Vivekananda, who had recently returned after a long absence in America and England, received an enthusiastic popular welcome. If I remember aright I was also a member of his committee and was disposed to aid the Hindus in every way in showing appreciation of what he had done to make the name of India honoured abroad. But he had got it into his head that I had been inimical and even malicious towards him, and—considering the position I occupied among his countrymen—most indiscreetly launched out in his public lecture against myself, the Society and Mrs. Besant, speaking of her most disrespectfully and unappreciatively. It was a great mistake and excusable only on the score of his comparative youth and inexperience in public affairs; it certainly did him harm and called forth many expressions of sympathy for us. However, he too has gone prematurely to his account in the other world and nothing more need be said: Karma can take care of its own affairs without our help.

H. S. OLCOTT.

THE RATIONALE OF APPARITIONS.

I SUPPOSE there are many people who, before discussing the rationale of apparitions, would ask whether it was after all certain that there were really such things as apparitions at all. Not very many years ago few would have thought of asking even so much as that, for they would have dismissed the whole question contemptuously without a second thought. But man has grown a little wiser since then, and public opinion has changed somewhat on these points. I believe that this diffusion of more accurate knowledge on such subjects is largely due to the action of the Theosophical Society. We who are members of that Society have been writing and lecturing upon these matters for the last twenty years and more, from a common-sense, scientific point of view, and so a certain effect has at length been produced, and the dense ignorance and iron-bound prejudice of the general public on such subjects have been somewhat modified. The work of another Society has also done very much to contribute to the enlightenment of the public mind, for the Society for Psychical Research has devoted itself to careful investigation of these and kindred subjects from the

scientific side, and has patiently collected a vast mass of authenticated cases and of unimpeachable testimony, so that for any thinking person the question is settled. Those who still contemptuously deny the existence of apparitions are simply those who are entirely ignorant of the subject, and are foolishly exposing their ignorance by talking about things which they do not understand. There is a book written by Mr. W. T. Stead, the well-known journalist, called "Real Ghost Stories," in which he gives to the world a very fine collection of such narratives, all well-authenticated, with the names and addresses of the various people concerned, so that those who will may enquire directly from the men and women who had the experiences related. No one could possibly read this book carefully without discovering that there was very much more to be said for the reality of the apparition than he had ever supposed before. Mr. Stead himself seems to have commenced merely as an investigator, without any preconceived opinions, but his studies have resulted in very definite conviction, as may be seen from the following quotation from his preface:—

"Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical, or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions that, let him investigate for himself. In six months, possibly in six weeks, or even in six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt."

You see, here is a very decided attitude adopted by a man who has investigated, and has taken a great deal of trouble to understand these things: and his opinion is precisely that to which have come all the rest of us who have made a study of such matters. Surely then it ill becomes a man who has taken no trouble to find out the truth, to ridicule the result of the hard work of those who have been more deeply interested in these vital questions than he happens to be. We who study Theosophy know very well that such things do occur, and we know also that there is very great confusion in the public mind respecting these phenomena. Under the vague general heading of ghosts the ordinary man classes many occurrences due in reality to widely different causes. I propose to try to explain to you a few of those different classes, so that if you should ever come into contact with anything of that nature, you may be able to distinguish one type of phenomena from another, and so know how to deal with them. The American race is a psychic one, and therefore it is well within

the bounds of possibility that some one or more of this audience may at one time or other have the privilege of seeing what is commonly called a ghost. I use that expression advisedly; first, because I regard such experiences as valuable from the certainty and clear comprehension which they give with regard to the other life; and secondly, because an opportunity to help is always a privilege, and an apparition usually wants help of some kind. In such cases many people are foolishly alarmed; but if you know something of the subject you will rather observe intelligently, and try to understand what it is that you are seeing.

It is strange that there should be so much scepticism as to the possibility that a dead man should show himself. Every Christian, at any rate, is bound by his dogmas to believe that he has a soul, and he often speaks of it, and of the necessity of "saving" it. I suppose he would indignantly repudiate any suggestion that he did not really believe in its existence; yet if we refer to it as so real a thing that it may sometimes be seen apart from his body while he is living, and may sometimes be seen after his death, he at once accuses us that it may survive and of belief in old wives' fables! How he can reconcile such a silly attitude with the plain teaching of his own bible, we must leave him to explain. The narrative of the raising of the spirit of Samuel by the witch of Endor, for King Saul, makes a very fine ghost story, and of course settles the question of the possibility of apparitions forthwith for all those who hold the inspiration of the scriptures. Then you may remember how it is written that after the death of the Christ "many bodies of the saints which slept arose, and came into the holy city, and were seen of many." They were seen of many, you notice; that seems rather a well-authenticated ghost story! But most people never think what such words in their scriptures really mean or imply; they just drift along without troubling themselves to understand.

Let us take up in order the various classes of phenomena that people commonly call ghostly, and try to comprehend their nature. We shall find that the genuine ghost is only one class out of many, and we may as well consider the others first. Remember that when a man still living in the physical body sees one who has cast aside that vehicle, and is functioning exclusively on the astral plane, one of three things must occur. The physical body can receive only the vibrations from its own plane, and not those of the astral, so that though there are dead men about us all the time, we are usually unconscious of their presence. In order to see them, either we must raise our faculties to their level for the moment, or they must come down to ours. The dead man who wishes to show himself to the living may sometimes take upon himself for the time a garment of physical matter, so that the physical sight of his living friend is capable of perceiving him; or sometimes he is able so to act upon his friend as to raise his power of response to a higher level—to increase

his sensitiveness for the time. Thus the physical man may for the time be enabled to use his astral faculty to a certain extent, though it is normally dormant, and so he sees what would usually be hidden from him. The third possibility is that of mesmeric action on the part of the dead man; his strong wish to manifest himself may sometimes act upon the mind of his friend, so as to call up a powerful mental image, which the living man will take for an objective reality.

In many cases it is not easy to distinguish between these various modes of operation. If an apparition is visible simultaneously to several people, it is most probable that it is a materialization, because it would be very difficult to mesmerize several people at once, and it is not likely that all of them would be equally sensitive. When one man sees an apparition, and others who are present are unable to see it, then it is most probable that the astral senses of that one man are temporarily stimulated, or that a mental impression has been produced upon him by the earnest effort of the dead man. Many people are already very near the point of the opening of the astral senses, and it does not need much exertion of force to open this higher sight for a moment; a very little thing will sometimes do it. A strong emotion has been known to heighten the vibrations sufficiently; there have been cases in which such possibilities showed themselves in sickness in persons who had not been aware of them while in health, because then the ordinary physical impressions which usually dominated them were to some extent weakened. But, as I have said, there is not always a dead man in the case at all, for of our seven classes only one is a direct manifestation of him in full consciousness.

NATURE SPIRITS, PHANTOM BIRDS, ETC.

1. You will be aware from what I have said in previous lectures that we have in the world around us other evolutions besides the human and the animal—evolutions which are normally invisible to us, which have no direct connection with our own, though they share with us the earth on which we live. To one of these we have given in Theosophical literature the name of Nature spirits. Many traditions of such creatures remain in the folk-lore of various countries, and they have been called by many names—brownies, pixies, elves, gnomes, sylphs, undines, fairies, good-people, and other quaint and suggestive titles. Do not suppose that all of such tradition is mere popular superstition; there is a vast kingdom of Nature of which we are commonly quite unconscious, but occasionally some member of it, for reasons of his own, shows himself to some human being; or perhaps a man becomes temporarily capable of the astral or etheric sight which enables him to perceive the Nature-spirit; and then, not understanding the character of the phenomenon, the man probably says that he has seen a ghost. Some times what the Germans call poltergeist manifestations are due to their action; but we will take those in a separate class.

2. Another class consists of phantom birds or animals. These may really be ghosts, for the animal has an astral body which survives the death of his physical form, and he inhabits it for a certain time—much shorter, of course, than the human astral life, but still, of appreciable length. During their time of astral life domestic pets have frequently shown themselves to those whom they love, or manifested their presence in haunts well-known to them. I have myself clearly seen on several occasions a "dead" pet animal in his astral body, just as I have often seen him in that astral body during his hours of sleep in his earth-life. But very frequently animals which enter into stories of apparitions are merely thought forms, or impressions in astral matter. Sometimes also they are simple accessories to a genuine apparition—parts of the scene that his thought calls up. In what is perhaps one of the best ghost stories on record, that told by General Barter to the Society of Psychical Research, a pony was one of the principal features. As, however, the pony was dead at the time, it is not possible to be certain whether he was an accessory produced by the thought of the dead man, or a real ghost on his own account. In the story of the miller on the grey horse, told to Mr. Stead, the animal is evidently nothing but a materialized thought, and not a real ghost; but it is also quite likely that the miller himself is of the same nature. It is impossible to tell all those illustrative stories at length in one lecture; but all of them, and many more, will be found in full in my new book, "The other side of Death," in which I have devoted over one hundred and fifty pages to this subject of apparitions and their classification.

CHURCHYARD GHOSTS.

3. Another class is what is often called "the churchyard ghost." This is not strictly speaking a ghost at all, for the real man is not there, and what is seen is just as truly a corpse as that which is buried below. Such forms are generally not clearly defined, but vague, floating columnus, more wreaths of mist in semi-human form than anything else. They are composed of the etheric matter which has been part of the physical body during earth-life, but is withdrawn from it at death. That matter is still closely connected with the physical remains, so it floats above the grave in which they are laid. It reproduces in uncertain outline the form of the deceased, and so is sometimes taken for him by the ignorant; but in reality he is usually far away with friends whom he loves, and this is nothing but a cast-off garment, having no more consciousness than an old coat.

4. Another class consists of what we call astral impressions. Mr. Stead writes thus with regard to it:—"This is a type of a numerous family of ghosts of whose existence the phonograph may give us some hint by way of analogy. You speak into the phonograph, and for ever after as long as the phonograph is set in action it will reproduce the tone of your voice. You may be dead and gone, but still the phonograph will reproduce your voice, while with it every tone will be

audible to posterity. So it may be in relation to ghosts. A strong emotion may be able to impress itself upon surrounding objects in such a fashion that at certain times, or under certain favourable conditions, they reproduce the actual image and actions of the person whose ghost is said to haunt."

This is exactly what does happen. Psychometry proves to us that even the tiniest physical object bears with it forever the impress of everything that has occurred in its neighbourhood. Normally this impression remains dormant so far as our senses are concerned, and it needs the peculiar power of the psychometer to come into touch with it; but naturally when it is excessively strong, it needs less sensitiveness to become aware of it, and it may even be so much on the surface as to obtrude itself upon the notice of the ordinary and undeveloped man. Wherever tremendous mental disturbance has taken place, wherever overwhelming terror, pain, sorrow, hatred, or indeed any kind of intense passion has been felt, an impression of so very marked a character has been made by the violent astral vibrations that a person with even the faintest glimmer of psychic faculty cannot but be deeply influenced by it. It would need but a slight temporary increase of sensibility to enable almost any one to visualize the entire scene—to see the event in all its detail apparently taking place before his eyes; and under favourable circumstances the record may even be materialized, so that every one may perceive it by means of his physical senses.

Sometimes such a record will be only a partial reproduction of what really happened; only a sound will remain to testify to the violence of the emotion which originally caused it. You know how many so-called hauntings consist merely of sounds which recur at regular intervals, or at certain hours. Most of these are probably of this nature. Many years ago I myself had a little experience along these lines—a very trifling affair, yet one which illustrates exactly the law which we are considering. Near where I was then living a new road was in process of formation across a stretch of open ground. As yet no houses were erected, but the road was laid out, and the line of curbstones was already in place on each side from end to end. The road was separated from the broad, flat meadows on each side only by a low post-and-rail fence. Naturally everybody who used the road walked along the curbstones, as the rest of the road was still rough. It was entirely unlighted at night, but was often used as a short cut, as the line of the curbstones was not difficult to follow. Presently, however, it acquired a bad reputation, and was supposed to be haunted in some way, but I never heard any particulars. Still, I have seen men waiting at the end before plunging into its gloom, hoping that some one else would come up, so that they might walk down it together.

One still, moonlight night I turned into this road about nine o'clock and walked briskly down it. A thin mist hung over the

fields, but I could see with perfect clearness up and down the road, and across the meadows on either side. When about half-way along (the road was about a mile in length) and with nobody in sight either before or behind, I suddenly heard somebody begin running desperately, as if for his life. He was running along the curbstone, for the clear ringing sound of the footsteps was quite different from what it could have been on soft earth. I know no words strong enough to express the sense of mad haste and overwhelming terror which was somehow implied in these sounds. I thought at once "Here is somebody horribly frightened; I wonder what he has seen or imagined." But where was the man? The madly-hastening footsteps came rushing wildly towards me; I stood still on the curbstone while they dashed up to me, under my very feet and away down the road behind me; yet no visible form passed me as I stood there, startled and wondering! There was no possibility of any mistake; but for those loud, insistent footsteps, the stillness was absolute; there was no doubt whatever that they had rushed past me, and there was also no doubt that there was no human being there to cause them. There lay the road, stretching away in the clear moonlight in both directions; the open fence by my side could not have concealed a dog from me, far less a man, and yet not a living being was in sight!

This was before the days of the Theosophical Society, and I had no comprehensible explanation to offer myself. Now, by the light of Theosophical teaching, the whole matter is quite simple. No doubt somebody had been frightened at that spot—badly frightened—and had rushed wildly away in frantic haste to escape towards the friendly gaslights and human company from whatever he saw, or thought he saw; and so great had been the poor man's terror that it had made a deep impression upon surrounding objects. The astral vibrations of this shock of fear had been violent enough to make the phonographic record of which Mr. Stead writes—that which can reproduce itself upon the physical plane; and it had registered the sound of those flying, echoing footsteps on the stone in such a manner that they could be repeated for my benefit.

We are not yet sufficiently versed in the laws governing such phenomena to be able to distinguish why the sound only should have been reproduced, and not the fleeing form, as has happened in other similar cases. But hauntings which consist only of sounds seem much more numerous than those which involve actual apparition; so it suggests itself that the much slower vibrations of sound are more easily registered than the very rapid vibrations which would produce an effect upon the eye. There are very many stories of this type, obviously due to astral impression. We know how often a haunting is supposed to take place at the scene of a murder, and often the entire occurrence seems to be rehearsed. Such a case is almost always one of astral impression; for although it is conceivable that

the murderer, moved by remorse, might haunt the scene of his crime, it is clear that the murdered man would not be in the least likely to do so. Sometimes such manifestations may be traced to the unquiet thought of the criminal, but more frequently to the impression left by the feelings of horror, fear, despair, intense anger and hatred, which are usually connected with such a spot. Many examples will be found in the new book which I have just written in which also are recorded many instances of our next class—the curious phenomena produced by what is called a Poltergeist.

5. This is a kind of parody upon a real haunting, though it is often even more tiresome and destructive than the genuine article. It is generally merely a temporary display of mischief, though occasionally it lasts for years. Its commonest form is that of stone-throwing, and of the removal and breaking of all kinds of small objects. Such performances always involve partial materialization, at least as far down as etheric matter; but for this part of the subject I must refer you to what I said last week on the subject of Spiritualism, and to the chapter of personal experiences of spiritualistic phenomena in my book before mentioned. There may be any one of several different causes at work when such phenomena are produced. Undoubtedly in some cases malice is involved, and the performance is of the nature of a persecution; in others it appears to be intended as a kind of practical joke. It may be the work of a foolish dead man, or it may be due to an imitative and sportive nature-spirit; sometimes its production seems to be unintentional. There are very many cases of it on record, in different countries and at widely separated dates, and examples may be found in any of the books which contain collections of stories of hauntings. John Wesley's account of the occurrences at Epworth Parsonage is one of the best known, though it was a very mild example of this class of haunting; the well-known story of Wellington Mill, and that of the Drummer of Tedworth, will at once come to the mind of any student of this hidden side of Nature.

[To be concluded.] C. W. LEADBEATER.

THE COUNT DE SAINT-GERMAIN AND H. P. B.: TWO MESSENGERS OF THE WHITE LODGE.

TO me, one of the most picturesque, impressive and admirable characters in modern history is the wonder-worker whose name heads this article. The world does not see him as a recluse of the desert or the jungle, unwashed, wrinkled, hairy and clothed in rags, living apart from his fellow-men and devoid of human sympathies; but as one who amid the splendour of the most brilliant European courts, equalled the greatest of the personages who move across the canvas of history. He towered above them all—kings

nobles, philosophers, statesmen and men of letters, in the majesty of his personal character, the nobility of his ideals and motives, the consistency of his acts, and the profundity of his knowledge, not only of the mysteries of Nature but also of the literature of all peoples and epochs. By reading all I could find about him, including the instructive articles of Mrs. Cooper-Oakley in the *Theosophical Review* (Vols. XXI., XXII.), I have come to love as well as to admire him; to love him as did H. P. B., and for the same reason, that he was a messenger and agent of the White Lodge, accomplishing his mission with unselfish loyalty and doing all that lay within man's power to benefit others.

The recent reading of a biographical memoir under the form of a historical romance,* of the famous "Souvenirs" of the Baron de Gleichen; of an interesting article in Vol. VI. of *Le Lotus Bleu*; of the article on the Count in the "Encyclopædia Britannica" and other publications, has freshened up all my memories of what I had heard about him and, more important still, has persuaded me of his identity with one of the most charming of the Unseen Personages who stood behind the masque of H. P. B. during the writing of "Isis Unveiled." The more I think of it, the more fully am I persuaded of the truth of this surmise.

Before going into these details, however, it will be well just simply to say that one day, in the 18th century, he appeared in France under the name above given. It is said that he had taken it from an estate bought by him in the Tyrol. Mrs. Cooper-Oakley gives, on the authority of Mme. D'Adhemar, a list of the different names under which this maker of epochs had been known, from the year 1710 to 1822. I cite the following: Marquis de Montferrat, Comte Bellamarre, Chevalier Schœning, Chevalier Weldon, Comte Soltikoff, Graf Tzarogy, Prinz Ragoczy, and, finally, Saint-Germain. Mrs. Cooper-Oakley, with the help of friends, made industrious search in the libraries of the British Museum and in those of several European kingdoms. She had patiently collated from various sources bits of history which go to identify the great Count with the personages known under these different titles. But it is conceded by all who have written about him that the real secret of his birth and nationality was never discovered: all the labours of all the police authorities of different countries resulted only in failure. Another fact of great interest is that no crime nor criminal intention nor deception was ever proved against him: his character was unblemished, his aims always noble. Though living in luxury and seemingly possessed of boundless wealth, no one could ever learn whence his money came: he kept no bank account, received no cash remittances, enjoyed no pension from any government, refused every offer of presents and benefits made him by King Louis XV.

* "Le Comte de Saint-Germain et la Marquise de Pompadour," par Mme. D. Paris,

and other sovereigns, and yet his generosity was princely. To the poor and miserable, the sick and the oppressed he was an incarnate Providence; among other public benefactions, he founded a hospital at Paris, possibly others elsewhere.

Grimm, in his celebrated "Correspondance Litteraire," which is described by the Encyc. Brit. as "the most valuable of existing records of any important literary period," affirms that St.-Germain was "the man of the best parts he had ever seen." He knew all languages, all history, all transcendental science; took no present nor patronage, refused all offers of such, gave lavishly, founded hospitals and worked ever and always unflaggingly for the benefit of the race. One would think that such a man might have been spared by the slanderer and the calumniator, yet he was not; while yet living and since his death (or disappearance, rather) the vilest insults have been showered upon his memory. Says the Encyc. Brit. he was "a celebrated adventurer of the 18th century who by the assertion of his discovery of some extraordinary secrets of nature exercised considerable influence at several European Courts.... It was commonly stated that he obtained his money from discharging the functions of spy to one of the European courts."

The identical opinion of him is echoed by Boullferet in his "Dictionnaire d'Histoire et de Geographie" and by various other writers.

We have various descriptions of the personal appearance of Count St.-Germain, and although they differ somewhat in details, yet all describe him as a man in radiant health and of unflagging courtesy and good-humour. His manners were the perfection of refinement and grace. He seems to have been a remarkable linguist, speaking fluently and usually without foreign accent the current languages of Europe. One writer, signing himself Jean Le'claireur, says in an interesting article on "Le Secret du Comte de Saint-Germain," in the *Lotus Bleu*, Vol. VI., pp. 314-319, that he was familiar with French, English, Italian, Spanish, Portuguese, German, Russian, Danish, Swedish and many oriental dialects. His accomplishments in this latter respect supply one of the points of resemblance which are so striking between himself and H.P.B. For His Highness the late Prince Emil de Sayn-Wittgenstein, A. D. O. to the Emperor Nicholas and an early member of our Society, wrote me once that when he knew H. P. B. at Tiflis, she was famed for her ability to speak most of the languages of the Caucasus—Georgian, Mingrelian, Abhasian, etc., while we ourselves have seen her producing literature of a superior class in Russian, French and English. But the more one reads about Saint-Germain and knows about H.P.B., the more numerous and striking are the resemblances between the two great occultists. Mrs. Cooper-Oakley in her careful compilation says (*Theos. Rev.*, Vol. XXI., p. 428): "It was almost universally accorded that he had a charming

grace and courtliness of manner. He displayed, moreover, in society, a great variety of gifts, played several musical instruments excellently, and sometimes showed faculties and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other."

Mr. Le'claireur, in the article above noticed, has summarised many points about Count St.-Germain which corroborate the foregoing and seem to be carefully compiled from the literature of the subject. He says that: "His beauty was remarkable and his manners splendid; he had an extraordinary talent for elocution, a marvellous education and erudition..... An accomplished musician, he played on all instruments, but was particularly fond of the violin; he made it vibrate so divinely that two persons who heard him and who afterwards heard the famous Italian master, Paganini, placed the two artists on the same level." Here we recall the superb facility of H. P. B. as a pianist, her butterfly-like touch, her improvisatorial faculty and her knowledge of technique. Baron Gleichen quotes him as saying: "You do not know what you are talking about, only I can discuss the matter, which I have exhausted, as I have music which I abandoned because I was unable to go any farther in it." The Baron was invited to his house with the ostensible object of examining some very valuable paintings, and the Baron says "that he kept his word, for the paintings which he showed me had a character of singularity or of perfection, which made them more interesting than many pictures of the first rank, especially a holy family of Murillo which equalled in beauty that of Raphael at Versailles; but he showed me much more than that, viz., a quantity of gems, especially of diamonds, of surprising colour, size and perfection. I thought I was looking at the treasures of the Wonderful Lamp. There were among others an opal of monstrous size and a white sapphire as large as an egg, which paled by its brilliancy and that of all the stones that I placed beside it for comparison. I dare to profess to be a connoisseur in jewels, and I declare that the eye could not discover the least reason to doubt the fineness of these stones, the more so since they were not mounted."*

Many years ago my sister, Mrs. Mitchell, feeling indignant at the base slanders that were being circulated against H.P.B. and myself, and wishing to place on record some of the facts that came under her own notice while occupying, with her husband and children, a flat in the same building as ourselves, published in a London journal,† an article in which the following incident among others is given: "One day she said she would show me some pretty things; and going to a small chest of drawers that stood beneath one of the windows, she

* "Souvenirs de Charles-Henri, Baron de Gleichen," Paris, 1868.

† *The Spiritualist*.

took from them many pieces of superb jewellery : brooches, locketts, bracelets and rings, that were ablaze with all kinds of precious stones, diamonds, rubies, sapphires, etc. I held and examined them, but on asking to see them the next day I found only empty drawers." My sister thought they must have been worth a great many thousands of dollars. Now, as I happened to know that H.P.B. had no such collection of precious stones nor even a small portion of them, my only possible inference is that she had played on my sister's sight one of those optical illusions which she described as psychological tricks. I am inclined to believe that St.-Germain did the same to Baron Gleichen-True, these wonder-workers can at their pleasure turn such an illusion into a reality and make the gems solid and permanent. Take, for instance, my "rose-ring" (see O. D. L., I., 96) which she first made to leap out of a rose which I was holding in my hand, and, eighteen months later, while my sister held it, caused three small diamonds to be set in the gold in the form of a triangle. Many persons in different countries have seen this ring and some have seen me write with it on glass, thus proving the stones to be genuine diamonds. The ring is still in my possession and during the intervening thirty years, has not changed its character at all. Moreover, there are the cases of her duplication of a yellow diamond for Mrs. Sinnett at Simla, of sapphires for Mrs. Carmichael and other friends at different places, her making her mystic seal-ring, now in Mrs. Besant's possession, by rubbing between her hands my own intaglio seal-ring; and the hybrid silver sugar-tongs, and, first and last, many articles of metal and stone which, having been duly described in my O. D. L., need not be here recapitulated. The reader will see that the respective phenomena of St.-Germain and H. P. B. complement and corroborate each other, and that they go to show that among the branches of occult science that are familiar to adepts and their advanced pupils, is to be included an intimate knowledge of and control over the mineral kingdom. St.-Germain told somebody that he had learned from an old Hindu Brahmin how to "revive" pure carbon, that is to say to transmute it into diamond; and Kenneth Mackenzie is quoted as saying (in his "Royal Masonic Cyclopædia," p. 644): "In 1780, during his visit to the French ambassador to the Hague, he smashed with a hammer a superb diamond which he had produced by alchemical means; the mate to it, also made by him, he had sold to a jeweller, for the price of 5,500 louis d'or."

We have nothing in any of these accounts going to show whether any of the gems made by him remained solid or whether they dissolved back into the astral matter out of which they had been composed, except in the specific cases where a gem had been given to some individual, or in that where one had been sold to a jeweller. To me it is unthinkable that he should have sold the diamond for the sake of raising 5,500 louis, for the fact of his having apparently

unlimited command of money shows that he could not have needed so small a sum.

We have spoken above of the dissolution of a gem magically created. If the reader will refer to O.D.L., I., 197 and 198, he will see that the first picture of "Chevalier Louis," precipitated by H.P.B. on a certain evening, had faded out by the next morning, but that when she again caused it to appear, at Mr. Judge's request, she had "fixed" it so that it remains unchanged to the present time of writing. My explanation of that is that it depended entirely upon the adept operator whether he should make a fugitive precipitation of the thought-picture, leaving it to be acted upon and dissipated by the attraction of space, or on making the deposit of pigment, cut off the current which connected it with space and so leaving it a permanent pigmentary deposit on the paper or other surface. In fact I strongly advise anyone who wants to get at the mysteries of Count St.-Germain, Cagliostro and other wonder-workers, to read in connection with them the various accounts of H. P. B.'s phenomena which have been published by credible witnesses. Take for example the quotation made by Mrs. Cooper-Oakley from the "Souvenirs de Marie-Antoinette," by the Countess d'Adhémar, who had been an intimate friend of the Queen and who died in 1822. She is giving an interesting account of an interview between Her Majesty, the Count de Maurepas, herself and St.-Germain. The last named had paid Mme. D'Adhémar a visit of momentous importance to the Royal family and to France, had departed and the minister, M. de-Maurepas, had come in and was slandering St.-Germain outrageously, calling him a rogue and a charlatan. Just as he had said that he would send him to the Bastille, the door opened and St.-Germain entered, to the consternation of M. de-Maurepas and the great surprise of the Countess. Stepping majestically up to the Minister, St.-Germain warned him that he was ruining both monarchy and kingdom by his incapacity and stubborn vanity, and ended with these words: "Expect no homage from posterity, frivolous and incapable Minister! You will be ranked among those who cause the ruin of empires." . . . 'M. de Saint-Germain having spoken thus without taking breath, turned towards the door again, shut it and disappeared . . . all efforts to find the Count failed.' Compare this with the several disappearances of H. P. B. in and near Karli Caves and elsewhere, and see how the two agents of the Brotherhood employed identical means for making themselves invisible at the critical moment.

He kept house sumptuously and accepted invitations to dinner from kings and other important persons, but always with the understanding that he should not be expected to eat or drink with the company; and, in fact, he never did, giving as his excuse that he was obliged to follow a special and very strict regimen. It was said that he kept his body strong, young and healthy by taking elixirs and essences, the composition of which he kept secret: it is alleged that

his visible diet was only what we might call oatmeal porridge, and that also was prepared by himself. M. Le'claireur says that he "often retired very late, but was never exhausted; he took great precautions against the cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours, and during which his body seemed as if dead. Then he re-awakened, refreshed and rejuvenated and invigorated by this magical repose, and stupefied those present by relating all the important things that had passed in the city or in public affairs, during the interval. His prophecies as well as his foresight never failed."

This recalls the story told by Collin de Plancy ("Dictionnaire Infernal," Vol. II., 223) about Pythagoras who, on returning from his journeyings on the Astral plane "knew perfectly all that had happened on earth during his absence."

To continue our comparison of the two "messengers," friends and co-workers, we see that H. P. B. did not confine herself to porridge or even a non-flesh diet, but, like the Count, she, too, would fall into these states of lethargy when she was oblivious to surrounding things but come back full of her experiences during the interval of her temporary physical abstraction. In the first volume of O.D.L. these "brown study" states are described, as also the changes in her moods and manners as one Master after another came "on guard." It is also recorded how the new entity coming in had to pick up out of the brain of the body the register of what had just been transpiring; some times making palpable mistakes. Unfortunately, we have no record of the effect produced on St.-Germain by suddenly awakening him out of this recuperative trance condition, probably because he always took precautions against such a thing happening; but in the case of H.P.B. I have described the great shock that she experienced when suddenly and unexpectedly dragged back into physical consciousness; more than once she held my hand against her heart to let me feel it beating like a trip-hammer, and she told me that, under certain circumstances, such a thing might be fatal. I am not alluding to those cases where she would leave her body for one or more hours to be worked by one or other of the Masters who were superintending the production of "Isis Unveiled," but only to those brief withdrawals from the external to the internal plane of consciousness.

In another point there was a great difference between the two messengers. St.-Germain would, very often, when the conversation turned upon any given epoch of the past, describe what had happened as though he had been present and, as Baron Gleichen tells us, "would depict the most trifling circumstances, the manners and gestures of the speakers, even the room and the place in it they had occupied, with a detail and vivacity which made one think that one was listening to a man who had really been present. . . . He knew, in general, history minutely, and drew up mental pictures and scenes so naturally represented, that never had any eye-witness

spoken of a recent adventure, as did he of those of the past centuries." The revelations of Psychometry have made it perfectly easy for us to understand how a man of St.-Germain's evident adeptship could recall out of the "galleries" of the Astral Light the incidents of any given historical epoch, even to the details of house construction, furnishing and decoration, the appearance, actions, speech and gestures of the inhabitants and, by spreading out his observations like a spider's web in different directions, get at any facts that he might wish to cite in the conversation then going on. Without having been incarnate at that remote time, he would thus make himself in very truth an eye and ear-witness of the period in question. Such is the splendid potentiality of Buchanan's epoch-making discovery. Do we not find in Denton's "Soul of Things" scores of cases where trained psychometers did this very thing? And if the members of Denton's family could do so much without previous occult training, why should not so grandiose a being as St.-Germain have been able to do much more?

We have seen above that he persistently mystified those inquisitive persons of all ranks, royal, noble and plebeian, who tried to penetrate the secret of his birth, country and age. Have we not also seen H.P.B. playing the same trick on her troublesome inquisitors? Sometimes she would say that she was eighty years old, sometimes that she was born in the eighteenth century, and we have on record the testimony of a newspaper correspondent who, after watching her throughout the evening, said, and wrote, that she seemed at one moment an old woman and at the next a young girl, while more than one person saw her physical appearance change from one to the other sex. Then we have the case where, when she and I were alone in the room of our "Lamasery" at New York, she attracted my attention and I saw rise out of her body that of a Master with his Indian complexion and black hair, thus for the moment extinguishing the woman of Caucasian type, blue eyes and light hair who sat before me.

Le'claireur says in proof of the Count's prodigious memory, that "he could repeat exactly and word for word the contents of a newspaper which he had skimmed over several days before; he could write with both hands at once: with the right a poem, with the left, a diplomatic paper, often of the greatest importance. Many living witnesses could, at the beginning of this century (the XVIIIth), corroborate these marvellous faculties. He read without opening them, closed letters and even before they had been handed him." Here, again, we are made to recall the feats of the same sort which H. P. B. did in the presence of witnesses, myself included. She, too, would not only read closed letters before touching them, but also pick up a pencil and write their contents, as in the cases of Mr. Massey and others at New York, and that of the Australian Professor Smith at Bombay, which latter was interesting. One morning Damodar received four letters by one post which contain-

his visible diet was only what we might call oatmeal porridge, and that also was prepared by himself. M. Le'claireur says that he "often retired very late, but was never exhausted; he took great precautions against the cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours, and during which his body seemed as if dead. Then he re-awakened, refreshed and rejuvenated and invigorated by this magical repose, and stupefied those present by relating all the important things that had passed in the city or in public affairs, during the interval. His prophecies as well as his foresight never failed."

This recalls the story told by Collin de Plancy ("Dictionnaire Infernal," Vol. II., 223) about Pythagoras who, on returning from his journeyings on the Astral plane "knew perfectly all that had happened on earth during his absence."

To continue our comparison of the two "messengers," friends and co-workers, we see that H. P. B. did not confine herself to porridge or even a non-flesh diet, but, like the Count, she, too, would fall into these states of lethargy when she was oblivious to surrounding things but come back full of her experiences during the interval of her temporary physical abstraction. In the first volume of O.D.L. these "brown study" states are described, as also the changes in her moods and manners as one Master after another came "on guard." It is also recorded how the new entity coming in had to pick up out of the brain of the body the register of what had just been transpiring; some times making palpable mistakes. Unfortunately, we have no record of the effect produced on St.-Germain by suddenly awakening him out of this recuperative trance condition, probably because he always took precautions against such a thing happening; but in the case of H.P.B. I have described the great shock that she experienced when suddenly and unexpectedly dragged back into physical consciousness; more than once she held my hand against her heart to let me feel it beat-ting like a trip-hammer, and she told me that, under certain circumstances, such a thing might be fatal. I am not alluding to those cases where she would leave her body for one or more hours to be worked by one or other of the Masters who were superintending the production of "Isis Unveiled," but only to those brief withdrawals from the external to the internal plane of consciousness.

In another point there was a great difference between the two messengers. St.-Germain would, very often, when the conversation turned upon any given epoch of the past, describe what had happened as though he had been present and, as Baron Gleichen tells us, "would depict the most trifling circumstances, the manners and gestures of the speakers, even the room and the place in it they had occupied, with a detail and vivacity which made one think that one was listening to a man who had really been present. . . . He knew, in general, history minutely, and drew up mental pictures and scenes so naturally represented, that never had any eye-witness

spoken of a recent adventure, as did he of those of the past centuries." The revelations of Psychometry have made it perfectly easy for us to understand how a man of St.-Germain's evident adeptship could recall out of the "galleries" of the Astral Light the incidents of any given historical epoch, even to the details of house construction, furnishing and decoration, the appearance, actions, speech and gestures of the inhabitants and, by spreading out his observations like a spider's web in different directions, get at any facts that he might wish to cite in the conversation then going on. Without having been incarnate at that remote time, he would thus make himself in very truth an eye and ear-witness of the period in question. Such is the splendid potentiality of Buchanan's epoch-making discovery. Do we not find in Denton's "Soul of Things" scores of cases where trained psychometers did this very thing? And if the members of Denton's family could do so much without previous occult training, why should not so grandiose a being as St.-Germain have been able to do much more?

We have seen above that he persistently mystified those inquisitive persons of all ranks, royal, noble and plebeian, who tried to penetrate the secret of his birth, country and age. Have we not also seen H.P.B. playing the same trick on her troublesome inquisitors? Sometimes she would say that she was eighty years old, sometimes that she was born in the eighteenth century, and we have on record the testimony of a newspaper correspondent who, after watching her throughout the evening, said, and wrote, that she seemed at one moment an old woman and at the next a young girl, while more than one person saw her physical appearance change from one to the other sex. Then we have the case where, when she and I were alone in the room of our "Lamasery" at New York, she attracted my attention and I saw rise out of her body that of a Master with his Indian complexion and black hair, thus for the moment extinguishing the woman of Caucasian type, blue eyes and light hair who sat before me.

Le'claireur says in proof of the Count's prodigious memory, that "he could repeat exactly and word for word the contents of a newspaper which he had skimmed over several days before; he could write with both hands at once: with the right a poem, with the left, a diplomatic paper, often of the greatest importance. Many living witnesses could, at the beginning of this century (the XVIIIth), corroborate these marvellous faculties. He read without opening them, closed letters and even before they had been handed him." Here, again, we are made to recall the feats of the same sort which H. P. B. did in the presence of witnesses, myself included. She, too, would not only read closed letters before touching them, but also pick up a pencil and write their contents, as in the cases of Mr. Massey and others at New York, and that of the Australian Professor Smith at Bombay, which latter was interesting. One morning Damodar received four letters by one post which contain-

Society and the commencement of the writing of "Isis Unveiled," in which work, as above stated, I am persuaded that St.-Germain was one of the collaborators.

I have thus very briefly, yet in good faith, traced the connection between those two mysterious personages, St.-Germain and H. P. Blavatsky, messengers and agents of the White Lodge, as I believe. The one was sent to help in directing the convergent lines of karma that were to bring about the political cataclysm of the XVIIIth century with all its appalling consequences, to let loose the moral cyclone which was to purify the social atmosphere of the world; the other came at a time when Materialism was to meet its Waterloo and the new reign of spiritual high-thinking was to be ushered in through the agency of our Society.

H. S. OLCOTT.

RADIUM.*

A MIDST the mountains of Bohemia and Saxony are silver mines, which have been worked for hundreds of years and about these mines great piles of refuse have accumulated. These worthless, dis-
sive substance known to the world to-day; for, from the uraninite or pitchblende taken from the Joachimsthal, Bohemia, is extracted Radium of the highest Radio-activity.

For us, who are students of Theosophy, special interest attaches to these newly discovered radio-active substances on account of several brief statements—predictions, we may well call them—to be found in the "Secret Doctrine," which was given to the world about 1886 by Madame H. P. Blavatsky. On page 272 of vol. I., "Secret Doctrine," we read:—"Matter has extension, color, motion (molecular motion), taste and smell, corresponding to the existing five senses of man; and the next characteristic it will develop—let us call it for the moment 'Permeability'—will correspond to the next sense for man, which we may call "Normal Clairvoyance."

And farther, on page 278, vol. I., S. D., is to be found as follows: "As already indicated, a partial familiarity with the characteristic of matter—Permeability—which should be developed concurrently with the sixth sense in man, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest forms of this Round will seem to man's perceptions as obstructive as a thick fog, and no more."

A dozen years after "H. P. B." penned these sentences, the Rontgen or X-rays came, as a bolt from the blue. Substances per-

* Our thanks are due to the *Theosophic Messenger* for the following important article which we copy from its issue of April 1st.

fectly opaque to ordinary light were penetrated by the new light-activity and the permeability of the human body itself, as well as of wood and metals, was demonstrated; and 'Clairvoyance' became acceptable to the scientific world under the name of 'X-ray sight.'

Since then have followed the discoveries of the so-called radio-active substances; the most interesting of which is the wonderful Radium—consideration of which starts from Uranium, named after the planet Uranus—that, over a hundred years ago (in 1789) was separated from pitchblende by Klaproth, a German chemist. In 1896, M. Henri Becquerel, the French chemist, prompted by a hint from the celebrated mathematician, M. Poincaré—a vague and indeterminate suggestion that X-radiation might be found in conjunction with the phenomenon of phosphorescence—discovered that Uranium had certain properties similar to the Rontgen rays, one year after the empirical and at first puzzling discovery of the X-rays themselves had been achieved by Rontgen in Germany. Stormy weather had caused M. Becquerel to place in a dark drawer a plate exposed to uranium salts, upon which rested a key; after several days, the dark weather continuing, he thought to develop the plate and was surprised to find the shadow of the key on the photographic plate.

Prof. and Mme. Curie, while experimenting with these radiations from Uranium—the 'Becquerel rays' or 'dark light,' as they were named—found one day a superior specimen of pitchblende, whose radio-activity was four times as great as that of any preparation of Uranium previously used, and inferred that there must be some other substance besides Uranium in the ore. Two years of patient experimentation proved their surmise correct, and, in 1898, a radio-active substance, associated with bismuth, which it resembled very much in its characteristics, was discovered, and named Polonium, after Mme. Curie's native land. Some months later, Radium, in exceedingly minute quantities, was obtained. Radium is as rare in pitchblende as gold is in sea-water: one ton of the ore giving only a grain or two of Radium, and this single grain is worth 3,000 times the price of gold.

It would require 5,000 tons of Uranium residues to produce a killo (2.2 pounds) of Radium, and the cost of handling these residues is \$2,000 per ton.

It has been produced in France for from \$ 600 to \$ 1,000 a grain or about five million dollars a pound. De Haen of Seelze, near Hannover, Germany, puts some of about 300 radio-activity on the market at ten and thirty shillings per gramme.

As yet all that has been isolated could be placed on a shilling piece or held within a teaspoon.

Pitchblende, the rare ore from which Radium is obtained, is found in small quantities in Bohemia, Saxony, Caldwell (England), and in Colorado and at Llano, Texas, in the U. S. A. Prof. A. H. Phillips of Princeton College, New Jersey, states that an ore found in fairly

abundant quantities in Utah, called Carnolite, also contains it, but of only 1,500 radio-activity.

It is doubtful whether any substance has been discovered in the history of the world, of such stupendous interest and importance and possessing such puzzling characteristics as Radium, which seems so at variance with well-established scientific theories as to the constitution of matter. The few crystals of the salt which the Curies succeeded in precipitating, produced a regular panic in scientific circles. There are two of its properties, seeming to completely overturn two fundamental propositions in natural science, *viz.*, the theory of the conservation of energy has had the first question mark placed against it since that principle was enunciated, and the transmutation of elements theory also is affected; these give to Radium its chief interest.

First: It has been proved that Radium has a temperature 15° C. above that of the surrounding atmosphere, and that it retains this relative temperature constantly without any sensible loss of weight. This is equivalent to stating that half a pound of Radium salt would evolve in one hour sufficient heat to equal that caused by the burning of one-third cubic foot of Hydrogen gas, and that the heat evolved from pure Radium salt is sufficient to melt more than its own weight of ice every hour.

It is as though Mme. Curie held up a fragment of burning coal, giving out light and heat—which burned, but was never consumed, or was consumed so slowly, that it is estimated that it would take thousands of years for it to burn away entirely.

Prof. Curie found that the heat emission from Radium remains unchanged through a very wide range of temperature and that there is no perceptible variation at the temperature of a summer day or that of liquid air; but if a long stride downwards be taken, from the temperature of liquid air (−180° C.) to that of liquid hydrogen (−250° C.), Radium shows that it is not always unaffected by the external temperature; and here comes the amazing new fact, that the change in the rate of heat emission of Radium within the relatively short distance of absolute zero (−273° C.) is an increase instead of a diminution. Hydrogen is liquefied at −250° C., or 435 degrees below zero, Fahr. and the absolute zero of the scientists, the temperature of space, where even the motion of the atom is supposed to cease (or, as we should say, where the atom passes to another plane of activity), is −273° C.

The second remarkable fact is, that after a few weeks Radium gives off various gases; one of which is the recently discovered gas, Helium; what the other elements are is still unknown, but the entire spectrum of Helium is given in the Radium emanation.

Sir William Ramsay discovered Helium in 1896 and in 1903, he, in collaboration with Mr. Soddy, proved correct the latter gentleman's theory, that the emanations from Radium belonged to the Argon, or inert class of gases recently discovered, by finding the character-

istic yellow line of Helium. Sir William says:—"Radium does not show Helium when fresh, but, as it 'decays' it produces that gas in minute but ever increasing quantities;" and offers as an explanation, that there must be a limit to the possible number of atoms in a compound and that the substance falls apart by its own weight when there are as many atoms as the heavy atomic weights of these radioactive bodies indicate, and that in decomposing into elements of lower atomic weight, they give off heat and possess the curious property of radio-activity. Sir William did not hesitate to utter the thought that must have been uppermost in the minds of his learned audience, for he exclaimed, "What is this but an actual case of the transmutation of one element into another, in which the Alchemists believed?"

Following an address on Radium, given by Prof. Chas. V. Boys, before the R. A., Prof. Schuster is reported to have said: "We have passed through fifty years in which the most prominent features of advance were connected with the conservation of energy, the conservation of matter and the conservation of electricity; perhaps we shall now pass through fifty years in which the most prominent features will be dissipation of energy, dissipation of matter and dissipation of electricity."

Prof. Curie states that Radium has a radio-activity one million times greater than Uranium. The actual glow of Radium does not represent its actual radio-activity; one sort may possess a high luminosity, while another sort may have a high radio-activity and very little luminosity.

As the result of several experiments made by the Curies, the atomic weight of Radium itself, as calculated from its compounds, is 225, hydrogen being taken as unity. Messrs. Runge and Precht, from considerations based upon an examination of the spectrum of Radium, give its atomic weight as 257.8. Presuming that Radium belongs to the Calcium-barium-strontium group of elements (as would appear probable from the character of the spectrum), these numbers will require verification, as they do not agree well with Mendeleeff's periodic law.

Radium has been found to emit three kinds of rays, which can be distinguished by their powers of penetration and by their behaviour in the field of a magnet. Sir Wm. Crookes describes them as (1) those identical with the cathode rays (?) (2) rays of true atoms, positively electrified, and (3) rays which are very penetrating and very much the same as the Röntgen rays—but wholly different in ionising power, according to Strutt. The Alpha rays travel at the rate of 100,000 miles a second, more than half the rate of light. Just as the new gases, Argon, Neon, Helium, Krypton, Xenon, etc., have no chemical properties, so Radium behaves in some ways contrary to all proper chemicals. Could Helium and other of the new

gases be solidified, the substances would be so transparent to light that they could not be seen.

The presence of the Helium line in the spectra of both Radium vapor and in the chromosphere of the sun, and possession by the ultra-violet rays of the sun, of curative properties, excited much hope of great results in treatment of diseased tissues, as lupus, rodent ulcers, cancer, skin diseases and atrophy of the optic nerve, as well as of blindness itself; but the latest word from the London Cancer Hospital (March 25, 1904), states that Radium treatment has been abandoned. Sixteen cases had been treated, as much as five grains, at once, having been used at the last. The effect was always the same, the surface of the skin became inflamed, a blister formed and dried up, that was all. Some patients complained of an increase of pain.

Sir William Crookes has devised an experiment in which a particle of Radium keeps a screen perpetually bombarded, each collision producing a microscopic flash of light; the dancing and tumult of the multitude of which forcibly compel the imagination to follow the reasoning faculties and realize the existence of atomic motion. This little instrument is called the "Spinthariscopes," from the Greek, 'spintharis,' a scintillation, and 'scopein,' to see, and consists of a small tube an inch and a half long, closed at one end, and having a couple of magnifying lenses at the other. On the inner surface of the blind end is a little bit of paper covered with tiny yellow crystals of a salt called zinc sulphide. A metal pointer, like the hand of a watch, stands out in front of this piece of paper and on the end of the pointer is a speck of Radium—much too small to be seen by the naked eye. In a dark room, one looking into the tube will see a shower of points of light, never ceasing, night or day, year in, year out. That invisible morsel of Radium will keep the Spinthariscopes going like that for at least thirty thousand years. In time the paper will have to be renewed, for the flashes of light are probably due to the splintering of the little crystals by something that flies out from the Radium, so that after a few years there would be hardly any crystals left. One point worth noting is, that, for some reason or other entirely unconnected with the Radium, the Spinthariscopes work better when it is not too cold.

Sir William Crookes writes: "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 Prof. and Mme. Curie and M. Bémont. The existence of matter in an ultra-gaseous state; material particles smaller than atoms; the existence of electric 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 focused and welded into one harmonious whole by the discovery of Radium."

When the question is asked what benefits we may expect to derive

from Radium, the answers at present given are: (1) Radium may cause change of theory about matter and the conservation of energy. (2) It may effect cheaper and purer lighting of buildings by phosphorescence. (3) Genuine gems are differentiated from artificial ones by showing increased brilliancy. (4) Arrests growth and in some instances kills bacteria. (5) May be used as are X-rays and the Finsen light for lupus and other skin diseases. (6) It generates the Finsen light for lupus and other skin diseases. (7) It generates the Finsen light for lupus and other skin diseases. (6) It generates the Finsen light for lupus and other skin diseases. (7) The scheme of evolution as laid down by Herbert Spencer and others, forty years ago, is now shown to embrace atomic evolution as well as evolution of solar systems and mankind. Not even an atom is immune from the universal law of unceasing change.

Radium emanations render air a conductor of electricity, so it is not possible to have a well insulated apparatus in a room with radium salts, the air being a conductor.

Burns caused by Radium are slow to heal, and from ten to twenty days may elapse between exposure and the appearance of signs of inflammation.

Prolonged exposure will cause paralysis and eventually death; tissues become modified; plants and leaves become yellow and withered.

In a recent number of *Nature* Mr. Blythwood states that he happened to place a piece of cambric, instead of the usual mica plates, over the Radium, and in four days the cambric was rotted away; several times the cambric was renewed but the same result always followed.

M. Curie says he would not like to enter a room containing a pound of Radium, as fatal burns and blindness would probably ensue.

Prof. J. J. Thomson has found that freshly-fallen rainwater is radio-active, and McLennan claims that rain caught in a vessel and immediately evaporated to dryness imparts radio-activity to the vessel in which it was evaporated. Profs. Bumstead and Wheeler, of Yale College, New Haven, have discovered radio-activity in water and soil near that city. Prof. Dewar finds evidence of Helium in the gases from the largest hot mineral spring at Bath, England—the King's bath—and the Hon. R. J. Strutt, son of Lord Rayleigh, discovered Radium in the deposits of another spring at Bath and small quantities of Helium in the gas bubbling from the wells.

Whether Radium exists in the sun is not known. None of the lines characteristic of Radium are seen in the solar spectrum, but they may be absorbed in passing through the atmosphere. We do know that Helium exists in the sun, as it was discovered there before it was found on earth; and if Helium on earth is produced from Radium the probability is that the solar Helium may come from the same source. In that case the scientists would be able to grant the sun a few years longer before it lost all its energy and plunged the solar system into cold and darkness!

Radium possesses the power of imparting radio-activity to other objects and this radiance continues for a definite period, that is, one half is lost in a certain time and one half of the remainder in another time period, thus diminishing in a regular proportion.

It has often been asked whether energy is created in the radio-active bodies themselves, or whether it is borrowed by the latter from external sources. These two queries have been the starting-point of numerous hypotheses, two of which at present seem the most satisfactory.

One theory, according to the Curies, consists in supposing the Radium to be an element in course of evolution, the atoms evolving and transforming into another simple body and, despite the extreme slowness of that transformation, the amount of energy generated is tremendous during that transformation. The fact that Radium permanently disengages heat pleads in favour of such a hypothesis. This transformation, on the other hand, may be accompanied with a loss of weight, due to the emission of material particles and a continuous disengagement of emanation. Up to the present, no variation in weight has been ascertained with certainty; but the fact that the Radium salts disengage emanation that becomes converted into Helium permits of supposing that the Radium salts lose weight; and this gives considerable value to the hypothesis. Moreover, some experiments upon the variation of weight, based upon the determination of the weight of the Helium produced, are now making. Some experiments seem to point strongly to the assumption that the heat and light (and, probably, also the electrical effects, of Radium) are due, not to the Radium *per se*, but to some emanations thrown off by it, which emanations can be blown away, or driven off by exposure to a red heat, but which the Radium has the power, either of reabsorbing from the surrounding bodies, or of reconstituting from its own mass.

The second hypothesis consists in supposing that in space, there exist radiations, which Radium is capable of capturing and utilizing, some radiations of an unknown nature crossing space without our knowledge, unappreciable by our senses. Radium may be capable of absorbing that energy of these hypothetical rays and of converting them into or reflecting them as, radio-active energy.

Profs. J. J. Thomson and Rutherford advance the theory, that there is a succession of chemical changes going on causing the spontaneous projection of large masses of material at enormous velocities and, while certain portions are constantly dying out and becoming inert, other portions are constantly increasing in strength and power.

In *Broad Views* for January, 1904, Mr. A. P. Sinnett utilizes what little has been stated on the subject of "Occult Chemistry," in an attempt to elucidate the puzzling phenomena of Radium. Thus he writes: "Enough was ascertained by clairvoyant investigation to show that the atoms of any substance of low atomic weight contained fewer ultimate—or to use the expression of occult students—"etheric"

atoms, than the physical atoms of higher atomic weight. Among bodies known to ordinary chemistry, hydrogen has the lowest atomic weight, and it was found that its atoms consisted of no more than eighteen fundamental atoms revolving in definite orbits within very restricted confines. Later observations showed that higher atomic weights, in some cases, at any rate, contain primordial atoms in a proportion corresponding with the ratio of their atomic weights. The atomic weight of Radium which places it amongst the heaviest of known substances, is given as between 225 and 258, that of hydrogen being 1; and, if the law hold good, the number of primordial atoms in each of its atoms, should be about 4,500. It is easy to conceive that a system so complicated, has overpassed the limits of molecular stability. One would expect such a molecule to show signs of breaking up, and if, as seems probable, the world is in possession of Radium in only very minute quantities, that is intelligible on the hypothesis that the resources of inorganic evolution were exhausted when the structure of the Radium atom was achieved. (From *Theos. Rev.*, vol. 33, p. 486).

The compiler acknowledges indebtedness chiefly to the following sources, and the reader desiring fuller information than contained in this brief article is recommended to these articles.

"Radium and Other Radio-active Substances," Wm. J. Hammer; N. Y., 1903.

"Radium and all about it," S. R. Bottone, 66 Fifth Ave., N. Y., 1904.

"Radium, the Revealer," *Harper's Monthly*, June, 1904.

"Radium and Its Products," Sir Wm. Ramsay, *Harper's Monthly*, Dec., 1904.

Scientific American Supplements, Nos. 1475, 1476, 1477, 1429, etc.

Also a second edition of "Radium and Radio-activity," by Dr. Chas. Baskerville, is in preparation and will be obtainable from Williams, Brown and Earle, 918 Chestnut St., Philadelphia, Pa., from which firm the Spinthariscopes are also to be obtained.

SIRRA.

THE RELIGION OF SCIENCE.

MODERN PANTHEISM.

[Continued from page 498.]

PANTHEISM declined after the Neo-Platonists. The Europeans employed authority as the sole criterion of truth. The teaching of Christ became perverted. There was a general decay of philosophy of any description and little or nothing of Pantheism. What little there was of Pantheism partook of the nature of Theology and had nothing to do with Philosophy. But even of Pantheistic Theology there was but a very small amount. There was general ignorance due to the teaching and the doctrines of the Church. This continued from twelve to fifteen hundred years. The progress of the world during this period was *nil*.

Descartes, Galileo, Harvey, had to begin where the Alexandrian writers left off. During all these centuries we shall meet with very little of Pantheism in any form. With the exception of the Neo-Platonists, the first eight centuries were almost entirely devoid of pantheistic doctrine. We should have said entirely devoid had it not been for certain passages in the writings of St. Augustine who passed through a stage of Pantheism, of believing that God and Nature were almost identical. This conception did not wholly satisfy St. Augustine himself. With the exception of St. Augustine, there was no Pantheistic philosopher at this time.

Misery and degradation were the characteristics of these dark ages and the West received her first faint ideas of self-deliverance through the influence of the East, just as the West had received her first crude notions of science and philosophy from the East.

Mahomed found his nation sunk in idolatry and fetish-worship and he declared to them that there is but one God. He protested against the polytheistic doctrines of the Christian. He disdained all metaphysical speculations upon the nature of God or the origin of the Universe. The Korân is far more occupied with the denunciation of Polytheism than are the Four Gospels. Christ Mahomed preached to his polytheistic countrymen or else to the almost equally polytheistic Christians.

After Mahomed's death, the spread and success of Mahomedanism were almost marvellous. From its most glorious seats Christianity was victoriously expelled by the Mahomedans. As soon as the first flush of victory was passed, they devoted themselves to the attainment of knowledge and became distinguished patrons of learning. Though the Jews did not become actual believers in Mahomed, they yet regarded each other with tolerable feelings of amity. While the Christians were denouncing all human knowledge as vanity, the Mahomedans were zealous in their prosecution of it.

The first Christian writer after the time of Augustine, who has any claim upon our attention, is Johannes Scotus Erigena. By some he has been considered the founder of scholastic philosophy. He tried to unite philosophy once more with religion. His pantheistic views had a decided resemblance to those of the Neo-Platonists. His doctrines merged on the Oriental conceptions of emanation and absorption. He was the first for many centuries to see that though reason was not very trustworthy she was yet far more trustworthy than authority. John Scotus Erigena is regarded as the link between ancient and modern Pantheism. John Scotus Erigena's philosophy is like a bright solitary oasis amongst dreary tracts of waste and wilderness.

Meanwhile we must retrace our steps a little and remember that early in the eighth century the Arabs had conquered Spain

and thus lifted at least one portion of Europe out of the slough of ignorance and barbarity. For scarcely had the Arabs settled in Spain than they commenced a complete process of civilization and improvement, devoting themselves to the culture of mind as well as of body. The only glimmering of intellectual light that existed in Christian Europe during the middle ages was derived almost entirely from the influence of scholasticism, and scholasticism in its turn owed almost all its better features to the industry and culture of the Arabians.

The transition period from Reason to Faith may be represented by Neo-Platonism, and the transition period from Faith to Reason may be fitly represented by scholasticism in the first place and in the second place by the Reformation. The great dispute of the schoolmen was the dispute between Nominalism and Realism, and Roscelinus, the advocate and martyr of Nominalism, is considered by some to be the founder of the scholastic philosophy; although there are many who assign that place to Johannes Erigena.

The Realists thought that the general types of things had a real existence, the Nominalists that they were a mere mental abstraction expressed by a word. Roscelinus declared that the doctrine which could set forth that there were three persons in the Trinity, was incompatible with the unity of real existence. If Nominalism had fallen under the persecution of the Church, Realism offended her scarcely less. For, if Nominalism had declared that Universals possessed no objective existence, Realism almost insinuated that God was the Noumenon of every phenomenon, the reality or basis which lay at the root of every objective existence; that He was not only the cause and origin, but contained within Himself all phenomenal being, and thus there was a tendency to identify all substances in one substance.

But the outcome of such an argument necessarily led to Pantheism and Pantheism was regarded by the Church with as much horror as Atheism. But though the Church (through the fact of her possession of legal power) came out the apparent victor amidst these disputes, these disputes had nevertheless intrinsically and implicitly weakened her power. The more thoughtful Christians were gradually losing all faith in the infallibility of the Church. Many Christians left their native place and took up their abode in the Mahomedan countries.

It was not only for persecuted Christians that Arabian Spain formed a haven of refuge. The Jews were a race that had been pitilessly and remorselessly tortured for ages by the Catholic Church. Such Jews as were capable of leaving the country of their oppressors naturally did so and for the most part selected Arabia or Spain as the land of their adoption. The Jews were Monotheists. Arabian Spain and Spanish Arabia must have displayed a galaxy of

refined, cultured and tolerant men unequalled by any part of the then known world.

Alkendi and Al-Farabi are the first two Arabian names that meet us of any note. Al-kendi translated Aristotle. Al-Farabi studied Aristotle and Plato.

Abubacer wrote a philosophical romance which indicates very clearly the tendency of the age, partly Pantheistic, partly Neo-Platonic: philosophical thought was again taking root. He recognizes the unity which underlies variety. Things, though multiple in their accidents, are one in essence. He thus arrives at the knowledge of matter and form. All forms are in God and issue from Him, so that there is in truth no other existence. Multiplicity only exists for the senses. It disappears before the intellect which has disengaged itself from matter.

The Arabian philosopher who even more nearly resembles the Neo-Platonists is Algazzali. But the Arabian philosopher who indirectly exercised the widest influence over European thought was Averroes, a voluminous commentator upon Aristotle, whose scientific knowledge had led him to the rejection of all revelation alike, whether Christian or Mahomedan. The knowledge of the writings of Averroes and indeed of Mahomedan literature in general among Europeans was due to the efforts of Gerbert, a French ecclesiastic, who was one of the first ecclesiastics who ever presumed to question the infallibility of the Pope. He was followed by Abelard. The behaviour of these two questioners was the first indication and earliest germ from which was shortly to issue the protest of Wycklif, which grew gradually into maturity under the name of the Reformation.

The Church saw her danger. But she was not daunted. If her intrinsic glory had forsaken her, she would seek extrinsic aid. Thus was commenced a diabolical system of barbarity and cruelty, which was soon to be organized into the infernal institution of unhappy fame, calling itself by the name of the Inquisition. The degradation of Christianity effected by the Catholic Church gave rise at last to open rebellion and revolt, which ended in the Reformation, under the leadership of Martin Luther and John Calvin.

The Reformation performed an important part in the history of European Civilization. It was the germ out of which reason and experimental science grew, to the displacement of ignorance and servile submission to authority. But the greatest blot upon it was the burning of Servetus, part mystic, part Pantheist, by the vindictiveness and bigotry of the early reformer, John Calvin. God, says Servetus, is eternal, one and indivisible, and in Himself inscrutable, but making His being known in and through creation, so that not only is every living but every lifeless thing an aspect of the Deity. Existence, in a word, of every kind, is in and of God. Evil as well as good is comprised in the essence of God. Servetus was burnt to

death for his pantheistic doctrines, which expired almost with himself. Servetus was the first martyr of modern Pantheism.

He was followed by two other martyrs, Bruno and Vanini. The other chief modern pantheists are Spinoza, Berkeley, Lessing, Fichte, Hegel, Schelling, Leibnitz, Schopenhauer and lastly, Herbert Spencer, the great philosopher of the last century, who recently passed away.

Modern Pantheism owes its origin to the fact that the minds of thoughtful men were forced by science to founder on the rock of infidelity. The science of astronomy—apparently the most religious and certainly the most ennobling—was yet the earliest of all the sciences to render the minds of thoughtful men prone to founder upon this rock of infidelity. This science came into existence, almost indeed into maturity, at an earnest, pregnant stage of the world's history, when revealed religion was something more than a mere half-belief and make-shift, but was believed to be a solemn, all-important fact, *firmly* believed to be God-given, therefore beyond all doubt. If then new sciences, fresh discoveries, contradicted the statements of the Bible, there could be but one of two conclusions, either the sciences must be erroneous and the discoveries false, or else the Bible was not revealed by God. It was impossible to believe that any divine revelation could contain the slightest error. We find then Religion and Science in a state of utter antagonism. It was to the knife: there were to be no half-measures; and religion, relying upon her numerical superiority, was determined to forcibly eject science from the field, nay, if possible, she would prevent her from ever venturing again to enter upon it.

The first rock of contention was more geographical than astronomical and concerned the shape and size of the earth. Magellan ascertained the globular form of the earth and placed it in the region of indisputable fact. Science, encouraged by this success, began to gird herself for a new problem, far more important and consequently far more dangerous to the authority of the Church than this last. What was the position of the earth in relation to the Universe? Was she a solitary, isolated world with the sun and moon and stars created for her service? or was she but a small globe whirling with other globes, some larger, some smaller than herself, round one central sun in the position altogether of obedient or rather helpful slaves, submissive to the sway of a despotic sovereign? Copernicus had come to the conclusion that the earth had a daily rotation on her axis and an annual motion round the sun.

Six years after his death was born Giordano Bruno. Bruno revived the notion of an infinity of worlds. He might be even called the crude pioneer of the Evolution theory, for he believed that the processes of Nature were not by sudden creative leaps, but by a very gradual growth and unfolding. Yet it was the science of astronomy which chiefly engrossed Bruno and at the basis of his astronomical beliefs lay his religious conviction. For Bruno was at heart a complete and entire

Pantheist. God, he says, is the Infinite All; the prime and universal substance of Himself excludes all delimitation and is not to be sought beyond the Universe and the infinity of things, but within this and these, and this unity is the end and aim of all philosophy. Why think of any twofold substance, one corporeal, another spiritual, when in sum these have but one essence and but one root. All things are in the Universe and the Universe in all things; we in that, that in us, and so all meet in one perfect unity. This One is Eternal. Every appearance, every other thing is vanity, is, as it were, nothing; yea, all that is nothing which is outside of this One. Verily and indeed wisdom, truth and unity are the same. Bruno was burnt for his pantheistic opinions.

Vanini was the next martyr of modern Pantheism. He was in his belief closely approximating to the doctrine of Pantheism and he was also burnt. The cruel deaths of Servetus, Bruno and Vanini indicate that it was at their peril that Pantheists or indeed philosophers of any description ventured to make themselves heard. The courage of such philosophers may well elicit not only our admiration, but astonishment, disclosing itself as it did in the barbarous period of the sixteenth century. When philosophers appear, less endowed with nerves of iron and consequently more cautious and timid, we must not condemn or despise them, remembering how exceptional must be the courage that could brave death by fire.

In the category of these somewhat timid philosophers must be reckoned Descartes. There have not been wanting critics who have endeavoured to discover some traces of Pantheism in the doctrines of Descartes, though not successfully, in our opinion. Philosophically speaking, Descartes is not to be reckoned amongst the Pantheists. The fundamental quality in Pantheism is a belief in Unity of substance, or as it is technically called, Monism. Descartes rejected Monism and adopted Dualism. He represented body and spirit as constituting a Dualism of perfectly heterogeneous entities, separated in Nature by an absolute or unfilled interval. Nevertheless this Dualism of Descartes grew directly into the somewhat mystical Pantheism of Malebranche and indirectly led the way to the pure Monism of Spinoza.

Spinoza is eminently the most striking figure, the most prominent example modern Pantheism has as yet presented. Servetus and Vanini, and still more pointedly, Bruno, were all pioneers of Spinoza, yet they were not Spinoza himself. There was an immense gulf between the speculative hypotheses of these three and the logical demonstration of the Jew of Amsterdam. Any one who thoroughly masters and accepts the doctrines of Spinoza will have little difficulty in comprehending those of any other apostle of Pantheism; for the Philosophy of Spinoza appears to be singularly clear and logical. In the hands of Kepler and Galileo and afterwards in those of Newton and Leibnitz, the higher analysis had wrung, as it

were, from Nature, secrets which before had been concluded to be wholly inaccessible; and since it had proved so successful in the region of physics, it was not very unnatural that it should, as they hoped, prove equally successful in the region of metaphysics.

As each new proposition in mathematics follows one that has gone before, and this, another that has preceded, and so on, so, if the order and mutual relation of the universe of things and of mind be conceived mathematically, or as a system of sequences, the aggregate of these must lead back to a first, unconditioned Cause of itself and all things else; and the Universe then follows in the same way as mathematical truth follows from a science. Thus the Universe is not to be conceived as arising or beginning to be; it *is*, and from eternity it *was*; and is consequently understood by Spinoza as both necessary and eternal. God, or the One and the All, beyond which nothing is or can be, must comprehend the Universe of things within Himself. But God is the Infinite, the world is the finite and finity consorts not with the Infinity. Finite things therefore are no existences, *per se*. They are realities only in so far as they are the varied expressions or forms of the changeless substance. In metaphysical language they are entitled modes or affections of substance. And mode or affection is then defined to be that which is in something and else, by which it is conceived. All that is, therefore, is in God, and nothing is, nor can be conceived to be, without God, so that modes are to substance what waves are to the sea—appearance on the face of reality, not things apart from it, but merged in it.

Spinoza thus conceives God as the Immanent Cause and Essence of all things and only acquiring self-consciousness, will and understanding, or what we conceive as personality, in the Universe of things at large, and in the mind of man in particular. Nature, the Universe, is the power of God in outward act and the power of God being the very essence of God, we arrive at the equation: God and Nature. God is cause, primordial and unconditioned; Nature is effect, or conditioned manifestation of His power. One is, all and in all; there is nothing outside of or beyond God. Were it otherwise, He would not be what He is, the Infinite and Eternal.

At first sight Spinoza's identification of God with substance appears like the most pronounced Materialism. Had Spinoza used the word *Noumenon*, instead of substance, a great deal of unnecessary confusion would have been spared. For whereas substance is wholly identified in our mind with matter, *Noumenon* we know to mean ground of existence, or cause and basis of all phenomena. Spinoza does not use the word substance to mean matter, nor has it anything to do with matter, but he intends to convey to our minds the idea of the *Noumenon* or Reality which pervades and underlies matter and all external nature; the immanent instead of the extraneous principle of the Universe, the one pervading Reality, of which all phenomena are but transitory and fleeting modes,

From Spinoza to Bishop Berkeley seems like taking a great leap. Yet in reality there was but an interval of some fifty years between the ages of the two men. But in these fifty years philosophy could count a greater number of brilliant names devoted to her service than in five hundred of the years immediately preceding. When we remember that it was during this period that Descartes, Bacon, Hobbes, Spinoza, Leibnitz and Locke were either in the commencement or zenith of their fame, it is difficult to believe that so much thought and intellect were spread over so brief a space of time as fifty or sixty years.

The great names of Bacon, Hobbes, and Locke are sufficient to show us that the modern philosophy of the seventeenth century was undergoing the same change as the Grecian philosophy of the Alexandrian school. Men were becoming weary of the labyrinths of speculative philosophy. There was on all sides a conviction that the proper study of man was man himself; that it was vain, altogether useless, to plunge into that ocean of Being which had already engulfed so many sufferers to their fate. This conviction reached its culmination in Locke, who declared that all philosophy had been begun at the wrong end. With Berkeley, philosophy may be said to be again passing into a speculative phase and though his philosophy is not generally supposed to be pantheistic, yet Pantheism formed a not inconsiderable portion of the basis of his philosophy. The tendency towards Pantheism is always manifesting itself in some way or other. Pantheism seems the natural issue of almost every philosophy of Religion when vigorously carried out. Berkeley was but bearing witness to the truth of this, in that being a religious philosopher he was at the same time, necessarily, perhaps almost unconsciously, something of a Pantheist.

N. K. RAMASAMI AIVA.

[To be concluded.]

THE INCORPORATION OF THE T. S.

TRANSFER TO THE SOCIETY OF THE TITLE TO THE ADYAR ESTATE.

ALL the legal formalities having been complied with, and the signatures of the surviving Trustees under the Saidapet Deed of 1892 having been obtained, in India and England, I now publish, for the information of all concerned, the text of the document which gives over to the now-legalised Society the title of the Adyar Headquarters property, free of encumbrance. The certificate of its registration at Saidapet, made by Mr. A. Siva Row, the Sub-Registrar, is appended,

H. S. OLCOTT.

THE TRANSFER DEED.

THIS INDENTURE made the tenth day of April one thousand nine hundred and five BETWEEN HENRY STEEL OLCOTT of Adyar Madras, the President-Founder of the Theosophical Society; BERTRAM KEIGHTLEY of 28 Albemarle Street London, Barrister-at-Law, General Secretary of the British Section of The Theosophical Society; GEORGE ROBERT STOW MEAD OF 59 Cheyne Court, Chelsea, London, Author; SYDNEY VERNON EDGE of Ootacamund, Solicitor; and NAOROJI DARABJI KHANDALWALA of Poona in the Presidency of Bombay, Special Judge (who are hereinafter referred to as the Trustees); of the one part, and THE THEOSOPHICAL SOCIETY of the other part.

WHEREAS, by an Indenture dated the fourteenth day of December one thousand eight hundred and ninety-two, made between the said Henry Steel Olcott of the one part and the Trustees hereinabove mentioned or their predecessors in office of the other part, for the consideration therein mentioned the said Henry Steel Olcott conveyed and assigned unto the said Trustees ALL that piece or parcel of land with the messuage and tenement or dwelling house and other buildings thereon theretofore commonly called and known as "Huddleston's Gardens" but now known as the Headquarters of The Theosophical Society, situate at Adyar in the village of Ooroor in the Taluk of Saidapet in the District of Chingleput in the Sub-registration District of Saidapet, Bounded on the North by the Adyar river, on the South by Tennam Puttady, on the East by a water-course and on the West by Government waste lands and measuring on the whole Sixteen Cawnies four grounds and six hundred and nine and a half square feet or thereabouts according to Collector's Certificate Number 15 dated the tenth day of April one thousand eight hundred and thirty-eight, TOGETHER with all buildings etcetera thereon and all the Estate etcetera, TO HOLD the same unto and to the use of the Trustees and their successors in office, upon the trusts declared concerning the same in an Indenture of even date therewith made between the said Henry Steel Olcott of the one part and the Trustees or their predecessors in office of the other part; AND WHEREAS the said Indenture provided that the Trustees shall hold the said premises and all other of the funds and properties vested in the Trustees upon trust to apply the same as the said Henry Steel Olcott shall direct in so far as the same conform to or are within the scope and objects therein set forth; AND WHEREAS for the better protection of the interests of the members of the Association hitherto known as the Theosophical Society, the Association on the third day of April one thousand nine hundred and five became duly registered under the same designation, viz. The Theosophical Society, under Act XXI, of 1860 of the Acts of the Viceroy and Governor-General of India in Council; AND WHEREAS the said Henry Steel Olcott has desired and requested that the said

Trustees shall convey and assign the above described premises and other the funds and properties vested in them in accordance with the Deed of Trusta foresaid to the said registered Society, *viz.*, to The Theosophical Society.

NOW THIS INDENTURE WITNESSETH that in pursuance of the said request of the said Henry Steel Olcott and under the powers vested in them by the said Deed of Trust the said Trustees hereby CONVEY to The Theosophical Society of the other part ALI, the messuages and premises described in the before recited Indenture of the fourteenth day of December one thousand eight hundred and ninety-two, formerly known as Huddleston's Gardens and now known as the Headquarters of The Theosophical Society Adyar Madras, TOGETHER with all new and additional buildings messuages or tenements which have been erected upon the said premises and have become vested in the said Trustees in trust as aforesaid since the date of the before recited Indenture, to be held and enjoyed by that Society for the uses and purposes set forth in the Memorandum of Association of the said Society.

IN WITNESS whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written.

SIGNED sealed and delivered
by the above named HENRY
STEEL OLCOTT in the pres-
ence of

W. A. ENGLISH.

NETTA E. WEEKS.

HENRY STEEL OLCOTT.

SIGNED sealed and delivered
by the above named BERTRAM
KEIGHTLEY in the presence of

E. COURTNEY WALKER.

J. PHILLIPS CRAWLEY.

BERTRAM KEIGHTLEY.

BOTH OF 46 LOMBARD ST.,
LONDON.

SIGNED sealed and delivered
by the above named GEORGE
ROBERT STOW MEAD in the
presence of

E. COURTNEY WALKER.

J. PHILLIPS CRAWLEY.

GEORGE ROBERT STOW
MEAD.

SIGNED sealed and delivered
by the above named SYDNEY
VERNON EDGE in the pres-
ence of

SYDNEY V. EDGE.

E. COURTNEY WALKER.

J. PHILLIPS CRAWLEY.

SIGNED sealed and delivered
by the above named NAOROJI
DARABJI KHANDALWALA
in the presence of

NAOROJI DORABJI
KHANDALWALA.

RUTTONJI RUSTONJI KERAWALLA.

ANANT BALKRISHNA SHIRSALKER.

The old trust deed has been registered as No. 2940 of 1892 Book I, Vol. 102, page 23.

H. S. OLCOTT.

Presented at 4-40 P.M. on the 16th day of June 1905 in the office
of the Sub-Registrar of Saidapet by

H. S. OLCOTT.

Execution admitted by :

H. S. OLCOTT, President, Theosophical Society, Adyar.

H. S. OLCOTT, Do. do. do. Agent of

BERTRAM KEIGHTLEY, under a special power of attorney,
authenticated by Notary Public, London, 19th May, 1905.

H. S. OLCOTT, President, Theosophical Society, Adyar, Agent
of G. R. S. MEAD, under a special power of attorney, authenti-
cated by Notary Public, London, 19th May, 1905.

H. S. OLCOTT, President, Theosophical Society, Adyar, Agent
of S. V. EDGE, under a special power of attorney, authenticated
by Notary Public, London, 19th May, 1905.

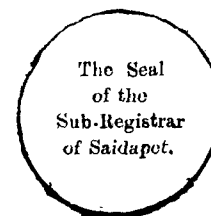
H. S. OLCOTT, President, Theosophical Society, Adyar, Agent
of N. D. KHANDALWALA, under a special power of attorney
authenticated by the Sub-Registrar of Haveli on the 9th June 1905.

Known personally to the Sub-Registrar,

16th June 1905.

A. SIVA ROW,

Sub-Registrar.



Registered as No. 925 of Book I. Volume 66,
pages 44 to 46, 17th June, 1905.

Fee paid, Rs. 5.

A. SIVA ROW,

Sub-Registrar.

THE PARTITION OF THE FUENTE ESTATE.

[It has been brought to my notice that members of the Society, who are not interested in Mrs. Besant's Central Hindu College, nor sympathetic with her grandiose scheme for reviving the ancient Aryan religion, have protested against the equal partition of the Fuente property between the Adyar Library and the Central Hindu College. It has been pretended that I ought to have divided it among the several Sections. Since they did not take the trouble to find out the conditions under which the Testator bequeathed his estate to Mrs. Besant and myself, the cavils of these critics are little better than impertinences and the taint of selfishness is on them. To take away all excuse for future misunderstanding, I have, after consultation with Sir S. Subramania Iyer, decided to publish the text of such parts of his Award as bear upon the case in point; at the same time saying that every Court record, letter and other paper that is concerned with the intentions and actions of the Testator was in the Arbitrator's hands, for his guidance when deciding what were the law and equity in the case. When referring the matter to him Mrs. Besant and I bound ourselves to accept his decision as final and to conform to his instructions. The alternative of an Arbitration was accepted by us to escape the necessity of going into Court, to determine the respective legal rights of the two bodies represented by us, and solely interested in the decision. For in no case was any money to come to us, personally.—H.S.O.]

AWARD made in duplicate by Sir S. Subramania Aiyar on the 5th April 1904 in the matter of the dispute between Col. H. S. Olcott and Mrs. Besant which was submitted for his decision as Arbitrator with reference to the property bequeathed by the late Monsieur Salvador de la Fuente y Romero.

I have carefully considered the statements of the case by Col. Olcott and Mrs. Besant together with all the papers submitted therewith and in my opinion the main questions for determination are:—

1. Whether the document called the 'Will' of Fuente was intended to be superseded by the paper called "Reserved Instructions"?
2. If not, are the two documents to be read together as constituting in point of law the testamentary disposition of Fuente?
3. How, if at all, has the course adopted by Col. Olcott in the proceedings taken on behalf of himself and Mrs. Besant in the Cuban Court with reference to Fuente's Will, affected Col. Olcott's alleged rights under the reserved instructions?

In the view I take of the matter, a decision of the last of the questions stated above would suffice for the complete disposal of

the question of right in dispute between the parties. But lest that may seem a rather summary disposal of the case, I shall discuss all those questions, together with certain subsidiary points referred to in the statement of the case.

Now, as to the first question, the paper called the Will bears date the 22nd April 1900, while the paper of Instructions is dated the 19th August 1902. Whether the Reserved Instructions were in fact drawn up on the date the paper bears, or much earlier, as suggested in the statement of the case by Mrs. Besant, a suggestion which seems to be well-founded, is for the purposes of the determination of the present question immaterial. Even assuming that they were drawn up some time in 1902, that to my mind cannot operate to supersede the Will. For the Will refers in more than one place to what are called Reserved Instructions, showing that such instructions were not something intended to supersede the Will but to have concurrent existence with it. The fact that the Will as well as the Reserved Instructions were both forwarded by Fuente about the end of the year 1902, *i.e.*, within a few months of his death, to Mrs. Besant, is almost conclusive against the supposition that Fuente meant to supersede the Will by the Reserved Instructions. It is also noteworthy that the notion that the Will was superseded by the Reserved Instructions did not suggest itself either to Col. Olcott or Mrs. Besant before the former left India to take legal proceedings in the matter. This and the fact that no such suggestion was made in the course of the proceedings taken upon the strength of both the documents in France, argue so far as they go, against the soundness of the theory of the Will having been revoked by the Instructions. It was in Cuba after the arrival of Col. Olcott there that the theory seems to have been started by some professional man consulted by Col. Olcott. For these reasons that theory seems to me to be unfounded and my conclusion on the point is that the Will was not intended to be revoked by the Instructions.

Next, as to whether the Will and the Instructions are to be treated as constituting one testamentary disposition my conclusion is in the negative. According to the Will, Col. Olcott and Mrs. Besant were to take as co-heirs, *i.e.*, simultaneously. But according to the Instructions, Mrs. Besant was to have the property only if Col. Olcott pre-deceased Fuente or disapproved of Fuente's 'memorandum' whatever that may refer to. The arrangement under the Instructions was thus essentially irreconcilable with that in the Will. It is impossible to believe that Fuente intended that two papers containing such contradictory provisions should go to constitute his legal testament. Another argument in favour of this view is what the provisions of the Will, as to the legacy to Dr. Echarte, themselves furnish. That Fuente according to the Instructions intended Dr. Echarte should have unconditionally and absolutely the benefit of the legacy in his favour is unquestionable. If in the face of this circumstance the Instructions and the Will are to be read together

as one document the statement in the Will that in spite of the declarations as to Dr. Echarte's legacy, "he shall not have any right to raise claims before any Court," would be utterly unmeaning and nugatory inasmuch as Dr. Echarte as one entitled under the Instructions to the legacy specified therein would necessarily have a right to litigate about it if it was withheld from him. In construing instruments, that no word should, except to avoid absurdity or the like, be rejected as superfluous, that every word should be given its natural and ordinary meaning and that a construction which involves a contrary procedure should not be adopted, are established rules of interpretation. The only view that would avoid the repugnancy referred to above as well as the rejection of material words manifestly used for an intelligible purpose is, that Fuente meant the document bearing date 1900 as the only one to be treated by the Courts as his legal Will and Testament and that he regarded the Instructions as a mere private communication by him to those whom he had nominated as heirs by the Will. That one should execute a paper purporting to be his Will, not setting forth therein his full intentions but put them down in a document which was not to be looked at by the Court before which his testamentary disposition would have to be proved to make them legally effective, is no doubt strange conduct. It does not however seem difficult to discover reasons for such conduct. One, most probably, was this: The Instructions show emphatically that he intended the gift of his property under the Will as a solemn offering at the feet of the Personage therein referred to under the designation well known to members of the Theosophical Society. The question of the existence of such a Personage is one about which outsiders think very differently from those who are members of the Society and who have certain beliefs in the matter. Considering that Fuente had shunned publicity, even of himself as the donor in connection with the "Fund" and "Mavalankar's Fund," it is not difficult to believe that he should have looked upon any mention of the existence of the Personage referred to and the bequest as an offering at his feet, as too sacred to find a place in a document which must necessarily come before Courts of Justice and consequently to be dealt with by, if I may say so, non-believers in such matters. This suggestion seems to receive confirmation from a remark of Fuente in his letter of 5th May 1902 to Mrs. Besant, which runs thus:—"May I count on your word of honour that Mr. Olcott only shall know of my acts towards a mediation?" And having regard to the sceptical attitude of the general public and the sneering tone adopted by many with reference to the existence of the Personage whom Fuente wanted to avoid public mention of, it is also not improbable that Fuente had misgivings as to whether an open statement of the real character of his bequests, in the light of the Instructions, may not altogether jeopard-

dise effect being given to his dispositions by the public authorities. That such misgivings were not unreasonable would be seen from the opinion of the Judge of the French tribunal before whom the Will and the paper of Instructions had been produced and who appears to have thought the Testator was not sane. That what generated such an opinion must have been the Instructions and not the Will cannot be doubted. For there is absolutely nothing in the Will itself with reference to which any man could possibly form an opinion adverse to the sanity of the author. Again Fuente may have also thought a bequest in terms to the Theosophical Society, apart from its being spoken of as an offering to the Personage referred to above, would be treated as invalid, the Society being itself a body not incorporated and therefore incapable of taking or holding property legally, instances of failure of bequests on that ground having previously occurred. Nor could it be said it is unlikely that Fuente would have vested his property in Col. Olcott and Mrs. Besant apparently as his absolute heirs trusting only to their honour for his views being carried out by them and without the evidence of their liability to do so, being made a matter of public record. For his correspondence shows how highly he thought of the work done by Col. Olcott and Mrs. Besant as the heads of the Theosophical Society and having regard to the fact that both of them had been universally known to devote their whole time and energy to the great and unselfish work they had been doing, a man of Fuente's views and convictions with reference to the Society would have firmly believed that those heads of the Society would carry out his wishes to the letter. The view I take on the whole in regard to Fuente's plan in the matter is that he wanted to execute one document which should be final and which would serve the purpose of being produced and acted on in public proceedings, intending to leave in another paper his private instructions to those whom he constituted as his heirs by that final document. This is made evident not only by the significant fact that the paper of 1900 is called by the pre-eminent title of "Will," while the other is spoken of as mere "Reserved Instructions," but also by the contents and informal character of the 'Reserved Instructions' itself. Contrast examples with the elaborate language used in the Will to indicate that the Will had been drawn up by him after full and careful consideration, the fact that the 'Reserved Instructions' are mere pencil notes expressed by no means with much consistency or perspicuity. Next, the expression "for the present," with which he begins the sentence referring to Col. Olcott taking as sole heir, points to the view that the instructions were only tentative, and this is made as plain as it can be by the fact that he meant to visit India in view to arriving at mature conclusions and finally advising Col. Olcott and Mrs. Besant about how his property was to be appropriated with reference to theosophic activities in Madras and Benares. And, as it were, to remove all

doubt in the matter, he expressly says he reserves the power of altering these instructions. These various considerations lead me to think that the Reserved Instructions were not to be taken together with the Will and to form part thereof for legal purposes. Accordingly it follows that the rights of Col. Olcott and Mrs. Besant are solely governed by the Will.

I have now to consider the purposes to which the property has to be appropriated. It is manifest that Fuente was not a man of a completely balanced mind. The childish quarrel to which Col. Olcott himself refers and the contents of some of the letters Fuente wrote to Mrs. Besant when he was not quite pleased with Col. Olcott, coupled with his subsequent conduct towards Col. Olcott, are sufficient to show that Fuente was not free from eccentricity. Therefore one should not be too confident of being able to unerringly interpret such a person's thoughts and wishes and especially with the comparatively scanty materials now available.

As to the Adyar Library it must be taken that the income of half the property of Fuente had all along been intended to go to it.

Turning to the Central Hindu College there is no ground for thinking that Fuente looked upon the institution as unconnected with theosophic work and that it was not to be an object of his bounty. Otherwise how is his request to Mrs. Besant that the income of half his property should be appropriated for the purposes of the College to be reconciled with his ever-professed intention to devote his property only in connection with theosophic work? No doubt he had promised to remit to Mrs. Besant twenty thousand francs on account of the College but he did not do so though he gave a similar amount subsequently to Col. Olcott for another purpose. No doubt also no reference is made to the College in the Instructions. These circumstances however are not to my mind decisive in favour of the view that Fuente had before his death determined that no portion of his bequest should go to benefit the College. That no reference is made in terms to the College in the Instructions is to my mind accounted for by the fact as I take it to be, that the Instructions had been drawn up long before the correspondence between himself and Mrs. Besant about the College took place, though the date the paper of Instructions now bears must have been inserted about the time it was forwarded to Mrs. Besant. There is the undoubted circumstance just above referred to that he wrote in July or August 1902 to Mrs. Besant about her applying the income of half his property to the College. Again if he had come to entertain a settled idea that the Library was to be the sole beneficiary, how was it that the Will and the Instructions were sent to Mrs. Besant instead of to Col. Olcott to whom a previous payment had been made on account of the Library? And the estimation with which Mrs. Besant is referred to even in the Instructions is altogether inconsistent with the supposition that he

intended to take away from her all responsibility of seeing that his property was properly applied in connection with theosophic work. The tone of his very first letter to Mrs. Besant, dated 5th May 1902, is almost reverential, and he there talks of what he was going to do for the Theosophical Society as something to be done through her intermediation. His subsequent letters to Mrs. Besant have not been preserved. But her account of their effect indicates that no change in Fuente's attitude towards her or the Central Hindu College could have taken place. And the fact that the Will and the Instructions were eventually forwarded to her not long before his death, points to the view that his confidence in her that she would utilise the income of her half for the purposes of the College had not diminished. I think therefore that Fuente's intention was that half his property should go to the College and should be applied by Mrs. Besant for its purposes.

Even if the view that Fuente had a specific intention to appropriate part of his property to the College were incorrect and notwithstanding that the College is not treated as an Institution of the Theosophical Society in the sense that the Adyar Library is, I have no hesitation in saying that Mrs. Besant as one of the co-heirs is entitled to apply the income of her half for the purposes of the College unless in her judgment the work done by the College would not come under the category of works of theosophic activity as understood by the Testator, it having been his general intention that his property may be applied for any purposes connected with such activities, and it may be added that what had passed between Fuente and Mrs. Besant in the course of their correspondence with reference to the College would seem amply to warrant her appropriating the property to the College should she resolve to do so.

I must therefore adjudge that Mrs. Besant is entitled to a moiety of the estate bequeathed by Fuente to Col. Olcott and herself; and I direct Col. Olcott to account to her for half of all that he has realised under the Will, subject to all just and proper deductions incident to the realisation of the estate. What on such accounting will become due to her is a matter which I cannot determine, there being no materials before me for doing so.

Reviews.

VEGETARIAN VERSUS MEAT DIET.* THE DIET QUESTION IN THE LIGHT OF MEDICAL SCIENCE, RELIGION AND THEOSOPHY.

This is a pamphlet of 75 pages, and consists of a lecture revised and enlarged by the author, D. D. Jussawalla, of Bombay. It is mainly a compilation from standard works on the subject, "Fruits and Farinacea: the Proper Food of Man," and "The Ethics of Diet," being the principal

* For sale at the Theosophist Office.

ones. The Contents are arranged under twenty-five headings and three Supplements. Following are some of the subjects treated :—

"Testimony of Scientific Medical Men in favour of Vegetarianism"; "Beneficial Effect of a Vegetarian Diet in Curing Disease"; "The Effect of a Meat Diet on the action of the Heart"; "Vegetable Food and Economy"; "Vegetarian Diet and Physical Work"; "Table of Analysis of Food"; "Superiority of Vegetarians in Cycling, Walking, and other Races"; "The Testimony of Intellect"; "Vegetarianism and Morality"; "Animal and Vegetable Food and the Drink Craving"; "Cruelty in connection with a Flesh Diet"; "Testimony of Medical Men, given after personal experience of Mixed and Vegetarian Diet"; "Vegetarianism and the Poets"; "Vegetarian Diet and the early and present day Christian Divines"; "Vegetarianism and the Verdict of the Philosophers"; "The Testimony of Great Religions"; "The Verdict of the Occultists and the Theosophists"; "Some Objections against Vegetarian Diet answered"; etc. The Supplements tell how to begin a Vegetarian diet, give extracts from medical notes, and furnish a long list of Vegetarian books and pamphlets. Any one seeking light on the diet question will find much in this work to interest and instruct. The testimony given by the world's great poets is especially noteworthy.

W. A. E.

WHY I BECAME A THEOSOPHIST.*

By ANNIE BESANT.

A new edition of this pamphlet has just been brought out to meet the continued demand for it. Mrs. Besant's masterly replies to the attacks of the Freethinkers, which were levelled at her when it became known that she had accepted the main teachings of Theosophy, and the strong contrasts which she draws between the theories of Theosophy and those of Materialism, will form most interesting reading, even to those who perused the pamphlet years ago. This also excellent for enquirers.

W. A. E.

ASCETICISM.*

By H. S. OLCOTT.

Though this is a small pamphlet it is one of the most valuable productions in our Theosophical literature. It strikes at the root of the subject dealt with, and will never get out of date. If any member of the T. S. does not possess it, there is now an opportunity of securing a copy of this new edition which has just been issued.

W. A. E.

AGGRESSIVE HINDUISM is the name of a small pamphlet by the 'Sister Nivedita.' It is a reprint from the *Indian Review*, and contains valuable ideas relating to Hinduisim, and is published by G. A. Natesan & Co., Madras.

* The Theosophist Office, Adyar.

A HUMBLE TRIBUTE OF RESPECT AND ADMIRATION TO THE SACRED MEMORY OF J. N. TATA, THE PHILANTHROPIST,* is a larger pamphlet, by Haridas Wadia. It contains a portrait of Mr. Tata and abounds in excellent moral maxims.

We have received a lecture in pamphlet form, on "The Arctic Home of the Aryans," by B. G. Tilak, B.A., LL.B., for which our thanks are due; also a Marathi translation of Mrs. Besant's lecture on the "Value of Theosophy in the Raising of India." This is a 30 page pamphlet, and is sold at the very low price of one anna per copy.

We acknowledge with thanks the receipt of a pamphlet report of the first session of the Behar Theosophical Federation held at Bankipur early in September last. We hope many more Federations of the T. S. will spring up in different parts of India, for great good is accomplished by them.

MAGAZINES.

The Theosophical Review, June, gives us, after the opening "Lays of the Bards," an erudite contribution on "The Creative Hierarchies," by J. S. B. He brings the supplementary light of Astrology to bear upon the opening portion of Mrs. Besant's work, "The Pedigree of Man," and furnishes tables and diagrams by way of illustration. "The Garden of Rest," by M. W. Blackden, consists of a translation from a chapter of the Egyptian "Book of the Dead," with comments thereon. The thoughtful paper on "Evolution and Related Matters, from a Theosophical point of View," by Mrs. Florence Wyman Richardson, is continued. The first instalment of the paper on "Empirical Vegetarianism," by W. Wyberg, brings out some points which have not usually been considered in discussing the question of diet. Evidently no set of rules can be formulated that will fit each individual case. It may be right for cannibals to kill and eat each other, as long as they don't know any better; and for the vast majority of humanity to eat their *very young* brethren, the animals. We regard it as a matter of development, along certain lines. "The Third Object of the Theosophical Society," is treated by Capt. C. Stuart-Prince in an able manner. As he remarks after calling attention to the great work done by the late Mr. Myers:—"There remains an almost illimitable field of inquiry lying open to the ardent student and keen experimenter." He says further, "we would most forcibly urge that a regular department of research be constituted in the Theosophical Society; that members of the Society be invited to furnish written accounts of any psychic or abnormal experiences of which they may have been recipients, and urged to collect and forward reports of similar cases which they may hear of among their friends and acquaintances; also, that volunteers be called for who will be prepared to undertake the investigation of any cases which may seem to merit it." We are in sympathy with the ideas of the writer of this article; for, though Theosophists may not feel that they are in especial need of the information he proposes to collect, the great mass of humanity is in great need of it. The papers relating to the "Incorporation of

* Published by the T. P. Works, Benares.

the Theosophical Society" are reprinted from *The Theosophist*, and reports of Theosophical activities, and other matters, follow.

Theosophy in Australasia, May, comes to us in its enlarged form, from sixteen to twenty-four pages, in accordance with the decision of the recent Convention of the Section, which was held at Melbourne on 21st April last. This enlargement is an indication of the increased activity of the movement in this part of the Southern Hemisphere, which is no doubt largely due to the substantial impetus given to it by the lectures of Miss Lilian Edger, who has visited all the Branches and centres, and whose work has been highly appreciated. It was proposed at the Convention that she be invited to visit the Section every third year, and an earnest request was recorded that Mrs. Besant visit the Section in 1908 or 1909. There was a very full attendance of delegates and great interest was manifest. As Mr. Leadbeater commenced his lectures in Australia in April and is to visit all the principal towns in the Section, finishing his work on November 20th, we may expect a marked revival of activity as the result of his tour. A large portion of this issue is filled with the Convention report, but this is preceded by an excellent article on "The Power of Thought," by E. H. H. We congratulate "T. in A." on its enlargement, and may its sphere of usefulness continually increase.

The N. Z. Theosophical Magazine, May, publishes Mr. Leadbeater's farewell letter to the Section, also a few pages of very interesting matter from his remarks and answers to questions presented to him. "What are we doing?" by J. D., has a decidedly practical trend. The principal articles following are, "Is Humour a Help?" by Kaber Harrison; "The Ether"; "Ethical and Religious Training" (continued), by Annie C. McQueen; "Barrack Room Ballads" (continued), by D. W. M. Burn—all good. By some oversight, our April Review of this magazine did not appear.

The South African Theosophist, May, opens with a paper by E. D. Francis. This is followed by "Sir Oliver Lodge's Creed"; "Judaism" (concluded), by Miss Neufliess; and several interesting reprints. The Editor appeals to his friends and subscribers to aid in meeting deficits so that the magazine may be continued. We trust his appeal will not be fruitless.

Broad Views, June. This magazine continues to disseminate the ideas of its contributors, which are elevated in tone and fully abreast of the spirit of the age, though they may not bear the Theosophical label. As this issue has just arrived, we have not examined it thoroughly, but the contents are as follow:—"Can the Mind be Contaminated?" by Harold E. Gorst; "How Goes the Time," by A. P. Sinnett; Chapters XI. and XII. of the Editor's Novel, "United"; "American Spiritualism" (concluded), by Rear-Admiral W. Osborne Moore; "Week-End Conversations,—concerning the Intricacies of the Law"; "Should Religion for Children be Honest?" by W. Eldred Ward. "The Alleged Bacon Cipher"; "Is the Free Library a failure?" by Hugh Lincoln; also a record of "Passing Events".

The Indian Review, and *The Arya* have very interesting Tables of Contents.

Mind, our American exchange, has in its April issue, twenty-two articles, all by its own talented contributors.

Revue Théosophique.—Undoubtedly Commandant Courmes makes a judicious selection of the articles and essays of our leading writers for translation into his magazine. It goes without saying that an impressive and instructive article that appears in an English magazine must have the same value for the readers of magazines in other languages when rendered into their vernaculars. It always impresses me that the benefit that an article in the *Theosophist* or the *Theosophical Review* confers is immensely augmented by its being used in our contemporary publications in France, Germany, Italy, Spain, Scandinavia and South America. In his editorial notes, M. Courmes has a paragraph on the current annual Picture Exhibitions, among others that of the *Artistes Indépendants* at which are exhibited paintings by four artists who are personally associated with or interested in Theosophy. One of these, Mme. Cheliga, seems to have become suddenly endowed with remarkable artistic power. Following literature as a profession, she was suddenly moved, a few years ago, to take up painting, had an immediate success and all her works are, we are told, "possessed of a strange character, having the appearance of reflections from another plane of existence. Among the paintings exposed by her at the Salon in question was one called, 'A Great Helper in Kama Loka' and another, a group of 'Souls in Agony' (*Ames en Peine*), which is said to have produced a most powerful effect."

In his notice of the Incorporation of the Society, about which M. Courmes has only good things to say, he remarks with his customary discrimination that the modified Rules adopted for the purpose of the Incorporation do not diminish in any way the independence of the Society while giving more authority than before to the Rules since they are recognised and legalised by the change; the enlargement of the General Council makes it possible for the Sections to constantly share in the administration; that the Society is a sort of Federation whose integral parts, the Sections, are quasi autonomous; that the General Council is not called upon to interfere in the internal affairs of the Sections and that its principal business, as synthesised in the President, is to make sure the observance of the three fundamental Objects of the Society. This implies that the great Theosophical organisation works with the least friction, while producing, as one might say an immense result. The Incorporation of the Society makes more solid the ground under its feet, without causing any inconvenience. We regret to say that M. Courmes has fallen into the error of supposing that the modified Rules have to be ratified by the General Council. The Rules were validated by Government at the same time that the Society was made into a legal body. But the General Council has the power from time to time to add to and modify the Rules.

Bulletin Théosophique.—Dr. Pascal's glance over the French field shows a state of affairs which on the whole is encouraging. Lectures of great merit are being given at our centres at Paris and in the provinces. White Lotus Day was celebrated at the Paris Head-quarters and elsewhere with great fervour.

Sophia.—The May number of our always welcome contemporary opens with an original article by Rafael Urbano on about the last subject that one would have expected to see treated in our days, viz.: "Is Don Quixote an Esoteric Book." The author soberly argues the matter out in his interesting treatise which, we regret to say, lack of space

forbids our following through. There have been throughout Spain enthusiastic celebrations of the tercentenary of Cervantes and hundreds of readings and lectures from his books before all the literary and learned societies of Spain. The paper of Sr Urbano, above noted, was written at the request of his colleagues of the Ateneo, and was received with the warmest plaudits. The Incorporation of the Society, which is mentioned, has given as great pleasure to our Spanish colleagues as to others. The editor of *Sophia* says: "The significance and far-reaching effects of this step in the present circumstances of the Society give it an extreme importance, as we shall take the opportunity of showing later on."

Theosophia; *De Theosophische Beweging*, and the *Theosophisch Maandblad* are as welcome as ever, or as the Irish would say, as the flowers of May. Our thanks are due to Dr. Hallö, Mr. van Ginkel, or some other good soul for slipping into this number of *Theosophia* an English list of contents. If he would only go a step further and translate for the *Theosophist* at least one out of the many good articles that our dear Dutch people know how to write, he would put us and our readers under obligations." The articles in the *Theosophia* for May are as follows: "On the Watch-Tower," by the Editor; "The Soul in Popular Belief," by P. Pieters, Jr.; "Faith a Propelling Power, in Evolution," by A. C. McQueen; "The Spirit of Protestantism," by Annie Besant; "What is Brotherhood?" by "G. S. A."; "The pedigree of Man," by Annie Besant; From Foreign periodicals, by Dr. W. H. Denier van der Gon; Book Reviews.

The *Maandblad* (Theosophical Monthly) which is published at Djombang in the Dutch East Indies, is now in its fourth year of publication and presents the appearance of prosperity and usefulness. After glancing over the contents of the Sectional organ, *De Theosophische Beweging*, we feel so provoked at our inability to read the things which from almost feel impelled to ask our friend the editor, Mr. Cnoop Koopmans, of its contents!

Der Vahan.—In the May number is concluded the article on "Theosophie and Christentum" which has been running through several numbers. "Die Philosophie Sankaracharyas" is continued, and there is an interesting short article on "Das Geheimnis der Osterinsel" (The Secret of Easter Island), we presume by the Editor, Herr Bresch, in which after referring to the gigantic monuments on Easter Island, at Stonehenge and in Brittany, he concludes: "Do not these rock-cut images give the impression as if venerable and priestly Rishis of a former time, might speak to us from out them even to-day?" It is a noble thought and voices what so many of us must feel when contemplating these lonely relics of civilizations long since passed away.

It is with rare pleasure that we have read here the excellent translation (signed "M.B.") of that remarkable article by Mrs. Besant "The Perfect Man," which first appeared in the *Theosophical Review*, for April and which has since attracted so much attention in western Reviews, as well as in newspapers here in India. It is a great deal to be able to say that Mrs. Besant's article has lost nothing of its force and beauty of presentation in its translation into the German.

Our colleague's strictures on the curiously constructed "news-items" appearing from time to time in London half-penny papers and thence

copied into German newspapers and purporting to give accounts from India of the "organised movement," here against the Theosophical Society, are just. He says that "they bear on their face the stamp of a lack of knowledge of the subject," but even he does not seem to take them for the nonsense that they really are. We cannot but regret however, that he should use thus, as he does seemingly, every opportunity to renew his censure (*tadel*) of the work in India and more especially of the Central Hindu College. The C. H. College has in regular attendance about the maximum number of students that it can accommodate. The cause for the fact that comparatively few of these naturally turn to Sanskrit studies might rather be sought in the materialistic tendency in modern Hindu life and, as we understand it, it was just to attempt to meet and remedy this condition and to draw back the Indian youth to the study of their ancient religion and its literature that the Central Hindu College was established. The devoted and unselfish workers who, with Mrs. Besant at their head, have given their best thought and effort to this task cannot be supposed to be shaping the policy of the college without having given the most serious consideration to the problems with which they have the best of opportunities for making themselves familiar, and *tadel* or censure from those who, from geographical conditions alone, are obviously debarred from having even a superficial knowledge of the whole subject, smacks, to our mind rather of that self-sufficiency of the West which sits down over the after-dinner cigar to settle the most profound problems of the East.

The Metaphysical Magazine.—for April—June is an excellent number containing several instructive essays by well-known writers, among them our respected old colleague, Professor Alexander Wilder, who writes on the high theme of "The Undying Soul" as though he were a reincarnated Greek, as we fully believe he must be. We have not the space to do justice to the magazine and so must reluctantly pass it by with a bare mention. In the Editor's department which corresponds with our "Cuttings and Comments" are several paragraphs which point to a now proven antiquity of man on the planet which stretches immeasurably beyond the wretched calculations which, a generation ago, we were asked to take as final because of the exigencies of Biblical chronology. As Mr. Whipple says: "The valley of the Euphrates has yielded up records of eight thousand years ago, and even then ancient Chaldea was cultured and old. Professor Flinders-Petrie has excavated Abydos in Upper Egypt, whence Aha or Menes, the founder of the problematic First Dynasty, proceeded to take the dominion of all the country of the Nile. Yet he was himself only the successor of numerous generations that were kings before him. Abydos was the capital long before the rise of Memphis and Thebes, and there have been unearthed ten successive temples, one over the other. An ivory statuette of Khufu or Cheops, the builder of the Great Pyramid, indicates the vast time which had already passed while Egypt possessed a high civilization." Another archaeological discovery of deep interest is that made by Captain Otto Sverdrup, the head of the Second Polar Expedition, who found in the far North within the Arctic Circle "two of those mysterious stone towers, of which Ireland affords so many examples, but which are also dotted throughout the world."

East and West.—Mr. Malabari is showing in the successive numbers of his excellent magazine that he is a born editor who in London would have taken first rank in the journalistic world. The June number of *East and West* is full of excellent matter of such varied character as to please a very wide circle of readers. We hope he may be long spared to continue the beneficent work for India and the Indians at which he has been engaged during the past quarter-century.

The Madras Review.—The June number of this valuable quarterly gives a rich selection of topics for the information of its readers. "The Government of Native States," "Malabar in the Sixteenth Century," "Indian Economics," "A Review of Agricultural Progress in the Madras Presidency," "Lalita," "Lord Curzon at Derby and Warren Hastings," "Mathew Arnold's View of Nature," "Our Present Outlook—Social and Political," "Byron—The Poet," and "A Short History of the Sri Vaishnava Faith in Southern India"—are the titles of the contents, of varying merit but all worth reading.

Acknowledged with thanks :—*Central Hindu College Magazine*; *Light*; *Prabuddha Bharata*; *Dawn*; *L'Initiation*; *Christian College Magazine*; *Indian Journal of Education*; *Notes and Queries*; *Banner of Light*; *Harbinger of Light*; *Phrenological Journal*; *The Mysore Review*; *Brahmaradin*; *Brahmacharin*; *Modern Medicine*; *The Theist*; *The Arena*; *The Wise-Man*; *The Light of Reason*; *Theosophic Messenger*; *Theosophy in India*; *Teosofisk Tidskrift*.

CUTTINGS AND COMMENTS.

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

Our new Recording Secretary. The high character and standing of the gentleman who has so kindly helped in bringing about the legal incorporation of the Theosophical Society and accepted the Recording Secretaryship, could not be better shown than in the words used by the Hon'ble Mr. Sim in proposing him for Chairman of the recent meeting held in Madras to arrange for the reception of T. R. H., the Prince and Princess of Wales. Mr. Sim said :—

We need a very special Chairman here to-night. We are met to consider how best we may welcome the son of our Sovereign and the heir to his throne; and though, on such a subject, here in this old and loyal Presidency of Madras, there can be no possibility of discord, I am sure we all feel that on a special occasion, on an occasion which will appeal so strongly to the traditional loyalty of this land, we should place in the chair one who in himself will visibly embody the sentiments we feel to-day; one who in the universal regard which he inspires will represent that unanimity which now inspires us; and one who by the high rank and station which he holds will suggest the honour we wish to pay our future Sovereign. We are fortunate in finding such a one ready to our hand, and I will ask you, therefore, to allow me, without further words, to propose him to you as your Chairman of this evening. I propose the officiating Chief Justice of Madras, the Hon'ble Sir Subramania Iyer.

The Resolution was seconded by the Rajah of Venkatagiri, and carried with acclamation.

A puzzle for Geologists. The discovery of an iron bolt ten inches long and an inch in diameter, among the noted fossil deposits in Wyoming, U.S.A., excites the wonder of scientists. It was found near where the *diplodocus* which Mr. Car-

negie presented to the Pittsburg Museum was unearthed. It is said to be not of modern make, and to give 'a peculiar silvery ring when struck.' The idea that the bolt could have been placed by human agency in the mesozoic formation in which it was discovered is declared an impracticable one. The question is, how can the presence of the bolt where it was found be reconciled with the generally accepted theories of the first appearance of man on this earth?

* *

Navigation extraordi- nary. *The Review of Reviews* gives an abstract of Dr. Holder's strange story in the *Arena*, which tells how a few Quakers crossed the ocean as missionaries in 1657; those who had previously gone having been imprisoned and sent back to England. It was indeed a 'remarkable method of navigation, without knowledge of latitude or longitude.' We read that 'the crew consisted of two men and three boys, none of whom had any knowledge of the ocean,' and their vessel was a diminutive affair, 'little more than a smack.' The 'miraculous' voyage is thus described :—

'Knowing nothing of navigation, the captain looked to his spiritually-minded passengers for guidance, and we have the singular spectacle of a vessel being sailed across the Atlantic, the helmsman each day taking his orders from the ministers, who daily held a silent Quaker meeting for this purpose. During this period one or more of the Friends would invariably receive an impression as to the course to pursue, which at the close of the meeting was conveyed to the captain, who laid the course until the following day. Early in the voyage they were threatened by a foreign fleet, which attempted their capture, this danger having been announced before hand; but the wind suddenly changed and in a fog the Quakers' vessel escaped.'

The outcome of this unique method of navigation was that the little craft was steered straight into Long Island Sound, and the passengers landed on Manhattan Island which is now New York City.

* *

Industrial and Agricultural Co-operation. In a speech delivered by Hon'ble Mr. A. E. C. Stuart, Director of Agriculture, at the recent Agricultural Exhibition at Bellary,—as reported in the *Madras Mail*,—he pointed out the great benefit that would accrue to the agricultural population of India by an intelligent system of co-operation, and called attention to the great scheme now being set on foot by the King of Italy for the holding of an "International Agricultural Conference." This plan "has been warmly supported by many of the crowned heads of Europe and the Presidents of the great Republics." His Majesty, King Edward VII., "was one of the first to respond to the invitation of the King of Italy." The conference will devise plans for promoting co-operative industry and co-operative husbandry, and various international measures connected with agriculture will be discussed. Sir Edward Buck will represent India at the conference. The speaker called attention to certain facts and figures, by way of illustrating his subject, and said :—

Denmark is a classic instance of what co-operation can do for a country, even though it is not favoured by climate or situation. It is a small country with a population of only 2,500,000 inhabitants. That small country, with a population not much larger than that of some of our Districts, has passed from penury to plenty entirely through the industry of the people and their adoption of co-operative methods.

In 1870, only 35 years ago, the value of the exports of butter to Great Britain from Denmark was only £767,000. In 1902 the value of the butter exported had risen to £9,302,000.

Similar benefits which had been brought about through co-operative efforts in Italy were also pointed out, and then, referring to Ireland, his native country, he proceeded to narrate at some length the great change which had been recently wrought there by means of co-operation. In the course of his remarks he said:—

The whole course of the life of the people has been changed in Ireland, in the last few years, in the most marvellous way. And when I tell you all this has been done mainly by adopting co-operative methods and establishing economic associations within a very short time, the amazement is all the greater. In 1889 Sir Horace Plunkett, aided by Lord Monteagle and a few enthusiasts, started with one co-operative creamery, consisting of 50 associated members. At present there are no less than 300 creameries with 80,000 associated members. The sale of butter in 1903, from these creameries, was £1,350,000.

WHAT INDIA CAN DO.

If Ireland, Denmark and Italy have in a few years been able to rise so magnificently, both commercially and industrially, through the force of co-operation and organised self-help, is there any reason why in this country, where we have many advantages in the way of abundant labour, climate and soil, similar development should not take place in the economic life of the people? I see no reason to despair.

The speaker then called attention to the benefits to be derived from Co-operative Credit Societies in India, mentioning the ten that had been started in the Madras Presidency since July last. Well would it be for India if these ideas concerning co-operation were carefully considered and acted upon.

Practical Socialism.

In a recent issue of *The Truth Seeker*, General Birney, writing on Socialism, says:

In Belgium, Socialism, by a natural process of evolution, has become co-operative. Instead of waiting until the proletariat could seize by force upon the powers of the state and "take over" to itself all forces productive of wealth, they have undertaken, in a practical way, to obtain for bodies of workmen the full product of their labor. They have organized more than four hundred co-operative associations, each owning its own plant, choosing its own managers, selling its own commodities, and dividing among members the proceeds of sales. Capitalists are not needed and middlemen are dispensed with. These workmen are successful, because they understand their business; are industrious, temperate, thrifty, and have confidence in one another. They own the machinery they use. The value of the buildings of each of several of these associations is estimated in hundreds of thousands of dollars; and they did not begin before the nineties. They have done much for the working classes of Belgium; they have talked little; but they have set an example which the labor unions and Socialists of the United States—let us add and all other countries—would do well to follow.

It would seem that this scientific proof of the flow of the life currents from definite points in the brain to various muscles or organs throughout the body, as noted in the *Madras Mail*, from which we quote, might prove of great assistance in the treatment of locomotor ataxia and local paralysis. Psychopathic and magnetic physicians will doubtless experiment on these lines.

Finding the motor centres of the brain: a Brain Map.

Eminent surgeons have long endeavoured to find out precisely what parts of the brain control the various muscles and limbs of the body, with a view to ascertaining therefrom new ways of treating diseases of the nervous system. Sufferers from such complaints, especially such as cause interruption of the muscular action, may have reason to bless the memory of certain great apes who have co-operated unselfishly with, and without being consulted by, some British scientists and Surgeons in a series of privately conducted experiments to demonstrate new facts about the brain.

Studies of the brains of the higher apes have shown that their composition was sufficiently like that of a man to justify the belief that investigations made on these brutes would furnish knowledge about the human brain. To understand the experiments thoroughly it is well to remember that the brain may be roughly divided into two great portions—the frontal and the occipital—which are separated by the fissure of Rolando. This fissure extends across the top of the human head and down on each side at about the region of the temples. All that part of the brain which lies in front of it—that is, the brain that is over the eyes and fills out the frontal region of the head—is known as the frontal lobe. This frontal lobe, it has been found, does almost all the work of ordering and controlling the motions of the body, and the exercise of its various physical functions.

It is the great central telephone exchange, or, to use another electric term, the great power-house, where the subtle, intangible fluid of thought is converted into a tangible working force and thence transmitted at varying pressures along the feed-wires of nerves to the various engines of the heart, arms, legs, eyes, mouth, nose, and other organs. The apes of the heart, arms, legs, eyes, mouth, nose, and other organs. The apes that were used for the experiments were chimpanzees. The chimpanzee is placed as being next to the gorilla in brain development. The gorilla comes immediately after man, and the chimpanzee follows. The orang-outang is third. The animals were anaesthetised, and tiny openings made in their skulls. Great care was taken to prevent shock and to cause no suffering of any kind either during the operation or subsequently. This was dictated not only by humanity, but also by scientific requirements, for the action of the brain could not have been studied with any promise of precise results had the conditions not been as nearly normal as possible. After the wound had healed entirely one electrode from an electric battery was fastened to the wrist of the chimpanzee in the form of a bracelet, and the other electrode, in the form of a fine platinum point on a spring, was brought to touch the outer surface of the brain softly and gently, avoiding any undue pressure.

Thus, as the experiments progressed, with many monkeys the areas that controlled the movement of the organs and limbs of the body became mapped out bit by bit. If a certain part of the cortex of the frontal lobe of the brain received the current, the ape thrust out his fingers; the current applied to another place made him thrust out his tongue. Other impulses made the eyes close suddenly or the arms and legs move and jerk. All these things happened apparently much to the victim's astonishment and often dismay, for they certainly had no intention of performing such acts. It was highly comical to see the amazed and alarmed expression on the face of a chimpanzee when his left hand suddenly clenched itself without his desire, and then as suddenly shot forward. He looked as if he thought that he had been bewitched. After the experiments had been concluded it was found possible to make a map of the brain that left hardly an inch in doubt as to its function, so far as the frontal lobe was concerned. A curious fact is that the extremities furthest away from the brain are controlled by parts of the brain well on the top of the head. The eyes and other organs of the face are controlled from the lowest part of the frontal bone. The top of the head, just behind the forehead, controls the toes. Immediately below it lies the centre that sends orders to the ankle. In front of these two are the centres that command the knee and the hip. The shoulder is controlled from a centre that lies almost underneath that line on the

forehead where the hair begins. A little lower down is the elbow centre. Below that again is the dynamo that sends currents through the wrist. Over the eyes and between the temples in the forehead are the telegraph stations that connect directly with the fingers and thumb. The power impulses that control the eyes and eyelids are in that part of the brain which lies almost directly behind them. Under and behind the eye-controlling portion is the portion that has charge of the jaw. There are two distinct jaw centres. One controls the opening and the other the closing of the jaw.

Further inside of the brain are the cells that control the vocal chords and the organs of mastication. Two cases of injury to human brains which have since been treated according to the knowledge obtained from these experiments proved that the discoveries of the motor centres furnished fair working bases for treatment of the human patient.

* *

We give hereunder, a few extracts from a stirring address delivered before the Bengal Theosophical Society of Calcutta, on May 8th by its President, Hon. Norendro Nath Sen, Editor of the *Indian Mirror*.

After referring to the fact of his former personal acquaintance with H. P. B. for several years, the speaker said:—
It is impossible for me to say how much I owe to the influence of her sublime life—a life consecrated to the vindication of Truth and phy has opened a new world to me and been almost the salvation of my life.

I lived under the same roof with H. P. B. in Calcutta, Bombay and Madras, and I had thus ample opportunity of knowing her and the service of mankind, and she worked, as perhaps no one else could work, without giving herself any rest even when physically suffering and will ever be with it, and we, her followers, who meet together your after year on this 8th day of May, cannot pay a worthier tribute to her honoured memory than by making the great Truth which she proclaimed to the world a living power in the life of each of us. On this White Lotus Day, in the conscious but unseen presence of one whose hallowed memory we are assembled to honour, I appeal to every one of you to take a vow that you will strive, to the best of your power to follow the example of the great Teacher, and to do even a hundredth part of the work which she did in her daily life. That is the only way to honour a memory that is so dear to our hearts.

I doubt whether the world will ever be able to rate at its true worth the great service which H. P. B. has rendered to mankind in general; but one may form some idea of that service by glancing through the pages of that monumental work of hers which embodies all the accumulated wisdom of past ages known at the "Secret Doctrine." Even the most superficial reader will find it to be a key of the highest philosophy, perfected by the inspiration of the Masters. A profound meaning, which is comprehensible only to the fully initiated, lies hidden in this work, but all who read it feel the wonder—ceased to trouble the conscience of the scientific world. Indeed, as each year passes by, we obtain fresh evidence of the conquests made by occultism in the sceptical and scientific world. The present century, I feel sure, is destined to be marked by the complete victory of occultism, as the preceding century was one of the supre-

macy of material science. H. P. B. brought out the "Secret Doctrine" with full knowledge of this fact, and whether she was right or wrong, time will show. In any case, there cannot be the least doubt that Theosophy has given a new turn to the thought of the world, and that H. P. B., as its first inspired exponent, has been one of the greatest and truest benefactors of humanity.

I look upon the "Secret Doctrine" as the key to all the worlds—the key to our life—and the key to our salvation. Occultism raises no shadowy, unsubstantial mist-wraiths between man and his destiny, but leads the earnest inquirer, step by step, to the illimitable, infinite beyond. The "Secret Doctrine" is the key to occultism and occultism is the key to the spiritual world. Whether one be a Theosophist or not, one will find in this work a true chart of the events which are to happen in the present and the succeeding centuries. Not only this, one will find there also the remedies for the calamities and evils which are befalling the world at this moment in quick succession. It is certainly indulging in no hyperbole to say that, in course of time, modern science will completely merge itself into the occult science. I do not know of any branch of study so full of interest and instruction as the occult science; and having regard to the strange events which are happening, and the stranger events which are yet to happen all the world over, I commend it earnestly to the attention of my educated countrymen. My study of Theosophy has convinced me of two cardinal truths, namely, that occultism will make the greatest advance in the present century, and that this, the 20th, century will witness the rise and ascendancy of the East once more. The value of H. P. B.'s work will perhaps be fully acknowledged by the world, when these and other truths are verified, as some of the truths have already been verified.

All thoughtful men will regard the Theosophical Society as the precursor of the glorious consummation of that future age when Universal Brotherhood will be established once more on earth, as it was in the Satya Yuga; when strifes and discords between man and man, and nation and nation, will come to an end; and when the human race, of one mind, of one thought, and of one aspiration, will return to their ancient common faith. This glorious epoch is also prophesied in the Buddhist scriptures, where we read that the next Buddha will be Maitreya Buddha, whose mission will be, as his name indicates, to establish peace, goodwill and brotherhood among all men. The Theosophical Society is the herald of what is to come—the seed which will grow into the tree bearing the golden fruit. The glory that rests on the brow of our beloved Teacher, H. P. B., will never be effaced, for her light was of the world where dwell the Masters and Saviours of mankind. May the sacred memory of H. P. B. live with us now, and through all eternity!

* *

The
Japanese.

A book entitled, "The Japanese Spirit," * comprises brief lectures recently delivered before the University of London, by Professor Okakura-Yoshisaburo, which abound in valuable and trustworthy information. The noted novelist, George Meredith, who contributes the Introduction, says that, "in this little work we get nearer to the secret of this singular race than we have had the chance of doing

* Arnold, Constable & Co., London.

before." His conclusion in regard to the 'Yellow Peril' nonsense is thus stated :—

It is at least unlikely in an extreme degree that such a people, reckless of life though they be in front of danger, but Epicurean in their whole-some love of pleasure and pursuit of beauty, will be inflated to insanity by the success of their arms. Those writers who have seen something malignant and inimical behind their gracious politeness, have been mere visitors on the fringe of the land, alarmed by their skill in manufacturing weapons and explosives—for they are inventive as well as imitative, a people not to be trifled with; but this was because their instinct as well as their emissaries warned them of a pressing need for the means of war. Japan and China have had experience of Western nations, and that is at the conscience of suspicious minds.

Filial piety, Ancestor-Worship and Patriotism are ingrained in the hearts of this people.

Professor Okakura says: "Speaking generally, we are still Shintoists to this day—Buddhists, Christians and others—so long as we are born Japanese." The Japanese have a sacred reverence for the throne, and believe that their rulers are heaven-sent; they also firmly believe that the spirits of the departed still live and move among them. Foreign religions, though helping to modify and regulate conduct, have left their original faith mostly unchanged.

The Zen or contemplative sect of the Buddhists seems to have exerted the greatest influence upon these people and has been the means of developing "the secret power of perfect self-control and undisturbable peace of mind." This forms the basis of all their conduct. Professor Okakura says :—

The self-control that enables us not to betray our inner feeling through a change in our expression, the measured steps with which we are taught to walk into the hideous jaws of death—in short, all those qualities which make a present Japanese of truly Japanese type look of that direct or indirect influence on our past mentality which was exercised by the Buddhist doctrine of Dhyana taught by the Zen priests.

Another benefit which the Zen sect conferred on us is the healthy influence it exercised on our taste. The love of Nature and the desire of purity that we had shown from the earliest days of our history, took, under the leading idea of the Contemplative sect, a new development, and began to show that serene dislike of loudness of form and colour, that apparent simplicity, with a fullness of a meaning behind it, like a Dhyana symbol itself, which we find so pervadingly manifested in our works of art, especially in those of the Ashikaga period (1400—1600 A.D.) is certainly to be counted among the most valuable results which the Zen doctrine quickened us to produce.

In short, so far-reaching is the influence of the Contemplative sect on the formation of the Japanese spirit as you find it at present, that an adequate interpretation of its manifestations would be out of the question unless based on a careful study of this branch of Buddhism. So long as the Zen sect is not duly considered, the whole set of phenomena peculiar to Japan—from the all-pervading laconism to the harakiri—will remain a sealed book.

The Japanese do not believe in a personal God, and only moral and non-religious instruction is imparted in their schools; and the Professor admits that they think a man "can be upright and brave without the help of a creed with a God or deities at its other end."

Still, we must admit that though their faith is not formulated in any definite, verbal creed, they are sustained by it in the most trying scenes of life and death, to an extent not surpassed (may we not say not equalled?) by any other race.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER VIII.

(Year 1897.)

A FEW days after the events above narrated there arrived at Adyar a gentleman whose connection with us was brought about in the most singular way. His name was Augustus F. K. He was of mixed Norwegian and Scotch parentage and his father was a wealthy owner of sugar and other estates and a sugar factory on Kawaii, one of the Sandwich Islands. The son had been educated at Harvard and on his return from college had been put in charge of one of the paternal estates. He was of a very thoughtful mind, deeply interested in the religious problem, over which he had long and deeply brooded. His intellectual strivings had carried him far along the right path, but still, with all his desire and earnestness he could not get beyond a certain point; the nature of the Universe, the origin of things, and the explanation of existing social problems, puzzled him and brought him to a full stop. In this mood of mind, riding on his horse over the plantation one day, he said to himself, "Where can I get this puzzle solved, how can I learn the truth?" The answer came in a most unexpected and phenomenal way. Glancing up at the sky, he saw the word "India" as if it were written in space. He rubbed his eyes, shut them to see whether it was an illusion, opened

* Five 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.

them again and saw the word still imprinted on the sky. He did not at once connect this with his self-question, but was rather inclined to ascribe it to some mental disturbance. After a time the letters faded out and the day's business went on as usual. But the word "India" seemed to haunt him; he saw it in the embers of the wood fire at night, among the leaves of the trees, sometimes on the ground. The repetition of this experience at last forced him to recognise that some powerful intelligence or other, whether subjective or objective, was indicating to him that in India he could get the reading of his puzzles. So after a while he managed so to arrange his affairs as to leave him free to absent himself from home, and he took his passage for India by a mail steamer. When the ship was some days at sea the impression came to him that before reaching Hong Kong he would find out where to go in India and whom to seek.

As usual on those Pacific boats, there were several missionaries China-bound among K.'s fellow-passengers. According to the custom of their class they spent their time on shipboard in theological discussions and the singing of hymns. One pleasant evening they drew out my friend on the subject of religion and he gave them his views, which were not at all satisfactory to their orthodox proclivities. When, finally, they went below, a man who had been sitting quietly listening without taking part in the discussion—in short, the Purser—came over to K. and said:—"I see you are a Theosophist." "A Theosophist," he replied, "what is that? I hardly know what you mean?" "Why," said the Purser, "those views that you have been expressing are pure Theosophy." "I don't know what you may call them," answered K. "but they are the conclusions to which I have arrived by independent thinking and without taking them out of books. As for Theosophy, I have read nothing or almost nothing about it." "Since you are going to India," continued the Purser, "I suppose you are bound for Madras to see Colonel Olcott." "No, I know nothing about him; I am just going to India to gratify a notion of mine and without any definite plan." "Well, if you want to learn about Theosophy you must go and talk with the Colonel; he is the man who can tell you all you want to know. He crossed the Pacific once with me in this ship, and if you like I will give you a letter of introduction." This strange fulfilment of his subjective premonition impressed K. so that he took the letter and in due time reached Madras. He went to a hotel but did not make his presence known until the second day after, for with hereditary caution he did not care to expose his private thoughts and aspirations to a stranger who might prove to be an undesirable acquaintance and guide. Meanwhile, he enquired of the hotel people, who spoke well of me, and of a fellow-guest, an influential civilian, who told him that he need not hesitate to call on me, for I bore a good character and was on the Government House list. Thereupon the visitor from Hawaii took a carriage, came to Adyar and sent up his card. I received him down in the main hall and we began a very

interesting conversation. As we sat together on the bench, I received, subjectively, a message to the effect that this young man had been sent to me for a purpose. So at the end of the interview I invited him to fetch his luggage from the hotel and become my guest for any time, longer or shorter, as he might choose: I would make him free of the library and give him as much time as I could spare to clearing up the difficulties that were troubling his mind. He accepted the invitation, came, and was with us about a year; during which time he became thoroughly acquainted with our Theosophical literature and an ardent member of the Society. At the end of the time specified he was recalled by cable in consequence of his father's death. This was one of the most interesting cases within my experience. This young man had gone along the Path step by step, thinking out the whole occult scheme of evolution as far as he could go without the help of the one and only key, the one with two wards—Karma and Reincarnation: when this idea was once grasped he was in possession of the means of solving every mental doubt and difficulty.

It is most interesting to look back and see how some of our staunchest and most useful workers have been brought, often by unconsidered trifles or seeming accidents, into the Theosophical movement. To begin at the beginning, it was my unpremeditated purchase of a copy of the *Banner of Light* which took me to Chittenden, brought H. P. B. and myself into contact, and led to the formation of our Society; it was the sending of a book to Mrs. Besant for review that brought her ultimately out of the camp of Materialism into that of Theosophy. The lesson to learn is that the Watchers who concern themselves with human affairs and special movements among men know how to turn the future worker into the path that leads to our door.

There is a certain class of people who are so afraid of overstepping the narrow boundaries of scientific orthodoxy that they at once try to explain away such facts as the above by the childish theory of "curious coincidences." If anybody wishes to know how sarcastically H. P. B. could write upon this theme let them refer to "Isis Unveiled," Vol. I., Chapter 8. She says (p. 268): "In Mr. Proctor's book, astronomers seem especially doomed by Providence to encounter all kinds of curious 'coincidences,' for he gives us many cases out of the 'multitude' and even of the 'thousands' of facts (sic). To this list we may add the army of Egyptologists and archæologists who of late have been the chosen pets of the capricious *Dame Chance*, who, moreover, generally selects 'well-to-do Arabs' and other Eastern gentlemen to play the part of benevolent genii to Oriental scholars in difficulties. Professor Ebers is one of the latest favoured ones. It is a well-known fact, that whenever Champollion needed important links he fell in with them in the most various and unexpected ways." Defending the theory that the Universe is governed by law, she quotes Voltaire's saying: "I have consumed forty years of my pilgrimage . . . seeking the philosopher's stone called truth . . . I still

remain in ignorance all that I have been able to obtain . . . is this: *Chance is a word void of sense.* The world is arranged according to mathematical law." A couplet which she puts at the head of this chapter reflects as perfectly as possible her temperament:—

"Who dares think *one* thing and *another* tell
My heart detests him as the gates of hell!"—POPE.

As stated in the previous chapter, there was a good deal of excitement in Madras at this time over Vivekananda, on his return to India after a prolonged absence in America and England. I am very sorry that I cannot put my hand upon a copy of the *Hindu* for 8th February, 1897, which contained a splendid criticism upon the bad taste of Vivekananda in coarsely attacking Mrs. Besant and our Society: as I said, previously, he hurt himself far more than he did us. He seems to have found that out for, on reaching Calcutta, in the course of a superb speech, referring to his venerated guru, Ramakrishna, he said:

"If there has been anything achieved by me, by thoughts, or words, or deeds; if from my lips, has ever fallen one word that has helped any one in the world, I lay no claim to it, it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it was all mine, and not his. All that has been weak has been mine, and all that has been life-giving, strengthening, pure and holy, has been his inspiration, his words, and he himself."

This change of sentiment led me to address a letter to the Indian public through the *Hindu* of March 7th, in which I said:

"If he keeps his feet on the golden carpet of love that is spread in his superb Calcutta address, he will have the good will and help of every Theosophist."

On the 11th March, the then Governor of Madras, Sir Arthur E. Havelock, with an aide-de-camp and some European friends, visited our pioneer Pariah school. In an address signed by P. Armogum Pillay, *Manager*; P. Krishnasawmy, *Headmaster*; T. Satchuthanunthum, *Assistant Master*; and T. Tiruvady Pillay, *Committee Manager*, it was stated that the school was opened in June 1894; that in the first year of its recognition by Government, 1895, fourteen pupils were presented for Result Grant examination, of whom twelve passed creditably; that in 1896, out of twenty-four children examined, twenty-three passed. His Excellency and friends expressed themselves as highly pleased with what they saw, and on the following day the Governor sent to the Manager and Head Master the following letter:

To the Manager and Head Master, Olcott Free School.
Gentlemen,—In regard to my visit of yesterday to the Olcott Free School, and the Report on its principles and working which was then read to me, I wish to say that I listened to that Report with interest,

and that I considered the scheme of training an excellent one, likely, if carried out, to produce most useful results. I will add that Colonel Olcott's effort to benefit this class is worthy of praise and should elicit the sympathy of everyone interested in its improvement.

I am,

Gentlemen,

Yours faithfully,

(Signed) A. E. HAVELOCK.

Government House,

Guindy, 12th March, 1897.

As I had no Private Secretary at that time I had to work double tides in preparing matter for the *Theosophist*, writing "Diary Leaves," working on the revision of the "Buddhist Catechism" and disposing of my heavy correspondence. Among the articles written was one entitled "The Coming Calamities," provoked by the pessimistic prophecies of Mlle. Couëdon. A pseudonymous writer in *L'Initiation* for February 1897 proved by an assemblage of facts that from twenty to thirty seers and seeresses, chiefly modern, have prophesied the most direful woes to France, Europe in general, the Papacy and, in fact, to the whole globe. Crops are to fail; famine rage; plague—*imported from Asia*—sweep away half the population within the brief space of forty to fifty days; a fell disease that science cannot even diagnose, let alone cure, to affect men, animals, even plants; France was to be again invaded, debased, trampled down and dishonoured, yet revive under the leadership of a Bourbon prince, whose personal description is given, even to unimportant details, such as his lameness in one foot; Paris is to be overwhelmed, her splendid monuments and public buildings are to be upset and made piles of dust and crumbled fragments; the river Seine is to run red with blood, shed by fratricidal hands, and the Père Nectou, one of the prophets, as pessimistic as the creator of the solitary New Zealander in devastated London, says that fathers will point out to their children the site of once splendid Paris and say: "Here stood a great city which God destroyed because of its crimes." To add to the dread horrors of the doomed gay capital there is to be a pall of darkness enwrapping it for three consecutive days, a darkness that "no artificial illuminant shall be able to overcome; and a reign of sulphur, or poisonous sulphurous acid gas, which shall stifle the wicked: the good having been warned in advance to flee from the *dies iræ*." Now the coincidence and concurrence of these numerous prophecies is a fact to strike the attention of even the cursory student of mysticism and history. For the very calamities prefigured by our modern psychics were anticipated, even to minute details, by Nostradamus in the Sixteenth Century. The facts are too striking to be explained away as accidental, and, as I say in my article; "it looks as if one idea—whether true or false, time will prove—had been put into the heads of prophets and prophetesses or into their hands or mouths, that

France and her joy-provoking capital, Paris, would be crushed and the population slain by war, plague, pestilence, atmospheric meteors and famine, at about the close of the Nineteenth Century. . . . What makes these modern prophecies more interesting to a Hindu is their perfect agreement with those in the Purânas as to be expected at this end of the first 5000 years cycle of Kali Yuga." I might have been tempted to pass these by but for the radical change which has been wrought in the equilibrium of the European political world by the marvellous triumphs of Japan on sea and land, the mutterings of coming battle between Germany and France, and the desperate haste shown in the new military arrangement in India in view of the possible contingency of a Russian invasion of Afghanistan. Then we have the secession of Norway from Sweden, the bloody revolution ready to break out in Russia, the other which may wrest Hungary from Austria on the death of the ruling sovereign, and other fateful portents of national and international disturbance.

As above noticed, the terrestrial calamities foreseen by the prophets were to be accompanied by atmospheric cataclysms and portents, *e.g.*, the pall of darkness for three consecutive days, the rain of sulphur, and the evolution of poisonous gases which should stifle the wicked. As for this latter, we need go back no further than the eruption of Mount Pêlè which was accompanied by an outpouring of the stifling gas which destroyed, virtually, the whole population of Saint Pierre.

But besides seismic and other disturbances, many great catastrophes to nations and cities and ruling sovereigns have been accompanied by most extraordinary heavenly portents. Nostradamus predicted that the French catastrophes—those of the French revolution—would be ushered in by a comet, and their subsidence by the appearance of a sort of Star of Bethlehem. Similar predictions were made by the Prince Höhenlohe, in 1830, and the Curé de Malétable has put on record some prophecies of supplementary catastrophes, as has also our latest Cassandra, Mlle. Couëdon. If we are to believe the author of that quaint work, "Curiosités Infernales," the war waged by the French for the conquest of Naples was preceded by a celestial disturbance hardly ever equalled: "Three suns appeared at night in the sky of Apulia, surrounded by clouds, horrible lightnings and thunderings." In the territory of Arezza multitudes of spectres of armed men on horseback, with a deafening clamour of trumpets and drums, thronged the heavens. The Milanais horrors were preceded by a fall of twelve hundred great hail-stones of the colour of rusted iron, extremely hard and smelling of sulphur; one of them weighed sixty pounds, another twice as much. When Cardinal Ximenes was starting on the campaign against the Moors of Barbary a cross shone in the sky over the village of Vaiona, where he was, and was a presage of victory; on his embarking on the sea the cross showed itself over the African coast. Arluno states (in his "Histoire de Milan")

that a little before the capture of Ludovico Sforza, Duke of Milan, clashings of arms, sounds of drums and blasts of trumpets sounded around the castle; fire-balls dashed against the walls, and spectral dogs and other animals rushed barking and crying through the rooms and suddenly disappeared. Before the invasions of Xerxes and Attila the inhabitants of the doomed countries saw horrible and awe-inspiring meteors. The fall of Jerusalem is said to have been presaged by apparitional bodies of soldiers in the air, marching towards each other as if to join battle. Appianus, Pliny and other classical writers have recorded the strange portents that went before the civil and foreign wars; the armour hung in the Lacedæmonian temples clanged of itself, the doors of the temple of Hercules, at Thebes, opened of themselves and the arms suspended on the inner walls were found in the morning flung to the floor, as Cicero tells us. Coming forward in time, in the reign of Theodosius a blazing star attached to a sword was seen in the heaven. So we might go on almost *ad infinitum* repeating these tales, more or less credible, of signs, portents and wonders which have heralded in great national disasters and international conflicts, while of the personal warnings above mentioned there are an incalculable number. Yet the student of Occult Science will see no proof of supernaturalism in any of these. One and all are produced by the elemental spirits, or forces, attached to the nation or the individual, and provoked by some Adept or other high mystic who has the interest of the one, or some friend or relative who has that of the other at heart.

Strange as may seem to us these ominous marshallings of troops in the air, these fightings of battles, these clangours of arms and armour and other signs of military conflict, the apparition of unexpected and quasi inexplicable comets, hailstorms, volleys of thunder and terrific lightning, the throwing of fire-balls against fortresses and the rush of howling, barking and screaming phantom animals through castle corridors, it is not surprising that researchers of the class of our contemporary writers on psychical phenomena should try to brush away all the mass of cumulative testimony as to these phenomena by the easy process of contemptuous denial. But then, the day of these blinded word-weavers is past, and their mock sun is setting behind the clouds of matter which have been engendered by the vapours of their mental speculations. When the thoughtful public were struggling to break through the meshes of the net of dogma cast over them by interested theologians, the strong, muscular hand of Materialism stretched out towards them by modern science was grasped eagerly in the hope that it might lift them out of the mire of their doubts on to the firm ground of demonstrable truth. But the scientists overdid their part, and a thousand failures to account for the simplest psychical phenomena destroyed their influence and forced the once-submissive reading public to resort to original experiment, backed up by the reading of the works of mystics and mystical

students of our own and preceding generations. Thus it has come about, through that ancient teaching, that the forces of nature manifesting in its several component kingdoms can be identified, classified, brought into relations with us, and made subject to the developed will-power of students who have been under the teaching of Adepts or Masters of Wisdom. The mystic, therefore, would be inclined to accept as true the testimony of a cloud of witnesses of various generations, to the real occurrence of phenomena like those above recorded. Have we not in this very chapter, had the unimpeachable testimony of our educated colleague, Mr. K., to the fact that the answer to his yearning soul-cry for help to discover the truth, came in the form of a written message in the sky, the glowing embers, the tree-foliage and the sand of the soil? How much more difficult would it be then for the same presumed Intelligence that gave him this message to have marshalled the tribes of the sylphs to form themselves into a sky-built picture of moving troops, or prancing horses, or even of our Adyar headquarters, with the concomitants of the Hall where I should receive him and a *simulacrum* of myself figured as I would be, sitting before him on the occasion of his visit? Finally, if the reader will take the trouble to refer to the *Theosophist*, Vol. XVIII., p. 417, footnote, he will see that our honorable and respected colleague, Dr. English, writes in connection with this question of celestial portents: "The late Mrs. English was a natural clairvoyant and throughout her whole life had psychical experiences, often of a prophetic character. About a year before the outbreak of the American civil war she saw appear in the sky, one morning in broad day-light and distinctly outlined, a spectral troop of cavalry in rapid march, moving in a southerly direction."

Is it not more than probable that the occurrence of these premonitory warnings in the form of phenomena, terrestrial and atmospheric, gave rise to the folk-lore proverb: "Coming events cast their shadows before?" And did Campbell, who embodies it in his famous poem, "Lochiel's Warning," know that these portents could be read by one who had developed the psychical faculty? For his couplet runs thus:

"'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

For, in the name of common-sense, how *could* an impersonal, as yet non-existing occurrence, unembodied, hence incapable of casting a shadow, nevertheless make the physical impression upon the physical plane before itself—the event—had occurred? But this old saw becomes quite intelligible to those of us who know of the existence of the astral plane and of the possibilities within reach of an advanced ego to create and make visible to ordinary sight all these pictures and phenomena which are above classified as portents.

H. S. OLCOTT.

THE RATIONALE OF APPARITIONS.

[Concluded from p. 594.]

OUR sixth class consists of apparitions of the living, and these naturally divide themselves into two sub-classes—(a) cases in which the man himself is really present, and (b) cases in which the apparition is only a thought-form, and the man himself is fully awake elsewhere.

Of the first sub-class we have many well-authenticated instances. One of the most picturesque is that related by Mr. Robert Dale Owen in his "Footfalls on the Boundary of Another World," in which he describes how a man who was shipwrecked fell asleep, and during his sleep appeared on board a barque and wrote on the captain's slate directions for him to steer towards a certain quarter in order that he might rescue the castaways. The captain is naturally very much mystified, but finally decides to adopt the suggestion, and in due course finds and saves the shipwrecked crew, recognizing among them the man whom his mate had seen writing on his slate some hours before. It is usually only under stress of such serious need as this that a man pays an astral visit of the nature described, and makes himself visible to physical sight; and it seems to happen most readily when the man is at the point of death, as the principles are then easily separable. The case of Mary Goffe of Rochester is a well-known instance, and there are several others almost identical. In each of this group of stories a mother is dying away from home, and feels that she could pass away with perfect content if only she could see her children once more; in each she falls into a deep sleep or trance, and on awaking declares that now she can die happily, since she has seen them all; in each case the children and their nurse at some distant point see the apparition of the mother at just the same moment; she comes and smiles upon them, then disappears. Of the first-mentioned of these, Mr. Andrew Lang remarks:—"Not many stories have such good evidence in their favour."

In all those cases the living person obviously paid the visit, leaving his body in sleep or trance; but in our second sub-division the man just as obviously does not pay the visit, because he is fully awake and conscious elsewhere at the moment of the apparition. A case in point is that of a man whose duty it was to be at work at six o'clock each morning—a duty which he had fulfilled punctually for many years; but there came a day when he overslept himself, and did not wake until twenty minutes past six. Exactly at that moment he was seen to rush into the shop where his employer was awaiting him; it was noticed by all who saw him that he appeared much excited, but he passed out through a side door without speaking. Twenty

minutes later he came in, also very much excited, and explained that it was twenty minutes past six when he wakened, and that he had run all the way from his house (he lived a mile from the place of business). He knew nothing whatever of the previous visit. This is evidently an instance of the materialization of a strong thought-form; the man thought very vividly of his usual post, and earnestly wished that he was there as usual, and in this way he called into existence the form which was seen by all the workmen present as well as by the employer and his daughter. Nor is this the only example; there are hosts of such stories, and there can be no question that such things frequently occur. Mrs. Crowe has collected a number of instances in her book, "The Night Side of Nature."

Something very similar once happened to me—a small matter but exactly illustrating the point under consideration. During my occupancy of a country curacy I was once very much weakened by an accident, and so felt entirely unfit for a very heavy Sunday's work. I got through it somehow though with extreme fatigue, and towards the end of the final service I have no doubt that I may have been thinking longingly of the possibility of rest when it was over, though I have no distinct recollection of any such thought. At any rate, when I at last wended my way to the vestry, I was much startled to find myself already installed there, and occupying the only chair which the little room possessed! The image was habited exactly as I was, in cassock, surplice, and stole, all in perfect order; and there it sat looking calmly and steadily at me. This was before my Theosophical days, so I was unprepared with any explanation for such a phenomenon, though I had heard that to see a wraith of oneself foretold death. But I was far too utterly wearied then to think or care about that; I simply walked up to the apparition and sat down upon it, or rather upon its chair, without even offering it any apology. What became of it I know not, for when I rose from that chair ten minutes later it was not to be seen. No results of any kind followed, and I have never seen a similar appearance since. I can conscientiously say that I believe my attention had never swerved from the service which I was conducting; yet I suppose that the strong desire for rest was present all the while at the back of my mind, and in this sub-conscious thought I must have pictured myself as sitting down and resting when the service was over. It is possible, too, that the weakened condition of my physical body may have allowed my inner senses to act more readily, and have given me for the moment just sufficient clairvoyance to enable me to see a strong thought-form.

7. The first subdivision or variety of apparitions of the living which we have just considered—that in which the person concerned was really present—has many points in common with the most frequent form of apparition after death. Just as, among apparitions of the living, the commonest are those of men at the point of death

so among apparitions of the dead the commonest are those which come directly after their death to announce it to some one whom they love. Of these there are simply scores of examples and we may take them for our first subdivision of genuine apparitions. A good case is that of the appearance of Captain German Wheatcroft to his wife in England to inform her of his death in battle in India. It differs in no way from a hundred others of its class; but it has attained a certain celebrity because through it an inaccuracy in the War Office records and in the despatches of the Commander-in-Chief was discovered and corrected. Another case which I recollect at the moment, was told to us by a Swedish clergyman—a story of a man who died in the snow, and was seen at the time of his death by no less than sixteen persons, who all agreed as to his appearance, and as to certain peculiarities which were found to exist exactly as described by them when the body was afterwards discovered in the snow.

Another subdivision of our genuine apparitions consists of those who return to help. Some of the dead are still watching closely over certain friends or relations in earth-life, and any manifestations which they make are for the purpose of helping or guarding those friends. One of the most beautiful of such cases is related by the celebrated English clergyman, Dr. John Mason Neale. He states that a man who had recently lost his wife was on a visit with his little children at the country house of a friend. It was a rambling mansion, and in the lower part of it there were long, dark passages in which the children played about with great delight. But presently they came upstairs very gravely, and two of them related that as they were running down one of the passages they were met by their mother, who told them to go back again, and then disappeared. Investigation revealed the fact that if the children had run but a few steps further they would have fallen down a deep uncovered well which yawned full in their path, so that the apparition of their mother had saved them from certain death. I have no doubt that that was simply a case of the manifestation of that wonderful mother-love still keeping a loving watch over her children even from beyond the portals of the grave. Her strong feeling of the urgency of the case no doubt gave her the power to materialize for the occasion—or perhaps merely to impress the children's minds with the idea that they saw and heard her.

Other interesting instances are those in which the dead have returned in order to procure for those among the living whom they loved the religious sacraments or consolations which they considered necessary. Two cases of that nature are related by Dr. F. G. Lee in one of his books; in one of them two little children call a priest to the bedside of their father, describing carefully exactly where he is to be found. The priest, on visiting the dying man, discovers that he is quite alone, and had been regretting that he had no one to send to

fetch his spiritual father. The children, whom he at once recognized from the priest's description, had been dead for some time. There are many instances of action by the dead along lines similar to these. A very remarkable case of the continuation after death of philanthropical physical work is recorded by Dr. Minot J. Savage in a recent number of *Ainslee's Magazine*. He tells us how a Boston preacher made a speciality of work among the very poor, and had many close friends in that class. After his death he still watched over these friends, and constantly gave directions as to their assistance, through the widow of his colleague, who seems to have been mediumistic. He tells also of another recent case of an apparition of a dead father to his son, to warn him of approaching death. These things happen quite frequently close about us in the present day, though few but those immediately concerned ever know of them or pay any attention to them.

Sometimes the dead return, not to give help but to seek it. The need may be real, or it may be merely imaginary—based upon conventional ideas. The dead man, for example, may be greatly troubled because his body is unburied, or (if he happen to be a Catholic) because the requisite number of masses have not been said for the repose of his soul. He may be troubled with regard to debts which he owes, or with regard to debts that are owed to him; he may be troubled because he has left treasure behind him, or because he has not; he may have on his mind some neglect or some crime which he desires to confess, or for which he wishes to make atonement; he may be moved by remorse or revenge. Sometimes the object for which he returns seems to us decidedly trivial, and not worth the trouble which it must cost him; in other cases his motive is clearly sufficient and praiseworthy. All these cases show us how very little the dead man has changed; the different characteristics and peculiarities of disposition of the various people stand out just as vividly after death as before.

Specimens of all these different classes of *revenants* and of many others I have given in the new book to which I previously referred, and I cannot do more than just mention one or two of them here. There was an instance of a housekeeper, a most respectable and trusted servant, who had once yielded to a momentary accession of temptation, and stolen some small silver articles belonging to her mistress. After her death this troubled her conscience and she appeared years afterwards to express her sorrow, and entreat her mistress's pardon. In another case an Irish woman was much worried about a very small debt which she owed to a grocer—the amount, I think, was 92 C.—and found herself unable to rest in peace until she had arranged for its payment. Another very interesting instance, in which the matter was obviously of greater importance, was that of a Catholic priest who had made notes of a confession which was entrusted to him under the seal of sacramental secrecy, and was

then killed in an accident before he had the opportunity of destroying those notes as he had intended to do. Such taking of notes of a confession is very rightly strictly forbidden by the church, and so the priest was in great sorrow and anxiety lest these should fall into the hands of some one who would make a bad use of them. He haunted the place in which he had concealed them for eighty years, until some one came to whom he could entrust the delicate mission of recovering and destroying them unread. That is a very good example of the way in which people sometimes suffer through many years for what seems like a small neglect or failure of duty. There are many who are thus earth-bound after death by some passion or longing. Misers frequently suffer in this way, for some of them still have the sense of property very strong, and cannot bear that their hoards should be found and squandered, while others watch with deep compunction the troubles of those dear to them, which might have been alleviated by the money which is now so useless to them in this new life. Then again the man who has committed a crime often haunts its scene; there are very many stories which show that this is so. I remember a good example which is given by Sir Nathaniel Wraxall—the story of a clergyman who finds the vicarage of the new cure into which he is inducted haunted by his predecessor, who (it appears) had murdered two illegitimate children there, and was so filled with remorse that he was unable to rest in his grave, or rather in the other world in which he found himself.

As I remarked before, the poltergeist phenomena are sometimes unintentionally produced by the clumsy action of a dead man; and occasionally this manifestation takes a form differing slightly from the usual one. Such a case was that of Major Moor, in whose house an epidemic of bell-ringing occurred which lasted for fifty-three days, and was never satisfactorily explained. He wrote a pamphlet on the subject, which brought him many similar accounts of mysterious happenings of the same nature. Incredible as it may seem, such tricks are sometimes played intentionally by silly people—people of the same type as those who think it amusing to play an idiotic practical joke on another man in physical life. A person whose development is at that level does not suddenly become a sane or reasonable being because he happens to die, so senseless tricks are played from the astral plane as well as on the physical.

Again, there is the whole question of the family ghost, who haunts ancestral castles, and often takes upon himself the function of warning his descendants of the approach of death. Such an apparition may be really an earth-bound ancestor, detained usually by his intense pride of race and his deep interest in the fortunes of his family; or he may be merely an astral impression, though in this latter case he could not warn the house of coming events. On the other hand, such warning may be given by an artificial elemental, or thought-form, as I described in my book on "The Astral

Plane." There are other types of apparitions, of which I have no time to speak now; I must refer my hearers, for fuller details, to my book on the subject, just as I had to do previously with regard to a fuller account of the phenomena of Spiritualism, and of my experiences in connection with them; for each of these subjects is a vast one, far too great to be exhaustively treated in a single evening's lecture.

Before concluding, however, I should like to say a few words more as to the way in which we should meet a denizen of this wider life, if we should ever be so fortunate as to see one. That may easily happen, for many dead men do return. Often such a man needs help, and it is always a privilege to have the opportunity of giving that. We should try to look at such a meeting from the point of view of the dead man instead of from a selfish one. Realize that he has probably taken much trouble to show himself, and can do so only for a very short time. Do not foolishly fear him on the one hand, nor try to persuade yourself that he is a hallucination, on the other; receive him as a man and a brother, just as you would if he came to you for help while yet in his physical body; he is none the less your fellow-man because he has for the time put off that garment of flesh. Speak to him kindly, and ask what you can do for him; perhaps he can speak in reply, or if he cannot do that he may at least communicate his wishes by means of raps or signs; at any rate treat him as a friend, and not as a foe or a bugbear. Teach your children to regard such an occurrence as a visit from a dead man as perfectly natural, though rare; thus you will save them much unnecessary terror and give them an opportunity of some day helping some poor soul who sorely needs it, for all of us are brothers, the living and the dead alike, resting ever in the sunshine of the same Divine Love.

C. W. LEADBEATER.

A SKETCH OF THEOSOPHY AND OCCULTISM.*

THEOSOPHY, as its Greek derivatives signify, means Divine Wisdom—wisdom concerning God. It is that general system of thought which has appeared in all ages shaping itself in one form and another and which has attempted to explain the nature of God, the universe, and man's relation thereto. Among the Orientals it is conspicuous in the philosophic systems of China, India, and Egypt. It is seen in the works of the Gnostics, the Neo-Platonists, and the Cabalists, and in the speculations of Böhme, Schelling, Eckhart, and in the teachings of Kapila and Shankaracharya, Pythagoras and Plato, Valentinus and Plotinus, Simon Magus and Apollonius of Tyana, Paracelsus and Bruno. It represents a body of tradition which

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has been preserved from earliest times and is not only found in the philosophic and speculative writings of those above mentioned and many others, but has been taught from time to time by sundry religious and mystical orders—in the far East by the Gurus and Initiates, and in Greece by the various schools of the mysteries. During the Middle Ages traces of the teaching are to be found in Masonry and Mediæval Mysticism, and later in the Order of Rosicrucians, and it has at all times comprised the esoteric side of the great religions of the world.

The Theosophical Society.—In modern times the Wisdom-tradition was revived by a Russian named Helena Petrovna Blavatsky (q.v.) who, on 17 Nov. 1875, aided by Col. Henry Steel Olcott (q.v.) of New York, founded in that city the Theosophical Society, and modern theosophical thought owes its origin and propaganda to the writings and efforts of herself and her colleagues in this society. The objects of the society as originally declared were to collect a library and diffuse information concerning secret laws of nature. Later these objects were remodelled, and as now framed are:

1. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science; and
3. To investigate the unexplained laws of nature and the powers latent in man.

"Assent to or sympathy with the first of these objects is required for membership, the remaining two being optional and intended to subserve the first. The society has no dogmas or creed, is entirely non-sectarian, and includes in its membership adherents of all faiths and of none, exacting only from each member the tolerance for the beliefs of others that he would wish them to exhibit towards his own. Their bond of union is not the profession of a common belief, but a common search and aspiration for truth. They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard it as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watch-word as truth is their aim." "There is no religion higher than Truth" is the motto of the society. The general headquarters of the society are at Adyar, Madras, India, the residence of Colonel Olcott, its President-Founder.

Its Aims.—It is stated that in the foundation of the Theosophical

Society and in the writing of her various works, Madame Blavatsky was directed and aided by certain Eastern adepts or sages, whose pupil she had been for many years and that the purpose of the movement was to stem the tide of materialism and agnosticism, which then threatened to engulf the thought of the age, and to stimulate transcendental research. Doubtless the fullest and the most authoritative statement of the ends which the modern theosophical movement were intended to accomplish is to be found in the following letter written by one of those adepts to one of his Western pupils :

"You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Aryans. . . . "You and your colleagues may help to furnish the materials for a needed universal religious philosophy ; one impregnable to scientific assault, because itself the finality of absolute science ; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. . . . Its (the society's) chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

Since then a considerable literature has sprung up within the society which, it is believed, has to no slight extent influenced the thought of the closing decades of the 19th century and made possible the almost popular interest in the unseen world. Among the leaders of theosophical thought since the death of Madame Blavatsky, are Mrs. Annie Besant (q.v.), Mr. C. W. Leadbeater, Mr. A. P. Sinnett, and Mr. G. R. S. Mead—Mrs. Besant being Madame Blavatsky's successor in the esoteric as well as in the exoteric work of the society. Through the writings of these theosophists the so-called theosophical theories, which for centuries have seemed vague and speculative, besides being greatly amplified, have been presented in a form more definite than at any other time in the history of such thought ; the teachings now no longer resting upon tradition and intuition, if indeed they ever did wholly so, but largely upon investigations made into the supra-physical realms of nature by highly developed men whose trained powers enable them to respond sympathetically to vibrations of a finer order than those which the normal man is able to sense, and to come thus into conscious relations with subtler regions of nature within and extending vastly beyond the physical world. The training whereby these powers are gained is begun in the esoteric department of the Theosophical Society and falls more

especially under its third object, which deals with the unexplained laws of nature and the powers latent in man.

Fundamental Principles.—Among the facts asserted by some theosophical writers as being known to themselves and capable of verification by those who are willing to make the necessary sacrifices to gain the required powers are : (a) the existence of a few highly evolved men, called Adepts or Masters—not solely of any one nation but of any of the advanced nations—who have gained these divine powers in their fulness ; that they exist now as in the past ; that they are substantially omniscient so far as the laws and conditions of our own solar system extend, and that their high stage of progress entitles them to advancement beyond human conditions, but that they of their own free will have chosen to remain in touch with humanity in physical incarnation, that they may aid in its evolution ; that it is from the Brotherhood of these great Adepts that from time to time have come into the outer world the great World-Teachers and that in their keeping has been the Wisdom-tradition, which in every age they have caused to be expressed in suitable form ; that there have always been pupils of these men, and that theosophical teaching is published to the world to-day at their instigation and through a few of their pupils : (b) the existence of a very subtle order of matter, far finer than the ether which transmits light, upon which is impressed photographically, so to speak, in the form of living pictures, every scene or happening, however great or small, which has ever occurred from the very beginning of things and throughout the extent of the universe ; that from the Âkâsha, has been derived the name of the Âkâshic Records, or the Memory of Nature ; that not only does the trained observer who has acquired the power of sensing these conditions of the subtler medium of the universe, or of responding sympathetically to its vibrations, see vividly the particular occurrence to which he turns his attention, but he *hears* and *feels*, etc., just as did the actors in any particular event which may be under review, perceiving their thoughts and feelings as well as seeing and hearing the outward conditions of the scene ; that thus he can accurately, in proportion to his powers of observation, perceive any occurrence of the past, no matter when it may have happened, and in this way can know the true events of history ; that he may also direct his vision to any period in the life of a planet and trace out its various evolutionary processes, and that he may thus enter a limitless field of observation wherein he may learn at first hand of the obscurer laws of nature : (c) that by the exercise of their highly evolved powers the Adepts or Masters of Wisdom can make definite experimental research into the Âkâshic Records in quite as real a sense as the physicist makes his investigations within the physical world, and that they are, with these and other powers possessed by them, enabled to ascertain and teach certain general principles as definite facts, all of which are now and have ever been known to them, and very many of said facts have to a

more or less extent, been proven by the investigations of those of their pupils who have fitted themselves to do such work. In 'The Secret Doctrine' Madame Blavatsky mentions three such principles as being the fundamentals of theosophy; they are:

1. An Omnipresent, Eternal, Boundless, and Immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—unthinkable and unspeakable.

2. The Eternity of the Universe *in toto* as a boundless plane: periodically "the playground of numberless universes incessantly manifesting and disappearing" called "the manifesting stars" and the "sparks of Eternity."

3. The fundamental identity of all souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of incarnation, or necessity, in accordance with cyclic and Karmic law, during the whole term.

Cosmogensis.—According to the theosophist all manifestation has its origin in the Absolute, of whom naught can be said save that "He is." As Mrs. Besant eloquently describes it in 'The Ancient Wisdom,' "Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on himself a limit circumscribing voluntarily the range of His own Being becomes the Manifested God, and tracing the limiting sphere of his activity, thus outlines the area of His Universe. Within that sphere the Universe is born, is evolved and dies; it lives, it moves, it has its currents of His life; He is immanent in every atom; all-pervading, its object, its centre and circumference; it is built on Him as its sure thing and everything in Him. Thus have the sages of the Ancient Wisdom taught us of the beginning of the manifested worlds. From the same source we learn of the self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being; from Him the second, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—Life-Form, Spirit-Matter, Positive-Negative, Active-Receptive, Father-Mother of the worlds. Then the Third Logos, the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms, which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present." From the Third Logos come forth the seven Great Logoi, sometimes called the Seven

Spirits before the throne of God; and as the divine outbreathing pours itself ever farther outward and downward, from each of these we have upon the next plane Seven Logoi also, together making up on that plane forty-nine. Omitting the detail of intermediate hierarchies, it is said that to each of these forty-nine Logoi belong millions of solar systems, each energized and controlled by its own solar Logos. Thus the difference is vast between the Great Logoi, the Trinity standing next to the Absolute, and the Logos of a single solar system, though the latter is far greater and more sublime than mankind has ever yet conceived the Deity to be. It is said that what happens at the beginning of a solar system (such as our own), is, allowing for certain obvious differences in the surrounding conditions, identical with what happens at the re-awakening after one of the great periods of cosmic rest. Before a solar system comes into existence we have on its future site, so to speak, nothing but the ordinary conditions of interstellar space, that is, the seven subdivisions of the lowest cosmic or universal plane. These, from the viewpoint within our system, correspond with the matter of the highest, or the atomic sub-planes of each of our planes. Upon this matter is poured out the energy of the third aspect of the Logos of the system, called the Third Logos, resulting in the quickening of the vitality which pervades all matter, so that when electrified by it the atoms of the various planes develop all sorts of previously latent attractions and repulsions, and enter into combinations of all kinds, thus by degrees bringing into existence all the lower sub-planes of each plane, that is, the six planes below the atomic sub-plane, until we have before us in full action the marvelous complexity of the seven planes of nature and their respective seven subdivisions as they exist to-day. These planes represent both the physical and the unseen parts of the system, the former being its most densified phase and each plane of the latter being made up of matter of a gradually ascending scale of fineness. These planes are called respectively, (1) the physical plane, (2) the astral plane, (3) the mental plane, (4) the buddhic plane, (5) the nirvânic plane, (6) the paranirvânic plane, and (7) the mahaparanirvânic plane; each being a definite region of the system, and their various subdivisions appearing in a general way, the same as the subdivisions of the matter of the physical plane, namely, as solids, liquids, gases, and four states of ether. The matter of the subtler planes, however, is permeable, one order freely interpenetrating another and all extending both within and without the physical. The properties of each plane are also said to have an additional dimension to the one next preceding it in density. Thus the physical plane having three, the astral has four, the mental five, and so on. As stated, the highest or seventh subdivision of each plane is the atomic matter of that plane, that is, is homogeneous and cannot be further subdivided without undergoing an entire change of properties. Thus in breaking up the ultimate physical atom, it assumes the properties of the matter of the

complex lowest sub-plane of the astral plane; in breaking up the astral atom it becomes of the lowest grade of matter of the mental plane, and so on. After the matter of all the sub-planes of the system is by the action of the Third Logos formed and vivified, there is poured out upon it the energy of the second aspect of the Logos of the system, called the Second Logos, and sometimes known as the monadic essence. The effect of this outpouring is to build the forms of the seven kingdoms of nature—the three elemental or pre-mineral, the mineral, the vegetable, the animal and the human. On the downward arc of its mighty curve this monadic essence simply aggregates round itself the different kinds of matter of the various planes, so that all may be accustomed and adapted to act as its vehicles; but when it has reached the lowest point of its *involution* or immeshing in matter, and turns to begin the grand upward sweep of *evolution* towards Divinity, its object is to develop consciousness in each of these grades of matter in turn, beginning with the physical—the lowest. When in the highest animal life this monadic essence, or evolving soul mass, reaches the ultimate limit of evolution in that type of forms, it is met by a third outpouring of Logic energy, that of the first aspect of the Logos of the system, called the First Logos, resulting by this union in the formation of the numberless human Egos—the individualization of the One Self in man. It is the presence within man of this third outpouring of the Divine Life, this spark of the One Self, that guarantees to him immortality, which, from this point on, the Ego, or real man, wins through innumerable incarnations in physical bodies.

Anthropogenesis.—As the worlds are septenary in their constitution, so also is man. He has on the physical plane (1) a *physical body*, the dense or visible portion of which is composed of solids, liquids and gases, and the etheric portion thereof is formed of the four subdivisions of ether. Pervading these is (2) *vitality*, derived from the sun and specialized by the etheric part. On the astral plane he has (3) an *astral or desire body*. And on the lower four levels of the mental plane he has (4) a *mind body*. These four principles constitute the personality, or what is often called the lower quaternary. On the three upper levels of the mental plane he has (5) a *causal or higher mental body*, the storehouse of all his experiences, past, present, and future; on the buddhic plane, (6) a *buddhic or bliss body*, wherein the inherent unity of all life is directly perceived, not as an intellectual concept, but as a sublime experience; and on the nirvānic plane he has (7) a *nirvānic or Ātmic body*, the body of absolute reality. These last three constitute the Reincarnating Ego, the individuality, the soul which lives and grows throughout the period of solar manifestation. The other two planes may be termed the planes of the Self, or pure spirit. The matter of the various planes of nature entering into the composition of man's sundry bodies is vivified with the involving life of the monadic

essence, the law of whose progress is to sink deeper and deeper into matter, while the law of the evolution of the Self using these bodies as vehicles of his consciousness is upward and out of matter. This apparent opposition of forces in man gives rise to the usual ideas concerning his lower and higher natures, and explains the meaning of evil. One's desires, thoughts, and emotions are not himself, but the changing phantasmagoria of the living essence of his lesser vehicles which it is his business to learn to control and purify, until they become perfect instruments for his use—for the real man within is none other than the changeless, eternal Self.

When the human Egos began their long pilgrimage of incarnations they at first took bodies on planets other than the one on which we now live. There are in our solar system seven planetary schemes of evolution, each the realm of a planetary Logos, and they are called, in the order of their distance from the sun, (1) the Neptune scheme, (2) the Uranus scheme, (3) the Saturn scheme, (4) the Jupiter scheme, (5) the Earth scheme, (6) the Venus scheme, and (7) the Vulcan scheme. Each scheme consists of a chain of seven planets and each proceeds on independent lines, there being no intermingling of their activities during their normal course. The first and fifth of this series have each three physical planets, the others one each. The two physical planets of the first scheme besides Neptune are as yet unseen by the telescope. The two of the fifth, in addition to our earth, are Mars and Mercury. The non-physical planets in the schemes are of the matter of the astral and mental planes. Each scheme of evolution is worked out by means of seven Manvantaras or periods of manifestation, each Manvantara consisting of seven Rounds, each round consisting of seven World Periods (following each other on seven planets in succession) and each world period consisting of seven Root Race Periods, any one of the latter covering periods of millions of years. The present humanity on this planet has passed four times around the planets of its chain, and through a fraction over four root race periods. The last planet occupied by us during the present round was Mars and the next will be Mercury. The two root races next before the present fifth root race of this planet were the Atlantean and the Lemurian races. The fifth root race has thus far developed as far as its fifth sub-race and it is stated that the beginnings of a new sub-race, the sixth, may be found to-day in America.

Reincarnation and Karma.—Omitting all mention of the interesting career of the reincarnating egos through the primigenous conditions of the first three rounds of our own planetary chain and even of the first four root races of this present fourth round, it will suffice to show that among the undeveloped sub-races of the present fifth root race, reincarnation takes place within a brief period after the death of the body; that after each death there is a stay of more or less duration on the astral plane followed quickly by another physical

incarnation. Later on as the life experiences bring greater growth to the incarnating soul, when he has developed some of the finer emotions, his stay in the invisible world is prolonged by an additional period in a specially protected and blissful region of the mental plane called "devachan," the heaven world. Here his stay is proportional to the degree of his nobler earth experiences, usually lasting, for the average man of substantial attainments who has lived to a good age, about fifteen centuries. Upon the ending of this devachanic life there remains only the reincarnating ego, the lower bodies constituting the personality having disintegrated on their respective planes; but the principles or qualities animating them have meanwhile left their impress upon the ego. In sending forth his next personality the action of the ego is colored and limited by the stamp upon it of these characteristics developed by the previous personality, so that the new personality begins his life cycle at the highest stage of growth reached by the previous one. This process of reincarnation goes on in "the three worlds" for vast periods of time, not on one planet alone, but on many, as the human life-wave passes from one to another—from one whose life processes have begun to wane, to another more fitted to be the field of higher human possibilities—until at length the end is attained for which all manifestation seems to have been caused, the perfect growth of the soul, the unfoldment of all his potential divinity. The ethical law which governs the conditions of our lives, physical and supra-physical, is called Karma, and it is ineradicably operative in Reincarnation. It may be defined as the law of action and result. By virtue of the operation of this law, effects which cannot be ascribed to any immediate cause, may be traced to causes existing in other incarnations of the same ego, thus establishing one's ultimate, personal responsibility for whatever may befall him. Furthermore, owing to this law, one may and does at each moment of his present life, produce by his own actions, feelings and thoughts, definite effects in the subtler order of things, resulting in conditions for his next earth-life wholly of his own making.

Thoughts build character,
Desires make opportunities,
Actions make environments.

So that whatever one may suffer or enjoy, attain to or fall from, is brought about as the result of his own action, in obedience to this law of absolute justice. It is the alternate experience of pleasure and pain which man encounters during his stages of ignorance and develops within him wisdom; and the opportunities guaranteed to him for the accomplishment of this end through Reincarnation and Karma are well nigh limitless. These two doctrines are perhaps the most far-reaching of all the theosophic teachings, as they seem to clear up a host of perplexing questions and establish the basis for a satisfying philosophy.

Propaganda.—Among the results of theosophic propaganda is the

restoration to the Western world of the said doctrines of Reincarnation and Karma, and the elimination of the many perversions of them existing in the East. Another is the occult proof produced of the definite, objective reality and potency of thoughts and emotions, showing that these forces are as to their respective planes as visible and real as physical objects are on the physical plane, and that every thought is a living, active entity, persisting for a length of time proportional to the strength that is put into its creation, and wields a greater or less influence on those with whom it may come into touch (See Mr. Leadbeater's 'Man Visible and Invisible,' illustrated, and Mrs. Besant's 'Thought Forms,' illustrated). Still another is the order which it has brought out of the chaos of the apparently unrelated data of metaphysics, mysticism and the neo-psychology, including the facts of clairvoyance, clairaudience, mesmersim, hypnotism, telepathy, astrology, apparitions, psychometry, and the like. And still another is the establishment by irresistible evidence of the basic unity of all the great world-religions and their fundamental relation to an unprejudiced and open-minded science. To help the religions to clear away their non-essential accretions, to sink into insignificance doctrinal differences, to bring to the fore their points of unity, to study their doctrines and traditions in the spirit of brotherliness, and to help each from his own particular stand-point is one of the chief ends to which the theosophist bends his efforts. He does not seek to found a religion, but to expound those we already have, and so give them a deeper meaning and a richer life. While the theosophist limits himself to no particular form of creed, yet, the following three truths may be said approximately to include the broad scope of his belief.

1. God exists, and He is good. He is the Great Lifegiver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is perceived by the man who desires perception.

2. Man is immortal, and his future is one whose glory and splendor 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.

Occultism.—Unless he finds the religion to which he happens to be connected sufficient to meet the demands of his higher nature, the theosophist is apt to seek through the esoteric side of his philosophy, the gateway of Occultism, in order that he may prepare himself for a more serious religious life. Occultism, as distinguished from the Occult Arts, or Magic, is that system of endeavor which, teaching the methods whereby the personality, or lesser, or more human side of man may be made to expand and embrace his higher or divine nature, leads its votaries along a difficult and narrow pathway of rigid virtue and mental and emotional control, and so requires a firm moral found-

ation upon which to build the extraordinary powers pertaining to the unseen world. The true Occultist possesses unselfishness, justice and true knowledge; he has compassion and wisdom; his desire nature is purified and his habit of mental concentration fixed; "the contents of his consciousness are something more than his five-sense perceptions *plus* the reductions he draws from them by his reason, and such vague ideas and intuitions as he may possess."

Through Occultism the aspirant, wearying of the phenomenal world, seeks to outstrip his fellows in evolution and within a few strenuous incarnations to accomplish what the mass of humanity in the normal course will only attain to in long reaches of time, namely, the highest adeptship, or liberation from the "wheel of rebirth." In doing so he treads a path, which according to occult teaching, has three great divisions:

1. The probationary period, before any definite pledges are taken or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in theosophical books is usually called the critical period of the fifth round.
2. The period of pledged discipleship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship--the level which humanity should reach at the close of the seventh round.
3. What may be called the official period, in which the adept takes a definite part (under the great Cosmic Law) in the government of the world, and holds special office connected therewith, but none of the details of this period can be made known.

The probationary path has five stages but the divisions between its stages are less decidedly marked than those of the higher groups, and perfection is not required in anything during this period, only a serious effort toward it. In the *first* stage the candidate for adeptship acquires a firm intellectual conviction of the impermanence of mere earthly aims; in the *second* a perfect indifference to the fruits of his own action; in the *third* (a) perfect control of mind, (b) of conduct, (c) a generous tolerance, (d) endurance, (e) one-pointedness, (f) confidence in his Master and himself; in the *fourth* an intense desire for union with the Highest; and in the *fifth* he gathers up and strengthens his previous acquisitions for the next great step, which will set his feet upon the path proper as an accepted pupil. During his life on the probationary path the pupil will have received much teaching from his Master, usually imparted during the sleep of his physical body, while he himself is clad in his astral body in full consciousness on the astral plane. He will also have been taught while thus functioning in the astral world to bring help, instruction and comfort to the inhabitants of that world, who having laid aside their physical bodies at the gateway of death have passed beyond the physical plane. This phase of occult work is sometimes called that of the *Invisible Helpers* and is performed, be it understood, by men

still having physical bodies and who have developed this power of functioning consciously outside the same on inner planes. The pupil will further have been trained in meditation, and this effective practice both in waking consciousness and outside the physical body during its sleep will have quickened and brought into active exercise many of the higher powers.

When the pupil has developed the fifth qualification of the probationary path he is ready for initiation upon the path proper, henceforth to serve his Master, whom he now meets face to face, in helping forward the evolution of the race; his life, "to be offered up on the altar of humanity, a glad sacrifice of all he is, to be used for the common good." This path consists of four distinct stages and the entrance to each is guarded by an initiation. Ere the second initiation can be passed the pupil must lose the sense that the separated, personal self is a reality, and must feel himself one with all; he must destroy doubt and superstition by knowledge; ere he passes the third he must bring into full working order the inner faculties, those belonging to the subtler bodies; now he needs to incarnate but once again; ere the fourth is passed he rids himself of desire and aversion and sees the One Self in all. At this stage he needs to return no more. The fourth initiation admits him to the last stage of the path where he throws off all clinging to life in form, and all longing for even formless life. Then he casts off the "I-making" faculty—pride, irritability, and ignorance, and henceforth dwells on the plane of unity. The man is then perfect, is free, the liberated one. He has won Nirvâna. "He has completed man's ascent, he touches the limit of humanity; above him there stretch hosts of Mighty Beings, but they are superhuman; the crucifixion in flesh is over, the hour of liberation has struck, and the triumphant "It is Finished" rings from the conqueror's lips, . . . he has vanished into light nirvânic. But being now Master of Compassion as well as Master of Wisdom, he returns from that light to earth, henceforth to devote himself to the service of humanity with mightier forces at his command than he wielded while he trod the path of discipleship, bending all his sublime powers to the quickening of the evolution of the world. Such an one was the Buddha—such the Christ, and such the few Great Souls who tread the earth to-day, secluded from its external strife, yet pouring down upon mankind from the great heights of their sublime advancement inestimable blessings, guiding by means of their divine powers whole races and nations, but unknown to all but the few earnest souls who come to them through the ancient gateway of Occultism, the portal of which has throughout all time stood ajar for the resolute pilgrim.

Before the cycle of time shall close and all manifestation cease, the greater portion of mankind will have reached this high stage of growth. And then shall all be gathered unto Him for the great Cosmic rest, only, after æons and æons of time, to emerge again with

Him, to be the Architects and Builders of future universes. Such are a few of the teachings of the Ancient Wisdom, given forth at this time as Theosophy and Occultism.

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The materials for the above sketch have been drawn more or less literally from the aforementioned works.

A. P. WARRINGTON.

DR. MAXWELL ON METAPHYSICAL PHENOMENA.*

THE highest compliment that an author can receive from his reader is that he shall, when laying down the book, say: "This is an remark applies in a very special sense to some writers of books, pamphlets and essays on psychical science. There have been some men of this class who thoroughly deserved the encomium: the names of Hare, Crookes, Wallace, Zöllner, Aksakoff, Boutleroff, Sargent, of occultism. These men were all spiritualists as the result of their personal researches into phenomena, and their works are written with honourable candour. Among our contemporaries of later date there are a number whom I should be glad to specify but for my fear of

* "Metaphysical Phenomena," by J. Maxwell, etc., with a Preface by Charles Richet, and an Introduction by Sir Oliver Lodge London, Duckworth & Co., 1905. Price 10 shillings and sixpence net, post free.

making invidious comparisons; I think, however, that no one will object to my mentioning the name of Colonel de Rochas; and now, high up on the scroll of honour must be written that of Dr. J. Maxwell, of Bordeaux, the author of the book under notice.

Mrs. J. Staunard, who reviewed the original French edition a year ago, in *Light*, speaks thus unreservedly in its praise: "A book which we have little hesitation in describing as one of the most important for Spiritualism which has appeared since Sir W. Crookes gave his splendid researches in this field to the public." She is inclined to think that the cautiously worded records and opinions of the late Mr. F. W. H. Myers in psychical research have, in reality, done the most to force thought forward in this respect, and make opinion ripe for such a work as Dr. Maxwell presents to us. Throughout her series of learned and able articles upon the book, running through five issues of *Light*, the lady critic bears constant and willing testimony to the superlative fairness and logical acumen with which Dr. Maxwell has treated his subject. This would be the opinion of every honest and unbiased reader. What strikes one at once is the fact that when Maxwell was interested by seeing some psychical phenomena with the aid of Colonel de Rochas he had formed no preconceptions, hostile or other, in regard to the idea of these phenomena being real, at least in some cases. His mind was therefore open to conviction, and being at the time Deputy-Attorney-General at the Court of Appeal, Bordeaux, he was fully qualified to investigate a complex subject, classify new facts, and reach an unbiased conclusion. But as he saw that these subjects were embraced within the scope of the medical profession as much as or more than the legal, he enrolled himself as a student at the medical college, took a full six years' medical curriculum, and graduated M.D.; as Sir Oliver Lodge tells us in his Introduction, "in order to pursue psychophysiological studies with more freedom, and to be able to form a sounder and more instructed judgment on the strange phenomena which came under his notice." Being a gentleman of independent means, Dr. Maxwell was able to relinquish his legal profession and pursue the study of medicine, as above noted. Here we have shown us a picture of the conscientious investigator; and if anything were lacking to complete the likeness it is amply furnished in the contents of his monumental work. When one sees how careful he is to avoid the least injustice towards the sensitives whose phenomena he is studying; how kind and forbearing he is towards them; how willing to give them every concession demanded by their hypersensitiveness in judging of their phenomena; one cannot avoid contrasting his method with the brutal treatment of persons of the psycho-sensitive class, shown by certain members of the S. P. R., notably by Dr. Hodgson and Mr. Podmore; and to find in the results obtained by him at once the vindication of H. P. B. and other victims of the ignorance and self-sufficient conceit of nearly the whole group of psychic-researchers. It will gladden the hearts of H. P. B.'s

friends to read Maxwell's merciless arraignment of Hodgson's incompetency as an observer. "I wonder," says he, "how a man of Dr. Hodgson's intelligence could have based his judgment upon such superficial observations as those of the experimenters he cites. Here are men, without doubt honourable and well educated, who hold seances with the object of obtaining direct slate-writing through Mr. Davey, etc., . . . this is not mal-observation, it is absence of observation. . . . The most elementary precautions are neglected by the assistants who, one would really think, had been chosen by Mr. Davey for their very credulity. Frauds as easy to prevent as those from which Dr. Hodgson draws his argument, cannot be considered as being able to take in a prudent, shrewd observer, accustomed to experimentation, and knowing how to preserve a little *sang froid*."

Everyone who is at all familiar with contemporary psychical research must be familiar with the name of Eusapia Paladino, of Naples, a very remarkable medium for, principally, physical phenomena. Her mediumship has been tested by some of the most eminent specialists among the savants of Italy, France, Great Britain and other countries; men whose names are known throughout the world of science. She has been submitted to every conceivable test and every possible precaution has been taken against fraud. The result of it all is, as a reading of the literature of the subject shows, that with some committees her phenomena were proven genuine, with others the contrary; or at least puzzling and unsatisfactory. In my opinion, which is based upon fifty-four years of experimental observation, the explanation of this fact is easy. In the latter case, the persons composing the committee must have been psychically antipathetic to the sensitive medium; their collective auras were stifling to her, and their preconceived conviction that mediumship is, of necessity, the synonym of fraud, must have fallen upon her abnormal sensorium with crushing and painful force. For he who does not understand that the medium is an abnormal being, in certain respects, and hypersensitive to the influences and thought-currents of the third parties with whom he or she comes into physical and psychical contact, is indeed ignorant and unfit to pursue researches of this kind. Under the observations of Lombroso and his colleagues, in Italy; of de Rochas, Maxwell, de Grammont, the Blechs, Flammarion, de Fontenay and others, in France; of Lodge and two or three others, in England; a great many undoubtedly real phenomena were obtained and her reputation as a genuine medium established, albeit, like every medium I have ever seen, she was disposed to resort to trickery when the conditions *in and about her* were unfavourable.

Now as to the results obtained at seances organised at Cambridge by the principal members of the Society for Psychical Research, the results were distressingly unsatisfactory. Under the lead of Hodgson, who seems to have bent his colleagues to his own way of thinking.

the poor woman, Eusapia, was condemned out of hand and pilloried by the late learned President of the S. P. R., Professor Sidgwick of Cambridge, in the Society's *Journal* (vii. 230) as follows: "It will be seen that at our last meeting a question was asked with regard to 'phenomena' obtained by Eusapia Paladino subsequent to the exposure of her frauds at Cambridge. It may be well that I should briefly state why I do not intend to give any account of these phenomena. It has not been the practice of the Society for Psychical Research to direct attention to the performances of any so-called 'medium' who has been proved guilty of systematic fraud. Now, the investigation at Cambridge, of which the results are given in the *Journal* for November 1895, taken in connection with an article by Professor Richet in the *Annales des Sciences Psychiques*, for January-February 1893, placed beyond reasonable doubt the facts that the frauds discovered (*sic*) by Dr. Hodgson at Cambridge, had been systematically practised by Eusapia Paladino for years. In accordance, therefore, with our established custom, I propose to ignore those of other persons engaged in the same mischievous trade."

At the same general meeting Hodgson explained the means used by Eusapia for producing her tricks. It would be difficult to imagine any theory more childish. He pretended that she had "next to her body, a light strong band round her shoulders and across her chest, with a pendant attached of a black band or cord, with a hook or other catch at the end which could be tucked out of sight in her dress front when not in use She fixed this catch—either stooping or bending her legs slightly outward—to one of the side boards of the table, or to some point in the neighbourhood of the junctures of, for example, sideboards and top of table. She straightened herself out, stiffening her shoulders and her body back, and pushed forward with her foot against the leg of the table, close to which she was standing." Dr. Maxwell comments upon this absurd hypothesis by saying: "This long quotation shows how Hodgson reasons," and after showing that the conscientious savants who had tested Eusapia had foreseen and taken precautions against every species of fraud, but which fact Hodgson ignores, he says: "No matter. Analysts like Dr. Hodgson will not spare them, and will not hesitate to indicate hypotheses, even though the least compatible with the conditions of observation."

In continuation of his remarks on Hodgson's impossible theories, he shows that he tried to make it believed that Eusapia had used an artificial hand and an artificial foot for her deceptions! As touching his, Hodgson's, unfairness, Dr. Maxwell says: "He is very severe with Eusapia; why not treat her as he treats Mrs. Piper? He carefully discusses the Neapolitan's errors and attempt; but does he think that there is no conscious or unconscious fraud with the American medium, and that defunct Phinuit is alone responsible for the inaccuracies and falsehoods observed in

Mrs. Piper's mediumship, whilst Eusapia's fraud is conscious and voluntary?"

Through the courtesy of the author, M. G. de Fontenay, I have a copy of his book upon the seances of Eusapia Paladino, held in the month of July, 1898 at Montfort l'Amaury, the summer residence of our beloved friend, the late M. Charles Blech of Paris. Besides the members of the family and some private friends, two men of science, M. de Rochas and M. Camille Flammarion, Director of the Paris Observatory, took part in the seances. Among the numerous mediumistic phenomena which occurred in Eusapia's presence was one which proves beyond any possibility of doubt the comical absurdity of Dr. Hodgson's theory that the levitations of tables and other articles of furniture were accomplished with the help of a hook or hooks attached to the medium by means of bands, and by an artificial hand or foot. Next to seeing something one's self, the best available proof is to see it in a photograph taken at the time. Of these M. de Fontenay gives us no less than five, which were taken by the flashlight. In each of the pictures we see the group and the medium seated around three sides of a plain wooden table; her hands and feet are held by the sitters and the table is floating in the air; the feet being at a distance of from six to seven inches from the floor. In four of them the hands of Eusapia are held above the table and the top of the latter is at the level of the upper part of her chest. I think that after that we need waste no more time over Dr. Hodgson's hooks and artificial hands and feet.

With the courage of a conscientious critic Dr. Maxwell brands Hodgson and his Cambridge colleagues as the real authors of any frauds they might have detected with Eusapia while she was being put to the *peine forte et dure* of their blundering inquisitorial "investigation" of her medianic powers.

"As far as his experiments with Eusapia Paladino are concerned," says he, "I will reply to him that, in a great measure, *he and his friends were responsible for her frauds, and almost wholly responsible for the failure of the experiments.* They appear to have neglected the psychological side of a medium's rôle, and forgot that a medium is not a mechanical instrument."

The same charge holds against nine out of ten of all the savants, the world over, who have investigated psychical phenomena. They behave as though the medium, whose nervous abnormality makes him as sensitive to Auric and thought currents, as a child born without the usual epidermis is to currents of air and changes of atmospheric temperature, as though he or she were an image in brass or stone. We, Theosophists, however are specially interested in this thorough and convincing exposure of the incompetence of Dr. Hodgson as an investigator. For was it not he who was sent out to India at the expense of the President of the Society for Psychical Research, to investigate the alleged phenomena of Madame Blavatsky; he who, after

a most cursory and unskilful examination of the facts, gave birth to the calumnious charge that she was a Russian spy (as St. Germain was said to have derived his income for the same base service); and he who, on returning home, joined with his colleagues in declaring her one of the most ingenious impostors in history; finally he who, after spending two years in watching the mediumship of Mrs. Piper, made the *volte face* and came out as a spiritualist? With this we will let pass this would-be assassin of the character of H.P.B., who caused her poor heart almost to break from the sense of his injustice: let him pass out of sight, and face, in the Judgment Hall of Yama, his inflexible judge who, as the Hindu scriptures and those of other religions tell us, will mete out reward and punishment to every being according to his deeds.

The work we are noticing possesses for the serious student an interest so absorbing that one can hardly tear himself away from it when attempting to write about it in the critical spirit. Mrs. Stannard found it barely possible to give an outline of the book under notice in her five articles in *Light*, and, for my part, I could fill a whole number of the *Theosophist* if I gave way to my impulses. I shall, therefore, content myself with brief notices of one or two points and then close, with the advice to all who can afford it to get the book and put it on their library shelves.

Dr. Maxwell made an exhaustive study of what is called the "spirit-rap." This was the first signal used at the outset of Modern Spiritualism to establish intelligent communication between the denizens of the two worlds. Nothing simpler could be imagined and yet nothing lends itself more readily to trickery: so that Dr. Maxwell very wisely did his best to get the rappings through his mediums without contact between their persons and the object to be rapped upon. In comparison with my results and those of many others, he got but little, yet what he did get was scientifically important. In trying to account for these marvelous and wonder-provoking sounds, Dr. Maxwell offers the tentative hypothesis that they may be due to explosive discharges of neuric force, "occurring through an accumulation of energy whose equilibrium, becoming disturbed by outside stimuli, causes the phenomenon of raps." He bases his hypothesis on the fact that all physical mediums acknowledge to a feeling of fatigue and depletion after a particularly good seance. One of them, a gentleman from whom some of the best and clearest raps were obtained, declared that he experienced a feeling akin to cramp in the epigastric region when the sounds were particularly loud. If the reader will be good enough to look at "Old Diary Leaves" (Vol. II., pp. 117, 118,) he will see an account of an experiment which I made at Allahabad, early in December, 1879, with a view to satisfying a Professor of Physical Science in the local University as to the possible cause of the raps. At our request, H. P. B. made them sound in various parts of the room, on the floor, the walls, the

glasses of the hanging pictures, a newspaper held out to her by Mr. Sinnett, and on a glass clock-case which that gentleman placed on the rug in front of the fire. On the distant objects she did not even lay her finger but, as it were, threw a current of psychic force against them from a distance. In each case she made as many raps as were called for and the sound was always like that of a hard object striking against a hard surface. Finally, to give what I thought would be a crowning proof, I took the Professor outside on the veranda with the table lamp, and got H. P. B. to lay her hands flat against one of the panes of glass. The lamp, of course, caused the flesh of her fingers to be highly illuminated, and she then caused as many raps as he successively called for. To quote from my description: "The fingers did not change place a hair's breadth nor her muscles contract, but we could see the nerves quivering before each rap, as though some fine current of nerve-force were thrilling through them. The Professor had nothing to say, save that it was all very strange. It seemed to us, her friends, as if a more conclusive proof of her good faith could not have been demanded. But the Professor subsequently declared her a trickster. Poor thing! that was all she got for trying to give a scientific man the facts on which to begin the serious study of psychology. I think the bitter experience so disgusted her as to make her even less willing than previously to take the least trouble to convince that class of observers."

Thus it will be seen that the same theory of the rap as Dr. Maxwell offers suggested itself to me a quarter-century before his book was written.

An interesting experience of ours at Simla in September 1880, which is described in O. D. L., Vol. II., p. 228, will, I think, be found by Dr. Maxwell to throw some light upon his theory that the raps are produced by an explosion of neuric force. After it became known that Madame Blavatsky would good-naturedly show private friends the phenomenon of the raps and the still more striking and pretty one of causing musical detonations, or "fairy bells," as we used to call them, by apparently projecting into space a current of force from her hand, she was naturally importuned to do these things by every host who had her for lunch or for dinner. What happened on a certain day is briefly told by me at the page mentioned, as follows: "One day, after a luncheon, she caused the ladies and gentlemen present to pile their hands on top of each other, and then, laying her own hand upon the topmost one, would cause raps to come with sharp metallic clicks under the lowest hand of the pile. There was no possibility of cheating here, and the assistants were all greatly interested in this proof that a current of psychic force could be sent through a dozen hands and produce sounds on the table beneath. This experiment was repeated on several occasions, and once was attended with a striking circumstance. In the dinner party was a certain well-known High Court Judge. When

his hands were interposed in the pile, no current would pass through, but the moment he withdrew them the raps would click again. Possibly he thought that his special shrewdness prevented the playing of tricks, but, of course, the explanation is that his nervous system was not a conductor to H. P. B.'s nerve aura."

Three years after that book was written I devoted more than a twelvemonth of my leisure time while on tour in India to showing the public in general, but Indian doctors in particular, how to heal the sick by hand-strokes and the use of will-power. One of the most important things that I, myself, learned was that the conductivity of the nerves of patients for the currents of healing force that are given out by the healer are not at all equal; the nerves of patient A may be perfectly capable of transmitting the current of healer B, while non-conductors to that of C, D, or E. In short it is always a question of the sympathy between patient and healer. Applying this rule to the case at Simla, we see that while all the rest of the company were sympathetic to H. P. B., the High Court Judge was the reverse. Observe another thing, to wit: that after the nerve current of H. P. B. had passed through the flesh and bones of the pile of hands, say about a dozen, the raps that sounded in the table beneath were sharp, metallic sounds, or such as might have been made by the tapping of a lead pencil, and hence Dr. Maxwell's theory that the rap is a neuric explosion is rather verified than otherwise.

I can give Dr. Maxwell another striking fact which goes to support the theory that genuine psychical phenomena are attended with a large expenditure of nerve force of some kind by the medium. I have put it on record somewhere that at the instant when a shower of flowers was about to fall on the table of Mrs. Thayer, "the Boston flower-medium," her hands, which I held at the time, would suddenly become as cold as those of a corpse or, as I remember describing it, as though a stream of ice-water had suddenly rushed through her veins; the flowers having fallen, her hands would resume their normal temperature. The same thing occurred sometimes when Madame Blavatsky was producing some phenomenon. I remember that when we were observing together the phenomena of the Holmes mediums at Philadelphia, and H. P. B., at the earnest request of General Lippitt, had consented to make appear the materialised form known as Katie King, and we three sat together within three feet of the cabinet, which had been removed from its ordinary position to the middle of the room, she sitting between us and holding a hand of each, which she gripped convulsively, the bolted door of the cabinet opened of itself, the white-robed form showed itself, stepped out of the cabinet, and stood before us. At the same time H. P. B., whose nerves were evidently at strong tension, whispered to me not to move, for my life, because it was one of the most wicked of the elementals. I noticed that when the door opened and the figure appeared, her hand which held mine

grew icy cold and that, after the materialised form had re-entered the cabinet, its natural warmth was restored.

Some of the older writers on mesmerism notice the marked lowering of temperature in the subject of a mesmeric or hypnotic experiment, and also the change in the beats of the pulse; as for instance Baron du Potet ("Cours de Magnétisme," Paris, 1840) and Esdaile, one of the very best writers in this department of literature, who gained permanent renown by his surgical operations on magnetised subjects in India (see his "Mesmerism in India," Edition of 1846, p. 83) who reports a change in the pulse from one hundred to seventy within twenty minutes after his patient had become mesmerised. Du Potet in the work cited above (p. 193) reports that after a certain patient had returned from the mesmeric state to that of ordinary waking consciousness she suffered great pains at the pit of her stomach, just as Dr. Maxwell's patient is reported to have done, and du Potet adds that the "magnetiser felt on his part extraordinary sensations which, added to the terror caused by the violence of the convulsions into which the subject (his niece) had been thrown, made him almost unrecognisable from his livid pallor and his prostration." The honest M. Cahagnet, describing to us the physical states of his wonderful clairvoyante, Adèle, says ("Celestial Telegraph," p. 69) that when she was plunged into this profound hypnotic state "her body in the meanwhile had grown icy cold; there was no longer any pulse or respiration; her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them."

As above stated, Dr. Maxwell's field of enquiry was restricted to the observation of physical phenomena and the serious consideration of those only which were produced without physical contact: so that as to number his results are far exceeded by those of some other observers, but none have gone about their work with more earnest purpose of discovering the truth nor more thoroughness in adopting precautionary methods. He has added nothing to our collection of testing apparatus, as Hare and Crookes did with their most ingenious and effective apparatus. At his present stage he should be classed rather with the group of psychical researchers, French, German and English, but when one comes to compare his modesty in narrative and transparent obliviousness of self, with the self-assertion, prejudice and blundering experimentation of some of the most noted psychic researchers, one feels that he is entitled to our whole confidence and that such results as he does reach may be taken as written.

One branch of his inquiry was devoted to the subject of luminous radiations which, under special conditions are seen by sensitives as flowing from the hands of subjects at seances; sometimes they would be of the colour of cigarette smoke but sometimes, yet rarely, they would be seen as coloured red or yellow. The radiations would be intensified when there was muscular contraction. In this he

corroborates the observations of Reichenbach, du Potet and Puysegur; they also have a distinct bearing upon the reality of the newly-announced "N" rays. The emanations from the medium would sometimes assume irregular shapes, sometimes globular, and at times they would float away from the medium, gather themselves together into a thickened mass, and once they assumed the appearance of a very beautiful female face. A very interesting experiment, made to test the real vision of the sensitive, was the writing on the polished surface of a wooden table with his dry finger, in the dark, of a word, which the medium was able to read. The latter saw, despite the pitch-darkness, the letters forming themselves in a subdued glow, as though the Doctor were writing with a stick of phosphorus which, of course, he was not.

But space forbids my going further at present, so I will close by quoting the last paragraph of his book, commending with all my heart the sentiment therein expressed: "May my book determine a few experimenters of goodwill to try to observe in their turn. May it help to dispel from the mind of gifted mediums their fears of being ranked with insane and disordered intelligences, or looked upon as being in partnership with the devil. May it especially contribute to make metaphysical phenomena come to be considered as natural facts, worthy of being usefully observed, and capable of enabling us to penetrate more deeply than any other phenomena into a real knowledge of the laws which govern Nature."*

H. S. OLCOTT.

THE RELIGION OF SCIENCE.

MODERN PANTHEISM.

[Concluded from p. 618.]

THE philosophical aspects of Theism are most difficult, indeed to some wholly impossible of comprehension. Theism depicts God as an Omnipotent Being or Person, Creator of and consequently anterior to the entire Universe. But Nature tells us nothing of any such Being. There are certain parts of the Universe of which it is entirely impossible for us to conceive God to have been anterior. By no mental effort that we are capable of employing are we able to conceive of God as anterior to space. There is nothing in Nature itself to tell us of a personal God outside and apart from Nature; such an idea is a mere subjective dream, a baseless hypothesis, an anthropomorphic creation of our own minds. Theism, therefore, or the doctrine of a personal God, solely revealed through the works of

* Colonel de Rochas kindly sent me his official report of the Fusapia experiments at Ohoisy-Yvrac, Dr. Maxwell's chateau near Bordeaux, for translation and publication. It will be found in the *Theosophist* for April and May 1897 (Vol. XVIII, pp. 398-407 and 459-468). It is extremely interesting and should be referred to in connection with the review of Dr. Maxwell's book in this number. H.S.O.

Nature, has, when rigorously investigated, no logical standpoint whatsoever. Theism, when logically considered invariably leads to Pantheism.

Berkeley certainly cannot be considered a pantheist in the sense of Spinoza or Bruno, who, both of them, were complete and entire pantheists. And indeed never before or since has Pantheism had a more logical apostle than Spinoza. Berkeley was an earnest and most conscientious Christian, though his philosophy was strongly colored with Pantheism.

From Bishop Berkeley to Lessing, play-writer and boon companion of actors, is a somewhat strange transition—a transition nevertheless that becomes very suggestive when we remember that Pantheism is as much displayed in the writings of the play-writer as in those of the Bishop, and more so, for the Pantheism of the Bishop was more or less unconscious, whereas that of the dramatist was wholly conscious and embraced after mature deliberation.

Next come the transcendentalists of Germany, Fichte, Hegel and Schelling. Before proceeding to consider German Transcendentalism we shall review the kind of philosophy that was most in vogue during the greater portion of the eighteenth century. The great names of Voltaire, Hume and Kant are fit representatives of the three most cultivated as well as most philosophic nations of the modern world; and are sufficient to indicate that France, Britain and Germany vied with each other at this period in their inculcation of what has been called the eighteenth century scepticism. Bacon and Locke had superseded Descartes and Spinoza. Criticism displaced mysticism and speculation. Voltaire, the eldest of the three philosophers, openly acknowledged his indebtedness to Locke. Locke he believed was the first philosopher worthy of being so-called, in that he was the only one who had been in possession of sufficient penetration to refrain from mooted questions which were incapable of any solution.

Not unlike Voltaire in his perfect scepticism was the acute thinker, David Hume. No less a sceptic must be pronounced to be the great metaphysician of Germany, Kant. He is the Socrates of the modern world. Perceiving the futility of seeking after a final cause, he devoted himself to the inculcation of morality or the study of ethics. In the doctrine of Faith foreshadowed by Kant, the philosophy of the modern world was but repeating that of the ancient. In the Greek and Alexandrian schools, scepticism, hopeless and entire, had been the result of all investigation into mental, moral and physical phenomena; and this scepticism by a natural reaction was succeeded by the Neo-Platonic faith. The scepticism of the eighteenth century was to undergo a like reaction. By a voluntary subordination of reason to faith Kant would, in the one solitary question of ethics, believe where he could not see. But what was a solitary exception in the critical logical philosophy of Kant gradually developed with his successors into a complete rule. Faith

with Fichte was no exception, but the principal basis of his philosophy, and with Schelling and Hegel this faith grew into such visionary mysticism as to make their doctrines, to the minds of most readers, almost incomprehensible. The doctrines of Kant seem to contain little more than the germ of Pantheism. He chiefly concerns us as the pioneer of Fichte, Schelling and Hegel the German. Transcendentalist.

The Pantheism of Spinoza was intellectual more than emotional. The Pantheism of Fichte was wholly emotional. The finite is contained in the Infinite. All our life is His life. The living principle of a living Universe must be Infinite. Consciousness, personality and even substance carry with them the idea of necessary limitation and are as attributes of relative and limited beings. To affirm these of God is to bring Him down to the rank of relative and limited beings. Whence then the appearance of the manifold? Why does the manifold make itself felt? Whence, since Being in itself must be absolutely one, without change or variation, and is evident to thought as such—whence arises the mutability and change which is nevertheless encountered by actual consciousness? Being in itself is indeed one, the one Divine Being, and this alone is the true Reality in all existence and so remains in all eternity. By reflexion, which in actual consciousness is indissolubly united with Being, this One Being is broken up into an infinite variety of forms. To illustrate it: Light left to itself separates and divides itself into an infinite multiplicity of individual rays and in this way, in these individual rays, becomes estranged from itself and its original source. But this same light may also again concentrate itself from out this separation and conceive and comprehend itself as one, as that which it is in itself.

Hegel started as a disciple of Schelling. Schelling's starting point was Fichte. There is one absolute in Nature as in mind. Nature was the visible soul, soul the invisible Nature. And here then in the absolute identity of soul within us and Nature without us must lie the resolution of the problem as to the possibility of an Eternal Nature. Fichte said that the Non-Ego was created by the Ego. Schelling said that the two were equally real, but they were both identified in the Absolute. The Absolute is God. He is the All in All; the eternal source of all existence. He realizes Himself under one form as an objectivity, under another form as subjectivity.

Hegel started as an admirer of Schelling. Schelling had substituted objective for subjective Idealism. Hegel supersedes both by an absolute Idealism that is again to subordinate the natural to the intellectual element, but equally at the same time to embrace both as inwardly one and identical. The difference between the three philosophers may be illustrated thus: I see a tree. Certain psychologists tell me that there are three things implied in this one fact of vision, *viz.*, a tree, an image of that tree, and a mind which

apprehends that image. Fichte tells me that it is I alone who exist, the tree and the image of the tree are but one thing and that is a modification of my mind. This is subjective Idealism. Schelling tells me that both the tree and my Ego are existences equally real or ideal, but they are nothing less than manifestations of the Absolute. This is objective Idealism. But according to Hegel all these explanations are false. The only thing really existing, in this one fact of vision, is the idea, the relation. The Ego and the tree are but two terms of the relation and owe their reality to it. This is absolute Idealism.

It was this belief in the reality of relation that made Hegel maintain the somewhat startling paradox of the identity of contradictions. Being and non-Being are the same, is the first proposition in his Logic. Pure Being is an abstraction. Non-Being is an abstraction. Unite them and you have the becoming.

Hegel for the most part repudiated the doctrine of Pantheism. Pantheists, he declared, make Nature one with God and God one with Nature. In truth, Nature should be represented as the mere exteriority of God. It is the passage of the Absolute through imperfection. Nevertheless in spite of this repudiation of Pantheism, in reality we believe we are right when we pronounce Hegel's philosophy to be identical with Pantheism, which is a belief in God as the one Universal Existence of which Nature is the substantial manifestation. Hegel may be reckoned among the number of those who believed in God as the one Universal Existence, the Noumenon of every phenomenon. The philosophy of the Transcendentalists was growing very like that of the Alexandrian Neo-Platonists, and with Schelling a likeness that with his two predecessors had been somewhat striking, increases to so very marked an extent as almost to resemble identity. Plotinus, after relinquishing in despair the method of poor human reason, has recourse to faith. Ecstasy is the only means through which the finite can attain or comprehend the Infinite. Schelling did likewise. He too has recourse to faith, but instead of calling this supposed comprehension of the Infinite, Ecstasy, he calls it Intuition; a distinction which we venture to think is more verbal than real.

Schelling began as an acknowledged disciple of Fichte. With Fichte the reality of the object had disappeared. His Idealism was purely subjective Idealism. The Non-Ego was but the production of the thinking mind. For a time, Schelling agreed with his master in this intensely transcendental Idealism. Yet the reality of the objective world forced itself upon his consideration with a persistency that compelled him at times to doubt whether this doctrine of subjectivity was a sufficient interpretation of the mystery. If the subject possessed certain properties, surely the object equally possessed certain qualities. The Ego and the Non-Ego must be equally real.

Fichte must have erred in conceiving that the object was purely the creation of the perceiving subject. They both had an equal existence—not indeed a separate or independent existence, but they were identified in some higher substance. Nature is spirit visible, spirit is invisible Nature, and the union of this Real and this Ideal is but a form of the Absolute.

This Spinozism of Schelling soon grew into a sort of Neo-Platonism. There dwells in us all a secret, wonderful faculty, by which we can withdraw from the limitations of time into our innermost, disrobed selves and there behold the Eternal under the form of Immutability; such vision is our innermost and peculiar experience, on which alone depends all that we know and believe of a supra-sensible world. This intuition or withdrawal into our inmost selves is almost identical with the ecstasy of Plotinus. Schelling for the most part repudiated the imputation of Pantheism. Nevertheless, there are in almost all his writings, passages of pantheistic tendency.

The philosophers next to be considered are Leibnitz and Schopenhauer. We depart considerably out of chronological order for the sake of bringing Leibnitz, the philosopher of optimism, and Schopenhauer, the philosopher of pessimism, into juxtaposition one with the other. In order of time, the philosophy of Leibnitz should have been discussed before Berkeley's, yet the advantage gained by bringing him into juxtaposition with Schopenhauer will more than compensate for the failure in chronological order.

The reasonableness of the doctrine of Pantheism cannot fail to be very apparent when it is found as the basis of the doctrine of the gloomy, morose, somewhat unphilosophical Schopenhauer, equally with that of the sunny, bright and deeply philosophical Leibnitz. Neither Leibnitz nor Schopenhauer were Pantheists, to the extent of Bruno or Spinoza. Yet both confessed an unity, both experienced a consciousness of one reality as the fundamental basis of all phenomena. Schopenhauer finds this unity in the will, from which proceed various ideas which are merely the objectification of will. Leibnitz was ready to strike fire from every pebble and it is difficult to know whether he believed in an immanent or external cause of the Universe. Leibnitz may be said to come half way between the dualism of Descartes and the pure monism of Spinoza. Leibnitz was a consistent evolutionist.

Through his doctrine of progression, by reason of his belief in gradual growth and not in sudden creation, Leibnitz was forced to reject the dualism of Descartes. It is not reasonable, he says, to assume one active principle to universal spirit and one passive principle to matter.

Schopenhauer's philosophical insight led him to an acceptance of the doctrine of Pantheism. It is not without purpose that we have brought Leibnitz, the philosopher of optimism, into juxtaposition with Schopenhauer, the philosopher of pessimism, for

it cannot fail to be suggestive when two authors differing so widely from each other in the majority of their conclusions should yet agree so nearly in their major premise, *i.e.*, in their belief in the unity that underlies variety. Unity never differing in form, only in degree, displaying itself alike in mineral, plant or animal.

The last pantheistic philosopher we have to consider is Herbert Spencer, the great philosopher of the last century who recently passed away. Common sense, says Herbert Spencer, asserts the existence of a reality; objective science proves that this Reality cannot be what we think it. Subjective science shows why we cannot think of it as it is, and yet are compelled to think of it as existing; and in this assertion of a Reality utterly inscrutable in Nature, religion finds an assertion essentially coinciding with her own.

Thus the consciousness of an inscrutable Power manifested to us through all phenomena, has been growing ever clearer. The certainty that on the one hand 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. To this conclusion science inevitably arrives as it reaches its confines, while to this conclusion Religion is irresistibly driven by criticism. And satisfying as it does the demands of the most rigorous logic at the same time that it gives the religious sentiment the widest possible sphere of action, it is the conclusion we are bound to accept without reserve or qualification. And if religion and science are but two aspects of the one irresistible power that manifests itself in all phenomena, so likewise must matter and mind be equally considered as two other aspects of this same all-pervading power.

We can think of matter only in terms of mind; we can think of mind only in terms of matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it; we find the value of X in terms of Y, then we find the value of Y in terms of X, and so on we may continue for ever without coming nearer to a solution. The antithesis of subject and object never to be transcended while consciousness lasts, renders impossible all knowledge of the ultimate Reality in which subject and object are united.

And this brings us to the conclusion that it is the one and the same ultimate Reality which is manifested to us subjectively and objectively. For while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the order of its manifestations throughout all material phenomena.

Thus all matter, and all mind, all religion and all science, in a word the whole of mental, moral and material phenomena, are but the various manifestations of the great incomprehensible unity that runs through all.

CONCLUSION.

We have now shown that the belief in the doctrine of Pantheism has been almost from time immemorial, a very wide one. The unanimity of so many thinkers, separated alike by time, race and religion, separated by every habit and every doctrine save this one, makes this one point of resemblance singularly suggestive. It may well be doubted whether any single doctrine can count so many witnesses to its truth as that of Pantheism. From the earliest dawn of intelligence two answers have variously been offered as a solution of the mystery which surrounds us. Creation by external agency and self-existence or universal immanence. Uncultured humanity almost invariably selected the polytheistic form of external agency as a solution of the enigma. But as man emerges from the primary and lowest stage of religion, he gradually arrives at the conception of Monotheism. The highest Monotheism does not so much yield to Pantheism through the greater sublimity of the latter, as because it is less capable of verification. Had there been no such thing as Science, that great leveller of Religion, it may well be questioned whether man, after he had once arrived at the conception of Monotheism could possibly have been subjected to any doubts as to the correctness of its solution. Pantheism is supplanting Monotheism not because of its greater sublimity but because of its greater capability of verification. Monotheism in the ordinary sense of that word, or the doctrine of a Personal Extra-Mundane God, invariably presupposes creation, but science is beginning to throw the gravest doubts on the doctrine of creation. It has been incontrovertibly proved that as long as the Universe (as far, at all events, as we know it) has existed, not an atom has been produced or destroyed.

There remain therefore the conceptions of Pantheism, Idealism and Materialism are two ways of looking at the same thing, and though Pantheism as a rule employs the former method because of its greater spirituality, she does not repudiate those who prefer the latter. Materialism and Idealism supplement each other—taken alone they are self-destructive. Both Materialism and Idealism may be called Monistic as they endeavour to deduce the Universe from a single principle. The one theory starts from below, the other from above. Materialism employs atoms and forces, Idealism, spirit and ideas. But sooner or later they are forced to coalesce and each must be lost in the other. Pantheism therefore remains as the best religious solution.

Pantheism is opposed to popular Dualism—God on the one hand, the world on the other—though undoubtedly in the Universe there do

appear to be two principles warring against each other and consequently forcing one at times to a belief in Dualism. Pantheism invariably gives a monistic and not a dualistic interpretation of the Universe. Pantheism discards anthropomorphism and conceives God to be a Power, Eternal, Infinite (and because Infinite, necessarily beyond our comprehension), disclosing itself alike through every form and phenomenon of Nature. It does not identify God with perishable matter, but rather conceives Him to be related to matter somewhat as the soul is to the body. Or perhaps a better illustration to employ would be that of an infinite and eternal ocean upon whose surface arise a numberless variety of forms, from tiny bubbles to little ripples and from these again to huge and mighty waves. Yet from the ocean they arise, upon its surface they are borne, back into its depths must they be merged. Water they are and water they will ever be. The forms or bodies of all things perish, they gradually change, then pass away. But the soul abides for ever. It is Infinite, abiding throughout eternity. Pantheism is most in accordance with scientific discoveries.

The theory of the correlation of forces supports the Monistic theory. It is marvellous that Heat, Light, Sound, Color and even Thought are but different manifestations of the One Force, Motion. The doctrine of the conservation of Energy asserts that no power can make its appearance in Nature without an equivalent expenditure of some other power. The other grand scientific theory of the Indestructibility of matter—the correlative of the above theory—also supports the Monistic theory. Unification is the characteristic of developing thought, and science is at its highest when it interprets all orders of phenomena as differently conditioned manifestations of one kind of effect, under differently conditioned modes of one kind of uniformity. The more we investigate the discoveries of science, the further removed from us appears to be the dualistic conception of a personal extra-mundane God on the one hand and a perishable Universe on the other. If there were any truth in the doctrine of an extra-mundane God every conquest and discovery of science would open upon us fresh vistas of the truth. But the exact converse is the case. Science tells us nothing whatever of a Power outside of and apart from the Universe. As Pantheism is of all the religious solutions, the most in accordance with scientific discoveries, so will it be found to be not least in accordance with the religious instinct that pervades the heart of every earnest man. It endeavours to assure man of his real union with the source of his own, of the Universal, life. This satisfaction which it yields to the noble aspirations of men is one great explanation of the almost Universal (though often unconscious) existence of Pantheism in the hearts of the more cultivated races and of the more thoughtful men of all nations.

But another argument for the truth of Pantheism lies in the fact

that it is eminently the offspring of a matured and cultivated conception of the Universe and not of an immature or uncultivated one. Other things equal, the mere fact that certain conceptions are the product of immaturity, whether in the race or the individual, affords in itself a strong probability that such conceptions are erroneous. And, *Ceteris paribus*, the fact that Polytheism is invariably the product of a low culture would make it yield in probability to Monotheism which is the product of a relatively high culture, and Monotheism in its turn is yielding to Pantheism, as mankind attains by degrees a still higher order of intelligence. Although it is true that we may never reach absolute truth, every increase of knowledge brings about an increased attainment of approximate truth. The conception which has arisen in a late and eminently scientific century is more likely to be true than one which arose in an early and eminently unscientific century. And such conceptions as are the product of the exceptional and thinking few in any century or nation are more likely to be true than such as are the product of the unthinking men in the same century or nation. The Doctrine of the Unity of the Universe, though it has been preached by exceptional spirits in many nations and for many centuries, has only reached the dignity of a science in our own generation and will not be accepted by the many until a future generation. This new conception of the Universe which is gradually growing into recognition is the marvellous generalization by which the nineteenth century will be chiefly remembered.

N. K. RAMASAMI AIYAR.

RELIGION AND REALIZATION. *

IN the kingdoms of Nature man alone is capable of solving the problems of life. Animals live, but they cannot ask what life is, nor can they understand its purpose or the source from which it proceeds.

Human beings alone are endowed with intelligence enough to ask such questions. They alone can understand the purpose and aim of life. They alone can trace its source, and they alone can know the various aspects through which the life principle manifests itself in this world of phenomena.

From time immemorial, the problem of life has been ceaselessly discussed. Various conclusions have been arrived at by different philosophers and thinkers of all ages and climes, giving rise to what is called religion.

Religion is a complex idea.

It refers to the entire man, it covers his whole life, intellectual, emotional and practical. Its emotional character is its most char-

* A paper by Mr. E. Sundram Aiyar, read at a Meeting of the Tamil District Theosophical Federation, at Tanjore, on 23rd April 1905.

acteristic element. It is different in different ages, under different conditions, in different temperaments, and in people of different characters.

Although religion affects the whole man, it is only a doctrine to the intellectualist. It is mainly a feeling to the sentimentalist. It is a rule of action to the moralist. It is an endeavour to the man of practical life. It is a matter of observance to the traditionalist, and it is mainly a devotion to the pietist.

It is thus obvious, that religion is the natural product of human nature and is the highest plane of human thought.

Religion again is the highest motive power to release that infinite energy which is the birthright and nature of man. In building character, in making for everything that is good and great, and in bringing peace to others and peace to one's self, religion is the highest motive power.

Religion is therefore a practical conduct followed for the direct realization of the truths revealed to the intellect by philosophy. It is intended to satisfy the spiritual wants of man and to exercise a beneficial influence on his life and character.

Religion is said to be an art, nay, the highest art, because in it the conditions of art are satisfied in the best manner conceivable to man.

Religion is like a burning furnace, in which is burnt the dross of the human heart.

Religion, as defined by Sawmi Vivekananda, is realization, not talk, nor doctrines, nor theories. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent, but one's whole nature being changed into it.

It is this being and becoming that is called 'Religion.' To help a fallen brother, to raise a degraded soul, and to sacrifice the very life for the good of humanity is religion—never mind if the man who may do so has never uttered a word of prayer. On the contrary, to go after name, rank, and wealth, heedless of the sufferings of humanity, to demand this, that and everything, at the expense of others, is irreligion; never mind if the man who may do so has learnt all the scriptures of the world by heart and daily haunts the place of worship. In short, manifestation of the divinity within is the whole of religion.

The highest and true function of religion is to point out the several modes of life and the psychological methods necessary to develop the spiritual vision by which the truth contained in the philosophy may be verified by personal experience or what is called self-realization.

Religion claims to teach man the nobility of life. It enables him to discern the very objects of life and how it can be best spent. It effects a change in the inner life of man so as to enable him to realise the higher life and the universal spirit that abides in him, and

finally it enjoins that each man or woman should have a definite aim, and work it out harmoniously, making the whole life bear on the general usefulness and service of humanity.

Our Vedânta holds that the spiritual self of man is never realised as it is, in our ordinary states of consciousness. Because, man is sunk in Avidya and does not know what he is in reality. He thinks that he is nothing more than his physical embodiment—the body. He has no conception of the real man. To such a man realization is impossible.

In order therefore to fulfil his or her mission in this world of Samsara, each man and woman should be truly religious and the religious life must be lived and experienced and not simply speculated upon and discussed. It is therefore our highest duty to know the Âtman. That is our goal, and it is through the realisation of the Âtman alone that one can truly realise this infinite universe of things. Realisation of Âtman means to become conscious of one's divine nature, and the divinity within is called the individual soul or Âtman.

When Jesus became conscious of his divine nature, he said, 'I and my Father are one.'

When the Hindu realises it, he says, 'I am Brahman.' And when the Sufi realises it, he says, 'I am He.'

We find one idea in these declarations. The idea of Unity and that Unity is the Ultimate Reality which is variously called, as God, Brahman, Allah, Jehovah, and so forth.

According to the Advaita system of the Vedânta philosophy there is only One without a second and that one is Brahman, and the fundamental thought of all the Upanishads is that Brahman is Âtman and they are synonymous. But when a difference is noticeable, Brahman then is a philosophical principle as realised in the universe, and Âtman the same as realised in the individual soul. In other words, the Self when it appears behind the Universe is called Brahman, Parabrahman, God, &c., the same when it appears behind this little universe, the body of man, is called soul or Âtman.

The next question is how to realise the Âtman. No religion that claims to be universal can have only *one* method of realising the truth. It must have methods within the easy reach of *all*, and as many as there are idiosyncrasies of human nature.

The Vedânta in this respect is more practical and far ahead of other religions. Various are its yogas or methods which conduct its votaries either gradually or, where possible, at once to the realisation of its lofty ideal.

Men of all climes and times have their place and purpose, and they are all destined to achieve their aims in several lives or even in one. But none could reach the goal without realisation.

The various yogas or methods prescribed by the Vedânta are:—

- (1) Karma yoga, or realization through good works,

- (2) Bhakti yoga, or realization through devotion.
- (3) Raja yoga, or realization through concentration.
- (4) Jñāna yoga, or realisation through wisdom.

Of these, the Bhakti yoga has as its background the element of Love, and it is the most natural one to reach God.

Apart from the various religious sects of India that have drawn their inspiration from the fountain source of the Vedānta, Mahomedanism and Christianity have largely founded their religions on the doctrine of love.

Buddhism, whose votaries count more than one-fourth of the population of our globe, and even the atheistical Jainism, have sought the redemption of man from the vortex of the misery which flesh is heir to, through the elevating influence of love. Thus love forms an important factor in the evolution of the religious man and it is no doubt the most efficient guide to the aspirant after truth. Consequently the end of existence or Moksha can be attained only through love, though as already observed there are other methods of realising the Ātman. This naturally leads us to an enquiry into the nature of love and its aim and how to realise the Ātman through love.

The instincts of love and attachment and consequent self-sacrifice are found in the lower animals as well as in man, but in man alone do we see them in a state of high development. When the sphere of love is narrowed and limited, it becomes selfish, but when it is sufficiently widened, it ceases to be selfish.

Every man loves his wife and children. He sacrifices his own comforts for their sake, and why? Because the divinity is within them, though he does not know it. True love is a sentiment on the side of virtue. It means the expression of oneness. It is a kind of spontaneous forgetting of the separateness of one's self from the object that is loved. It knows not limitation. It is an extraordinary acquisition of the human heart which takes within its fold every living creature and sees in every form the light which lighteth the whole world. It starts with the sense of separateness and culminates in its annihilation. The highest aim of love therefore is to make man lose his sense of separateness and become one with the underlying Reality which according to our Vedānta philosophy is Satchitanandam—EXISTENCE-KNOWLEDGE-BLISS!

This existence, knowledge, bliss, is absolute, not relative. This absolute existence, absolute knowledge and absolute bliss are not qualities of the soul but its essence. There is no difference between them and the soul, and the three are one. We see the one thing in three different aspects.

With manifestation comes limitation. The absolute existence, on manifestation, is called mineral life, plant life, animal life, and human life, just as the universal space is cut off in a room, a jar, etc. The absolute knowledge, on manifestation, is called intuition, reason

and instinct. Similarly the absolute bliss is called love, on manifestation.

On manifestation each of these three aspects varies according to the medium through which it passes.

Man is the greatest manifestation of the three aspects combined. His existence is absolute but he does not care to know it. His knowledge is also absolute but he does not manifest it. He has absolute Bliss but he has narrowed and limited it.

Of these three aspects, the third, absolute Bliss, is the power that governs our life, and realisation is possible only through Bliss or true love.

For actual realisation one must have an awakening of the spirit within, to see the reality.

It would not do for a person to say, "I have seen that it is He, who has become all." Mere saying is not enough. One should forget that he has a body. He should lose all attachment to things of the world. He should look at the whole Universe as God and deify it as such. In that light, he must abandon all attachment for the outer world. Great heroic souls in whom the spirit has been awakened are those who are ever forgiving, kind, and merciful even to their deadliest foes who thirst for their life-blood, and ever ready to shed tears of pity at the sad plight of others, and if sufficiently strong, to exert themselves to the utmost to work out their deliverance. In short to be in the world and at the same out of it is to realise God. This requires little explanation.

There are two forces which are working in man in parallel lines. The one says, 'I,' and the other says, 'Not I.' The one is called selfishness and the other renunciation. The one takes and the other gives. The one hates and the other loves. It is easier to hate than to love.*

Hatred cannot be overcome by hatred. It should be overcome by love alone. We must therefore see the whole universe with the eye of love and realise it to be Brahman. Then the whole world will become deified. Then and then only we are said to behold the true life beyond and to realise God.

Like self-sacrificing moths we must burn ourselves with love. True love spreads alike to all, heedless of restricting relations, like those of father, mother, son and brother. Everybody knows how one runs mad and sacrifices everything—father, mother, sister, brother, name, fame, money, even personal comforts—for the sake of a girl he loves; many times careless of her beauty too.

But men of pure hearts never give their hearts to the skin or external form. They see behind manifold diversities the Divine Unity, not in thought, but in a more intense sense than the diversities themselves are seen. We must therefore realise unity in variety. When

* [Oh, no.—Ed.]

we mix with other people, we must always love them. We must be one with them. By doing so, we will begin to love God and see God face to face. When we have arrived at this stage, we are said to have realised God. When we have thus realised God, we are said to be free from bondage.

In conclusion I beg leave to quote a passage from Swami Vivekananda's lecture :

"The moment one realises God sitting in the temple of every human body, the moment one stands in reverence before every human being and really sees God, the moment that feeling comes to him, that moment he is free from bondage. Everything vanishes and he is free."

E. SUNDRAM IYER.

Reviews.

THOUGHT-FORMS.*

BY ANNIE BESANT AND C. W. LEADBEATER.

This book is one of the noblest, most instructive and richest contributions to our Theosophical literature. It has come in the fullness of time; after twenty-eight years of Theosophical reading, studying and discussing, the public mind has been prepared to understand this superb presentation of the domain of human thought; even to catch a glimpse of the operation of the divine mind in its creative activity. It would have been an honour to any religious, scientific, or philosophical movement to have produced such a magisterial work, and my hope is that its merits may be appreciated by the restricted public for which it was written.

When one surveys the progress of modern science towards the Unknown World and its discovery of the finer forces of Nature, one can see how everything has been preparing for this pulling aside of the Veil of Isis. The authors have wisely led the reader to the mental plane from the physical and astral. In the former they show that by setting up vibrations in dense matter, *e.g.*, in the case of Chladni's experiments with grains of fine sand or spores of lycopodium on vibrating plates of glass or plate glass set in vibratory motion, the grains or spores, tossed up into the air, fall back again, not in a confused mass but, by the mechanism of the divine all-pervading power, into exquisite geometrical forms. The vibration of the plate is here made by drawing a violin bow across its edge: in short, by the contact of gross matter with gross matter. But a more beautiful experiment, which also produces self-sketching geometrical designs and, those of a step further, *viz.*, the figures of sea-shells, flowers, plants and other forms which clothe plant and animal life, has been made by Mrs. Watts-Hughes in her productions of 'Voice-forms' by singing into a metal instrument that she calls the "eidophone"; the waves of sound passing through an air-passage, and setting in motion a flexible membrane besprinkled with sand-grains or

* The Theosophist and Book Publishing Office, Adyar; Price Rs. 7-14-0.

plant-spores, as in the case of Chladni's experiments. So much for the physical demonstration of the production of forms by vibrations on the physical plane; and the apparatus is possessed and endorsed by all physical scientists.

In passing now to the Astral plane in search of cumulative proof on the creative tendency of vibration, we shall have to bid good-bye to our friends, the official scientists, and move on a stage of the journey towards the ultimate truth: stopping there until they catch up with us. We must follow Maxwell, Crookes, Wallace, Hare and de Rochas into their laboratories, where psychical research is pursued. There we will find pictures created by will-power and thrown into visibility by that process to which about thirty years ago, I gave the name of "precipitation"—since universally adopted. There are in existence hundreds, not to say thousands, of pictures so produced; not to mention those made by H. P. B. As Chladni's bow and Mrs. Watts-Hughes' eidophone make objective the latent forms in the astral world, so the will-power of H. P. B. and others has brought into view and solidified the thoughts of objects which were present in their minds.

Were space available I could easily cite numerous examples to illustrate this part of our subject; but, the object being only to call attention to the appearance of this great work, we will let this brief mention suffice for the present and return to the fecund subject at other times.

One cannot fail to see the profound meaning in that phrase of Plato as reported by Plutarch, that "God continually geometrizes," and some will also recall that fine saying of Grew (*Cosmologia Sacra*, iv. 8): "All things were disposed, according to their nature and use, in number and measure by the magnificent architect; who in the one did everywhere geometrize as well as in the other."

In this book under notice we are taught that the projection of thought is connected with manifestations of form and colour. As the authors say:

"Three general principles underlie the production of all thought-forms:—

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

There is a chromatic scale of emotions and our authors give full tabulations of the different shades. Generally speaking, high thoughts and emotions go with bright and tender colours—rose, light-blue, pale primrose-yellow, violet, and so on upward to the full splendour of the light of silver and gold. The clearness and accuracy of form-outlines depends entirely upon the clearness of the thought-conception. When one comes to ponder over the revelations of this book one can understand why so many adjectives are given to mental phenomena which exactly express the nature of the latter, such as "glittering thoughts," "black thoughts," "bright thoughts," "golden thoughts," "grasping thoughts," "bloody thoughts," "murderous thoughts," "harmonious thoughts" and scores more; then we have "rosy dreams," "golden dreams," "dreams of celestial light," visions of "effulgent splendour," etc. The profound impression conveyed by these researches is that thoughts are not only things, but living things full of power for good or

evil, for helping or destroying, for the making of weal or woe to mankind. They give us a sense of our responsibility for not only what we say and do, but also and, more faithfully, for what we think. The book should be read by every student of Theosophy, kept in every Branch library, and used in every household for the guidance of the elders and the training of the children.

H. S. O.

THE T. S. CONVENTION LECTURES OF 1904.

The long-expected issue in book form, of the four lectures delivered by Mrs. Besant on "THEOSOPHY AND HUMAN LIFE," at the Annual Convention of the T. S. which was held at Benares last year, has reached us in season for a brief notice in August *Theosophist*, just before we go to press. In lecture first, Theosophy was considered in its relation to 'Religion'; in the second lecture, in relation to 'Sociology'; in the third, in relation to 'Politics'; and in the fourth, in relation to Science.* We have neither space nor time to review these lectures in detail, but will simply say that Mrs. Besant's audiences were spellbound while listening to her masterly treatment of these most vital subjects. The many orders for this book which have been accumulating at the *Theosophist* Office, will now be filled as soon as possible. The work is uniform in style with previous editions of her lectures, and the price is, as usual, annas 15.

W. A. E.

THE BIBLE OF HUMANITY.*

BY SEEKER.

The sixteen short chapters of this little book consist of a practical, common-sense commentary and an earnest, heartfelt eulogy of the Bhagavad Gītā. The author draws a strong contrast between it and the superabundant mass of literary trash which is daily issued from the European press, and says that this Song Celestial is the one book in which every human being may find something to learn, something to guide him, and something that will help him "to know and appreciate the true value of the surroundings in which he finds himself."

'Seeker' has done a very valuable service to humanity by publishing these earnest thoughts. He handles the Bhagavad Gītā in such a practical manner as to be perfectly justified in calling it the "Bible of Humanity," for it is truly one of *the best* books ever offered to seekers after Truth. The work is issued as a Pocket Edition, neatly printed, and tastefully bound.

If this little book succeeds in deepening and broadening the interest of the world in the unparalleled merits of the 'Song Celestial' it will have accomplished a most useful mission. It deserves to meet with a ready and wide-spread sale, the proceeds of which are to be given to the Central Hindu College Fund.

W. A. E.

* For sale at the *Theosophist* Office. Price Re. 1.

HEALING.

MENTAL AND MAGNETIC.

This is No. VI. of the above-mentioned Series—of the same size, having the same author and publisher, and being sold at the same price. Part first has three Chapters devoted to Mental Healing; part second, two Chapters to Magnetic Healing. In the last chapter we read that "*Health* will be imparted precisely in proportion as one embodies healthfulness," also that "Fear, anger, worry, vanity, and sensuality, in any shape or form are barriers against success in this direction." What is needed is an "expansion of the Higher or Universal, in the aspirant." The author is not an extremist, but his suggestions and directions are wise and practical and we can recommend them. These books are well-bound and admirably printed on paper of good quality.

W. A. E.

MRS. COURTRIGHT'S EDUCATIONAL SERIES.

The first of the series of educational handbooks that Mrs. Courtright has planned for the use of teachers in primary schools has just been completed and will very shortly be available to purchasers. The title is, Beginning, Number Work; The Foundation for Arithmetic." Hundreds of School-books have been published from time to time by people who had some new system to introduce, but in too many cases, when put to the test, the innovator's system has broken down. With Mrs. Courtright the case is exactly opposite: she lays her views before the public after they have been practically tested during several years in our Panchama Free Schools, with triumphantly successful results. It is now a well known fact that the percentage of passes among her pupils in the Government examinations for Grant-in-Aid during the past two years, has exceeded the general average in all the schools in the Madras Presidency by more than twenty per cent. A large number of Government and Missionary educationists and public functionaries have visited these schools and recorded in the books kept for the purpose their surprise and gratification at what they saw and heard. We doubt if a parallel can be found to the case of one of our four Panchama schools, from which 116 children were sent up for examination and *every one passed, in every subject* in which they were examined. The first of Mrs. Courtright's secrets and the fundamental one is that she gains the affection and confidence of the pupils, brings out the best that is in them, and makes learning so easy and pleasant that scarcely a child voluntarily absents himself from school. In other schools these poor little Pariahs are treated like slaves, whereas Mrs. Courtright and her teachers never by word or deed make them feel their social inferiority. The second great secret is that the course of lessons is calculated to drive into the mind the idea—in this case of number—which it is sought to impart. The little pamphlet under notice shows most clearly the way in which the teacher should teach the pupil: it will inevitably have a large circulation.

FIRST STEPS IN THEOSOPHY.*

BY ETHEL M. MALLET.

This is a reprint of the series of very clear and useful articles, contributed by Miss Mallet to the *Lotus Journal* of which she is one of the two editors. The style is so clear as to make the book comprehensible to the children of Theosophists, whom it is primarily intended to reach. With the consent of the T. P. S. the work is embellished with five of the gorgeous illustrations which appeared in Mr. Leadbeater's "Man Visible and Invisible" and which are alone worth more than the publisher's price.

MAGAZINES.

The Theosophical Review has not reached us in time for notice.

Broad Views: The July number of Mr. Sinnett's valuable monthly is unusually good. The opening article by M. Sylvestre, on M. Schuré's own contribution, "Former Lives of Living People," shows the public how our specially developed clairvoyants work backward along the track of a given entity, through series of reincarnations, rescuing the hidden pictures of past lives, analysing emotions, weighing character, observing environments, and even identifying themselves for the moment with the daily lives of the subjects whom they are investigating. It would be impossible to imagine a more interesting experience than that of being present while one of these searches back into the records in the Akâsh of human evolution, and can perfectly understand the realities use of by the compiler of the Jatakas, when introducing a new revelation made by the Lord Buddha to his disciples, viz. "Then the Blessed One made manifest an occurrence hidden by change of birth." Mrs. Sinnett writes in her own clear and practical style an instructive article on "The Foundations of Astrology." Other excellent articles fill up one of the best numbers that Mr. Sinnett has brought out.

Révue Théosophique: The number of the *Révue* for June is principally filled with translations. The White Lotus Day was celebrated as usual with great earnestness at our Headquarters. Besides the floral decorations and the reading of extracts from various books, those prescribed as well as others, there were some fine musical performances by members. We are rather surprised to read that the Cremation movement is going ahead in France without much force, dragging, in fact. A fine crematorium has been erected in the cemetery of Père la Chaise, and as, under a recent law, there are no fees to pay to the Church, the cost of cremation has been reduced to an almost nominal rate.

Sophia:—Our welcome Spanish contemporary opens its June number with a most moving article by Rafael Urbano upon the celebration of White Lotus Day and upon the sweet memories which it invokes of contemporaries who have passed before us behind the Veil. He shows how appropriate to the whole of humanity are the teachings of H. P. B. and how their influence has penetrated to the uttermost parts of the earth.

* Theosophical and Book Publishing Office, Adyar, 8vo., p. 93. Price 2s. (Re. 1-8) net.

With loving loyalty he recalls the memory of that pearl of Theosophists, that bright soul, Francisco Montoliu y de Togores, the founder of *Sophia* and the originator of *Estudios Teosóficos*, and we may add the life and soul of our movement in Spain. Though a Marquis, in rank, he was as much imbued with the sense of universal brotherhood as the most insignificant peasant, and he literally wore himself out in doing the work of the Masters, for whom he had the greatest reverence. Of the rest of the number, more than twelve pages are profitably given to the setting forth of the teachings of Molinos, called the "Spiritual Guide," the noble influence of which goes without saying. In the department of Notes and Reviews, the editor speaks very appreciatively about the Incorporation of our Society, which he describes as a step of the highest importance, the results of which can only be good.

The Lotus Journal: We wish we could induce our well-to-do members in Europe and America to do their best to increase the circulation of this useful child's paper. On casting up its accounts at the end of the year it appeared that there had been a loss of nearly £15. This is not at all creditable to English-speaking Theosophists who have children whom they would like to have grow up with Theosophical ideas as guides in life.

Fragments: Our little monthly periodical, issued as an agent of propaganda by the Seattle Branch T. S. contains much interesting matter. It has a charming little poem by Eliza Scudder, of which we give the first verse as a sample:

"Thou life within my life, than self more dear,
Thou veiled presence infinitely clear,
From all my nameless weariness I flee,
To find my centre and my rest in Thee,"

From *Théosophie*, the organ of our Branches in Belgium, it appears that a deal of conscientious hard work is being done by our members there. A new branch has just been formed at Brussels, under the title of "The Anglo-Belge," of which the proceedings are in English and which we are told, is likely to be found a great convenience by the large English-speaking colony of the Belgian capital.

Theosophy in Australasia: Mr. John is editing the Sectional magazine with zeal and judgment. The tour of Mr. Leadbeater in the colonies seems to be an unbroken success. The editor of our magazine says that, at Sydney, a remarkable impetus has been given to Theosophical inquiry. He goes on to say of Mr. Leadbeater: "The force of his personality has certainly drawn together audiences at the lectures such as Theosophy has not attracted since Mrs. Besant was here. It is fair to say that the crowds have been brought together purely by the platform presentation of what has been given them,.....and the result has been a disclosure of the extent to which the free-thinking portion of the community are ready to consider, if not accept, Theosophy. It is the more remarkable in face of the fact that the Sydney press remained absolutely frigid." And further on we find: "The average attendance at the public lectures has been close on 700. The one which perhaps drew the largest audience was on "Life after Death," a subject which at any time attracts very many interested people and, when dealt with by such a speaker as our distinguished visitor, from the position of one who speaks with knowledge and

practical experience, there is hardly any wonder that the hall was crowded. There is one thing that Mr. Leadbeater never tires of impressing upon his listeners with all the force of his impressive personality, and that is that in Theosophy we are dealing with *facts*, knowledge founded on observation and experiment many times repeated and checked again and again, until all doubt of accuracy has been eliminated."

Modern Astrology: We wonder what the ancient adepts of astrological science would have thought if they could have seen the gay and festive way in which Mr. Alan Leo infuses Theosophical ideas into his astrological calculations and the castings of his horoscopes. Certainly the superior minds, like Nostradamus, knew as well as we the part which is played in the evolution of universes by the eternal law of Karma. Many of our contemporaries, even some of them within our Society, look upon Astrology as a sort of child's-play, but the far larger proportion who hold the opposite view will be interested in watching the methods of our star-gazing sage of Lyncroft Gardens.

The Theosophic Messenger: Apropos to the recurrence of White Lotus Day, the *Messenger* for June opens with an interesting resumé of the life of Madame Blavatsky. We are glad to read that "Mr. C. Jinarsundaya continues to fill the rooms of the Chicago Headquarters every Sunday evening with an interested audience. The subjects of his lectures for May have been: "The Pilgrimage of the Soul;" "Freewill and Necessity;" "The Inner Meaning of Myths."

La Verdad (Truth): This is a new monthly, devoted to science, philosophy and religion, published at Buenos Aires by our dear friend and colleague, the Commandant F. W. Fernandez. He tells us that the proceedings of the notorious "Count de Das" that he has started this magazine to disseminate Theosophical truths without showing that there is any visible connection between it and the Theosophical Society. The number before us contains translated articles by Arnaldo Mateos, H. P. B., A. P. Sinnett and Annie Besant.

Theosophia: The June number of *Theosophia* comes from Amsterdam in its same attractive cover, and contains the following interesting list of articles, the names of which have again been very kindly translated for us by the editor: "On the Watch Tower," by the Editor; "The Seven Sacraments of the Roman Church," by Dr. M. Schoenmakers; "The Soul in Popular Belief," by P. Pieters, Jr.; "The Pedigree of Man," by Annie Besant; "Letters to the Editor;" "Discrimination in Connection with H. P. Blavatsky," by M. W. Mook; "At the Death-bed of a Friend," by Anna Nauta; "From Foreign Periodicals," by Dr. W. M. Denier van der Gon.

Our other Dutch periodicals have come as usual, and as usual are most welcome. It is most interesting to read that our White Lotus Day of Remembrance was celebrated everywhere, even in far-away Java. The *Theosofisch Maandblad*, published at Djombang, Java, is a very neat and well printed periodical, and the *Gulden Ketten* is a child's paper, the production of which must inevitably bring a blessing upon those who support it: the holiest, most pressing work that appeals to us is the support of the movement for the Theosophical education of children.

Theosofisk Tidskrift: As our friends at Stockholm sent no memorandum in English as to the contents of their useful periodical, we are sorry to say that we do not know what the last two numbers contain.

East and West, July. Mr. Malabari, with his usual good taste, furnishes his readers with a delectable literary repast in this issue. In the first paper, Mr. J. M. Maclean discusses "The Political Position in England," from a broad-minded standpoint, which is by no means common to writers on politics. Mrs. Sarojini Naidu contributes a beautiful poem on "The Soul's Progress." Sir Hanbury Brown gives us a brief paper on Egypt, under the title of, "Where East meets West." "Ghazipur the land of Roses," by Rai Bahadur Lala Raij Nath, is an interesting article which tells about the manufacture of attars, oils, essences, and rose-water, which is here carried on so extensively, and shows how this industry might be made much more profitable by intelligent supervision, and the introduction of more suitable apparatus. The business might also be successfully introduced in other localities in India. Major Wolseley continues his article—"A Former Capital of India." In "Leaves from the Diary of a Hindu Devotee" are to be found many a gem of wisdom. Mr. B. C. Kennedy gives us a paper on the philosophy of "Pseudomenus of Peritaneis," as gleaned from a parchment which was unearthed last year by Mr. Kenolalus, of the Damascene Egyptian Exploration Society. "Japanese Polity" is a well-written politico-historical paper, by Mr. Akshaya K. Ghose, which contains much valuable information. "At the two ends of the Earth," is an intensely interesting occult romance, by Mrs. Frances Swiney. Book reviews, an important Editorial on "India in the House of Commons," correspondence, etc., complete a valuable number.

The New Zealand Theosophical Magazine for June publishes Mr. Leadbeater's excellent farewell address to the members in Auckland, on "Branch Work." The chief articles following are, "The Outpost," or "the Story of Kuryol, Servant of the King," by Eveline Lauder; and "Mysteries and Mystics of the Christian Era," by Marian Judson; both of which will well repay reading.

Theosophy in India for June, is a very interesting number.

The Central Hindu College Magazine, for July, among its instructive reading matter, gives an illustrated article on "Pottery Manufacture," and also publishes a portrait of Thomas Babington Macaulay, the great English Essayist and Educator.

The Light of Reason, July, has a good collection of short articles eminently practical in tone, and a beautiful poem on "The Legend of the Flowers."

The Dawn, for July, is a valuable number. "The National Feeling in India," and "Industrial Combination," are some of the subjects which are dealt with.

The Theosophic Gleaner, for June, has an opening "Word on the White Lotus Day," "The Doctrine of Immortality in the Gathas" is next discussed, by J. J. Vimadalal, and there are reprints on "The Visibility of the Soul," "The Life of Pythagoras," and "Some Misconceptions about Theosophy," with a variety of other matter.

Sri Vani Vilasmi.—We have received the first issue of this high-class Tamil monthly issued from the Vani Vilas Press, Srirangam. The

issue contains 100 pages of Demi Octavo reading matter written in easy, chaste, simple and elegant Tamil style, printed on very fine paper and well illustrated. The letterpress, get-up and execution have left nothing to be desired. The issue before us will compare favourably with any high-class English periodical. Annual Subscription Rs. 5; postage extra. We wish this contemporary a long lease of useful life.

Tamil Mitu.—We have received the first two issues of this Tamil monthly conducted by a lady named Swapnesvari Ammal, of Komalesvarampetta, Madras. The articles in both these issues are instructive and the lady Editor deserves the help of all well-wishers of female education. The annual subscription is Rs. 2, exclusive of postage.

Brahmabodhini.—We have also received the first two numbers of this Telugu Theosophic magazine, published by the Secretary of the Ellore Branch, T. S. Both the issues contain useful articles. Annual subscription is only one Rupee.

Kohinur.—We have received a copy of this new Bengali monthly issued from Faridpur.

Brahmavadin, Vol. X., No. 4. As usual this number too contains interesting reading. The article on Yoga is very instructive.

The Arena, for July, in entering upon its thirty-fourth volume presents us with a varied and attractive table of contents. The principal articles are the following: "The Economic Struggle in Colorado," by Hon. J. Warner Mills; "Municipal Black Plague," a story of the recent corruption and misrule in Philadelphia, by Rudolph Blankenburg; "How F. F. Ingram; a criticism of Andrew D. White's position on the railway question, by the Editor of "The Arena," an admirable paper entitled "The Charm of Emerson," by Prof. J. R. Mosley, Ph. D., one of the most fascinating papers that has been written in years, on the Concord Ideals," illustrated with a number of Mr. Davenport's best drawings; "The Struggle of Autocracy with Democracy in the Mid-Era," by E. P. Powell; "Our Diplomatic Policy in Relation to the Republic of Panama," by Prof. Edwin Maxey; and "The Identity of Socialism and Christianity," by James T. Van Rensselaer. There are two original full-page cartoons: one drawn by Dan. Beard, the other by Ryan Walker. Besides four full-page half-tones printed in sepia on Indian tint paper. These with the "Mirror of the Present," the Book Studies, current readable numbers of "The Arena" that has appeared. Our best wishes attend this magazine, and may its noble defense of truth and justice never slacken.

The Arya, for June, has the following interesting articles: "The Different sects of Hinduism," by Dewan Bahadur R. Ragoonath Row; B.A., B.L.; "Hindusim," by the same author; "The Religion of Science," by N. K. Ramaswami Aiyar, B.A., B.L.; and a "Life Sketch" of the late Rev. P. C. Moozoodar.

CUTTINGS AND COMMENTS.

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

We copy from April *Lotus Journal* the following practical hints for forming a Lotus Circle; After forming, correspondence should be opened with some one in another Lotus Circle:—

As some of our correspondents make enquiries as to the way of starting a *Lotus* class, we give here an outline of the very simple method of procedure followed by the Lotus Lodge in London, many little improvements upon which will doubtless, suggest themselves to workers in the different centres. When a nucleus of children has been collected, and a suitable room has been found—in many cases no doubt the Lodge room would be available for an hour once a week—announcement of time and place of meeting might be printed on the syllabus of the Lodge, and given out at the Lodge meeting every week. In London the usual course of our meetings is as follows:—We open the meeting by singing two or three songs from the *Lotus Song Book*. (A copy of this book, with a set of music in manuscript, would gladly be sent, on application to any one engaged in this work; where the children are at all *musical* a good deal may be done in the way of getting them to sing in parts, at the same time learning the words of the songs so that they may be able to sing them on other occasions when they meet together, e.g., for outings in the country or—if liked—at some of the social meetings of the adult Lodge.

After singing, a short passage in verse or prose, from some great writer, is read; two or three minutes are given to thought on a chosen subject; and then the particular study for the day is taken up. The nature of this study depends, of course, upon the ages of the children. In London, where the Lotus Lodge consists chiefly of young people from the ages of seventeen upwards, the Lodge divides forces at this point, and for the elder members either a lecture is given by a visitor from another Lodge, or a study class is held, at which a selected portion of a theosophical book is discussed, and notes or short papers, bearing upon the subject under discussion, are contributed by members. Meanwhile, the younger children are taken by themselves in an adjoining room, and the plan has been adopted of giving them a short talk of about a quarter of an hour or twenty minutes on some of the simpler truths of Theosophy, followed by the reading of, or better still, the *telling* of, a story.

Such teachings as rebirth; the difference between the Thinker and the Bodies he wears; the Unity of Life, and the importance of helping all weaker creatures; Cause and Effect; Invisible Helpers and how to become one; stories of the tenderness of the Great Teachers of the world (which might be followed by studies of the identity of some of the truths in the different religions, showing the fundamental unity in the religions of the world). These ideas if simply put before a child find a ready response, and while awakening his thought about the worlds in which he finds himself, and helping him to see his own place therein, do not impose upon the mind any cramping dogmas or narrow creeds that would lead to the despising of his neighbours.

Some Lotus workers have found the *Outlines* published in this journal a useful text from which to talk and by which to guide the line of study.

In cold weather we have sometimes found it a good plan to make a few minutes break in the lesson, during which the children do some physical exercises. Any little plans by which the lesson may be varied so as not to cause too great a strain on the listeners are useful, as those who know anything of kindergarten work will not need to be told.

If the teacher can give any Nature lessons there will be no difficulty in keeping the programme varied; and when possible it is, of course, advisable to get the children themselves to talk and ask questions, and also to find for themselves, or have given to them, little verses to learn by heart, which they should repeat, and explain the meaning of at the next meeting.

For the last few minutes in the London Lotus Lodge the elder and the younger children join forces again in singing.

In some Lotus Circles it is the custom for each child to take the name of a flower. He may then be taught some of the meanings attached to the names, and, as he is addressed by his flower name, the meaning of it will also be brought to mind.

* * *

Strange case of Multiple Personality. The *London Lancet* gives a most extraordinary account of the case of a girl who manifested many successive personalities totally different from each other. The narrative is thus summarised by the *Amrita Bazar Patrika* :—

A young girl who has developed ten distinct and independent personalities—who has shown herself to be physically, mentally and morally, not one, but ten wholly different creatures—has caused a genuine sensation in English scientific circles.

She is a riddle which medical authorities confess themselves unable to solve. At first incredulous, these authorities now accept the evidence offered that this extraordinary girl has a brain and nervous organization so constructed that she not only believes herself to be—as in the case of insane persons sometimes—but actually is, successively, several separate individuals.

The *Lancet*, most conservative of medical journals, admits that this is an important phenomenon, and confesses inability to solve the riddle. It refers to the phenomenon of "circular insanity," in which alternating personalities are manifested, but notes that in such cases there is little or no interruption in memory.

This marvellous girl, however, while living in any one of her multiple personalities, retains no memory nor consciousness of the others. To her father and mother, even, she is a succession of ten children of apparently different ages, wholly different in temperament, which have only the customary family resemblance to each other.

BEGAN WHEN SHE WAS THIRTEEN.

The period covered by the original manifestation of these ten personalities began in 1895, when the girl was not quite thirteen years old. Now, at the age of twenty-two, the most satisfactory of these personalities has been so carefully encouraged and developed that the other nine manifest themselves seldom, and are growing less and less distinct.

Until recently, during ten years of these extraordinary manifestations, the family physician, Dr. Albert Wilson, kept the case under his exclusive medical observation. He hesitated to challenge the incredulity of medical societies with a report of it until he had devoted years to close study of it. Finally he laid the result of his observations before the Medico-Psychological Association and later to the Psychical Research Society.

The former, at first skeptical, investigated and agreed that the phenomena were as reported by Dr. Wilson. The association was unable to offer any explanation. The Psychical Research Society have just now included the case in their published proceedings, the result being a furore of discussion in all sorts of scientific meetings and journals.

In accordance with professional ethics, the name of this wonderful girl—or ten girls in one—is withheld. She is described as being every way a normal child until shortly before her thirteenth birthday, when she suffered from a severe attack of influenza. Going out into the cold air during convalescence she had a relapse, and for two days lay at the point of death. The crisis past, she gradually recovered her strength, when suddenly one day in April, 1895, her parents were hardly able to recognize her.

AS A LITTLE BLIND GIRL.

Although in fair health now, she became suddenly a little blind girl with an intense craving for oranges and lemonade and a dread of snakes, which she believed to be all about her. She remembered nothing about her original personality, not even her own name. Dr. Wilson regarded the case as one of acute mania, with manifestations having no precedent in medical history. A month later there was a sudden change in the girl's condition that amazed him more than ever.

She recovered her sight, but appeared to be a simple child of half her real age. She could write, but did so in the reverse of the usual manner—what she wrote could only be read by holding it up to a mirror. Her mother called her by name, hoping her memory had returned.

"Annie, Annie," repeated the girl, "There is no Annie here."

"Why, Annie, that is your own name."

"No I am not Annie," said the child, with a shake of her head.

"What is your name?"

"I have no name; I'm just a thing."

"Try and remember; you are my little girl, and your name is Annie."

She paid no attention, but finally when her mother addressed her as "a thing," she answered promptly and appeared much pleased.

During this period, which also lasted about a month, the girl improved very much physically, though there was no improvement in her mental condition. In her mind everything appeared to be reversed. All at once, in the beginning of July, the third personality asserted itself.

EATS HER CLOTHING AS FOOD.

Annie was able to read and write properly, though she had no memory of past events. Her nature had changed entirely. She was very passionate, with exaggerated appetites. She was not satisfied with ordinary food and had to be restrained from devouring whatever she laid her hands on.

Once her mother found her in scant attire engaged in voraciously chewing her outer garments.

"I was so hungry," she said, "and my dress tastes so good!"

She begged that a favorite waister might be prepared for her supper, just as naturally as one would ask for a steak or mutton chops.

In August these manifestations suddenly subsided, and the girl became a totally different individual—different from any of her previous personalities.

She was a genuine deaf mute. Repeated tests showed that she could not hear loud noises close to her ears. More remarkable still, though without any previous experience, she was able to converse in deaf and dumb language. At first neither the family nor the physician could believe that the signs she made with her fingers so rapidly had any definite meaning. When a deaf mute was called in by way of experiment they were amazed to see that he and the girl understood each other perfectly.

She had no recollection of ever having heard a sound, or of having conversed in any other manner. She seemed perfectly sane. It was plain that she was a wholly new personality—to all intents and purposes a born deaf mute.

ONLY THREE YEARS OLD.

The fifth personality developed in the following December. She now had sight and hearing, but in her mind—which lacked completely the faculty of memory—everything was reversed, black was white and white black. She wrote forwards, but spelt backwards. When told that she ought to know better she replied,

"No, I'm too young."

"How old are you?" she was asked.

"Three years old."

In fact, though she understood all that was going on around her, her appearance and manners were those of a well-grown child of three.

She was paralyzed in the legs at this stage, but one day, all in a moment, the paralysis left her. She leaped from her bed, ran nimbly upstairs into a vacant room, threw herself on her back on the floor, where she revolved like a top on her shoulders with her feet in the air.

She thought she was a fly buzzing about on the ceiling. She varied this performance by trying to walk up the walls of the room. She would not talk, but made a buzzing sound with her lips. This lasted for a few days, when she suddenly became normal and was her original self, with no memory of having been anything else.

A SWEET CHILD, WHOLLY IGNORANT.

But in the following May her character totally changed. She was now a sweet and lovable child, but wholly ignorant of acquired knowledge of any kind. She could neither read nor write—could not even spell the simplest words. But her character was so lovely that, on the advice of Dr. Wilson, the family determined to encourage this personality in the hope that it would develop to the exclusion of any others.

So her education was begun at the beginning, and all possible mental disturbance calculated to again change her nature. The personalities had been developed, but not until four more shortlived

In the first of these, in June, she resembled her normal state, remembering clearly her early childhood, but nothing since or during her illness. Two weeks later a sudden fit of convulsions caused a complete loss of memory. She was like a child carried during sleep into unfamiliar surroundings.

She recognized her father and mother, but not in that relationship. To her they were "Tom" and "Mary." She accepted them as playmates whom she seemed to remember well, though in her normal state she had had no playmates of those names. When asked where she had made the acquaintance of "Tom" and "Mary" she answered:

"How do I know. I was born yesterday."

A BABY WHO TALKS FRENCH.

After three days she began to acquire a very short temper. In October the ninth personality—an irritable and exacting one—was completely developed. She was like an infant and had to be taught to walk. She talked like a baby, and most marvellous of all, in the French language, of which she had known nothing in her normal state.

The last developed distinct personality, was observed in December, 1896. For several weeks she was blind and an imbecile, but with a sense of touch so exquisite that she could distinguish lines pencilled on perfectly smooth paper. When the pencil was put into her hands, blind as she was, she would draw with wonderful fidelity any object with which she was familiar by touch.

This state lasted only a few weeks. Then, much to the delight of her family, the lovable personality—No. 6—returned, to be assiduously cultivated, as before. It was encouraging to notice that she remembered what had occurred while she was previously in this state. From that time on, though there were brief intervals in which other personalities returned, the latter grew gradually less distinct and of shorter duration until, now—according to the scientific reports—the girl, as "Personality No. 6," is a normal and healthy young woman, with no recollection that she was ever anything but "No. 6."

As pointed out by the *London Lancet*, instances of dual personality are recognized phenomena. There are cases on record of men and women who have suddenly developed a new personality, left their former surroundings, and entered upon an entirely new existence among strangers, with no recollection of their previous state. The marvellous thing about the case in question is the multiplicity and variety of the personalities developed, including faculties wholly foreign to the normal state.

Authorities agree that the case of this girl proves that the human brain has mysteries to which the key has yet to be discovered.

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A Wonderful Mirror. "A sacred metal mirror of priceless value, made in Japan, without the slightest trace on its highly polished surface of any form, yet reflecting a wonderfully clear image of Buddha on a screen or wall when a ray of Sun or lamplight is thrown upon it, has just been acquired after fifteen years' searching, for the sacred Buddhist Museum at Dipaduttamarama, Kotahena, as an additional attraction to the already wonderful and unique collection of Relics, etc., there. This kind of magic mirror was seen by the Prince Priest at Tokio in 1890 at the National Exhibition there and although with the best help he had to acquire one, of himself, none could be found available. The art of

making and the method of consecrating such mirrors had ever been a secret in ancient times and it is now lost for ever, so that no more mirrors of this kind can now be made."

We clip the above from the *Sandaresa*, of Colombo. The mirror was recently shown to the gubernatorial party, exciting their astonishment and admiration, and is now on exhibition at the Sacred Buddhist Museum connected with the Kotahena temple near Colombo.

Colonel Olcott's identification of the 'conversions' effected by the Salvation army and other revivalistic agencies with hypnotic influence, is fully supported in the following paragraph in a recent number of the *Christian Register*, which we find copied into and commented upon by *Light*, of 3rd June last. It occurs in a discussion of the problem of "Conversion by Suggestion," and runs as follows:—

"It cannot be too vigorously emphasised that such a form of influence is not a 'spiritual' force in any high or clear sense at all, but is rather uncanny and psychic and obscure. And the method itself needs to be greatly refined before it can ever be of any spiritual benefit whatever. It is thoroughly primitive and belongs with the animal and instinctive means of fascination. In this bald, crude form the feline employs it upon the helpless bird and the Indian medicine-man upon the ghost-dance votary. When used, as it has often been, upon little children who are naturally highly suggestible, it has no justification whatever and is mentally and morally injurious in the highest degree. I do not see how violent emotional throes serviceable even in the case of hardened sinners, and certainly with large classes of the population the employment of this means is nothing but psychological malpractice."

To understand the following story the reader should refer to D'Assier's "Posthumous Humanity," Ennemoser's "History of Magic" or any other work which treats of the transformations of the astral body by proficient in Black Magic, whether still living or dead. The writer of the story is a gentleman in Government service in America and personally known to us. He writes:—
"A neighbor of mine told me the most remarkable occult experience I ever heard. He had occasion to take a long journey in a country wagon in the North-western States, with four or five people; their journey lasted into the night and at a certain place along the road, where it was reputed a crime had been committed, the horses stopped, and would not go ahead. The driver got out and found a large sheep lying in the road. With the help of my narrator, the sheep was lifted into the wagon at the front portion, and just in front of the forward seat; they—the driver and my friend—sat with their feet against the animal. Then they started ahead again. After proceeding some distance the sheep—now a man—with a loud laugh, jumped from the wagon and disappeared. My friend says the people with him made an affidavit of the facts, substantially as I have related. It appears to me that he relates a truthful story, quite out of the ordinary."

The Buddhist Mission in Leipzig was established in 1903, and has now many members who are earnest and zealous in spreading the Dharma. Books and pamphlets are being published, also a monthly magazine, *Der Buddhist*, which was started in May last, and has contributions from Dr. Paul Carus, *Bhikshu* Ananda Maitreya, and Arthur Pfungst. We are informed that the clergy of Germany oppose and misrepresent the teachings of Buddhism, but the members of the Mission have nothing to fear, for, as the editor of the *Sandaresa* says:—

"Once the Dharma of our Lord takes its hold upon a land, nothing can hinder its propagation or destroy its influence; and no people in the Western world are better fitted to receive His Message than the earnest-minded and philosophic countrymen of Schopenhauer. We wish the 'Buddhist Mission' all success and hope to hear often of its successful work."

An Australian contributor to *Chamber's Journal*, Mr. J. O. Bryne, of Sydney, narrates some strange incidents relating to snakes. He says:—

"I have found that children in the bush show very little fear of snakes. The bigger the snake the greater the joy in getting near to it and the stronger the desire to play with it. The snake's bright eyes and sinuous motion probably charm, and snakes, even the most vicious, respect the confidence. I have known numbers of cases in which they returned it with what must be called affection. A snake that will wriggle away from an adult will placidly survey a child and wait for encouragement to approach."

Following is one of the accounts which he cites:—

"Minnie, a child of three, was more vivacious than usual one morning. She sat on an opossum-rug on the floor of the room adjoining the breakfast-room where most of the family were collected. The chattering excited comment, 'Stay,' whispered by her father; 'something strikes me; She's talking to something, and I bet it's the snake.' With his riding whip in his hand, he stepped softly to the open door and peeped in. The snake had its head on Minnie's lap, and was being fed with little snips off a square of lump sugar. It was a black snake of a dangerous size, and the father was doubtful how to act. If alarmed it might viciously attack the child. He surveyed the possible means of escape and whispered to his wife to call Minnie. The child moved at the call, and the snake drew back and made a sudden dive towards a chest of drawers at the opposite wall. That was what was wanted, and the riding-whip did the rest."

We must find space also for this truly extraordinary story:—

"A friend tells me an incident of a similar kind. At Koondrook, a little settlement in Victoria, a woman heard her child, 18 months old, laughing as if she was having great fun. The child was supposed to be asleep in bed. The mother went to the room, and found the child scrambling over the bed after something she could not see. That happened several times. Once, however, the mother went in suddenly and heard something drop off the bed. Looking hurriedly under the bed, she distinctly saw a large snake that turned upon her with evident intention to fight. When the husband came home he pulled up the boards of the floor, but there was no sign of the snake. Next day, however, snake and child were discovered

lying together on the floor, the child asleep, and the snake apparently so."

The story tells us how the serpent—a tiger-snake nearly five feet long—was finally despatched by the father, and was subsequently 'fondled by the child, as an old acquaintance.' In closing, the writer says:—

"We never hear, in the bush, of a snake biting a young child. On the other hand, numbers of cases are recounted in which mothers have laid infants on the bed in dark rooms, and discovered a second later that a snake was underneath the child. The snatching up of the child released the snake, and invariably the trouble ended there."

Having recorded the above we read it to a lady in Ootacamund who said it reminded her of an incident that came to her knowledge in Northern India. A little girl had been in the habit of taking from her mother each morning, a piece of buttered bread which she would take into the garden and then spend a little time playing. For several mornings the mother had noticed that the child had suddenly become unusually quiet. On going into the garden to investigate, she found the girl seated on the ground and feeding a large cobra—which had its head in her lap—with small bits of the buttered bread.

The foregoing accounts seem difficult of explanation. It is quite possible that the perfect innocence and loving confidence of a little child disarms the snake, temporarily, of all its combative instincts. It is said that unruly horses are sometimes easily managed by a little child.

We are reminded of a story which we read years ago, of a child who lived with her parents near an African jungle. One day when her mother was away from home and her father busily engaged, she wandered far into the forest in search of wild flowers and lost her way. As the darkness deepened she espied a broad pool of water in the centre of which was a large rock. She managed to reach it, thinking her father could find her there better than among the bushes. But her agonized father did not reach his sweet little Marjorie till morning, though she watched for him all night. During the night "some big dogs," as she told her father, came to the pool to drink, and came up to her and licked her hands, and she patted their heads. "They seemed company like," she said. The footprints of the lions who came to drink, were plainly visible by her father, all around the pool.

An urgent request is again made to the President-Founder by the Secretary of the Buddhist Committee at Colombo to send a competent gentleman and a lady teacher to serve as Principals of two large High Schools at Panadure. These are excellent

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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER IX.

(Year 1897.)

IT is rather a coincidence that Dr. Maxwell's great work on metaphysical phenomena should have come to me for review just when the course of my historical narrative should have brought me to the consideration of the official report of Eusapia's seances at Choisy Yvrac (at which Dr. Maxwell, himself, took a prominent part) sent me for publication by Colonel de Rochas. Whereas Dr. Maxwell's narrative gives a general view of the incidents, that of the Colonel puts us in possession of all the details. Some of these are very interesting, among them those which corroborate the statements as to the transfer of sensitiveness from the psychic's body to measured points in space around her. To make my meaning clear I will explain that the psychic, being at the time mesmerically reduced to insensibility to external influences—touch, smell, hearing, taste—at this very time these faculties are found to be transferred to what one might call an astral enlargement of the body, and while the sleeper can neither feel a pin-prick or a touch, nor hear a pistol-shot, nor smell acrid ammonia, nor taste the sweetness, bitterness, salinity, acidity or pungency of any substance, yet if one pinches or pricks the air at measured distances from the body (the

* Five 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.

measurement determined by a course of experiments) then the psychic immediately cries out and shows that repercussion upon her physical body has taken place.

The points made by Colonel de Rochas at the first seance, in the presence of M. et Mme. Maxwell, Comte de Gramont, Baron de Watteville and Colonel de Rochas, were the following :

(1) Eusapia is suggestionable (*i.e.*, can receive hypnotic suggestion). As soon as the state of credulity is reached, hallucinations of sight, smell and hearing are caused with the greatest ease and she then presents the common phenomena of insensibility of the skin.

(2) A few passes on one of her hands create the externalisation of sensitiveness at the distance of three or four centimetres from the skin ; but when Colonel de Rochas continues his passes and withdraws his hand in order to test the sensitiveness at greater distances, his hand is followed by Eusapia's, which is attracted by it. If one prevents the hand of Eusapia from following Colonel de Rochas', one can recognise the existence of a second sensitive stratum in the air, perceptible at about ten centimetres from the skin. One may consequently say that the externalised sensation in this subject transforms itself into movement.

(3) Colonel de Rochas puts Eusapia to (mesmeric) sleep to see how, in her case, the fluidic body is formed, the existence of which he has noticed in other subjects. After two or three minutes of passes on the head and chest, Eusapia, *asleep*, declares that she sees appear at her right side a kind of phantom, and we notice that it is in the place of this phantom by her indicated, that all her sensitiveness is localised. She makes signs of pain when we pinch the air where the phantom is, but shows no reaction when her skin or any other points of space are pinched.

At the sixth seance held with Eusapia the phenomenon of the levitation of the table occurred under circumstances which entirely support the statement of Dr. Maxwell about it in his book. The official report says :

"The medium, who has not been magnetised again, remains somnolent and perfectly dumb. The table lifts itself first on the side of the medium, resting on the two opposite feet. Then it twice lifts its four feet and remains suspended in the air. All hands, including Eusapia's, are removed from the table which *nevertheless remains suspended*. Several persons try to make it fall by pushing on it, but without success—they meet with much elastic resistance ; after a few seconds it falls of itself, with a crash."

It is a great pity that all intelligent persons who have read the S. P. R. report on Eusapia's phenomena at Cambridge could not read this official report of seances at Choisy-Yvrac by one of the most respected scientific men of France. If any doubts had lingered in their minds as to the futility of the Cambridge observations and of Mr. Hodgson's theory of Eusapia's frauds, they would surely be dis-

pelled. It will be found, translated into English, in the numbers of the *Theosophist* for April and May, 1897.

A long letter received on the 20th March from the ex-royal Prince of Siam, formerly Prisdamchoonsai, but now the Buddhist *bhikshu*, Jinawarawansa, of Ceylon, opened up a subject of gravest importance. The life of this scion of the Royal house of Siam has had at least one episode of a most romantic character. When diplomatic relations were established with the Treaty Powers, his cousin, the King, sent him as his first ambassador to Europe. His credentials accredited him in that capacity to Great Britain, France, Germany and other countries and he spent a number of years on these missions. While in England he connected himself in his personal capacity with one of the great engineering firms, passed through their works and perfected himself in the profession of engineer. Returning, at last, to Siam, a combination of circumstances led to his retirement from the world and his entrance into the Buddhist Sangha of Ceylon as a yellow-robed *bhikshu*. According to the rule of Ordination (*upasampada*) he was brought into the presence of a Council of senior monks, clothed in all his ambassadorial state—gold-laced uniform, silk stockings, varnished pumps, dress sword, plumed helmet, and all his jewelled orders pinned to his breast. His sponsors presented him as a postulant whom they could recommend, and he, corroborating this when questioned by the presiding monk, received the desired consent, returned to the ante-room, was stripped of all his finery, had his head and face shaved, his shoes and stockings removed, and was clothed in the simple under-robe of the order and reconducted before the Council. Here he was put through the usual catechism, and answering satisfactorily, was accepted into the Order. Thereupon he made the usual obeisances, was invested with the yellow robe and other appanages of his calling, received the name of "Jinawarawansa," and entered upon his new career.

Recollecting that this ceremony is 2500 years old, does the reader now see whence the Roman Catholic ceremonies of Consecration and Ordination were derived? And is it not amusing to read how the Church tried to minimise the effect of Huc and Gabet's discovery that the ceremonies, holidays, feasts, usages and paraphernalia peculiar to their worship had been used in Tibet by the Buddhist priests for many centuries, by saying that the Devil, foreseeing the arrival of Christianity, had tried to forestall its influence by setting up a mock system of worship?

The friendship between Jinawarawansa and myself has been cordial ever since the time when he first addressed me upon the grave subject above alluded to, and which I shall now explain.

It is known to all who have studied Buddhism that it is nominally divided into two schools, the Northern and the Southern ; the countries covered by the former are China, Tibet, Mongolia and Japan ; those belonging to the other group are Ceylon, Burma, Siam,

Chittagong and Cambodia. Between these latter nations there is very little if any difference as to forms of belief. In all these countries, in times past, there has been for each a Superior Council, composed of the senior monks, to whom all questions of monastic discipline and the punishment of offenders were referred for settlement; if this Superior Council failed in its duty, appeal would lie to the Sovereign, whose opinion was law and who had the power to inflict any punishment, even that of death, upon the offenders. This was the state of things in Ceylon before the advent of her several European conquerors, the Portuguese, Dutch and English. When the last vestige of Sinhalese Royalty was destroyed at Kandy, in the treaty made between the British General and the revolting Kandyan nobles, it was stipulated actually that the religion of Buddha, its temples and priests, should be protected and kept sacred. Inferentially, of course, the implication was that the British Sovereign, when mounting the throne of the King of Kandy, put himself in his place and assumed his obligations towards the state religion: that the Superior Ecclesiastical Board, or Committee, should be kept up, and the King would dispose of cases of ecclesiastical discipline coming to him on appeal. All went smoothly until some clamorous bigots, organising through Exeter Hall a campaign of public intolerance, forced a weak-kneed government to throw over its religious responsibilities in Ceylon, which included the administration of the large landed estates of the Buddhist Sangha, and to fling them all into the laps of the ordained priests, who by their ordination *are not allowed to have anything to do with money or money values*. Naturally this brought on something like moral chaos; the priests were placed at the mercy of their lay adherents, corruption spread among the latter, the moral tone of the priesthood was sadly lowered, the mandates of the superior priests lost their weight, and it actually grew so bad that monks who had been convicted of debauchery, embezzlement, the coining of false money, and other crimes, for which they had been sent to prison, defiantly resumed the yellow robe after their release and there was no hope of redress. When I first went to Ceylon in 1880 the High Priests of the two Royal temples at Kandy, the Asgiriya and the Malwatte, complained to me bitterly of this state of things and of their official impotence to restore order and discipline. It was to try and find a remedy that the "Prince-priest" wrote me in 1897.

Naturally, he came out of the garish splendour of Courts into the Buddhist monastery in the hope of finding the spirit of brotherly unity and religious calm, the very things to soothe his world-beaten spirit; this is exactly what I had looked forward to finding when I became a Buddhist at New York and was laying my plans to emigrate to the East. But the Prince-priest, like myself, found himself in an atmosphere of personal bickerings, childish sectarian squabbles, ignorance of the world about them, and incapacity to fit themselves to the ideals which the Lord Buddha had depicted for the govern-

ment of his Sangha. My way out of the difficulty was through a comprehensive system of mixed secular and religious education for the young, and the gradual evolution of a public opinion as to the duties and ideals of the priesthood which would focus itself upon the inmates of the *pansalas* and compel them to reform. Jinawarawansa, coming out of the kingly order, and accustomed to see things settled by the *force majeure* of the Royal will, entertained the hope that he might get the leading priests of the Siam, Amarapooa and Ramanya sects to agree to a coalition into a single "United Sect" which should embrace the whole Buddhist community of Ceylon. Then he proposed to similarly arrange for one ecclesiastical coalition for Burma, and that these two national bodies should then coalesce with the whole national body of the Siamese priesthood: making, as will be seen, a vast international tripartite Sangha, *tria juncta in uno*. The Supreme Council would be composed of the elder priests, ranking in order of seniority of ordination, who should regulate the government of the three national Sanghas: over all, as religious patron and final source of ecclesiastical authority, would be the King of Siam, the sole remaining Buddhist monarch.

This was a great scheme and one which seemed to me practical, but one which, at the same time, would involve an enormous amount of working up of details. The Prince-priest wished to seize the occasion of his cousin, the King of Siam's impending visit to Colombo *en route* for Europe, to bring the thing to a head. With his natural impetuosity he threw himself into the business with zeal and enthusiasm; wrote to the leading priests of Ceylon and their chief lay supporters, got pledges from many, but soon ran against that awful inertia which pervades all Asiatic countries (Japan now excepted) and bars progress. The personal factor everywhere obtruded itself, and the poor fellow, finding himself at a standstill with the King's visit near at hand, despairingly appealed to me as "the only man who could awaken the slumbering Sinhalese:" he prayed me to come at once and see to the organisation of a Reception Committee and the drafting of an Address. Of course, the grandeur of the scheme and its apparent practicability were visible at a glance, and an urgent invitation reaching me on the 23rd March from our Buddhist Standing Committee at Colombo, to come, I closed up my office business and, on the 24th, sailed for that place on the French steamer, arriving on the 27th.

Besides attending to the business of the reception of the King of Siam, I had to go over the Sinhalese version of the new edition of the *Buddhist Catechism* with the High Priest, get his assent to the alterations that I had made in the text, and a fresh certificate recommending it for use in Buddhist schools. This was finally accomplished, but not without some sparring with that critical gentleman, Hiyayentaduwe, Assistant Principal of Sumangala's College at Maligakhandana.

The Buddhist General Committee met at the College on the 29th to discuss details of the reception. They elected me a member of the General Committee and also of the Executive Committee. At a meeting on the following day they accepted my views about the reception and we agreed upon the details. The King had sent on in advance one of his high officials, the Marquis Phya Maha Yotha, with his Private Secretary, Luano Sunthorn Kosa, to arrange with the local Committee about the details of the Royal visit. With these two and the Prince-priest I had frequent consultations, among others on the subject of the Committee's Address of Welcome to His Majesty. The Executive Committee deputed me to draw it up, and at their meeting on April 1st unanimously accepted my draft; at the same time authorising me to have made in silk two copies of the Buddhist flag which, as will be seen on reading the Address, we asked His Majesty to consent to have adopted and protected as the Buddhist flag in Siam, common to all Buddhist nations and quite devoid of political significance. For, as the reader must have perceived, the scheme of Prince Prisdan and myself implied no political connection, whatever, between the three separate nations which we wished to unite in the bonds of international religious relationship.

Following is the address in question:—

MAY IT PLEASE YOUR MAJESTY,

The undersigned, a General Committee representing the Buddhist priests and laymen of Ceylon, and duly chosen at a public meeting at Colombo, respectfully offer to Your Majesty a heartfelt and joyful welcome to this ancient cradle-land of Buddhism, made holy by the touch of the lotus feet of the TATHAGATA and by the residence of many holy Arahats in different centuries. We offer our homage to the last independent reigning Buddhist sovereign and pray Your Majesty to grant the blessing of your sympathy and kind aid in the work for the revival and purification of Buddhism in this Island, which we have been carrying on these past thirty-five years with encouraging success.

All Buddhist nations honour Your Majesty for your memorable and most praiseworthy work, of publishing the Tripitakas in thirty-nine bound volumes; thus protecting the Siamese version from every evil chance and accident, and giving the best proof of your interest in Pāli literature. The Sinhalese have had the further striking proofs of Your Majesty's kindness, in your gifts for religious education and the restoration of an ancient Dagoba at Anurādhapura.

From Ceylon the Arya-Dharma of the BUDDHA was extended to Siam and Burma, and in our time of political upheaval and religious distress Siam repaid her debt of gratitude by sending us her most learned and pious bhikshus to help to restore our religion and revive the courage and the efforts of our scattered priesthood. At another time we received like sisterly aid from Burma. So our three nations are linked together by the strongest and purest of international ties—that of a common religious interest. They are, in fact, three sisters who have kept pure the primitive teachings of BUDDHA, as finally fixed and defined by the

Vaisali Council of the Emperor Dharmasoka. But, while through political changes, Ceylon and Burma have been deprived of the Royal Protectors of their Sanghas, Siam is still in possession of this inestimable blessing; while their Sangharajas have lost their proper authority over their Sanghas, happier Siam has still her Ecclesiastical Council in unweakened authority, and with the help of her Gracious Sovereign, can enforce discipline and guard the people against the evils of scepticism and disunion. The visit of Your Most Gracious Majesty would be forever memorable in Ceylon history if it should result in a unification of the Buddhists of the three sister nations under one international Ecclesiastical Council with Your Majesty's august patronage and protection. This would be a far more noble monument to your memory than any that could be built by us. The General Committee, your humble memorialists, speaking on behalf of the Sinhalese Buddhists, pray Your Majesty to give this serious question the consideration which its importance deserves, and to earn the eternal gratitude of our people by co-operating with our best bhikshus and dāyakyas in perfecting a plan for its realisation. We are founding many schools for the education of our children under Buddhist auspices, publishing books and journals, and encouraging the spread and deepening of the religious spirit among us. But without the loving help and sympathy of our co-religionists of Siam and Burma, we find the way obstructed by many difficulties that might be removed if the three nations were closely united in the common work.

As humble gifts, we offer Your Majesty two copies of this flag, the proper Universal Symbol of Buddhism, as its colors are the six bright rays—the Buddhārāsi—which streamed from the Body of the TATHAGATA with extreme splendour when he became BUDDHA and when he passed into Parinirvāna. As the Cross is the common symbol for all Christians, so this Flag of the Six Rays, will serve as the non-political, most appropriate symbol of all Buddhist schools, sects and nations. Beginning in Ceylon, it has spread to Japan and Burma, where it is flown on temples and houses on the day of Vesākha Punnāmi, and is carried in religious processions with other religious flags and with the royal insignia. We pray Your Majesty to graciously consent to its adoption and protection in Siam as the Buddhist flag, so that the three nations may, on the days of religious observance and national holiday, march and worship under the same emblem of the Founder of their religion.

It is our desire and intention to further keep alive the memory of Your Majesty's first visit to Ceylon, by founding and endowing an Orphanage for parentless Buddhist children and, with permission, calling it by Your Majesty's Royal name.

Invoking upon Your Most Gracious Majesty the blessing of the Tri-Ratna, and a long, a happy, and a glorious reign;

*We are, Sire, Your Most Gracious Majesty's
co-religionists and obedient, humble servants.*

The Ceylon authorities had received orders from the Home Government to show His Majesty every courtesy and so the task of the Buddhist Committee was comparatively easy. The authorities had the spacious landing jetty splendidly decorated with flags and greenery, and also the inclined pathway which mounted up to the street

level. At this point was erected a spacious *pandal* (shed) where the Buddhist Committee as laymen, were to receive the King while distinguished priests would also be present and welcome him by reciting the well known Jayamangala Gatha. Naturally, these preparations involved a good deal of running about, committee meetings, and visits to the Government officials and the Siamese Ambassador and Siamese Consul. At last all preparations were completed and we were ready for our distinguished visitor.

The Royal yacht cast anchor in the harbour at daybreak on the 20th April, receiving the customary salute. His Majesty landed at ten o'clock, was greeted by the highest officials, and escorted up the inclined way to the Buddhist pavilion where the Committee offered their respects. I was posted just at the head of the inclined way and made him my best bow. He stopped, looked inquiringly at me and asked my name. When I mentioned it his face suddenly lighted up and he said in a most friendly tone: "Are *you* that man? Oh, I know you very well as a friend of Buddhism. I am glad to see you." He then extended his hand and gave mine a warm grasp. With his permission I then presented the members of the Committee and introduced him to Sumangala and the other High Priests. He then went to a small altar which had been prepared at the request of his Ambassador, and made reverence to the image of the Buddha; lighting some small yellow wax candles and sticks of incense, which he received from the hands of one of his suite. Having lighted the candles and incense-sticks he then, with folded hands in the usual way, recited a Pāli sloka (or *Gātha*, as it is called in Buddhism). He took from me a garland on behalf of the Committee, which in their name I put over his neck, while the Hon'ble Mr. Ramanathan, on behalf of the Hindu community, showered flowers and rice over him; he listened and replied to two addresses, received the tilak and a garland from Mr. Coomara Swamy, the Brahmin of the Hindu temple, and acknowledged the cheers of the multitude, evidently most sincerely friendly. He then drove to Queen's House under escort, where he gave audience; his time being mostly taken up by deputations of monks from many different temples.

The next morning he left Colombo for Kandy to pay a visit to the temple and see the Tooth Relic. At the station he gave me another proof of his good-will by crossing over to where I stood and shaking me cordially by the hand. The Kandy visit had very unfortunate results, for the treatment he received in the tower where this world-famed object is kept, under the protection of four locks, of which the keys are kept by the Government Agent—the Devanilami, a Kandyan noble, who is the hereditary custodian of the precious object—and by the High Priests of the two Royal monasteries at Kandy, above referred to, was most unpleasant. In Volume II. of "Old Diary Leaves" (pp. 182–186), I give a full account of the Relic and its most romantic history, so I need not repeat the details; suffice it to say that it is

about the size of an alligator's tooth and bears no resemblance whatever to any tooth that ever grew in the jaw of an animal or man. It is slightly curved, about two inches in length and nearly one in breadth at the base and rounded at the extremity. An exact duplicate of it, painted to resemble the original and mounted on a gold wire which springs from the heart of a silver lotus flower, which came into my possession several years ago under very peculiar circumstances, may be seen in the curio-case in the Adyar Library. Dr. Gerson Da Cunha tells the whole story about the Tooth,* and the destruction of the original by the Archbishop of Goa, under the mandate of the local representatives of the Holy Inquisition, who forbade the Viceroy, D. Constantia de Braganca, to accept a fabulously great sum—no less than 400,000 cruzados—a coin worth 2s. 9d.—offered by the King of Pegu as its ransom. The story is that they ordered it to be destroyed. So the Archbishop, in their presence and that of the high officers of State, pulverised it in a mortar, threw the powder into a lighted brazier kept ready, and then the ashes and charcoal together were scattered into the running river, in sight of a multitude "who were crowding the verandas and windows which looked upon the water." Dr. Da Cunha is very sarcastic in his reflections upon this act of vandalism. He says: "If there ever was a point where the two extremes met it was this. The burning of a tooth for the glory of the Almighty was the point of contact between the sublime and the ridiculous."

Bigoted and ignorant Buddhists account for the size of the alleged tooth by saying that in the days of the Buddha "human beings were giants and their teeth kept pace, so to speak, with their larger stature." Which, of course, is all nonsense. It is asserted that the present object of adoration was made out of a piece of deer's horn by King Vikrama Bahu, in 1566, to replace the original, burnt by the Portuguese in 1560. Other Buddhists believe that this is really a substitute only, that the real tooth is concealed in a sure place, and that a substitute was what fell into the hands of the Portuguese. However, visitors to our Library can see for themselves what the Kandyan relic really looks like and form their own opinions. It will be remembered that as a mark of the very highest respect the tooth was shown to H.P.B. and myself during our visit to Kandy in 1880. His Majesty, the King of Siam, was naturally anxious to see so far-famed a Buddhist relic, and when he was admitted to the room in the Dalada Maligawa, wanted to take the Relic in his hands, but two Kandyan aristocrats, with the worst possible taste and ignorant fatuity, protested, although the King's brother, Prince Damrong, and even the Christian Czarewitch (the present Czar) had been allowed to handle it on the occasion of their visits to Kandy. The King was naturally indignant at so palpable an affront and left the temple; he returned the presents that had been made to him by different High Priests and came back to Colombo.

* "Memoir of The Tooth Relic of Ceylon,"—London, Thacker & Co., 1870.

Of course the Committee met him at the Railway Station, where he once more greeted me with entire cordiality. He disappointed two great crowds that had gathered according to programme at the Maligakanda and Kuppyavatte temples, bade farewell to the Government officials, and re-embarked on the Royal yacht, which sailed that day. With the rest of the Buddhist Committee I saw him off at the jetty. As we were aligned at the opposite side of the platform, not wishing to thrust ourselves forward, as soon as he caught sight of me he crossed over, gave me a parting hand-shake, and desired me to express his thanks to the Buddhist community for the pleasure which he had derived from their kind, popular welcome.

One incident which occurred during our brief intercourse gave me real pleasure. Learning that his Private Secretary, Phrayah Srisdi, was buying watches, scarf-pins, rings and other articles of jewellery, to be given as presents to those who had been active in organising his welcome, I went to Queen's house and informed that gentleman that I should not accept any such souvenir, as my interest in His Majesty was not caused by his being a King, but because he was the only remaining Buddhist sovereign: I had received all the benefit I could have desired in having been able to testify my respect on the occasion. "But," said the Secretary, "if His Majesty wishes to make you such a present what would you do?" I told him that if it was forced upon me in such a way that I could not, without breach of good-manners refuse, I should certainly give it away to somebody after His Majesty's departure. It is more than likely that he told this to the King, for on that day, before leaving Queen's house for the jetty, he sent me a full-length photographic portrait of himself in full uniform, signed with his name and with my name and the date written beneath. It hangs on the wall in my private office. In it he appears as a well-formed, refined and soldierly-looking man, with a high-bred face and an expression of calm dignity. He stands there with his hands leaning upon his sword and his breast covered with jewelled orders.

When the news of the Kandyan incident got to Colombo and spread among the masses, there was an outburst of indignation against the stupid Kandyan aristocrats who had thus spoilt the harmony of His Majesty's visit. There was no possibility whatever of mistaking the genuineness of this feeling. The Committee at once organised a sub-committee, consisting of Mr. H. Don Carolis, Dr. Perera, of Perak, and myself, to go to Kandy, investigate the facts, and report to a public meeting which was called for Sunday the 2nd April at Maligakanda. We went there, took all available testimony, and fastened the responsibility upon the real culprit, the late Mr. T. B. Panabokke. At the mass meeting, the Committee, in submitting their report, made the following points:

(1) That Mr. Panabokke and no one else is guilty of the offensive remark at the Dalada Maligawa on the 21st instant, which so vexed His

Majesty and caused him to change his benevolent intentions with respect to gifts to our temples and Bhikshus.

(2) That his refusal to allow His Majesty to hold the Relic and take away the ancient book to have it copied, were unauthorised by either the High Priests or his colleagues of the Special Committee of three who were clothed with the official functions of the Diwa Nilame for that occasion, and that he alone is responsible for all the unpleasant consequences which have ensued.

(3) That his statement to the District Judge that he was but interpreting the wishes of the High Priests is contradicted by their signed declarations to the contrary, as well as by that of his fellow committee-man, Mr. Nugawela Ratemahatmeya.

(Signed) H. S. Olcott, D. B. Perera, and H. Don Carolis (*Hevavitarana*, *Muhandiram*).

The CHAIRMAN and Vice-Chairman addressed the meeting on the subjects to be considered. Mr. Dullewe Adigar made a long speech during which he strongly condemned the action of Mr. Panabokke in refusing the King his wish. He stated that the Tooth Relic had been handled both by Christians and Buddhists high in authority, and the only Buddhist King now living should have been allowed his wish. He submitted that the Buddhist community should condemn the action and submit the true state of affairs to His Majesty the King. At the end of his speech he moved the following resolution:—"Whereas the Buddhist community of Ceylon have been deeply pained by certain acts of disrespect offered to His Majesty the King of Siam, while visiting the Dalada Maligawa on the 21st April, and whereas an inquiry made into the facts by the Executive Committee charged by the Buddhist community to organise the reception of His Majesty on his arrival at Colombo, has resulted in proving beyond question that the responsibility for the said acts rests on Mr. T. B. Panabokke, President, Provincial Committee, Central Province, under the Buddhist Temporalities Ordinance, and upon no one else; now, therefore, be it resolved that the Buddhists of Ceylon protest against and condemn his conduct as discourteous, uncalled for, and wholly unwarranted."

MR. SIMAN FERNANDO seconded the resolution. He also made a few remarks condemning the action of Mr. Panabokke. The resolution was then put and was unanimously adopted.

After a resolution warmly thanking the Executive Committee for their efficient services, the following resolution was, on motion of Mr. A. Perera and seconded by Mr. D. C. Pedris, unanimously and enthusiastically adopted.

"That this mass meeting of the Buddhists of Ceylon do instruct their Chairman and Secretary to forward copies of these resolutions and reports relating to the Tooth Relic incident to His Majesty, the King of Siam, through the proper channel, for his information, with the prayer that he will hold the Buddhists of Ceylon entirely innocent of blame in the matter and accept their unanimous declaration of personal respect and affection for himself and his royal house and of their love for the Siamese people, their co-religionists."

Thus an incident, inexcusable in itself, toppled over the house of cards which Prince Prisdan and I had so carefully constructed in

the matter of the proposed international brotherly union of three Buddhist nations, and which we had hoped to be able to bring about. Of course it did not affect the main question in the least but only the King's momentary attitude towards the subject. When he parted with me on the jetty he said that he would give the question full consideration, at the same time adding, however, that it would be a very hard thing to accomplish. I ventured to call his attention to the fact that quite as difficult a thing had been successfully carried through in the foundation and happy culmination of the educational movement in Ceylon and that I was persuaded that it was possible to realise our scheme for international Buddhistic unity.

H. S. OLCOTT.

SOME MISCONCEPTIONS REGARDING REINCARNATION.

IT is really amazing to find so many misconceptions prevalent in both the East and the West, regarding the simple law of reincarnation—that obedience on the part of all matter, whether it be mineral, vegetable, animal or human, to the uplifting force of spirit, which is, as it were, pushing always from within outwards, new and higher forms supplanting the old ones, and thus maintaining the onward sweep of evolution which, without such a mighty factor, would be powerless to achieve its end.

The misconceptions regarding reincarnation, prevalent in the Eastern World, obtain for the greater part amongst the masses; few Orientals of education and refinement displaying much ignorance concerning this fundamental tenet of most Eastern religions, and the ignorance of the masses is due principally to the fact that several Oriental teachers gave out the doctrine, or rather interpreted it exoterically, for the benefit of the multitude, who were by no means prepared for it and soon misconstrued it altogether and to such an extent that other and less favoured peoples obtaining their knowledge of reincarnation from such sources, laughed it to scorn and utterly rejected it.

Here, of course, I refer to the Western World, where people of great intellectual ability and the masses alike have but the haziest notions conceivable regarding reincarnation. The great Teacher of the West, Jesus of Nazareth, never openly expounded it. In many portions of the New Testament allusions are made thereto, but all are veiled, and they are dual in their meaning. Theosophists recognise his Disciples much in private that he did not give out publicly, for did he not say, "Give not that which is holy to the dogs," and if further corroboration of the assertion that primitive Christianity, far from condemning it, taught reincarnation, the writings of some of the early Christian Bishops, Origen, Clement and others, and, most important of all, the recently-discovered "Sayings of Jesus," give it.

But Christianity, and when I use the term Christianity I mean the Western World, for, practically, the two terms are synonymous, having had no teaching for centuries regarding reincarnation, is at the present time in an exceedingly backward condition regarding such an important branch of learning, and this state has by no means been improved by recourse to the polluted channels of Eastern learning I have already referred to. Rather than take a definition of reincarnation from Theosophists, from men who have made a deep study of all religions and who have weeded out from the accretions of superstition, dead-letter and dogma, the verities thereof, it pleases Western religionists to go to the ignorant, common people of the East for instruction in the higher principles of life, not because they wish to imbibe them and benefit thereby, but because they wish to destroy the belief therein by proving them to be fallacious; and therefore they are anxious to obtain the crudest definition possible of reincarnation, one of the vital principles, in order that they may the more easily cast discredit upon it; a truly non-Christian spirit, but one which aptly illustrates the tone of the modern Christian Church towards any doctrine, however good and pure it may be, which does not happen to have the approbation of a clergy which is ever seeking to grasp temporal power—the shadow, —overlooking, or rather not perceiving the substance.

So it comes about that both in the East and in the West, there are many absurd misconceptions regarding reincarnation. To begin with this beautiful ideal of the higher evolving from the lower, with this beautiful ideal of progress, the perfect adjustment of right and the onward march of progress, the perfect adjustment of right and wrong and the elimination of all inequality in the struggle for life both here and in higher worlds (I use higher in the sense of purity, not of altitude), is degraded into a belief in the transmigration of a human soul after the dissolution of the body, into an animal frame. This is a direct result of pearls having been cast before swine. The masses of the East to whom the doctrine of reincarnation was preached, unable to fathom the idea of the gradual ascent of man from his present vile state to a higher condition of life by virtue or successive physical incarnations, each one serving to expand the Divinity inherent within him, and unaware of the law of karma, providing for the working out in the astral or desire body, and the mental body after physical death, of the wrong deeds, desires and thoughts of the physical life, but realising the preponderating evil tendencies of the average man and his dominant animality, took reincarnation in a sense absolutely foreign to the truth, and in their eagerness to provide man after death with what they deemed suitable for him on account of his animal ways, and desires—an animal body—prostituted an uplifting doctrine to serve an immoral end.

When one looks around and notices the bestiality of many individuals in all ranks of life one is inclined to forgive the masses for their erroneous interpretation of the doctrine of reincarnation, for

it does seem, in some instances, that where men are possessed of habits so nearly approximating to those of the hog, a hog's body would be their just due after death; but we know that the law of good must prevail and that, however degraded man may be, each incarnation lifts him further out of the mire, one day aiding him to shake himself entirely free from the filth. With reincarnation there is no slipping backward, there is not even any stationary stage and that is why we students of Theosophy are so hopeful, since we can realise, however dimly, the potentialities of each human being inhabiting the world to-day. There is no "hell-fire," no eternal damnation, but salvation for all, but whereas a few are, by self-sacrifice, hastening the glorious work of evolution, by bringing about their individual regeneration as speedily as possible, so many, alas, are drifting unconsciously towards the goal, at a snail's pace. We would have them realise how important it is that they should awaken to a sense of their individual responsibilities and learn the great truth that man rises on stepping stones of his dead selves to higher things. As yesterday was the parent of to-day, so to-day is now the parent of to-morrow, the past is beyond our control, but we can always shape the future. Salvation is effected by one's self and by one's self only. It is a sense of separateness and selfishness that keeps one from God. One must open the shutters of one's soul and allow the Heavenly Light to enter therein and illumine the darkness, dispelling ignorance, doubt, fear and hatred and diffusing love, happiness, peace and goodwill.

I have endeavoured to show that reincarnation is a law by virtue of which eternal progress is made. As with man, so with mineral, vegetable and animal, newer and better forms are ever taking the place of old ones. All is change and decay, with a high purpose, a working towards perfection in all things, great and small. The life principle in man evolves from the kingdom of the elements, the first embodiment, if one can term it such, of that pulsating energy, that coursing of spirit through matter we term life. Then onwards and upwards it goes, gaining in power and measure at every stage of ascent, from the elemental to the mineral kingdom, from the mineral to the vegetable, or into the animal kingdom and thence transmitted to man to preserve, cherish, cultivate and strengthen and hand on purified for a yet higher method of existence, until at length the realm of true spirit is reached and there the life principle is at rest; our mission of life is ended, and in the ocean of all-consciousness, having gained, in the ascent through matter, knowledge to be utilised later for the benefit of those still fettered with the bonds of physical life, the conscious self finds and knows its true abode.

Away with the false notion—another misconception—that reincarnation savours of fatalism, that all things which happen to a man are of necessity. Here, in Burma, this view is largely held by the ignorant and it is a very wrong one. In reincarnation both

necessity and free-will combine to produce a result that is perfectly fair. Reincarnation—physical reincarnation—continues whilst the lesson of physical life remains unlearned, whilst the education of the Higher Self, term it conscience, or what you will, remains incomplete. When that is perfected, then the spirit has achieved its emancipation from matter. But the lesson of physical life cannot be learned completely on the physical plane. Deeds, thoughts and desires determine the man and so in order to effect the emancipation from flesh, the thoughts and desires must be purified and their vibration must be fully responded to. This occurs in every stage between physical incarnation, since after death we pass into the desire plane and thence to the thought plane, and when a certain portion of the lesson—one suitable for that stage of our development—has been engrafted upon our permanent self, which is allowed a period to assimilate the knowledge (and some of which is very occasionally given out during physical life in the form of intuition) we return to physical life again, but our stay in the superphysical regions may be pleasant or otherwise, according as our deeds, thoughts and desires have been fair or foul; and I mention deeds because although in the desire plane a physical action cannot be carried out, the desire can be experienced and therefore vile longings of the flesh, sensuality, drunkenness, and so forth, give rise to great pain and suffering, since the desires cannot be gratified and the vibrations set up repeat themselves until exhausted, to the discomfort of the subject.

It will be seen, therefore, that whilst we continue to neglect the warning voice of conscience and continue our evil ways, we are, of necessity, making a rod for our own backs, both in other states of existence, after death, and in our succeeding physical incarnations. But we have free-will to hearken to or reject the advice of our inward and infallible mentor and if we accept the wisdom gained by intuition and mend our ways accordingly, we are truly shaping for ourselves a bright and glorious future, and hastening the day of freedom from the bondage of the flesh. In the face of this it cannot be urged that reincarnation is a doctrine in any sense of the word fatalistic; nay, it teaches that man himself is the Builder of his own destiny. Karma, sometimes termed Providence, may assist him by providing the materials and may guide him along the course he has chosen, but constantly before him lies the parting of the ways; on the one hand the straight and narrow path leading to life eternal; on the other the broad way leading to destruction—the thralldom of the continuing earthly life. As he chooses, so it is with him; as a man sows, so he shall reap, for, as the sowing, so the harvest. May we tread the straight and narrow path and guide others to it.

EDWARD E. LONG.

THEOSOPHICAL HARMONIES.

AGREEMENTS BETWEEN HINDUISM, BUDDHISM, AND CHRISTIANITY.

[Letter to an elderly friend.]

WITH respect to your remark that you are "too old to take up new ideas, though they may contain truths," a Theosophist must regard you as mistaken because he would know that as long as the mind can function at all, new ideas are continually informing it, and you will admit that at least you have received the new idea that there are Theosophists, and that they have other ideas and means of explaining the world and life as they see them, than by the often trite, meaningless and inappropriate, presentments of orthodox and dogmatic theology.

What say you to this, for example ?

"Thou art the Lord of righteousness, the King of Glory, and the Prince of Peace." This is a beautiful poetic rhapsody addressed to Jesus.

But why is Jesus the Lord of Righteousness ?

Because He identifies Himself in all His thoughts, words, and acts with righteousness which is only another name for the Christ principle. And as Jesus was not unique in nature but simply human as we are—the son of *Man*—we can also identify ourselves with the Christ principle or Righteousness. If this were not so Jesus would only be mocking when He says, "Ye therefore shall be *perfect* (!) as your Heavenly Father is perfect."*

But it is not a mock and because it is not, the devout Christian can understand the Pauline phrase, "One man in Christ Jesus"—(One with Christ in God) who is the All-Righteousness by His identification with the "Father."—"The Father is in me and I in the Father."†

So also the far seeing and wisdom-illuminated Buddhist or the illuminated Brahmana says "I am That." And in doing so he is merely repeating the notable saying of Jesus, "I and my Father are One,"‡ in another form.

Now I am quite sure you can and will be able to receive this "new idea," if indeed it be new, and that it is offered to you by one so much younger than yourself will be no bar to its acceptance in its true and real meaning.

* Matt. V., 48

† John X., 38.

‡ John X., 31.

The painstaking and appreciative study of the world's important religions will enable most instructive comparisons to be made and give a far stronger and deeper hold of that Spirit of Enquiry without which we are poor and miserable inutilities at best. Through this study, the key note—the motif—of that repository of sublime thought formulated in the Kathopanishad can be understood and appreciated: "Arise! awake! seek out the great ones and get understanding"—That is a clarion call indeed.

But here comes some difficulty. The occult truth has to be learnt that "Before the eyes can see they must be incapable of tears."* Cognate with this are the words of Jesus, "He that hath ears to hear let him hear."† The inevitable implication from this is that all have not eyes to see and ears to hear, and we are driven to the recognition of inner spiritual faculties of which the physical ones are the analogues. And these spiritual faculties are the fruit of the workings of evolutionary law in the higher regions of our being. And until these workings have arrived at a certain stage all cannot "hear" the particular teachings to which the "let him hear" has reference. And until the spiritual faculties are gained, slavery and illusion must remain.

The reason for this is beautifully expressed in the Kathopanishad in these words—"Of whom the many have no chance to even hear, whom many cannot know though they have heard, of Him is the speaker a wonder, and able the hearer of Him; a wonder the knower (of Brahman) instructed by capable men." "Not easy to be known by little minds is He, declared and oft-times pondered; by others undeclared; no way leads to Him; rarer than rare, beyond all argument He surely is."

"From whom the whole world comes, to whom indeed it goes again, by whom this is supported surely too—to Him, the Self that knows, all honour be!" This "Self," an expression peculiar to Indian thought, is the One Life of All—identical with the "Him" in that phrase of St. Paul's—"In Him we live and move and have our being,"‡ says our clear-minded Roman citizen—Apostle of the Gentiles—whose life and work is insufficiently appreciated by many, themselves Christians. To properly understand the mental attitude and state of the Brahmana who says "I am THAT" it would be very helpful to any one taught on Christian lines to make a study of VII. Romans in which St. Paul reasons out his illuminating conclusion, "Now therefore it is not *I* that sin but sin that dwelleth in me." As long as the sin notion attaches—and it is only a "notion" exaggerated in the "miserable sinners" phrase of the Anglican Church litany—the realization of "I am THAT" or of the cognate Pauline idea that "in Him we live and move and have our being" is very difficult if not impossible of attainment.

* "Voice of the Silence."

† Matt., XI., 15.

‡ Acts, XVII., 28.

Jesus attested His divinity by His teaching, as similarly does S'rî Krishna the Brahmanâ Avatâr attest His. And Krishna says: "Abandoning all dharmas (duties) come unto Me alone for shelter; sorrow not, I will liberate thee from all sin."* But it is only by self identification, knowledge of the oneness of all things, that we can so "abandon" and so "come" and be so "liberate" or, in the Pauline ideation, we must "consent to the law (of righteousness) that it is good" before we can see that "it is not I that sin," &c., &c. This is not word spinning and sophistry, but "the truth as it is in Christ Jesus."

And after we have realised that "it is not I that sin" we must still obtain deliverance "from the body of this death" concerning which St. Paul exclaims, "O! wretched man that I am, who shall deliver me." And this deliverance is alone to be obtained by knowledge and wisdom, in their turn again only to be attained by the practice of virtue which consists largely in abstentions. St. Paul answers his own query of "who shall deliver me," by positing Jesus Christ whom he clearly identifies with the law of Righteousness. This is very clear from the unique, striking, and significant Pauline phrase, "put on Christ," synonymous with being clothed with righteousness and cognate with the eloquent Apostle's beautiful illustration of the "whole armour of God," which includes the "breastplate of righteousness."

A consideration of these and many other identities (harmonies) in the Eastern religions and Christianity brings us to the conclusion of a common origin for them. And that makes the hypothesis seem at least possible to intelligent Christians that Jesus of Nazareth was a Teacher proceeding from a body of the illuminated followers of the Buddha in India. A very extraordinary claim, no doubt, to the view of your ordinary and orthodox Christian, but one that will stand a lot of critical examination and still remain unshaken—the firmer in fact.

Concerning the transcendent nature and strength of the attachment between Guru (spiritual teacher) and Sishya (pupil or learner) St. Peter forcibly and with passionate enthusiasm illustrates this in his reply to Jesus; "Lord, to whom shall we go? Thou hast the words of eternal life."† Eternal life then is not a thing to get by baptism or by going to live in a particular country (Heaven) where the climate and means of sustenance are particularly good and sustaining. It (eternal life) relates to words—the words of the Teacher who so informs us that we are enabled to take hold of and become the Eternal life. St. John clearly postulates this identity of the "Word" with God who is the Eternal life. The "Word" of the Evangelist correlates the sacred word—the AUM of Hinduism. Herein is a striking and significant harmony for those who will think.

* Bhagavad Gita, XVIII., 66.

HARRY GORDON.

† John, VI., 68.

THE UNITY OF RELIGIONS.*

BY the Unity of Religions I mean that all the world's great religions proceed from the same Divine Source, also that they have been brought to various races at various times by Divine Messengers who taught various aspects of the One great wisdom religion suitable to the times and the peoples to whom they were delivered, and that all of them serve the same purpose, teach the same lesson, and point to the same God. It is true that all of them, the latest not less than the more remote, have, with the lapse of time, been covered over and obscured either by the loss of important portions, or by accretions and commentaries of some of the adherents of the Divine Teacher having become incorporated with the original text. And it is also true that the earnest student may still find in any one of them, all that is essential to guide his footsteps to the doorway of initiation into that spiritual world which is our birth-right and inheritance here and now as well as our final destiny.

It is to be noted that all these Divine Messengers have pursued the same methods, have invariably taught by symbols and parables and that wherever the symbols and parables have been misunderstood and taken in their materialistic, literal sense, the result has been disastrous—spiritual growth has been stifled and blighted. St. Paul tells us that "the letter killeth; the spirit giveth life." And when the Divine Founder of Christianity asserted, "I am the way, the truth and the life, no man cometh unto the Father except by me," He was only re-proclaiming a universal truth, pertaining to that mighty spiritual Being in whose name He spoke. So again when He says, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," He was only repeating in forcible phrase an old, old truth, a fundamental principle among the Hindu teachers, who strive for absorption into or union with God the Vach, or "Word"—the same identical "Word" or "Logos" which is so prominent an element in Grecian and Neo-platonic philosophy and which in the first chapter of the Gospel of St. John is applied to the Divine Founder of Christianity.

"In the beginning was the 'Word' and the 'Word' was with God, and the 'Word' was God. By Him all things were made and without Him was not anything made that was made." This is the same spiritual principle to which the Hindus and Buddhists look for absorption or union, and to which Jesus referred when he prayed:

* A Lecture delivered, April 16th, 1905, by Alexander W. Goodrich, before the Philadelphia Theosophical Society.

"That they all may be one; as thou Father art in me and I in thee, that they also may be one in us."

To revert to the words of Jesus: It cannot have been his intention to found an exclusive religion and that these words should apply only to his immediate followers. He was conscious of His own Divine Nature—knew himself as Eternal—says of himself, "Before Abraham was, I am."

There is nothing in his character that denotes exclusiveness, on the contrary He seems to have been most liberal and catholic and we can well believe that, following out His catholic spirit, his scriptures should proclaim that "Every man in every nation who feareth God and worketh righteousness is accepted of Him."

And yet, how blindly throughout the centuries have His teachings been misunderstood and misinterpreted! How much blood has been shed, how many wars have been waged, how much sorrow and misery has been brought home to human hearts through this misunderstanding! What monstrous waste of energy and material resources have followed in consequence!

The average Christian of the present day feels horrified at the suggestion that there may have been other Divine Teachers besides Christ.

To entertain this idea would be to shatter the very foundation of their spiritual life. They have not yet reached the high plane where spiritual brotherhood becomes manifest. They do not yet know the lesson that their Divine Leader aimed to teach them—that all men are sons of one Father and that our Buddhist brethren, our Parsi brethren, our Brahman brethren and our Christian brethren, by different paths are all travelling in the same direction, seeking the same goal, absorption in or union with the source from which originally they came—that mighty Logos who is indeed the only begotten Son of the Father. How true are those words in St. John's gospel: "In Him was life and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not."

These various religions contact each other at many points; all alike teach the same ethics—the same foundation stone of purity, honesty, unselfishness, gentleness, truthfulness, forgiveness. "Forgive your enemies; bless them that curse you," is the language of the Christian teacher.

"Overcome anger by not being angered; overcome evil by good; overcome falsehood by truth," is the teaching of the "Udanavarga," one of the Buddhist Scriptures, and from the Hindu Upanishads we have, "Against an angry man let him not in return show anger, let him bless when he is cursed." And from the Bhagavad Gîtâ, an ancient Scripture, revered alike by the Brahman and the Buddhist, we have: "Freed from passion, fear and anger; thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being."

All these various religions as well as the Chaldean, Egyptian and Grecian mysteries in their earliest and purest forms; the Pythagorean, Platonic and Neo-platonic schools, are closely related and all alike when properly understood, serve the same end and purpose—the elevation and development of man's spiritual nature, and point to the infinite unfoldment that lies before him.

The Scriptures of all the religions are alike obscure and difficult to understand, showing a set purpose running through all of them—that only those who are willing to strive earnestly, shall find the pearl of truth which sometimes lies concealed below the surface. That which appears to the careless reader as only a foolish and sometimes a trivial or an inconsistent and impossible fable, covers a profound truth to those who have the intuition to penetrate it.

In this way, in the Vedic Scriptures, interesting points in cosmogony, the whole theory of evolution and many of the most recent discoveries of modern science, are now being recovered where they have lain undisturbed from the most remote periods of time.

In most of them will be found the idea of the triune nature of God and that man was made in His image, and contains within himself a germ of the divine nature which is capable of an infinite expansion, not only to the highest human attainment, but into a larger and higher life far beyond all human experience.

We have found then, the foundation principles of ethics universally identical,—identity of purpose and identity of methods in the various religious teachings that have been given in widely separated regions of the world, through long intervals of time, and those who are sufficiently interested to pursue the subject will find the arguments much elaborated and presented with great force and clearness, in the introduction to Mrs. Besant's "Ancient Wisdom" and also in her book on "Four Great Religions."

But over and above the similarities to be found in the scriptures Theosophy brings us the great argument of the Unity of the Universe itself and of all things contained therein. That no man, no creature, no Being, can be isolated and considered separately from his environment, or the system to which he belongs, and be in any sense properly understood. That each man is what he is, because of his relations to those around him, to those who have gone before and to those who follow. That any thought or any action directed against any unit of this composite creature affects in a measure not only the whole of humanity but the distant worlds and stars and the myriads of intelligences that exist around and about us, either in space or upon the surface of other globes. That, like the human organism which is made up of many cells, each cell a separate life, endowed with a measure of consciousness of its own, and yet subordinate to the dominant intelligence, performing during its brief existence its own particular function, recognizing its own place in, and resisting attack upon the organism as a whole; so, we are units of consciousness incorpo-

rated in that greater organism which we call the Universe; and it behoves us above all things to discover our place in Nature and that work which we can best do for the advantage of the whole organism, and how we can conform our will to that of the Dominant Intelligence in order that we may become co-workers with Him in the uplifting of our fellowmen. For as each man sacrifices his own individual desires, lives more sincerely, more unselfishly, he not only approaches nearer to the ideal of the divine life himself but, inasmuch as that which effects one unit effects all; he also, in a measure, lifts the whole race with him. "For the Son of man was lifted up that he might draw all men unto him."

No man who observes the processes of evolution in Nature, or, who studies the Sacrifice of the Logos that the Universe and all its parts might become manifest, with all the infinite degrees of progression that that implies, can fail to find the direction which he must take if he would become a co-worker in this field.

The Christian Scriptures give us a hint of this oneness of the Universe where we are told that "in Him we live and move and have our being,"—a phrase that becomes most illuminative when we remember that all the worlds, with all that they contain and all the space between, are permeated and palpitating with the Divine Life and that we can not escape from it if we would.

Science too is making rapid strides in this direction. In the introduction to "The Correlation and Conservation of Forces," Dr. Youmans writes: "The Star suns of the remotest galaxies dart their radiation across the Universe; and, although the distances are so profound that hundreds of centuries may have been required to traverse them, the impulses of force enter the eye, and, impressing Star and nerve-tissue are parts of the same system; stellar and nervous forces are correlated." "Nay, more; sensation awakens thought and kindles emotion, so that this wondrous dynamic chain binds into living unity the realms of matter and mind through measureless amplitudes of space and time."

Of course it follows that the converse is also true and that processes of thought may and must have an appreciable effect to the farthest confines of the Universe.

Theosophy brings us no more pregnant truth than this of the oneness of the Universe and all that it contains; nor imposes upon us any greater responsibility than that of using what influence we happen to possess to bring about its practical realization in the hearts and lives of ourselves and of those with whom we come in contact; so much of peace and contentment, so much that makes for righteousness, so much that tends to the increase of the happiness and advancement of humanity grows out of it. Because if the Universe is one great living Organism of which all the component parts are progressing together, all dominated by one great intelli-

gence, it follows that each unit of consciousness, each individual, must have some special function to perform for the welfare of the whole; and each will be a useful part, just in the measure that he discovers and performs that function.

This thought is, in itself, an uplifting influence, an inspiration to better effort, and no man who has once taken it into his consciousness, and tried to mould his life upon it, can ever afterwards find reason to give way to doubt, uncertainty or despair.

If it be taken for granted that God is loving, merciful and just, whose purpose is the gradual unfoldment of the higher nature of man, then it follows, that among the great hierarchy, in infinite gradations of those who have consciously entered his service—his angels, ministers, principalities and powers, who are entrusted with high responsibilities in the intricate administration of so vast a field of labor—would it not be strange if no provision were made for the perpetuation of religious teaching? But fortunately we have no reason to doubt that such provision is made.

We are told that a great Lodge or Brotherhood exists composed of those who have attained to the summit of human perfection, and so far beyond anything we can conceive of as mere human goodness, that relatively to us, they are divine beings. That this Brotherhood has existed from the very dawn of manifestation, its ranks being renewed from time to time, and that it is from among them that teachers have been sent into the world to lead and to instruct mankind in spiritual matters. Sometimes they work by inspiring a preacher or a teacher with high and noble thoughts, sometimes they incarnate directly and come among the people as teachers. Over and over again they come forth into the world whenever they see an opportunity of impressing spiritual truths upon the minds of men. And all through the millions of years during which man has existed on this earth, many such teachers appeared and accomplished their work long before historic times, of whom no record has come down to us. This is the source then whence have come all our religious instructions; each various form is only a fragment of the whole great truth adapted to the times and to the peoples for whom it was especially intended. From this source other messengers will in the future be sent with still other fragments of spiritual wisdom as man grows up to it and requires it.

This explanation accounts both for the difference and the similarities in the various forms of religion, and, although in the heart of the Hindu, devotion is poured forth to Vishnu or Krishna, in the heart of the Mahomedan to Allah, in the heart of the Christian to Christ, in the heart of the Fire-worshippers of Persia to Ahura Mazda, in each case the fragrance of their self-sacrificing love arises as sweet incense before the Lord of the Universe who remains eternally the same although called by a hundred names.

When the time shall come, as surely it will come, when many

individuals shall realize the deep import of the unity of human brotherhood, and we can march together shoulder to shoulder with the Hindu and the Buddhist up the steep path of spiritual progress, how rapidly shall the face of nature be changed, and selfishness and greed, the reproach of our present superficial civilization be wiped out.

ALEXANDER W. GOODRICH.

THE GOAL OF HUMAN ENDEAVOUR.

ONE of the most noticeable characteristics of human existence is its strenuous activity. There is a mighty endeavour running through it all. Everywhere it is in evidence. Everyone would seem to be striving after something—putting forth more or less energy in the endeavour to attain some end.

What is this thing which is so striven for? What is the object—the goal of this mighty endeavour? To the great majority the ultimate goal—their real object—has not yet come into view, and to find the immediate object one would have to ask each individual; for with each it will vary. Furthermore, with each individual there is almost continual modification of the end sought. You cannot depend upon it that the object aimed at to-day will be *quite* the same as that aimed at to-morrow, with any one individual. So that it would truly seem that man does not know what it is he really, fundamentally wants. He would seem to be trudging all the time to find success, and is woefully disappointed to find that his want extends beyond the end attained. Often before he succeeds his aim has modified out of all resemblance to what it was at the start. The one thing he is quite certain of, is the want in him. That is the main-spring of his endeavour. It is desire that keeps him perpetually on the move—continually seeking and striving; and it is chiefly by means of desire that civilization advances, although it is often stated that religion is responsible for that. Religion, however, tends to simplify life, by rendering man contented with little taking from him the incentive to action. Desire makes of life a thing more and more complex, for desire is insatiable. However much it gets it constructs our railways, and always more railways—into more and more seemingly inaccessible places—spreading gradually a perfect network of them over the earth. It fashions our ships—ever larger, more powerful, more luxurious: and so is it with every department of human affairs—continual modification—continual improvement—ceaseless activity—endless endeavour.

And all to what end? for it has all been done before. We are simply repeating an old story, told many times in the past; for we hear of ancient civilizations, which would seem to have far surpassed

anything we have as yet accomplished. Archæological research keeps bringing to light more and more evidence of this: and occult research which can look back far beyond any other method, tells of the magnificent civilization of the Atlanteans when, amongst other marvellous things, the conquest of the air was an accomplished fact, air-ships being used as a means of locomotion. And what has become of all these ancient civilizations, with their wonderful contrivances for the enriching and beautifying of physical life? Atlantis, with its beautiful City of the Golden Gates, lies at the bottom of the Atlantic Ocean, cut off in the very midst of its splendour. Others have suffered slow decay and death, losing themselves in barbarism once more. In the ages yet to come; *our* civilization will probably attain to even greater heights than any that have preceded it; but it too must have an end, and yet another fresh start be made—the old tracks gone over again—the same laborious building up of a new civilization.

The very persistence of the process—the repeated rounding of what would seem to be the self-same circle—surely points to some inexorable law dominating existence; and looked at superficially it would seem to be but a blind and senseless law, that so persistently builds up, only to break down. Few things, however, give up their meaning looked at superficially; and to find the meaning of this seemingly senseless process, we must try to find out something of its ultimate goal.

It is to reveal something of that to the Western world that Theosophy has been given to it; and from the study of its teachings we begin to perceive that underneath all the seeming aimless confusion of life, a mighty plan is being slowly but most surely worked out. We begin to understand that an Infinite wisdom—a Love “that slumbers not nor sleeps,” broods over this great plan—an Infinite Patience that works and waits through the ages, until existence shall be perfected in accordance with this perfect plan—an Omnipotent Power to whom our mightiest, most magnificent civilizations are of no moment whatever, *except* as they have been, in the making, a means of developing and drawing out the faculties—the energies—the qualities of Humanity. It is not the building up of a glorious civilization that is the object of existence, but our own evolution.

To the child in the Kindergarten, it may well seem a waste of his endeavour when the teacher bids him knead his plasticene models into a shapeless mass once more, destroying the shapes he has so laboriously moulded, and which are so perfect in his eyes: but the ‘Try again,’ is of much more importance in the teacher’s eyes than the finished models. The child’s object may, for the time, be to mould the clay; but the teacher’s object is to mould the child. And we are but children of a larger growth. “The hands that reach through darkness moulding men,” time after time destroy the fruits of our endeavours, setting us to try again and yet again, watching, and

guiding our efforts with unwearying patience and care. To those who are not acquainted with Theosophical ideas, this would seem, while providing for the evolution of the race, to ignore the individual; but, taking the idea of reincarnation, we find that *we* are the people who have been occupied, building up *all* those past civilizations, reincarnating many times in the course of each race. The race is evolving, but only as, and because its individual members are evolving. The development of the individuals is the important matter, and is never lost sight of in the efforts to advance the race. Each individual stands alone, and must work out his own deliverance—must reach the goal by his own individual efforts.

As before stated, it is to reveal something of that goal that these teachings termed Theosophy—the hitherto secret doctrine of every religion—have been given to the West; and happy indeed are they who will understand, and in some sense perceive that goal; for to even dimly understand what is God's will with regard to us, what it is He wills to make of us, or rather what He wills we shall make of ourselves, is to know at last what it is we want, is to know absolutely that the reaching of that goal is what we have been striving after, hungering for, through all the past—that that is truly the very essence of all our desiring—that nothing short of it could ever rest and content us. Happy indeed are they who can perceive this; for that perception draws them as by a magnet directly to the goal by the straightest possible path.

By the normal way which the great majority will keep to, the goal will not be reached for many millions of years; for it is a long, roundabout, easy way. A very gradual mounting up, by the easiest and therefore longest grade. The goal will most certainly be reached by all, without exception, however long they may take; and there is no way, except that they condemn themselves to long ages of bondage, when by choosing the short path, they would gain their freedom in a few short lives.

Now the idea that we *are* in bondage, is one that is quite new to western minds. We wonder what is this liberation that is spoken of?—What are we in bondage to? If we are told that we are in bondage to desire, we rather incline to think that that is not what troubles us, but the difficulty in obtaining satisfaction for our desires. We think that existence entirely devoid of desires to be gratified would be a blank, a waste howling wilderness—void of all interest or hope. If we are told that this great liberation will release us from earthly existence, we are quite certain that that is the last thing we want to be liberated from. We cling to earthly existence with might and main. Give us what we desire here and we want no other heaven.

We are like the chained cave-dwellers of Plato's allegory, who, knowing nothing of the sunlit upper world, were dully content with

their dark, dreary dwelling-place, lit only by the smoky glare of fires. Having never known what free unfettered movement might be like, they did not think to chafe and fret at the chains which bound them to the rocks. And when one came amongst them telling of a glorious life of sunshine and fresh air, of running waters and fragrant flowers, of fresh green grass and shady trees—well, they did not know what these words might mean; nor did they feel any great inducement to set about trying to break their chains. Chains were in the natural order of things to them: why should they do such an unheard-of thing as to break them; besides it was useless to try—the thing could not be done.

We can see how foolish were such arguments in that case; but it is hard for us to understand that we are in precisely the same position with regard to a greater, wider life, as far beyond our present existence as is this life of ours beyond that described of these cave-dwellers. It is our true life, that greater, wider one, into which we shall enter when we have completed our education in this great training-school of physical existence. It is certain that we *are* being trained, whether we recognize the fact or not—that we *are* being moulded into shape—that by being continually compelled to put forth effort of one kind or another, we are growing; but so soon as the fact strikes us that training and development are the sole objects of our stay upon the physical plane, then the time has come when we will surely take ourselves in hand and apply ourselves with a will to the furthering of this process of development. In this case we *can* by taking thought add *many* cubits unto our stature—we can, indeed, by taking thought, grow swiftly to the full measure of the stature of Christ, which is the measure of our true manhood and maturity, attaining which we enter into that greater life, which is life indeed.

And first we must endeavour to see how, in *every* respect, this is a *desirable* thing to do; because desire, though a hard master, makes an admirable servant, like fire or electricity or any other force in Nature. Desire is one of the greatest of natural forces: bring it into subjection, and we shall be Lord over Nature and all its forces. Desire may be chains to bind us, it can also be wings to lift us to the freedom of illimitable space. Desire has *driven* us so far upon the way. It has compelled us to put forth effort for its gratification. Does it not sometimes occur to us how cruelly we labour to gratify desire? How many women will sit up half the night to finish some piece of finery to be worn next day at some festivity; and next day are too tired and sleepy to really enjoy themselves. How many men toil, morning, noon and night—not for daily bread—not for love of others, but simply that they may heap up wealth, which when acquired, they have lost all capacity for enjoying. Can we not, each one of us, give an instance of equally foolish subjection to desire, from our own personal experience? Surely it were an *eminently* desirable thing to be liberated from desire. Yet it has, by compelling us to put forth effort, driven us along the

path of progress. The efforts put forth, though under such compulsion, have gained us a certain measure of strength; now let us become perfect in strength by conquering our tyrant. Does the task seem impossible? Man has done it; and what man has done, man can do. And how? By simply saying, "I will," and meaning it. There is absolutely nothing in the Universe that can stand in the way of a truly resolute "I will." "Only resolve, and lo! the whole great Universe shall fortify thy soul;" because that resolve harmonizes our will with God's will, which practically makes us sharer of His Omnipotence.

Yet we must not think to be master all at once. We shall probably begin by failing utterly and completely. That is not of the slightest consequence, so long as that "I will" keeps resolute and does not falter. Though we fail a thousand times in our endeavour, there is no need to despair. The failures also have their use; for there is a strong tendency in our nature to grow proud of our successes; and to conquer and grow proud puts us in worse case than we were in at the start. There is no bondage like that of pride: there is nothing—no element of our nature, however base, that will so completely hedge us in and bar our onward progress as pride, self-satisfaction or a sense of our own superiority. There is truly nothing to feel superior about, however high we may rise—however great we may become; for, one and all, from highest to lowest, from the noblest to the most degraded, our natures are compounded of the self-same elements—the self-same possibilities are latent in each. The endless variation of individual differences amongst us are simply the result of some variation in the arrangement of these primary elements; just as all music, however grand or however trivial, in all its infinitude of variation, is compounded of the same few primary notes. The same differences are found all through nature—a difference in the arrangement of atoms and molecules, producing all the variation of forms. The sapphire and the ruby present a distinct difference in appearance, yet the difference is produced by a very slight variation in the compounding of the elements. Both were originally a shapeless lump of clay. Would the sapphire and the ruby be justified in despising the lump of clay or in feeling superior to it? Endow them with sufficient intelligence to understand, and one would expect them to realize that fundamentally there was no difference between them and the clay. Just so shall we, when we have quite got rid of this pernicious, one life and special creation theory, and replaced it by the true one of evolution by means of many lives, realize that the degraded man and the savage are fundamentally like ourselves—one with us. They may be in a stage corresponding to the clay, while we—well no one of us can boast of being the perfect crystal yet.

To all behind us on the path of evolution we are in the position of elder brothers. We are one great family, all growing up to take our place in the Father's home, to share His life and His work. And we to whom this knowledge has come, will surely no longer be con-

tent to be *driven* home, on the slow tide of evolution. We will surely arise, quit ourselves like men, and cleave out our own pathway, straight up the mountain side: no longer to fritter our energy on the little interests of earthly existence—to be bound by its little joys and distracted by its little pleasures, or fretted and irked by its limitations, its pains and miseries and petty, wearisome cares. Yet it is not freedom from earthly existence that is to be aimed at, although that, in comparison with the radiant life of the higher planes, is but a dull, dreary twilight—it is freedom from the bondage of it, from the hold it has upon us, from the *necessity* of returning to it. We must gain the freedom to come and go as we will—to be masters of our own destiny—not compelled to anything by anyone, least of all by any mere element of our own nature, as we all are, more or less, at present. It is these unruly elements that are the source of all our trouble, that bind us and compel us. To gain our freedom we must master our *self*. There is no other way. That self, like Sinbad's old man of the sea, rides upon our shoulders, rides us well-nigh to death many a time; and we have no conception what an intolerable burden it is we have been labouring under, until the first glorious sense of freedom dawns upon us with the first relaxation of its hold upon us. It is not easily induced to relax its hold, yet were the tearing asunder multiplied many times in its pain and difficulty, it were well worth the enduring.

It is no easy path, this that leads straight up the mountain side—the occult path as it is called—the path of liberation. Full of uttermost strain and storm are the few lives occupied in travelling it; for into those few lives are compressed the experience which would normally be spread over hundreds of lives. There are few *dull* moments in them, however; and notwithstanding the raging of the elements, the furious onslaughts of circumstance that come upon us, the grinding of our very hearts, as it would seem, between the millstones of fate, life grows more and more intensely, absorbingly, interesting. We become more and more certain that we have found the only path in life worth travelling—the only object and end in life worth striving after—that indeed we have found at last the clue to what we have been wanting all the time. Would we cling one moment to the joys and interests of earth could we realize that these are but a pale, lifeless, sometimes debased reflection of the joys and interests of that wider life, just as the most interesting plays of children are an imperfect imitation in miniature of the doings of their elders? The child with her doll faintly reflects the joy of the mother with her living, growing child: and in their play, the children long for the wider life of the grown-up state when their play will become the reality. We need have no fear of leaving any joy behind—of losing anything. Nothing that is worth having is ever to all Eternity lost. All joy, all interests, all beauty, and surely the very essence of laughter and merriment are contained in that wider life of reality towards which we

are *all* travelling, whether slowly or swiftly ; and that life of reality is the goal of all human endeavour.

AGNES E. DAVIDSON.

THOUGHTS FOR THE YEAR.*

INTRODUCTION.

HINDUISM is based on the Vedas. The Vedas are four in number, Rig, Yajur, Sama and Atharvana. The Vedas have two parts, the first part, the Purva Bhaga, the Karmakanda, and the second part, the Uttara Bhaga; the Jñānakanda consisting of the Upanishads, the chief of which is the Mandukya, which treats of the Pranava or the syllable AUM, the best symbol of Brahman, the One Existence. The first part is systematized in the Purva Mimamsa and the second in the Uttara Mimamsa. The Uttara Mimamsa which deals with the philosophy of Hinduism is called the Vedānta and is in the form of Sutras or aphorisms. The Bhagavad Gītā is an epitome of the Vedas, both the Karma and the Jñānakandas. The Upanishads, the Vedānta Sutras and the Bhagavad Gītā are called the Prasthanā Traya or the Tripod of Vedānta.

The Religion of the Bhagavad Gītā as taught by Sri Krishna to Arjuna is briefly this :—Though unborn, the imperishable Self and also the Lord of all beings, brooding over Nature, which is Mine own, yet I am born through My own Power (IV, 6). By Me all this world is pervaded in My unmanifested aspect ; all beings have root in Me, I am not rooted in them (IX, 4). Nor have beings root in Me ; behold my sovereign Yoga ; the support of beings, yet not rooted in beings, My Self, their efficient cause (IX, 5). As the mighty air, everywhere moving is rooted in the ether, so all beings rest rooted in Me—thus know thou (IX, 6). The natures that are harmonious, active, slothful, these know as from Me, not I in them, but they in Me (VII, 12). All this world, deluded by these natures, made by the three qualities, knoweth not Me, above these, imperishable (VII, 13). This divine illusion of Mine caused by the qualities, is hard to pierce ; they who come to Me, they cross over this illusion (VII, 14). Earth, water, fire, air, ether, mind, and reason also and egoism—these are the eightfold division of My nature (VII, 4). This, the inferior ; know My other nature, the higher, the life-element, O mighty-armed, by which the Universe is upheld (VII, 5).

This body, O son of Kunti, is called the field ; that which knoweth it is called the knower of the field, by the sages (XIII, 1). Understand Me as the knower of the field in all fields, O Bharata. Wisdom as to the field and the knower of the field, that in My opinion is wisdom (XIII, 2). A portion of Mine own self, transformed in the world of life into an immortal spirit, draweth round itself the senses, of which the mind is the sixth, veiled in matter (XV, 7). When

* Compiled by N. K. Ramasami Aiyar, B.A., B.L.

the Lord of the senses acquireth a body and when he abandoneth it, He seizeth these (the senses and the mind) and goeth with them, as the wind takes fragrances from their retreats (XV, 8). Enshrined in the ear, the eye, the touch, the taste and the smell and in the mind also, He enjoyeth the objects of the senses (XV, 9). Know this (the higher nature) to be the womb of all beings. I am the source of the forthgoing of the whole Universe and likewise the place of its dissolving (VII, 6). My womb is my Mâyāshakti ; in that I place the germ ; thence cometh the birth of all beings, O Bharata (XIV, 3). In whatsoever wombs mortals are produced, O Kaunteya, the Mâyāshakti is their womb, I their generating father (XIV, 4). All beings, O Kaunteya, enter My lower nature, at the end of a world-age ; at the beginning of a world-age again I emanate them (IX, 7). Hidden in Nature, which is Mine own, I emanate again and again all this multiplicity of beings, helpless, by the force of Nature (IX, 8). Under me as supervisor, Nature sends forth the moving and unmoving ; because of this, O Kaunteya, the Universe revolves (IX, 10). There is naught whatsoever higher than I, O Dhananjaya ; all this is threaded on Me, as rows of pearls on a string (VII, 7).

There are two energies in this world, the destructible and the indestructible ; the destructible is all beings ; the unchanging is called the indestructible (XV, 16). The highest energy is verily another, declared as the Supreme Self ; He who, pervading all, sustaineth the three worlds, the indestructible Lord (XV, 17). Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda, I am proclaimed the Supreme Spirit (XV, 18). I will declare that which ought to be known, that which being known, immortality is enjoyed—the beginningless, Supreme Eternal, called neither Being nor non-Being (XIII, 12). Everywhere That hath hands and feet, everywhere eyes, heads and mouths ; all-hearing, He dwelleth in the world, enveloping all (XIII, 13). Shining with all sense-faculties, without any senses ; unattached, supporting everything ; and free from qualities, enjoying qualities (XIII, 14). Without and within all beings, immovable and also movable, by reason of his subtlety imperceptible, at hand and far away is That (XIII, 15). Not divided amid beings and yet seated distributively. That is to be known as the supporter of beings ; He devours and He generates (XIII, 16). That, the light of all lights, is said to be beyond darkness ; wisdom, the object of wisdom, by wisdom to be reached, seated in the hearts of all (XIII, 17).

Know thou that matter and spirit are both without beginning ; and know thou also that modifications and qualities are all matter-born (XIII, 19). Matter is called the cause of the generation of causes and effects. Spirit is called the cause of the enjoyment of pleasure and pain (XIII, 20). Spirit seated in matter, useth the qualities born of matter ; attachment to the qualities is the cause of births in good and evil wombs (XIII, 21). Supervisor and permitter, supporter, enjoy-

er, the great Lord and also the Supreme Self, thus is styled in this body the Supreme Spirit (XIII, 22). He who thus knoweth spirit and matter with its qualities, in whatsoever condition he may be, he shall not be born again (XIII, 23).

Some by meditation behold the Self in the self by the Self, others by the Sankhya Yoga and others by the Yoga of action (XIII, 24). Others also, ignorant of this, having heard of it from others, worship, and these cross also beyond death, adhering to what they had heard (XIII, 25). Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharatas, that it is from the union between the field and the knower of the field (XIII, 26). Seated equally in all beings, the supreme Lord, unperishing within the perishing, he who thus seeth, seeth the seed (XIII, 27). Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the Self by the self and thus treads the highest path (XIII, 28). He who seeth that matter verily performeth all actions and that the Self is actionless, he seeth (XIII, 29). When he perceiveth the diversified existence of beings as rooted in One and spreading forth from it, then he reacheth the Eternal (XIII, 30). Being beginningless and without qualities, the imperishable Supreme Self, though seated in the body, O Kaunteya, worketh not nor is affected (XIII, 31). As the Omnipresent in the body, the Self is not affected by its subtlety, so, seated everywhere, the Self is not affected (XIII, 32). As the one sun illumineth the whole earth, so the Lord of the Field illumineth the whole this difference between the field and the Knower of the Field and the liberation of beings from matter, they go to the Supreme (XIII, 34). Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal (V, 25). AUM, the one-syllabled Eternal, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path (VIII, 13). AUM Tat Sat, this has been considered of old, Brahman, Vedas and sacrifices (XVII, 23). Abandoning all duties,* come unto Me alone for shelter; sorrow not, I will liberate thee from all sins (XVIII, 66).

That the Religion of the Bhagavad Gita is the Religion of Science will be clear from the following considerations. All the phenomena of the Universe are ultimately resolvable into the two great factors of matter or not-self, and energy or mind or Self. Matter and energy are inseparable. There is no matter in which some energy is not working and no energy which is able to work except in some form of matter. Matter and energy are indestructible. They are ever changing their form, yet themselves never destroyed. All

* This is a bald statement and needs qualification. The idea which is intended to be conveyed is, that man should not rely upon works (duties) for salvation, but seek union with the Lord.—ED, NOTE.

forms of matter are but the different conditions of one and the same primal substance; and all forms of energy, including thought, are but the different conditions of one and the same energy. Matter and energy are indistinguishable ultimately. When matter is disintegrated into its final or corpuscular condition, it is impossible to distinguish any difference between the corpuscles and electricity, which is a mode of energy. It is impossible to conceive the phenomena of the Universe which are resolvable ultimately into spirit and matter, without a Reality unifying them, which Reality must be absolute and secondless. We cannot conceive that our knowledge is a knowledge of appearances only, without at the same time conceiving a Reality of which they are appearances, for appearances without a Reality are unthinkable. And this Reality must be Absolute and secondless, for the final cause must be One, especially when the multi-form phenomena have been resolved into the inseparable and finally indistinguishable spirit and matter. There is then but one absolute Reality which is the unity of spirit and matter, whose manifestation is the Universe. The supposition of more than one Absolute is self-contradictory. Unity of existence is the philosophy of science which must be the basis of the Religion of Science. Religion infers the existence of a spiritual world and of a human personality surviving bodily death, from certain ascertained occult phenomena—phenomena which imply a communication between the living among themselves and between them and the dead, of thoughts and images from mind to mind by some agency, not that of the recognized organs of sense. The human personality must evolve, like every thing else, by segregation and the consequent attraction towards the manifest side of existence, until a state of equilibrium is reached, or separation is complete, after which involution must go on by the process of aggregation, until it merges finally in the one absolute Reality. Hindu Monism which is adopted by Theosophy, that claims to be common to all the religions of the world, reconciles Religion and Science by holding that there is but one absolute Reality; that the Universe, both visible and invisible (which is but the subtle form of the visible) is one with the Absolute; that the human personality is essentially one with the absolute Reality, unifying spirit and matter and underlying the Universe; that the individual soul is born again and again as long as it thinks itself to be separate from the Absolute and is consequently attracted towards the manifest side of existence, and that the realization of the unity of existence is the means of salvation or union with the Absolute. According to Hindu Monism, there is but one absolute Reality and the Universe is one with it, because therefrom it is born, therewith it is merged, thereby it is maintained.

The question, why is there any Universe? why should the Perfect become the Imperfect, God become the Universe, the brute, the man? is unanswerable, for it is founded on false premises. The Perfect is the all, the totality, the sum of Being. Within its infinity is every-

thing contained, every potentiality, as well as actuality of existence. All that has been, is, will be, can be, ever is in that Fulness, the Eternal. This Perfect never becomes the imperfect. It becomes nothing. It is all Spirit and Matter, Strength and Weakness, Knowledge and Ignorance, Peace and Strife, Bliss and Pain, Power and Impotence. The innumerable opposites of manifestation merge into each other and vanish in non-manifestation. The One includes manifestation and non-manifestation, the diastole and systole of the heart, which is Being. The one no more requires explanation than the other, the one cannot be without the other. The puzzle arises because men assert separately one of the inseparable pairs of opposites—Spirit, Strength, Knowledge, Peace, Bliss, Power and then ask why should these become their opposites. They do not know that no attribute exists without its opposite. A *pair* only can manifest. Every spirit exists and then miraculously produces matter to limit and blind itself, but that Spirit and Matter arise in the Eternal as a mode of its Being, a form of self-expression of the One. All that we see around us comes forth from that fulness and is as the shadow of that substance.

Matter has three attributes, *viz.*, Rhythm, Motion and Inertia. These three qualities of Matter are its very materiality—that which causes it to be matter. When these are in equilibrium, there is sleep, inactivity. Every particle of matter has Resistance, Motion and Rhythm. When the equilibrium of the three is disturbed by the breath of the Universal Self, these three qualities at once manifest: Inertia or Resistance, Motion—throwing every particle of the resistant mass into active movement, thus producing Chaos; and Rhythm, by means of which each particle becomes a vibrating, *i.e.*, a regularly moving particle, capable of entering into relations with the surrounding particles. All the qualities found in matter arise from the interaction of these three qualities, their endless permutations and combinations producing the endless variety of attributes found in the Universe. The predominance of Inertia in a body made up of countless particles, gives rigidity, immovability, such as is seen in stones and other things that do not move of themselves. The predominance of motion in a body gives unregulated hasty movements, restlessness, excess of activity. The predominance of Rhythm gives harmony, controlled rhythmical movements, order, beauty. But in the most immovable stone the minute particles are in a state of unceasing vibration from the presence of Motion and Rhythm. In the most restless animal, there is stability of material and vibration of particles and in the most harmonious and controlled man there is stability of material and movement.

There are three worlds comprising the Universe, and three bodies belonging to them called gross, subtle and causal, made up of the gross elements, the subtle elements and primal matter,

and corresponding to waking, dream, and deep-sleep consciousness respectively. The causal and subtle worlds are invisible and together with the gross, form one continuous field of an evolutionary process, interpenetrating each other and not lying one above the other; each latter one being a finer condition of the former. These three worlds and bodies are symbolized by A, U, and M, respectively. The order of the evolutionary process in the physical world is Minerals, Plants, Animals and Men. In the unconscious earth, stones, &c., the spirit has not yet attained to the form of the individual Self. The unmoving selves, namely, the herbs and trees, and also the moving selves are stages of manifestation in a higher degree. At the beginning of the day of manifestation, the many stream forth from the One Existence and when the day is over and the night comes, then all these separated existences again dissolve into It. Over and over again this occurs, for Universes succeed into It. The individual-self-atom, a reflection of the Universal-Self-not-self, passes through the diversified existences of the mineral kingdom and of the plant and of the animal realms before coming into the human kingdom.

The bodies in which the individual Self dwells are related to the different worlds. By his bodies, the Self comes into contact with these worlds and is able to gain experience from them and to act in them. The bodies are only brought into existence to serve the purposes of the individual Self, moved by desire to taste these worlds. The soul or the individual Self is a conscious being and that consciousness seeking external experiences, fashions senses and sense-organs for contact with the outer worlds, and a mind, of nature more akin to itself, as a bridge between the outer and the inner. The different worlds mark the stages of evolution of the consciousness of the Soul. As his powers unfold, he becomes conscious of these worlds and becomes able to feel, think and act in bodies made out of matter, corresponding to them.

Each world as a state, represents a form of the consciousness of the Universal Self, and as a place, represents a modification of matter expressing that state of consciousness. As the Soul is of the nature of the Universal Self, he is capable of realizing these states of consciousness and of thus being in touch with the respective worlds or modifications of matter which correspond to them. The Soul uses as bodies the physical or gross body, the subtle body and the causal body. The Universal Self has also three similar bodies. What is collective in the Universal Self is distributive in the Individual Self. As every man uses the three bodies as the organs of three different forms of consciousness, the Universal Self also uses three bodies as the organs of the corresponding three different forms of universal consciousness.

When a term of earth-life is over, *i.e.*, when the time of physical death comes, the individual Soul withdraws from the

gross body and passes into the subtle world in his subtle and causal bodies. The subtle body, separating itself from the gross body, leaves the latter inert and helpless. The gross elements are scattered and go back to the general store; and the man enters, in his subtle and causal bodies, the subtle world, where he mentally suffers the results of his evil deeds. After this purification, he enjoys mentally the results of his good deeds. He then throws away his subtle body and in his causal body goes into the causal world. From this world he returns to the subtle world, where he takes on the subtle body, the causal body being retained throughout the transmigratory Cycle, and even till final liberation. After taking the subtle body, the gross body of the physical world is formed, and so re-birth is gained. He who has no attraction to the subtle or the physical world, does not return to the Earth, but stays in the causal world. Here, transcending the idea of separateness, and realizing the unity of existence, he merges into the Universal Self and then knows himself as the Absolute. A man may, even during his life-time here, free himself from all attractions and thus rise into the higher region of the causal world; and far more, he may reach the knowledge which leads him completely, by which he may transcend entirely the idea of separateness and merge into the Universal Self, by realizing the unity of existence and know himself as the Absolute. Man thus carries to the invisible worlds the results of the earth-life to be enjoyed and suffered as fruits. Having arrived at the end of the fruit of that work—of whatsoever he here does—this one returns again from those worlds to this world of action. This round of births and deaths is not everlasting for man. Man wanders about in the Universe so long as he thinks of himself as different from the Absolute and is therefore attracted towards separate existence; knowing himself to be one with it, and therefore not thus attracted, he loves all as himself, acts for them as for himself, and thus realizes that he is and also becomes the Absolute. Such is the teaching of Hinduism—the Religion of Science.

The following work contains the twelve Mantras of the Mandukyaopanishad arranged under the different months of the year and one the following arrangement of the several Yogas or means of liberation, treated of in the different Chapters:—I. The two-fold Path—Sankhya Marga and Yoga Marga, or self-knowledge and action (Ch. 2). II. The first Path (preliminary to Sankhya or Jñāna Marga) Yoga or Karma Marga (Ch. 3). III. The second Path—Sankhya or Jñāna Marga (Ch. 4). IV. Amplification of the second Path—(a) Raja Vidya Raja Guhya or Supreme Wisdom and Supreme Secret (Ch. 9). (b) Kshetra and Kshetrajna or Matter and Spirit (Ch. 13). (c) Purushottama or the Supreme Spirit (Ch. 15). V. Proximate means to the second Path—(A) First stage, Sannyasa Yoga or Yoga of Renunciation

(Ch. 5). (B) Second stage (a) Guna Traya Vibhaga (Ch. 14). (b) Daiva Surasampadibhaga (Ch. 16); (c) Sraddha Traya Vibhaga (Ch. 17). (C) Third stage—(a) Dhyana Yoga or the Yoga of Meditation (Ch. 6); (b) Vijnana Yoga or the Yoga of Wisdom (Ch. 7); (c) Taraka Brahma Yoga or the Contemplation of Pranava as Brahman (Ch. 8). VI. The Connecting Link—Bhakti Yoga or the Yoga of Devotion (common to Sankhya Marga and Yoga Marga) (Ch. 12). VII. Conclusion—Moksha Yoga or the Yoga of Liberation (Ch. 18).

JANUARY.

MANDUKYOPANISHAD.

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भव्यं भविष्यदिति
सर्वमोङ्कार एव । यच्चान्यत्तु कालातीतं तदप्योङ्कार एव ॥

AUM—this syllable is all that is. Its explanation—what was, what is and what will be, all is verily Aumkara. Everything else which is not subject to the threefold time, is also verily Aumkara.

Notes.

The word Aum is used as a name. The name of a thing or person denotes the thing or person. Name is a more comprehensive symbol than a picture. AUM denotes the all-pervading Divine Essence (Brahman) of which it is a name. The Universal spirit denoted by AUM is this All. All that exists in the Universe is the Universal Spirit denoted by AUM. The manifest which is subject to time and the Unmanifest, which is beyond it, is verily the entity named as Aumkara.

JANUARY.

BHAGAVAD GITA.

The aim of the Bhagavad Gitā is the Supreme Bliss, a complete cessation of Samsara or transmigratory life as well as its cause. This accrues from that Religion which consists in a steady devotion to the knowledge of the Self preceded by the renunciation of all works. The religion of works which is a means of attaining worldly prosperity, is also enjoined on all people. Though it is a means of attaining to the condition of the Devas and the like, still when practised in complete devotion to the Lord without regard to the immediate results, it conduces to the purity of the mind. The man whose mind is pure is competent to tread the path of knowledge and to him comes knowledge and thus (indirectly) the Religion of works forms also a means to Salvation. The Gitā Śāstra specially expounds this two-fold Religion, whose aim is the Supreme Bliss. It also expounds the nature of the Supreme Being and Reality, the Para Brahma, which forms the subject of the Discourse.

I. THE TWO-FOLD PATH,
SANKHYA MARGA-YOGA MARGA
OR
SELF-KNOWLEDGE AND ACTION.

कार्पण्यदोषोऽपहतस्वभावः पृच्छामित्वा धर्मसम्बुद्धचेताः ।

यच्छेत्तस्यान्विशितं त्रह्म तन्मेशिष्यन्तेहं शधिमांतांपपन्नम् ॥

My heart is weighed down with the vice of faintness, my mind is confused as to duty. I ask Thee which may be the better—that tell me decisively. I am Thy disciple, suppliant to Thee ; teach me (II, 7).

Notes.

Arjuna's *Vishada* or despondency shows whence arises that evil of grief and delusion in sentient creatures which is the cause of their Samsara. Thus Arjuna displayed grief and delusion caused by his attachment for and his sense of separation from dominion, from the elders, sons, friends, well-wishers, kinsmen, near and remote relations, all owing to his notion that "I am theirs and they are mine." Grief and delusion are thus the cause of Samsara. And seeing that their cessation could not be brought about except by means of the knowledge of the Self preceded by the renunciation of all works, S'ri Krishna wished to teach that knowledge for the benefit of the whole world through Arjuna. Finding no means other than *Ātmajñāna*, or Self-knowledge for the deliverance of Arjuna who was confounded as to his duty and was deeply plunged in the mighty ocean of grief, Lord Vasudeva wished to help him out of it and introduced him to *Ātmajñāna* in the following words.

N. K. RAMASAMI AYYA.

(To be continued.)

THE BŪI CEREMONY OF THE PARSEES.

Meaning of the word Bui.

The word "bui" is the Persian form of the Avesta word "baodha." It is "bui" in Pahlavi. Ordinarily, the word means "odour" or "smell."

In the Parsi ceremonial phraseology, it means perfume, or good odour. Fire plays a prominent part in all Zoroastrian rituals. No ritual can be complete without the presence of fire. So, sandalwood, frankincense and such other articles of fuel that emit good odour on burning, are necessary requisites in all ceremonies.

In the temples where the sacred fire is kept perpetually burning, the feeding of the fire is an important ceremony. It is called "bui dādan" in Persian, and "bui devi," (i.e., to give the perfume) in Gujarāti.

The three grades of the sacred fire.

The ceremony varies a little according to the different grades of the Fire-temples. There are three grades of Fire-temples :

1. The *Ātash Beharām* (in Pahlavi, *Verehrām* or *Vahrām* ; Avestā *Vērēthragna*), i.e., the fire of Victory (Victory over evil influences or powers).
2. The *Ātash Ādarān*, i.e., the fire of fires.
3. The *Ātash Dād-gāh*, i.e., the fire (ceremoniously established) in a proper place. *Dād-gāh* is the *Dāitya-gātū* of the *Vendidād* (Chapter VIII.)

Grades of the officiating priests.

In the first two grades of fire temples, it is the priest alone who can go before the fire and feed it. In the case of the third grade of temples, in the absence of a priest, even a layman can feed it. In the case of the *Ātash Beharām*, the fire can be fed only by a priest who has become a *Marattab* and who is observing all the ceremonies required to be observed by one with a *Barēshnūm*. In the case of the *Ātash Ādarān*, it can be fed by any priest, even when he is not observing the *Barēshnūm*.

In the case of the *Ātash Beharām*, the officiating priest must also have performed the ceremony of *Khôb* before going to the sacred fire to feed it. The *Khôb* ceremony consists of the performance of the *Yaçna* ceremony. Having once performed that ceremony, its qualifying influence lasts for four days. After the fourth day, it must be performed again. A bath during the interval, or a wet dream in sleep, which necessitates a bath among the Parsis, or the partaking of the food without the regular recital of the *Bâj*, i.e., the prayer for grace, or the coming into contact with a non-Zoroastrian, breaks the influence of the *Khôb*, which in such cases must be performed again.

The ceremony of the consecration of the fires of these three different grades also varies.

The five periods for the performance of the ceremony.

The Bui ceremony is performed five times every day. It is performed at the commencement of each of the five *Gāhs* or periods of the day, which correspond, to a certain extent, with the canonical hours of the Christians. These periods are as follow :—

1. *Hâvan*. It begins from early morning when the stars cease to appear, and lasts up to 12 o'clock when the sun comes overhead. Literally it means the time when the ceremony of pounding the *Haoma* is performed.
2. *Rapithavin*. It runs from 12 o'clock noon to 3 P.M. Literally it means the pith (pithwa) or the middle part of the day (*ayarê*).

3. Uziran. It runs from 3 P.M. to the time when the stars begin to appear. Literally, it means the time of the advancement of the sun.
4. Aiwiruthrem. It runs from nightfall to midnight.
5. Ushahin. It runs from midnight to dawn when the stars cease to appear.

The ceremony of Bûi in the case of these three grades of Fire-temples varies.

Difference in the way of feeding the fire, according to its grades.

In the case of the second and third grades of Fire-temples (the Âtash Âdarân and the Âtash dâdgâh), the fire can be fed with one piece of sandalwood, but in the case of the Âtash Beharâm, the fire must be fed with a Mâchi * of sandalwood.

In this case, six pieces of sandalwood are placed in the sacred fire. The Âtash Beharâm is spoken of as Âtash Beharâm Pâdshâh, i.e., the king.† Being the highest grade of sacred fire it is compared to a king. So the sandalwood with which the sacred fire is fed, is placed on it in the form of a Mâchi or a stool-like throne. The six pieces are arranged on the fire in pairs of two pieces placed one over the other.

Difference in the number of the recitals of the Âtash Nyâyish, according to the grades of the fire.

The next point, in which the ceremony of the Bûi varies in the case of these different grades of Fire-temples, is this: In the case of the second and the third, the Âtash Nyâyish (the prayer in honour of the angel presiding over fire) is recited only once, but in the case of the Âtash Beharâm it is recited several times. In the first period

of the day (the Hâvan) it is recited 11 times; in the second (the Rapithavin), 9 times; in the third, 7; in the fourth, 7; in the fifth, 6 times.

Again, in the case of the second and third grades of sacred fire the Bûi ceremony is very simple. The priest performs the Kusti-pâdyâb (i.e., performs ablutions and unties and puts on the Kusti again with the recital of a prayer) and then goes into the sacred chamber, places one or more pieces of sandalwood over the fire and recites the Âtash Nyâyish; but in the case of Âtash Beharâm, the ritual is a little long in other respects. I will describe it here:—

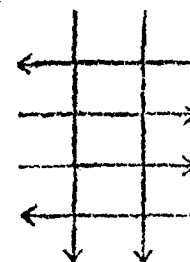
The Bûi ceremony in an Âtash Beharâm.

A priest, who has performed the Khôb ceremony, on the commencement of the new Gâh, i.e., the period of the day, performs the Kusti pâdyâb and then recites his Farziât, i.e., the necessary prayers, which are the Srôsh-bâj, the Gâh according to the time of the day, and the Khurshid and Meher Nyâyishes. He then goes into the sacred chamber, places some frankincense over the sacred fire, and then the Mâchi, i.e., the six pieces of sandalwood as said

* Mâchi literally means a small stool.

† Vide my contribution in the Zend Avesta of Darmesteter, I., Introduction, LXI.

above. If sandalwood is not obtainable, six pieces of any other kind of clean good fuel can do. The six pieces are placed over the fire from three different positions, thus:—



At first, the priest, standing before the censer, faces the east and places two pieces of sandalwood over the fire at a short distance from each other. Then he turns to the south and places two more pieces over the first two. Then he turns toward the west and places two more pieces over the four.* He then washes with pure water,† the stone slab on which the censer of the sacred fire stands.‡ This ceremony of washing the pedestal or the stone slab (khân) on which the sacred fire stands, is alluded to in the 9th chapter of the Yacna.§ The priest then places on the fire a little sandalwood and frankincense three times, speaking the words Humata, Hukhta, and Hvarshta, i.e., good words, good thoughts and good deeds. Then he goes round the censer with the ladle in his hand and standing in eight ¶ different positions (viz., the four sides and the four corners), and then going back to his original position on the West of the censer and facing the East, recites, in these nine positions, different words of a short formula of prayer.

* In all the ceremonies of the Parsees, the North side is, as a rule, generally avoided. Vide my "Funeral ceremonies of the Parsees," p. 6, note 8.

† For these purification ceremonies, the water itself is, as it were, purified. Two water-pots full to the brim with well-water are taken into the chamber. The water from the one is poured into the other, which itself is full to the brim until the water overflows, the one is poured into the other, which itself is full to the brim until the water overflows, and while thus overflowing cleans and purifies also the sides of the vessel. This is done three times with the recital of the words Khshnaôthra Ahûrahê Mazdâo and of the Ashem-Vohu prayer. The water of the other pot is similarly purified.

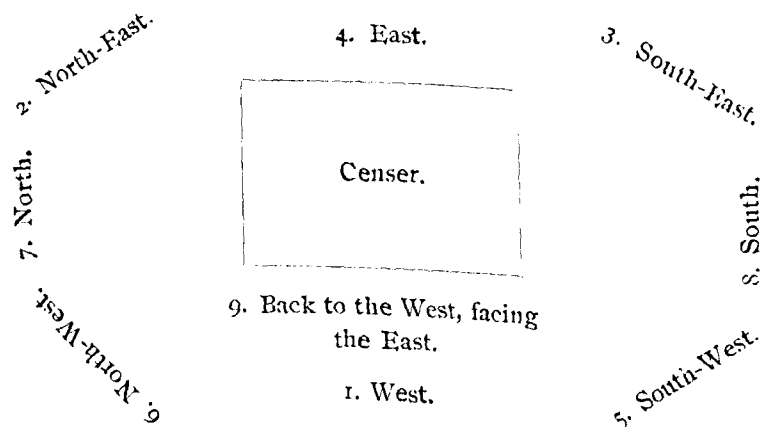
‡ The slab of stone is considered as the throne, as it were, of the sacred fire, and the metallic tray hanging from the dome high above the fire is spoken of as the Tâj or crown. The stone slab is ordinarily spoken of by the priests as Khuân or Khân. Prof. Darmesteter, by some mistake (Le Zend Avesta I., Introduction LXI.), calls the metallic tray, standing on a metallic stool on the left side of the censer, the Khân, but in the ordinary parlance of the priesthood, that tray is called Khâneh, while the stone slab is called Khân.

§ Yacna, Ha IX., 1.

¶ In the performance of the ÂFRINGÂN ceremony also, the Âtravakhshi, i.e., the person sitting before the fire, at the recital of Yathâ-ahu-vairyô and Ashem-Vôhu, the person sitting before the fire, at the recital of Yathâ-ahu-vairyô and Ashem-Vôhu, points with his ladle in the tray, the eight different directions. From an Anthropological point of view, this custom has some similarity with the sides and corners pointed out by the Hindu Svastikâ and the Christian Cross.

A chart of the different positions.

The following chart points out the different positions in which the priest stands whilst reciting the various parts of the prayer-formula.

**Table of the formula recited.**

The following table gives the different words of the text, recited in the different positions before the censer, the references to the Avesta text, and their meanings.

Directions.	Words of the Avesta text recited.	Reference to the texts.	Translation of the words.
1. West.	...Âthwâ âthro gârayêmî.	The first two words from Yacna I.1, 9.	I praise (thee, O God!) through thy fire.
2. North-East.	...Vanghêûsh mananghō zaôthrâbyō yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good thoughts.
3. South-East.	Âthwâ âthro gârayêmî.	<i>Ide I.</i>	... <i>Ide II.</i>
4. East.	.. Vanghêûsh ukhdhahō zaôthrâbyō yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good words.
5. South-West.	Âthwa âthro gârayêmî.	<i>Ide I.</i>	<i>Ide II.</i>
6. North-West.	Vanghêûsh shkyuôthnahê zaôthrâbyō yazamaîdê.	Yacna LXVIII, 3.	We praise, through the offerings of good actions.
7. North.	... Sûkâî manangha.	Yacna LXVIII, 4.	For the enlightenment of (our) thoughts.
8. South.	... Sûkâî vachangha.	<i>Ibid.</i>	...For the enlightenment of (our) words.
9. Coming back to the original place on the West of the censer and facing the East,	Sûkâî Shyaôthna.	<i>Ibid.</i>	...For the enlightenment of (our) actions.

The meaning of the formula.

The meaning of the above formula on the whole is as follows :—

"O God! We praise thee through thy fire. We praise thee by the offerings of good thoughts. We praise thee through thy fire. We praise thee by the offerings of good words. We praise thee through thy fire. We praise thee by the offerings of good actions. (We do all this) for the enlightenment of our thoughts, for the enlightenment of our words and for the enlightenment of our actions." That is to say, the worshipper, standing before the sacred fire, taking it as the symbol of God's refulgence and purity, and placing over the fire, sandalwood and frankincense as visible offerings, offers the real, though invisible offerings of good thoughts, good words and good actions, and thereby hopes and prays for the further enlightenment of his thoughts, words and actions.

Having recited the above short but pithy formula of prayer, the priest places again over the fire a little sandalwood and frankincense, and then recites, as said above, the Âtash Nyâyish * several times according to the Gâh or period of the day. While reciting the first Nyâyish for the first time, the priest goes on placing bits of sandalwood and frankincense (aësma bûi) at the intervals of a few words.

Again, during the recital of the first Nyâyish, and during the recital of the first Pâzend portion of it, whilst uttering the words "dushmata," "duzhukhta" and "duzvarslita," i.e., bad thoughts, bad words and bad actions, he rings a bell thrice whilst uttering each word, i.e., in all, gives nine strokes of the bell. This is, as it were, to emphasise that portion of the prayer, wherein the worshipper expresses a desire to reject his bad thoughts, words and actions. At the end of the first recital of the principal portion of the Âtash Nyâyish, the priest draws by means of two ladles two circles in the ash in the censer at its ridge, and at the similar end of the second recital, he obliterates the circles again. The circle is a symbol, which is explained in various ways, among the sacred rites of various nations.

While reciting the Nyâyish during the first and the fifth Gâh or period of the day (the Hâvan and the Ushahin), the priest stands on the West of the censer with his face towards the East, and during the periods of the other Gâhs, *vice versa*.

JIVANJI JAMSHEDJI MODI.

* S. B. E., XXIII., p. 357. Le Zend Avesta, par Darmesteter II. p. 705.

GOLDEN VERSES OF THE PYTHAGOREANS.*

A direct translation from Greek into English.

First the Immortal Gods as rank'd by law
 Honour, and use an Oath with holy awe.
 Then honour Heroes which Mankind excell,
 And Daemons of the Earth, by living well.
 Your parents next and those of nearest blood,
 Then other Friends regard as they are good.
 Yield to mild words and offices of love,
 Doe not for little faults your friend remove.
 This is no more than what in you doth lye,
 For power dwells hard by necessity.
 Doe these things so ; but these restrain you must,
 Your Appetite, your Sleep, your Anger and Lust.
 From filthy actions at all times forbear,
 Whether with others or alone you are ;
 And of all things yourself learn to revere.
 In Deed and Word to Justice have an eye.
 Doe not the least thing unadvisedly.
 But know that all must to the shades below,
 That Riches sometimes ebb and sometimes flow.
 Bear patiently what Ill by Heaven is sent,
 Add not unto your Grievs by discontent.
 Yet rid them if you can, but know withall,
 Few of those Thunder storms on good men fall.
 Oit good and ill doe in discourse unite,
 Be not too apt t'admire, nor yet to slight.
 But if through errour any speak amiss,
 Endure't with mildness, but be sure of this,
 That none by word or action you entice
 To doe or speak to your own prejudice.
 Think before action Folly to prevent ;
 Rash words and acts are their own punishment.
 That doe, which done, after you'll ne'er repent.
 That which you know not, doe not undertake,
 But learn what's fit, if life you'll plesant make.
 Health is a thing you ought not to despise,
 In Diet, use a mean, and exercise ;
 And that's a mean whence does no damage rise.

* We are indebted to *The Theosophic Messenger* for this translation which was published in London in 1682 and is said to be the best English translation of these verses ever made. The copy from which this is obtained, is now in the Library of the University of Pennsylvania.

Be neat, but not luxurious in your fare,
 How you incur Men's censure have a care.
 Let not thy' state in ill tim'd treats be spent.
 Like one that knows not what's magnificent,
 Nor by a thrift untimely rake too clean,
 'Tis best in everything to use a mean.
 Be not mischievous to yourself ; advise
 Before you act, and never let your eyes
 The sweet refreshings of soft slumber taste,
 Till you have thrice severe reflexions past,
 On th'actions of the day from first to last.
 Wherein have I transgress'd ? What done have I ?
 What duty unperformed have I past by ?
 And if your actions ill on search you find,
 Let Grief ; if good, let joy possess your mind.
 This doe, this think, to this your heart incline,
 This way will lead you to the life Divine.
 Believ't, I swear by him who did us show
 The mystery of FOUR, whence all things flow,
 Then to your work, having pray'd Heaven to send,
 On what you undertake, a happy end.
 This Course if you observe, you shall know then
 The constitution both of Gods and Men.
 The due extent of all things you shall see,
 And Nature in her Uniformitie.
 That so your ignorance may not suggest
 Vain hopes of what you cannot be possess
 You'll see how poor, unfortunate Mankind
 To hurt themselves are studiously inclin'd,
 To all approaching good, both deaf and blind.
 The way to cure their ills is known to few.
 Such a besotting fate do men pursue.
 They're on Cylinders still roll'd up and down,
 And with full tides of Evil overflown,
 A cursed inbred Strife doth work within,
 The cause of all this Misery and Sin,
 Which must not be provok'd to open field,
 The way to conquer here's to fly, and yield.
 And now from Ill, great Father, set us free,
 Or teach us all to know ourselves and Thee.
 Courage, my Soul ; Great Jove is their Allie,
 Their duty who by Nature's light descry ;
 These Rules if to that number you retain,
 You'll keep, and purge your Soul from every stain.
 Abstain from Meats which you forbidden find
 In our Traditions wherein are defin'd
 The Purgings and Solution of the Mind,

Consider this: then in the highest sphere
Enthroned your Reason, the best Charioteer.
So when unbody'd you shall freely rove
In the unbounded Regions above,
You an Immortal God shall then commence,
Advanc'd beyond Mortality and Sense.

A Translation.

COL. OLCOTT'S BIRTHDAY.

THE PRAYER OF THE PANDITS.*

वितरतु कमलाकान्तः कर्णलप्रभवे सहस्रचन्द्रस्य ।
दर्शनमानशंभविता भूयोभूयो वयोवृद्धये ॥ 1 ॥
भातिस्वतोहि भक्तियस्यहि धर्मे गुरावनिशम् ।
भावयति योहिदैवं तस्मै संभावये वयोवृद्धिम् ॥ 2 ॥
कर्णलालकाट् प्रभुर्स्तोभि महिमापलचेतसम् ।
येनसर्वजगद्भू निर्मलज्ञानभासुरम् ॥ 3 ॥
करोतु जानकीजानिः कर्णलालकाट् प्रभोर्मुदम् ।
धर्मस्सनातनोनित्यं यन्मूलोद्भविवर्धते ॥ 4 ॥
यस्मिन्नित्यमनुव्रताश्शमदमक्षान्त्यात्मचिन्तादयः ।
यस्मिन्जीवति पोष्यवर्गनिवहाः जीवन्त्यखेदञ्चिरात् ।
येनाहो जनतोपकारकृतये सर्वं वयोनीयते ।
तस्मै श्रीप्रभवे तनोतु जगतां नाथ चिरंजीविताम् ॥ 5 ॥
त्रिपूर्वसप्ततितमे वर्षे जन्मदिने विभोः ।
मंगलान्यभिवर्धन्तामिति याचे भृशंहरिम् ॥ 6 ॥
वितरतु करुणापूर्णः कर्णलप्रभवे सकल्यतादेवः ।
विलसति यदुरसि कमला त्रिमलामुदिरेऽचिरांशुरिव ॥ 7 ॥
जयतु सतु कर्णलालकाट्यदुपह्वं ग्रंथमंदिरं महितम् ।
मानसतामस विलसितविलङ्घनेऽतिजङ्गलम् ॥ 8 ॥

* These Sanskrit Verses were composed by Pandits of the Adyar Library, on the occasion of the 73rd birthday of Col. Olcott, 2nd August 1905. A free translation is appended.

A Free Translation by the Librarian.

Let the Lord of Kamalâ (Lakshmi) grant the Colonel the boon of seeing one thousand full-moons which will enable him to live long. (1.)

I praise Colonel Olcott who is devoted to Dharma, teacher and God, and by whose endeavours the light of pure knowledge has spread over the world, and I wish him long life. (2 & 3.)

Let the Lord of Jânaki grant blessings to Col. Olcott who is the root of Sanatana Dharma which is ever growing. (4.)

Let the Lord grant the longest life to the Colonel who is endowed with the control of external and internal senses, patience, and meditations on the self; whose dependents, while he lives, are long lived, without sorrows, and whose whole life has been dedicated to public good. (5.)

I pray to Hari, on the occasion of the 73rd birthday of the Colonel, that he may have increased auspices and blessings. (6.)

Let the Lord on whose breast Kamalâ shines like a flash of lightning, grant health and strength to Col. Olcott who founded the famous (Adyar) Library which is capable of completely removing one's mental darkness. (7 & 8.)

Reviews.

"VISLUMBRE DE OCULTISMO, ANTIGUO Y MODERNO,"

PAR C. W. LEADBEATER.

TRADUIDO DEL INGLÉS POR JOSE GRANÉS, M.T.

We have great pleasure in giving words of commendation to this admirably printed volume, which in its general appearance compares favorably with the books issued by the leading publishers of the great capitals of the world. It is a Spanish version of Mr. Leadbeater's "Glimpses of Occultism, Ancient and Modern;" the translation into pure Castilian having been done by Señor Granés, a member of our Society. The handsome volume is published by Señor Maynadé, Director of our Oriental Bookshop at Barcelona, Spain. We hope that it may have a large circulation. We are also indebted to the same gentleman for copies of tastefully printed pamphlets in Spanish of Mr. Sinnett's "The System to which we belong," and Mr. Leadbeater's "Vegetarianism and Occultism," "Our Relation to Children," and "An Outline of Theosophy." The translator in each of the above cases is Señor Granés.

PHRENOMETRY.*

AUTO-CULTURE AND BRAIN-BUILDING BY SUGGESTION.

This booklet is No. V. of the Series of 'Psychic Manuals,' by R. Dimsdale Stocker, and contains three short Chapters: the first is on 'Phases of Consciousness and Brain-action;' the second on 'The Science of Mind;' the third, on 'The Secret of Personal Success.' The author

* L. N. Fowler & Co., London; Fowler & Wells Co., New York. Price, 1s. or 50 cts. For sale at the Theosophist Office.

under the heading of "Palingenesis," gives expression to his views on the status of the T.S. He thinks that,

Our evidence has *not* yet tried to come up to the modern standard; it has *not* attempted yet to satisfy the scientific criterion of proof; and—above all—it has not yet stooped down with the intention of meekly accommodating and assimilating itself to the basis of our modern mental culture.

He thinks *revelation* and *research* should not 'oppose each other,' and that,

truth is but *one*; and it can be found by the method of deduction as well as by that of induction, if both start from right premises. But even if their premises are right, they will never associate and combine as long as haughtiness stands against haughtiness.

He thinks our Society is too '*emotional*' and feminine in character, and needs to be more '*intellectual*' and masculine (though many think just the reverse); and further, that we shall never be taken seriously by real scientific leaders,

until we begin to work *with* them, not against them; to help them, not to scorn them; to understand them, not to pretend our superiority because we believe in revelations rather than in careful and conscious research, historical, scientific and philosophical.

Yes, with all our gettings, let us try to get that important virtue, *humility*. There are notes "From a Student's easy chair," by Ian Mör; "The Secret Gate" (a poem), by Fiona Macleod; Correspondence, news "From Many Lands," and other matter. This number closes the volume (half-yearly), and contains the Index—from March last.

Theosophy in Australasia, July, gives us much matter for thought in its gleanings from the 'Archdeacon's Testimony,' and its notes on 'Another St. Stephens Ghost,' 'Life from "dead" Matter,' 'Revival Psychism,' 'Criticism of our Betters,' etc. The testimony of Archdeacon Colley (an orthodox priest) who is apparently familiar with apparitions, must strike some of his fellow churchmen like the shock of an earthquake. He expressed his conviction

that the time was not far off when the invisible would be seen, the intangible sensibly felt, when matter should rarify to spirit, and spirit solidify to matter, and a strange transition take place, wherein we of earth, properly qualified, might go on a spiritual excursion into the realms of the transcendental, and one of spirit might be able, rightly conditioned, to visit us; the one using the life atoms and bodily constituents of the other, fitted to a temporary need, etc.

The Archbishop mentions a materialization that he witnessed in full gaslight. The figure of a child seemed to "grow" out of the side of the medium who stood under a chandelier. This figure "after many childish pranks, gradually disappeared the way it came." The notes from Mr. Leadbeater's lectures bristle with valuable ideas. Among other matter, we find, "The Mechanism of Karma," by G. T. Dawson; "Faith and Reason," or comments on recent discussions in the *London Standard*; "The Lower Personality in the Higher Life," by Wynyard Battye; and "The Love which Never Dies," by C. Crozier. Mr. John has given us an excellent number. It is evident to everybody who knows the Colonies and the Colonials that in the bracing climate of those countries there is the promise of an intellectual evolution as great as there is in the Motherland—the cradle of our race. And this issue of our Sectional Magazine affords cumulative proof of the fact.

The N. Z. Theosophical Magazine, July, publishes notes of some of Mr. Leadbeater's excellent replies to questions, during his stay in N. Z. "Is Theosophy Practical?" is a thoughtful article—or editorial;

"Mysteries and Mystics of the Christian Era," by Marion Judson, is continued from the preceding number; Sydney Black writes on "The Benediction of the Silence"; there are a couple of short poems; a continuation of Mr. Burn's excellent notes on Kipling's "Barrack Room Ballads"; some "Questions and Answers," the Student's Page and the Children's Department.

The August number is also a good one, containing much interesting matter. Among notable things are further briefed reports of Mr. Leadbeater's answers to questions propounded to him at Auckland Meetings. They are full of sound, practical advice and worded, as are all his utterances, in English that is a model of style and clearness.

Modern Astrology. This excellent periodical having been founded in August 1890, the August issue is a special anniversary number: 15th year; a fact which proves the possession of practical ability by Mr. Leo, as well as professional competency. We wish him unbroken success and the health to sustain the burden of his work.

The Central Hindu College Magazine, August, publishes a portrait of Babu Bhagavan Das, M.A., Secretary of the C. H. C.; and among the articles we notice the following: "The Śāṅkarāchārya Temple," by Sitā Rām; "Education and the Boarding House," by G. N. S'astree; "Śiva and Sati," continued, by Brij Kishore; and "an Esoteric Interpretation of the Teachings in the Gītā," by Rām Svāmiji.

Theosophie. The neat little periodical of our Belgian co-workers has come to hand as usual and is welcome to our table. A case of Telepathy is reported from Antwerp as follows: "A working man was wounded in a quarrel. At the very moment when he fell bleeding to the ground, his mother suddenly awoke from sleep: she had seen, in a horrible nightmare swoon, her son assassinated. A few moments later, a neighbor knocked at the door and conveyed the sad news of the tragedy." This occurred at the village of Meirlebeke, in Flanders.

La Verdad: Vol. I., No. 3. The July number of this Spanish magazine which our good friend Commandant Fernandez has started at Buenos Aires, has arrived promptly in time. He opens the number with an article over his own *nom de plume*, entitled "The Soul of the East," in which he begins with the sensible declaration that whereas, the Western world which is always rushing through its experiences at headlong speed, always ascribes war to a material cause or to human initiative with the object of acquiring fresh territory or making permanent conquests as yet not fully perfected, those of the Orient who have inherited the traditions of the great teachings of the ancient wisdom as to the logical consequences of precedent actions as mingling with the great course of evolution, directed from above by those who have received the mission to regulate its progress view it from a higher standpoint. Theirs is the duty to supervise not only the spiritual but the physical progress of the race. To such as have become familiar with this great fact these clashes of arms between nations, these displacements of populations, and these expansions of peoples all come under the action of the one immanent and eternal law of Karma. Señor Fernandez uses as illustrations of his subject, the cases of the present war between Russia and Japan and the invasion of Tibet by the British "mission."

In the Miscellaneous department of his magazine he publishes the following welcome paragraph: "During the present month of July it as

expected that in this city (Buenos Aires) will be formed the South American Section of the Theosophical Society. It will include the Branches of Argentina, Chili, Peru, Uruguay, and the Theosophical Centre of Pelotas, Rio Grande del Sud (Brazil). The formation of this Section will not only strengthen the brotherly ties between Theosophists in the countries cited, but will at the same time provoke greater activity in the Theosophical movement in this part of the world. At the meeting on June 4th, of the Vi-Dharma Branch at Buenos Aires, the members were honoured and delighted by a visit from Count Maurice de Prozor, an unattached member of our Society. He was accompanied by his son and by the Baron Pilar de Pilhau. His Excellency, Count Prozor, is now Russian Minister Plenipotentiary to the Republics of Brazil, Argentina and some others. The Branch, on the same day, was gratified by a visit from Madame Dampit, a member of our splendid Paris Branch, the "Essor," and an artist of great talent.

Theosophia: The July number of our excellent Dutch contemporary offers the following table of contents: "Watch Tower," by the Editor; "The Astrological Influence of the Planets," By H. J. van Ginkel; "The Soul in Popular Belief," by P. Pieters, Jr.; "Nature's Mysteries," by A. P. Sinnett; "Buddhism," by C. W. Leadbeater; "From Foreign Periodicals," by Dr. W. H. Denier van der Gon; and "Book Reviews."

Theosofisch Maandblad, and *De Gulden Ketten*, are also before our eyes, but as those eyes were not made in Holland the present writer must as usual pass over these publications, along with *Teosofisk Tidskrift* and some others equally illegible, with a sigh and a hope that there will someday be an Universal language.

Sophia: The July number of our Madrid magazine gives the greater part of its space to a continuation of the renowned work of Dr. Molinos' "The Spiritual Guide," previous instalments of which have been noticed by us in other issues of this magazine. The number opens with an instalment of the Dhammapada, translated into Spanish as "The Path of Religion," which is an excellent rendering of the Pāli word.

Révue Théosophique Française: Commandant Courmes begins his July number with a sixteen-page abstract from Mrs. Besant's "Collective Karma and National Responsibilities." This is followed by a dozen pages of her "Pedigree of Man." There are interesting notes on the various courses of lectures that have been given at our different halls and places of meeting; but these have all been overshadowed by the overpowering success of Mrs. Besant's lectures and her answers to Questions at meetings of members organised for the purpose of exchange of ideas. Without the help of a stenographer, Commandant Courmes has made excellent reports of Mrs. Besant's answers. A particular interest attaches also to his department of "Petite Correspondance" in which the agency of the invisible powers at important national crises is noted, as for instance the Russo-Japanese war. A correspondent of the *Révue* points out the fact that both the Emperor and Admiral Togo, in the messages which they exchanged about the Japanese victories, ascribed the success of their arms to the protection of the spirits of their ancestors. M. Courmes says that in a recent meeting Mrs. Besant declared that it was within her knowledge that legions of victims of the autocratic and bureaucratic Russian tyranny had fought, on the astral plane, against the very armies of this government.

Bulletin Théosophique: Dr. Pascal in speaking of the lectures given in the Hall of our Paris headquarters describes that given by Monsieur L. Revel as "superb," saying that it provoked long and loud applause, the young lecturer giving promise of great power as an orator. Mention is also made of the great impression made at Strasburg by the lecture of Mrs. Besant. Our dear colleague, who has made tours into previously unvisited countries, scored successes at Mulhouse, Colmar, Nancy and other places. She has also made a visit to Budapesth in Hungary, to Milan and other places in Italy, and is booked for other tours before her return. She is to leave London for India September 8th, Brindisi September 10th and reach Bombay about September 22nd by the P. and O. steamer Peninsular."

The Wise-Man, July, opens with an important article on "Thought-Transference in relation to Mental Healing." Mrs. Eva Best has a valuable paper—"Talks with you: Our Two Selves." Bertha De Wolf James writes on "Newness of spirit," and Prof. Alexander Wilder gives us his views on "Value in Life." There are also many short items of interest.

The Light of Reason, July, treats of "Discipline," "Compensation," "Character," "Attainment," "Knowledge," "Equal-Mindedness," "Sympathy," "Friendship," "The purpose of Life," and various other subjects.

De Theosofische Beweging:—The August number of the official organ of the Netherlands Section is largely taken up with a report of the London Congress, written by Herr F. Zwollo, our artistic colleague of the Vāhana Branch. There is also a full report of the progress of our movement in the Dutch East Indies; and a notice of the Prabodhacandrodaya, as presented in its Dutch translation, by Mr. J. W. Boissevan as his Doctorate thesis.

Report of the British Section Convention:—With gratifying punctuality the Official Report of the Fifteenth Annual Convention of the British Section (Third under the present title) has been issued. Owing to the fact that the International Congress held its meetings during the following days, the only proceedings (on Friday, July 7th,) were devoted to the transaction of Sectional business. A very large number of members from foreign countries besides a full attendance of British members attended: Mr. Sinnett, the Vice-President of the Society in the chair. Mrs. Besant brought the greetings of the Indian Section and addressed the meeting, while Dr. Mary Weeks Burnett spoke for the American Section; Mr. Fricke for the Dutch; Dr. Pascal for the French; Dr. Steiner for the German; and Mrs. Sjöstedt for the Scandinavian, by special deputation from Mr. Knös, the General Secretary, who was unable to come. The General Secretary's Report shows that the British Section had continued to grow steadily and satisfactorily, both in numbers and in growing capacity for intellectual work. Four new lodges have been chartered in the United Kingdom, one new one in Belgium, and by special decision of the President-Founder, a new one at Lagos, British Guinea, has been affiliated with the Section, pending the organisation of an African Section. This brings the total of the lodges in the British Section up to forty-five, and with a net gain of three new centres there are now fifteen. Criticism of the remarks of Mr. Keightly and Mr. J. E. Hogg upon the question of the Incorporation of the Society will be postponed until the President.

Founder's Annual Report at the next December Convention. Mr. Keightley at the close of his report announced that he would not offer himself for re-election as General Secretary and expressed his sense of deep gratitude to Mr. Glass and Miss Gaimies for their admirable work in his office during the past year. The usual compliments having been paid to Mr. Keightley for his long, loyal and unselfish services to the Society, Mrs. Besant nominated and Mr. Keightley seconded Miss Kate Spink as his successor; than which, in view of her splendid services in connection with the business of the International Congresses, no more suitable choice could have been made. Miss Edith Ward was unanimously re-elected Treasurer, and with the addition of Professor Zipernowsky of Hungary (also now temporarily affiliated with the British Section), the Executive Committee was completed as follows: Mr. Sinnett, Mr. Mead, Mr. Keightley, Mrs. Hooper, Mr. Thomas, Mrs. Stead, Dr. Nunn, Major Lauder, and the General Secretary and the Treasurer. Honorary members are Señor Xifré (Spain), Dr. Mersch (Belgium), and Professor Zipernowsky (Hungary).

Broad Views: The August number of Mr. Sinnett's magazine is as usual full of interesting matter. We are sorry not to be able to concur in his estimate of the value of Dr. Maxwell's "Metaphysical Phenomena," which was reviewed in the August *Theosophist*. Because the author rigorously confined himself to a report of his scientific researches in the phenomena of raps, table-turnings, and other elementary forms of the mediumistic marvels, Mr. Sinnett seems to think that it is no more useful for the real occultist than an elementary text-book would be to any advanced man of science. "Scientifically, for the real occultist it is worthless, in the sense that a primer or astronomy explaining that the planets go round the sun, would be worthless, however accurate within its limitations, to the workers at Greenwich Observatory." But "he says" it may help to render people,—capable themselves of rendering good service to social cowardice,—to acknowledge an interest in subjects which are of the deepest importance among all those which can at this age of the world engage human attention." He looks almost with scorn upon this patient, loyal and conscientious French savant building up with greatest care a foundation for the future superstructure of psychical science, saying that "the dust of a generation has long since gathered over the physical phenomena of spiritualism which were observed by and convinced Crookes and Zöllner, Stainton Moses and Judge Edmonds in the olden days. But he ignores the fact that since the time of those pioneers a new generation has been born and matured and that those very phenomena have a perennial interest to all but the comparatively few who have mounted to the high tablelands where our present Theosophical writers are teaching and blazing the way in which the next generation is to follow.

Lotus Journal: We are glad to see from an editorial paragraph in this always welcome organ of the dear children that a successful meeting was held during the Congress, under the chairmanship of Mr. van Manen, of Holland, so widely known as a friend of children and of young people. The meeting lasted two hours and was fully occupied with the reading of papers and discussions. Reports were received from France, Germany, Italy and Russia of efforts being made in those lands

and some of the teachings with which many English-speaking children are so familiar. The mention of the name of Mr. Leadbeater, the founder of the Lotus Circle provoked a great burst of applause. Mlle van Blomestein, a member of the *Lotus Blanche* Lodge at Brussels, brought as a gift from the children in that city "a beautiful vellum portfolio, a collection of drawings, verses, stories, etc., done by themselves, and to be presented to Mrs. Besant as a small tribute of their affection for her." Altogether it is a very interesting number.

The Occult Review: The Contents of the August number are as follows: "Self," by St. George Lane Fox-Pitt; "The Only Wisdom," by Lady Archibald Campbell; "Mind and Life," by C. W. Saleeby, M. D.; "Last Hours of a Mediæval Occultist," by Isabelle de Steiger; "Ex Oriente Lux," by Heinrich Henboldt, Ph. D.; "Psychic Records," by the Editor; Reviews and Correspondence.

Vishishtādvaitin. We are in receipt of the first issue of this new English monthly edited by Mr. A. Govindachārya of Mysore. The "Ourselves" proves the necessity of the undertaking. "Vis'ishtādvaita," "Stray Texts," "Rishis, A'zhvars and A'charyas," "Notes and extracts" and (6) Questionnaire, complete the contents of this interesting number. The printing and get-up are excellent. The annual subscription is Rs. 2-8-0 or 5 shillings or 1 Dollar. Apply to the Proprietor, 1050, Viceroy Road, Mysore city.

Indu Abhimani is a Tamil monthly published at Chintadripet, Madras. Its annual subscription is Re 1-10-0. The first issue received by us contains interesting and readable matter.

The Arya. Vol. V., No. 1, for July contains, as usual, interesting reading.

PANCHADASAPRAKARANA OF VIDYARANYA with Tamil meanings word for word, styled PANCADASI PADAY OJANI DRAVIDA BHA'SHA'RTHA DIPKA, published by M. R. Sundararama Sastri, is a useful publication. The publisher is the son of the author, one Ramalinga Brahmananda Swami, an erudite Vedāntin. The textual portions are printed in Devanagari, and Grantha characters, and the meanings and explanations are printed in Tamil. The book contains a preface and an introduction, besides the life of the author, which sounds poetical. The book contains 688 Royal octavo pages, is neatly bound in calico and priced at Rs. 3-8-0, excluding postage. It can be had of the Manager, *Theosophist* office, Adyar.

"SANKARA VIJAYADHVAJAMU" is the life of Sri Sankarāchārya written in Telugu prose by Kokkanda Venkataratna Sarma and published by Gopala. krishna Mūrti Pantalu. The book contains 230 pp., Demi Octavo, is neatly printed, well bound in calico and priced Re. 1-8-0. For copies apply to the Manager, *Theosophist* office, Adyar.

KALIDASA:—We beg to acknowledge with thanks this complete collection of the various readings of the Madras manuscripts by the late Rev. T. Foulkes in three handy volumes recently issued by the Superintendent, Government Press, Madras. This Romanized edition contains Meghasand, esa, Raghuvamsa and Kumarasambhava in Vol. I.; Sakuntala, Acts I. to V. in Vol. II., and the remaining two acts of Sakuntala with a complete and elaborate index in Vol. III. Among the numerous MSS. of Rev. Foulkes (some of which appear to have already been printed) which have been presented by Mrs. Foulkes to the Adyar Library, is found a clean copy of Sakuntala (copy No. 1.).

AN INDEX TO THE NAMES IN THE MAHA'BHARATA, WITH SHORT EXPLANATIONS AND A CONCORDANCE TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION, by the late S. Sorensen, Ph. D., published by Williams and Norgate, 14, Henrietta Street, Covent Garden, London, W. C. (1904). We are now in receipt of Part I. of the above valuable book, containing the Concordance in 41 pages and 32 pages of the Index. The book will be complete in 12 parts, which will not be sold separately. Price 7s. 6d. net each.

BHARVA DHARMAM or the Hindu Ideal of Womanhood as set forth by Vātsyāyana, Vyāsa and Kālidāsa—issued in the form of a translation with brief comments by Sundararaja Sarma, in Grantha and Tamil characters, with an excellent English introduction by Professor Sundara Raman, deserves to be studied and digested by every Hindu lady. The book is priced Re. 1, and can be had from the *Theosophist* office.

We acknowledge with thanks the receipt of the following :—

Journal of the China Branch of the Royal Asiatic Society, Vol. XXXV : The contents of this fascicle are—"Kwo Tsiyi," by J. Edkins, D.D. ; "Standard Weights and Measures of the Chin Dynasty," by Rev. F. H. Chalfaut ; "Some Chinese funeral customs," by Rev. W. Gilbert Walshe, B.A. ; "Wang An-shih," by John C. Ferguson, Ph. D. ; "The Mantses and the Golden Chersonese," by T. W. Kingswill, and the Proceedings of the Forty-fifth anniversary of the Society.

Catalogue of the Arabic and Persian Manuscripts in the Library of the Calcutta-Madrasah, by Kamal' D-Din Ahmad, M.A., and 'Abdu' L. Muqtadir, with an interesting introduction by E. Denison Ross, Ph. D., Principal, Calcutta Madrasah, and published by order of the Government of Bengal.

Notices of Sanskrit MSS., Second Series by Mahamahopādhyāya Hara-prasāda Sāstri, M.A., and published under orders of the Government of Bengal, Vol. II., Part II., The preface to Vol. II. contained in this number is full of useful information. This volume is said to contain notices of 266 manuscripts mostly either not mentioned in the Catalogus Catalogorum or not properly described in any descriptive catalogue.

Hindumata Sāra Sangraha in Tamil, by O. M. Venkatanatha Iyengar, school-master, Uttaramallur, Chingleput District. This booklet of 72 pp. (Demi 16 mo.) deserves to be adopted as a Tamil text book of Hindu Religion. The price is only two annas.

Irāmā Dikshitar, an interesting Tamil novel, by A. Harihara Aiyer. Price annas six ; Publishers : G. A. Natesan & Co., Esplanade, Madras.

THE GLORY OF CHASTITY AND WIFEY DEVOTION, PART I—LIFE OF SAVITRI, by Sundararaja Sarma, in easy Tamil prose, is one of the best Tamil readers that can be recommended as a moral Text-Book in all Hindu Girl Schools where Tamil is taught. The price of this neat little book (of 32 pages double crown 16mo.) is only one anna and six pies.

THE VALUE OF THEOSOPHY IN THE RAISING OF INDIA.—We have received a Marathi Translation of the above lecture by Mrs. Annie Besant. This small pamphlet of 30 pages issued by the Belgaum T. S., is one of the best books for free distribution among Marathi-speaking people who have no idea of Theosophy. It will serve the purpose of a prize book too for boys. The price is only one anna, and the book can be had from the *Theosophist* office.

BOOKLETS OF NILAKANTHA YAMIN who has made a present of them to the Adyar Library :—(1) Advaita Stabakam, a booklet of 56 pp. containing several Sanskrit-Malayalam poems. (2) A booklet containing Saubhaghya Lahari, Vishnu Navaratna Stuti, Advaitakala and Hari-bhakti Maranda (all Sanskrit in Devanagari). (3) Advaitaparijata (Sanskrit in Devanagari). (4) Yogamritatarangini (Sanskrit in Devanagari). (5) Stavaratnahāra (Sanskrit in Grantha characters).

We acknowledge receipt of a Tamil pamphlet on "Mind," by V. Ramachandra Naidu, President of the Enangudi Branch, Tanjore, which was read at the 3rd Tamil Federation meetings held at Tanjore.

G. K.

CUTTINGS AND COMMENTS.

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

In a recent Editorial in the *Sandaresa*, Colombo, advocating the compulsory education of Children in Ceylon, it is stated that many boys in the villages "are left to their own sweet will, to waste their time as they choose, subject to no discipline or training." Being thus under no restraint, their animal propensities have free rein, and criminal acts are not uncommon. The Director of Public Instruction stated in a recent speech at Attidiya,

"that out of the 19 boys committed to the Maggona Reformatory since May only one had advanced beyond the First Standard, while of the rest the majority had never been inside a school. Such appalling ignorance demands the prompt introduction of a system of compulsory education which shall bring every child in the Island under the wholesome influence of school discipline at least for a limited number of years."

The editor regards a "conscience clause" as a "necessary corollary" to compulsory education, so as to prevent unfair efforts at proselytizing from one faith to another, and refers to "the injustice of applying general revenue for sectarian purposes," which has, in the past, wrought mischief. He says further :—

Schools have been used as means not of imparting education but of "winning souls." Everything was subordinated to this aim, and no efforts were spared to swell the number of souls won. The well-meaning, but misapplied zeal of Christian missionaries in this direction has really done much harm to the people. For every child actually won over to Christianity, hundreds were sent adrift like rudderless boats, with their faith destroyed, and their moral bonds loosened. The results have been necessarily disastrous to the moral welfare of the country. We do not say that this has been so owing to inherent defects of Christianity or that the teaching of that faith must under all circumstances produce such results. They are due rather to the fact that this is not a Christian land, nor is it likely to be one. After four centuries of aggressive missionary work Christianity in Ceylon is, in the words of a Christian writer, "an exotic, still in the glass house." It can never hope to be anything else. Such being the case, missionary efforts to convert the children of the country to this alien faith cannot but bear evil fruit as indicated above. The introduction of a conscience clause will minimise this evil, while it will at the same time preserve religious neutrality on the part of the Government.

* *

At the last meeting of the Asiatic Society of Bengal, Professor Satis Chandra Vidyabhusana explained a "A Tibetan Scroll, Interest- ing Scenes." which had been sent by Sir Arundel Arundel for exhibition to the Society. It was brought from Tibet during the late Tibet Mission, and is one of the four rare scrolls representing scenes from the life of Buddha. This one, which was attached to the wall on the right-hand side, is 4 feet 8 inches in height and 2 feet 10 inches in breadth, and is beautifully ornamented with designs on the borders. Besides many gifts and gracefully painted figures there are on the scroll no fewer than 43 inscriptions in Tibetan in red letters. At the top is *Amitabha*, the Buddha of infinite light. He resides in the abode of bliss called Sukhavati heaven, in the western part of the firmament where the sun daily rises and disappears in all his glory. In the centre is *Buddha Sahyasimha*, sitting in meditation on a 'lotus-seat' with thighs crossed and the eyes directed to the tip of the nose. Among other most interesting scenes painted on the scroll, the following deserve special mention:—(1) Brahmā requesting Buddha to preach religion to the world; (2) Buddha meeting with the wandering ascetic Upaka of the Ajivaka sect on his way to Benares; (3) Buddha preaching the doctrine of four noble truths (*viz.*, sorrow, origin of sorrow, extinction of sorrow, and the path leading to the extinction of sorrow) to five Brahmans at Benares who were at first determined not to show any respect to him but were at last subdued by his calm tranquil appearance; (4) Buddha turning the Wheel of the Law or founding the kingdom of righteousness at Benares, and his explanation of the doctrine of 'interdependent causes'; (5) King Suddhodana with a large retinue comes to see Buddha on the banks of the Rohita near Kapilavastu; (6) Buddha preaching to King Prasenajit of Kosala the sermon on the comparisons of young men with old men; (7) Anathapindala, the rich merchant of Savasti, dedicating the Jetavana grove to Buddha and his followers; (8) Buddha having failed to pay ferry fare, flies through the sky and crosses the Ganges and thenceforth King Bimbisara of Magadha makes it a rule not to charge ascetics ferry fare; (9) Sronakoti taking refuge in the three Gems in Sitavana near Rajagriha while he was practising penance in the dreadful cemetery there; (10) King Bimbisara of Magadha inviting Buddha to a feast and dedicating the Venuvana grove to the priesthood; (11) Sariputra and Mandgalayana receiving ordination and becoming respectively the right-hand and left-hand disciples of Buddha; (12) Buddha preaching religion on the Vulture-peak mountain near Rajagriha; (13) Elapatra, the dreadful king of snakes, on whose head was grown a cardamom tree, comes to listen to the sermon of Buddha, etc., etc.—*Madras Mail*.

The *Sandaresa* notices the brief visit of their Imperial Highnesses, Prince and Princess Arisugawa, of Japan, who arrived at Colombo on the morning of the 5th August, on the Steamer 'Preussen,' homeward bound. Capt. Ponsonby, A.D.C. to H. E. the Governor, followed by the German Consul, the Japanese Consul, and the Buddhist Deputation, went on board the steamer to greet them. Capt. Ponsonby conveyed to the Royal visitors the invitation of Sir Henry and Lady Blake to lunch with them at Queen's House—an offer of hospitality which was readily accepted. The Buddhist community had arranged for a reception of their Highnesses at the Kotahena Temple, and for the planting of a bough

of the sacred Bo-Tree (planted at Anuradhapura two thousand years ago by Princess Mahinda) by one or other of their Highnesses, in the temple grounds.

"The Buddhist Deputation were received by Capt Osawa, A.D.C. to His Highness, who conveyed to the Prince their respectful invitation to the Kotahena Temple. His Highness sent word that he was deeply sensible of the kindness and courtesy of Prince Jinawarawansa and the Buddhist community, but as he had accepted an invitation to lunch at Queen's House, and as the vessel was resuming her voyage early in the afternoon, he regretted exceedingly that the time at his disposal would not permit of his giving himself the pleasure of accepting their kind invitation. His Highness would, however, the deputation were informed, be very pleased to meet Prince Jinawarawansa at Queen's House in the course of the day."

Their Imperial Highnesses graciously expressed their regret, in person, to the Prince Priest, who states, in a letter to the *Sandaresa*, that, "Her Imperial Highness, whom we desired to plant a branch of the sacred Bo-Tree, has deputed the Reception Committee to perform that function in her name."

Paris has of late been very much concerned over a new phenomenon, which is called, for lack of a better name, musical mediumship. In the same way that a few years ago the attention of the French scientists was largely occupied with thought transference, now many investigators in the French capital are carefully following the experiments which are being conducted with the musical mediums.

In a recent number of the *Journal des Debats*, M. Henri de Parville carefully goes over the whole ground, and the facts presented are well worth considering. M. de Parville first takes up the case of a subject by the name of Aubert. "This man, although he has but a rudimentary knowledge of music, performs on the piano, in a semi-hypnotic state, compositions which recall the musical style of Mozart, Chopin, Beethoven, Schubert and others. A second and far more remarkable case, however, is that of Mlle. Nydia. This woman, in a hypnotic state, and with her eyes carefully bandaged, is able to play on the piano any piece of music which may be given her. Thus at a sitting recently held at the Theatre de la Mounale, in Brussels, Mlle. Nydia was led to M. Silvain Dupuy, chief of the orchestra of the theatre, who gave her a piece of music composed by himself, which had never been published. M. Dupuy saw that the bandage had been tightly placed over the girl's eyes. Mlle. Nydia then sat down, held the paper in her hands for a few moments, and then, to the great astonishment of every one, played the piece without hesitation.

"Two physicians examined the young woman, and found her to be in a real hypnotic state and absolutely insensible to the exterior world. There were then placed over her eyes a succession of bandages, alternating white and black, and she was led to the piano. One of the spectators offered a new opera, which was placed on the piano. The hypnotizer looked at his subject, and immediately the girl played the piece with the greatest cleverness. Another spectator, who had just arrived from New-Zealand, offered a piece which had never been performed in Europe. Mlle. Nydia, however, executed it at once, and she played with the same skill a piece of Paderewski's which was unknown to her, and, finally, a lady wrote the title of a piece of music on a slip of paper, put it into an envelope, which was afterwards

sealed, and gave it to the girl. She placed it on her forehead for a moment, and the next instant was playing Beethoven's 'Clair du Lune' sonata."—*Public Opinion*.

* *

The *Sandaresa* has found somewhere an interesting paragraph about Admiral Togo's miraculous escape in a recent naval battle, which we copy because it affords a very good illustration of the occult law that great military and naval leaders who are unconsciously working out the operations of National Karma, are very frequently protected in times of the greatest peril. Those who are familiar with occult science know that the explanation is found in the fact that the unseen Agents of Karma surround their protégé with an invisible impermeable shell of condensed etheric matter through which the rays of light pass freely and yet which protect the man within it as effectually as though it were a structure of iron plating. History fairly teems with examples of this protective guardianship; so much so that it has passed into a proverb that so-and-so has a "charmed life."

All readers of American history will recall the case of Washington who met and defeated Braddock and his superior forces of Indians in a primeval forest. Though bullets rained about him he was never touched, and one great Indian chief regarded him as supernaturally protected because he had deliberately fired his rifle at him a number of times but despite his superior marksmanship had never been able to touch him.

While we were still in New York, his Serene Highness, Prince Emil von Sayn-Wittgenstein, A.-D.-C. to the Czar Nicholas, a member of our Society and an old friend of H. P. B.'s wrote us that two noted Spiritualist mediums warned him that he would lose his life if he went to the seat of the Russo-Turkish war, then waging. With H. P. B.'s consent, I replied that he need have no fear as he would be protected by Those who were behind our movement. He did go, returned safely and from Switzerland wrote to the London *Spiritualist* as well as to ourselves the remarkable story that, try as he might to get into the thickest of the battle, no bullets or bombshells came anywhere near him. In fact if heavy cannonading was in progress it somehow mysteriously ceased as soon as he came within range. It was a brave thing for a man in his exalted social position to place on public record.

With these preliminary remarks we will give place to the paragraph of the *Sandaresa*:

TOGO'S MIRACULOUS ESCAPE.

During the hottest exchange of fire one shell struck the third step of the Mikasa's bridge ladder and burst. One of the splinters struck and broke the iron cover of the compass, smashing it and sending a piece of observations with his glass. Captain Ijichi saw the fragment strike the Admiral and hastily ran towards him, but only to find him still completely absorbed in taking observations and apparently unconscious of what had occurred. A closer examination showed that Admiral Togo was totally unhurt.

The piece of iron that hit him, which was of the size of the palm of one's hand, was found near him. Captain Ijichi carefully pocketed it and, returning to his post, went on fighting.

The piece of iron will long be kept as a souvenir of the providential fortune attending Admiral Togo, and it is more firmly believed than ever that Heaven is always with him who is fighting the cause of right and justice.

* *

The *Indian Mirror* heartily commends the interesting and valuable books and publications of the T. S. and says:—

"Not a few of these books are read with very great delight and appreciation, even by people who are not members of the Theosophical Society. It would be superfluous on our part to dilate on the many gems which abound in the Hindu philosophy, and are always ready to reward the labours of such industrious explorers as venture to investigate that store-house of ancient knowledge. Theosophic writers have drunk deep at this Pierian spring—they have quenched their thirst for Truth with copious draughts, drawn direct from this immortal fountain—and they know how to present its sublime teachings in a new and modern garb, and in scientific and systematic order, and hence their works and publications appeal readily to our educated countrymen, and compel their attention. We are not all of us obliged to be Theosophists, but that is no reason why we should not feed our spiritual nature with the fires of Truth and Godliness that are kept everlastingly burning round the altar of the Theosophic creed. We should like very much to commend works on Theosophy to our educated countrymen, and we warrant them that they would be all the better for such study, and Oliver Twist-like would soon be asking for more. It would open a new world to them, and vouchsafe to them a glimpse of Heaven itself. It would make different men of them, and add a new fragrance to their lives. Every Hindu, no matter whether he be a Theosophist or not, ought to know something of the doctrines of Karma and Re-incarnation—the very Alpha and Omega of his religion, so to say."

The Editor then calls attention to the need of having Theosophical works translated into the vernaculars, and refers to the good work which has been commenced by Babu Ahsutosh Dev., M.A., member of the T. S. Branch in Calcutta, who has brought out the first of a series of Theosophical works in Bengali, this being on Karma and Re-incarnation. The Editor hopes Indian ladies will read these translations, as they would derive much profit thereby. This first book is said to show "clearness of exposition and felicity of diction," and it is hoped that others on similar lines will soon follow.

* *

In the English edition of the *Sandaresa*—one of our Colombo Buddhist papers of the issue of June 30th appears the following:—

Tradition has it that in the great city of Anuradhapura one could not dry paddy in the forenoons as the solar light was intercepted by the aerial flights of Rakats who used to resort to the city for their forenoon meal in the shape of rice gruel. Up to date may be seen at Anuradhapura a large stone canoe-shaped vessel in which rice gruel was served to thousands of Rakats at the instance of the Sinhalese Kings. This ocular proof of the truth contained in the doctrines of the Omniscient BUDDHA removed all doubts from the minds of our Sinhalese ancestors and their faith therein became therefore explicit. The result of this faith was that the sovereign and his subjects devoted their lives to the preservation of the relics of their great teacher, SAKYA MUNI, and those wonderful monuments, known as Dagobas, cropped up in different parts of the Island.

The amusing part of the thing is that this astounding piece of oriental exuberant exaggeration is printed as sober fact and made the text of a reproach to modern Sinhalese for their want of faith in the

* Theosophical Publishing Society, 28-2, Jhamapukur Lane, Calcutta, Price, 8 annas.

Buddhist scriptures. The absurdity of the statement, taken literally, does not seem to have struck the editor of our young contemporary; nor can they imagine how appalling must seem to a Western man the story that the multitude of adepts hovering in the air before descending to eat their gruel was so dense as actually to prevent the sun's rays drying the unhusked rice laid out to dry before shelling! We all know that occasionally a flight of locusts will blot out the sunshine at noonday, and the homing pigeons of Saint Mark, Venice, when fluttering over the Piazza will cast a great shadow. But it remains for our Colombo friend to copy into his paper, without protest, the folk-lore story that adepts were, in those good old days, "as thick as leaves in Vallambrosa" or as a swarm of locusts. It is a great pity that such indiscretions are permitted for they convey a radically absurd idea and give the enemies of Buddhism a chance to make merry at the expense of its followers.

What "The Gujarati" says of the T. S.

The 25th Anniversary of the Theosophical Society was recently celebrated in Bombay ago. It was on 23rd March 1879 that the movement was first inaugurated in this city and since then it has passed through different stages. Whatever may be said regarding its ultimate aims and objects and its practical results, it is undeniable that a man like Colonel Olcott has given the best years of his life to the cause of Theosophy and Oriental religion, literature and philosophy with a singleness and sincerity of purpose which even enemies of the movement have not ventured to question. He is now more than seventy years old, but his enthusiasm for the cause to which he has devoted his life shows no signs of abatement. He is as full of sympathy and love for the Orient and its inhabitants as he was when he first addressed an Indian gathering in Bombay with his simple but earnest eloquence. He as well as Madame Blavatsky, were for some time even shadowed by detectives, but that period of suspicion and distrust has now passed. The brotherhood of man and absolute religious toleration are the basal principles of Theosophy. It is not the enemy of any race or religion and has served as an effective antidote to misrepresentations on the part of missionaries in this country as well as in Europe and America. Thirty years ago western culture and knowledge had produced certain undesirable results, and Theosophy was one of the agencies that was instrumental in awakening Indians to a sense of the sacredness, importance and utility of their own religions, literature and philosophy. Mr. Hume was an ardent Theosophist and the annual Theosophic Conventions probably supplied the root idea that developed in 1885 into the Indian National Congress, though it is also possible that a similar idea might have taken an independent shape in the minds of the promoters of the national movement under the operation of the unifying influences that had begun to assert themselves with increasing strength throughout the country. The Theosophic Movement is also a unifying agency which is operating in the religious or spiritual sphere, and as such it is entitled to considerate treatment. Madame Blavatsky, Colonel Olcott and Mrs. Annie Besant, whether one agrees with them or not, supply striking illustrations of what can be achieved by earnestness and enthusiasm. The accession of such a gifted and versatile personality as Mrs. Annie Besant to the cause of Theosophy is one of the strangest intellectual and moral phenomena in the history of religious and intellectual movements. It has given unexpected strength to Theos-

ophy and stimulated the activity of the Society in new directions. The establishment of the Central Hindu College at Benares is entirely an outcome of her disinterested labours. It is doubtful whether it is altogether a wise step in the circumstances of the country to found an educational institution on strictly denominational principles and isolate Hindus from the rest of the communities. Now that the Central Hindu College has been founded, we take it that its promoters will see that the institution does not become a breeding-ground for narrow-minded and intolerant orthodoxy in the name of Hinduism.

The annual conventions of the Society and the inspiring and eloquent addresses which Mrs. Annie Besant delivers on those occasions and in the course of her visits to different provinces have become a source of fresh intellectual and religious ferment, and those who have witnessed the crowded and eager audiences she is able to hold under the spell of her cultured eloquence can scarcely contend that after all it is all froth and nothing more. Her presence on the platform, her masterly and lucid expositions of scientific, religious or philosophical questions, her earnestness and sincerity, the wide range of her knowledge and her courageous identification of herself with the East are in themselves a source of self-awakening and enlightenment, and an inspiring example to all those who come within the pale of her influence.

There is tangible evidence of the activity of the Theosophical Society in other directions as well. During the last 26 years it has started 815 branches in 43 countries, a large proportion of which are still in existence. It is strange no annual reports of the work done by them are regularly supplied to the Indian press as a whole. The Society's work is not done in secret and there is no reason why the annual reports should not be supplied at least to the leading Indian papers in the interests of the Society itself. Latterly, it has been doing beneficent work in the field of education. In Ceylon there are 30,000 Buddhist students in Schools and in three Colleges maintained by the Society. Again, in the Madras Presidency, the Society has done much to promote the education of Pariahs with due attention to efficient methods of instruction. What we regard as one of the greatest achievements of the Society is its Sanskrit Library in Madras which, according to Colonel Olcott, is one of the finest in the world. It has a collection of 13,000 manuscripts. The Society has engaged a staff of several Pandits to compare, classify and catalogue these volumes. Lord Curzon twice visited the Library, when he was in Madras. India has lost many of her ancient manuscripts and we hope the Society will take steps to publish its valuable collection and thus save the rich treasure from the possible risks to which even the most carefully protected libraries are exposed. The Society is doing much to interest Western countries in the question of re-birth or reincarnation and in Oriental religions and philosophy. We welcome honest and sincere workers on behalf of the Indian people, and both Colonel Olcott and Mrs. Annie Besant must be placed in this category, though one might differ from them in certain matters. So long as they do not trench upon the sphere of other earnest workers in other directions for the moral and material amelioration of the country by adopting a depreciatory or hostile attitude, we at any rate are not disposed to treat them and the Society in any other than a spirit of discriminating sympathy and encouragement.

" Among those familiar with the Islands of the Western Pacific there prevails a widely-spread conviction that many if not the whole of them constitute the remains of an extensive continent, of which Australasia formed a portion. The geological changes producing such a result must have been of a most stupendous character. In Australia sea shells are found in abundance, both on the loftiest mountain ranges and in the great central plains, which, in places, furnish indications of having been at one time the beds of large volumes of sea-water. In 1901, Dr. Woolnough, of Sydney, during the course of a geological exploring expedition in Fiji, discovered an extensive area of granite and diorite rock in the heart of Viti Levu, the main island, which led him to the conclusion that the Fijian group formed the outlying remnant of a once far larger continent, which probably extended from Australia by way of New Caledonia to Fiji. Subsequently the Royal Society, London, voted a sum of £150 towards the cost of another expedition, and the amount being largely supplemented from other sources, Dr. Woolnough, accompanied by Mr. E. J. Goddard, of Sydney University, left Sydney some time ago for the purpose of renewing his investigations at the point where they had ceased on the former occasion."

The Theosophist will see in the foregoing (from *The Pioneer*) a confirmation of the teachings he has already gleaned concerning the Lost Continent of Lemuria. A very interesting letter from Dr. Woolnough follows the above, giving an account of the first portion of his recent exploration, but our space is limited for its publication.

* *

FOOD FOR THE PARIAH CHILDREN.

To the Editor of the *Theosophist* :

DEAR SIR,—

Kindly allow me space to acknowledge with gratitude the numerous contributions towards the supply of food for the hungry children of our Panchama (Pariah) Schools, which have been sent me by American friends through Mr. Fullerton, General Secretary of the American Section, and which amount, to date, to Rs. 842-10-0 (\$280. 62).

In addition to the normal state of abject poverty of a great proportion of the Panchama families, the failure of rain has caused a condition of famine which affects the people in direct proportion to their otherwise usual distress. The money comes, therefore, in good time to enable us to give simple meals of rice and rice cakes to needy pupils who, as others have done before now, might otherwise have fallen off their benches from the sheer weakness of starvation. Such misery is certainly not known in any Western country of which I have any knowledge.

To add to the miseries of this class an epidemic of cholera, caused by scarcity of pure drinking water and lack of proper food, is now raging in Madras and an average of fifty or more people of the poorer classes are dying daily, although the scourge has but just begun its ravages.

It has already been made known to your readers that for the trifling sum of three pies (half a cent) a child can be given a meal, which if not enough to satisfy its appetite, at least suffices to keep it alive. About two hundred children are now being fed in this way daily, while some twenty-five of the children are given a further daily meal which costs about one anna (two cents) more. The rainfall in the Madras Presidency so far this year is but little over one-half of the normal average, so the prospects for the coming Autumn are exceedingly dark.

ADYAR, 21st August 1905.

N. A. COURTWRIGHT.

GENERAL REPORT OF THE TWENTY-NINTH ANNIVERSARY AND CONVENTION

OF THE
THEOSOPHICAL SOCIETY,

HELD AT BENARES, INDIA,

DECEMBER 27TH AND 28TH, 1904.

WITH OFFICIAL DOCUMENTS.

The 225 Delegates * present at the Benares Conventions of 1904 were much pleased to see the building improvements that have been made within the past two years. The New Laboratories, the Lloyd Memorial Library, the upper story of the Boarding House, the Girls' School, the Staff Headquarters and other structures, bear testimony to the devoted persistence with which the Section and College Officers are preparing for the increase of work that will tax all their energies in the near future.

Within the College compound there are six buildings, covering a total area of about 50,000 square feet, or nearly 1.6 acres. Most of the buildings are of two but the college building has three stories. The building for the Girls' School is of two stories and covers some 3,000 square feet. The College Staff quarters covers the same area. In the Section compound are some fifteen buildings, covering 62,000 square feet, or 1½ acres. The outlay on College buildings has been about Rs. 1,30,000 besides the original value of the buildings given to the College by His Highness the Maharajah of Benares, say Rs. 50,000. The two compounds—the Indian Section and the College—include some thirteen acres of ground or about half that of our Headquarters at Adyar, that on buildings for the use of the Indian Section some Rs. 50,000.

The same feeling of cordiality and mutual sympathy that one expects to see shown at all our Conventions was exhibited on this occasion, while the telegrams received from all parts of the country proved that the gathering was occupying the thoughts of members

* Bengal 73; United and Central Provinces 55; Behar 39; Punjab 15; Madras 20; Bombay 18, and five others.

in the remotest districts. Among the telegrams were two from His Highness the Maharajah Pertab Singh of Kashmir and Jammu, speaking for himself and the branches of Srinagar and Jammu; and one from Rome, Italy, the reading of which excited much interest. "Europeans" present, were from France, Germany, Russia, Great Britain, the United States, New Zealand, Australia, etc.

PRESIDENT'S ADDRESS.

Brothers: With great pleasure I welcome you all on the occasion of the opening of the Twenty-ninth Annual Convention of our Society, assembled under the now established bi-ennial rule at the sacred city of Benares. Again I have the delight of meeting many of my oldest friends and colleagues whose residences are so far from Adyar that they are virtually prevented from attending our South-Indian gatherings and coming in personal contact with the devoted workers of that part of India.

The official year just closed has been one of undiminished prosperity and important results. The influence of our movement has not only gathered force in the countries already occupied by us, but has extended to others; little by little it is spreading in the four directions and new centres of activity have been developed. New Sections will shortly be chartered in Cuba, South America and South Africa; in fact the first two would have been so already but for unavoidable obstacles due to the fact that my Presidential Agent for Spanish-speaking countries has been located at Buenos Aires, and the Cuban correspondence has had to reach me through that circuitous channel, thus causing great delay; and that complications have arisen at Buenos Aires with respect to a change in the incumbency of the office of Presidential Agent.

THE INTERNATIONAL CONGRESS.

One of the most important events of the year was the International Congress of European Sections, which met at Amsterdam in June last under the Chairmanship of Mrs. Besant. Thanks to the admirable practical management and self-sacrificing devotion of our Dutch colleagues, the meeting was in every respect a perfect success. The representatives from Great Britain, Germany, Italy, France, Russia, Scandinavia, Switzerland, Wurtemberg, Bavaria, Belgium and Holland have written me in terms of enthusiastic appreciation of the welcome given them and the unflagging kindness and solicitude for their comfort shown them throughout their stay. The great note of human brotherhood and loving mutual sympathy sounded throughout the meetings, instructive discussions were held, and papers read daily by delegates; various social functions calculated to create or strengthen personal ties between the hosts and their visitors were given and, to crown all, there was an exhibition of Arts and Industries, the contributors to which were members of the Society.

FEDERATION.

I note with satisfaction the growth of a tendency to create Federations between Branches belonging to fixed geographical areas and, as in India, that land of so many races and languages, between branches whose members speak a common language. Nothing but unstinted praise can be given to these movements whose activities imply the binding together of members, branches and Sections in the tie of Brotherhood and mutual aid. I should be glad to see them extended to all parts of the world for I regard them as a strong agency for teaching our members the value of organisation and for training them to acquire the habit of self-reliance against the future time when my death will leave the Society temporarily without a head, and great changes may be made in the constitution. To my mind it is likely to have a similar effect on the future strength of our movement as would the strengthening of individual States of the American Union upon the collective power and dignity of the Federal Government itself. So I repeat that I am in favour of these local Conventions, International Congresses and district federations.

What a wonderful extension the movement has already got is, to my mind, illustrated in the two facts that a Theosophical book was published this year in Iceland, and that we have an active Branch at Invercargill, New Zealand, the most southerly town in the world; moreover, on the grave-stone of a poor woman belonging to our Auckland Branch, who died on a small island out in the Pacific, has been cut the seal of our Society, and thus, as Mr. Davidson says, "it stands as a silent witness of faith and devotion; as a pioneer of Theosophy; an outpost in the great wilderness of islands that are the remnants of an ancient Pacific continent."

WHITE LOTUS DAY.

The announcement made by me last year of the widening of the Anniversary of H. P. B.'s death into a "Day of Remembrance," as reminiscent of the services and examples of all our deceased members, was, as you know, universally approved and this anniversary is now a fixed fact.

ADYAR.

Those who attend the Thirtieth Annual Convention, at Adyar, next year, will find it looking more beautiful than ever. The Library Building is now complete and is one of the handsomest buildings of the kind in any country. Plain and unpretentious externally, it is still a noble building of two storeys with columned verandahs and 110 feet long; inside, the new and old parts have been connected by an archway, the floors are laid in marble, the teakwood shelving gives room for 50,000 to 60,000 volumes, and I hope to see them filled within the next few years.

It is built in the most substantial fashion; the walls are two feet thick, of brick and mortar, and coated on the outside with a

stucco of Portland cement of the best quality. A second pair of superbly carved doors has been made for the new building and the interior presents a most attractive appearance. European visitors, among whom was a Russian architect, have expressed great astonishment at the small cost of this beautiful structure. For the edification of those of our members who do not know about the cost of construction in Western countries, I give the following figures: Dimensions of the building, about 110 x 40 feet; or, doubling this for the two storeys, 220 x 80 feet, superficial measurement; the total cost of the building, old and new parts, was Rs. 23,300; this includes 16,000 days work, at an average of six annas (six pence, or twelve cents) per day. About seven lacs of wall bricks and tiles, 175 tons of slaked lime and 23 tons of cement have been used. The bricks cost an average of Rs. 4.8 (6/6d. or \$1.44) per thousand, delivered. I do not know a better way to give an idea of the relative cost of erecting structures in India and in Western countries than this. Besides the Library, I have built during the year a store-house (*godown*), 30 x 50 feet, with stone floor, strong walls, and iron roof—a thing which has long been wanted.

As you know, the Library has hitherto had no property of its own, its building and collections as well as the major portion of its working expenses having been paid for out of Headquarters' funds. Henceforth this will be all changed, for the estate of our late Cuban colleague, Señor Salvador de la Fuente y Romero, has been settled, all but the small sum of Fcs. 16,500 at Paris, and the money realised. The wording of the testator's will was obscure and so the question of heirship was referred to our eminent colleague, Sir S. Subramanier, Justice of the High Court of Madras, and he has decided that Mrs. Besant and I, respectively representing the Central Hindu College and the Adyar Library, are co-heirs. We have come to an amicable settlement of accounts, consequently, and have divided the money between us, each receiving out of the divisible surplus left after the payment of all expenses, the sum of Rs. 1,25,000. As you know, there is still to be settled the estate of Mr. C. A. White, of Seattle, U.S. A., which I hope will be effected during the coming year, and which will add another large sum to the invested capital of the Adyar Library. Possibly, though I hope to the contrary, I may have to make the long journey to Seattle in connection with this business.

The working up of the registers of the voluminous membership of the Society has occupied the greater share of Miss Week's attention throughout the year, but is now approaching completion. It is lamentable to think of the state of confusion into which the membership Registers had fallen owing to the causes which I mentioned in my last annual address. Things are now, happily, reduced to system and henceforth the work of the Recording Secretary's office will go on in an orderly manner. Unfortunately some-

body else will have to do the work, for my able Private Secretary has decided on leaving India during the coming Spring, on account of her health, after five years of faithful service, to my great regret and the loss to the Society.

The Indian Dharmasala, promised in my last Address, has now been opened, a good Brahmin cook has been engaged, and Indian visitors may now be sure of comfortable quarters and food whenever they come.

When the books of the Western Section are removed from their present room to the new one provided for them in the completed Library building, I shall set apart half of the vacated space as a Reading Room, accessible to all who may wish to consult our books and magazines.

Visitors at last year's Convention at Adyar will remember in what peril we stood one evening when the river was in flood and we were warned by the police that if a certain huge tank should burst its dam our house would be in danger of being swept away. To avoid a similar risk in future, I have constructed a stone revetment westward from the Main Building to a sufficient distance to protect us from anything to be reasonably apprehended.

HELPING OUR AGED AND DISABLED WORKERS.

Among the subjects which have been pressing upon my mind is that of the necessity of formulating, if possible, a scheme for the relief of prominent workers who have devoted their time and strength to the Society's interests but have reached a point where they are incapacitated for public service and find themselves without resources for their maintenance. The point was made acute by the sudden disablement, by a paralytic stroke, of Mr. T. V. Charlu, the Treasurer of the Society and Business Manager of the *Theosophist* office. For about twenty years, Mr. Charlu has been conspicuous for his constant devotion to our interests and, as his salary, like others hitherto paid in the Society, has been small, it has been impossible for him to lay by a provision for the future. His case, of course, opened up before me the whole question of old age pensions and allowances. After considering many schemes I have found none exactly adapted to our circumstances, and upon this matter I would gratefully receive any practical suggestion. Since Mr. Charlu's case was made public, various Branches and individuals have conveyed to me their ideas. The latest is from our Karachi Branch, and the following two plans are suggested by them:—

"(1) That a contribution of eight annas to one rupee (8d. to 1/4, or 16 cts. to 32 cts.) be levied on all members specially for this fund and collected annually with the annual dues; or,

"(2) That an association like a Mutual Provident Fund be established for the benefit of the members of the Theosophical Society, this benefit being intended only for those who join it. For

this purpose some subscription, payable annually or otherwise, be fixed. From the total amount so collected a portion, say 1/8th, be allotted for the disabled workers' fund, and the balance distributed to the families of the deceased members."

Certain difficulties suggest themselves in this connection. In the first place, the whole number of workers at all our centres of activity, who are likely to be affected by this scheme, is small and consequently the sum that could be realised for the benefit of any one case would be entirely inadequate for their permanent support, or even, in most cases, for their temporary relief. Secondly, what would be substantial relief in India would be the merest palliative in any Western country, especially in America or South Africa, where incomes and expenses are enormous y greater than in this country.

Then, again, we must consider the question whether the disabled worker has a family dependent upon him or not. One has only to add up the figures of the reported incomes of the Headquarters and of the Sections to realize what a very small sum it is in the aggregate, and how absurdly little could be collected by either of the Schemes hitherto presented to me, including those of Karachi. The system of Government pensions is practically perfect, but the pension money is provided for the purpose out of public revenues, and hence the burden is distributed over the whole body of tax payers. I confess that, so far as now advised, I can think of nothing better than that each case should stand upon its own merits, and our well-to-do members consider it their duty to send me whatever they can afford to meet each one.

REPORTS OF SECTIONS.

The official returns by the General Secretaries of Sections, to be presently read to you, are, on the whole, encouraging and satisfactory; a weakening of interest in certain districts or countries being counterbalanced by greater activity in others and the opening up of new fields of work. You will not fail to notice the singular persistency with which the number of our American Branches hovers about what we may call the fixed point of the number Seventy: it is really a very interesting circumstance. The visit of Mr. Leadbeater, to the United States extending over more than two years' time seems to have been most productive of good results. Wherever he has gone a powerful influence has been exerted on the public mind, and unquestionably he has prepared the way for the great awakening of the American people to the claims of Theosophy which I foresee in the near future. We have the pleasant anticipation of his presence at next year's Convention at Adyar, his former home, his love for which he tells me has never weakened.

REGISTRATION.

Twenty years ago, when the Society began to own property, I

urged upon the Convention to devise a scheme under which the title of our Real and Personal estate should vest in a Board of Trustees, elected by the Convention and representing the whole Society. In the series of our Annual Reports several debates and actions upon this subject will be found recorded. Not to occupy time and space unnecessarily, I may summarise the matter by saying that several committees of our ablest lawyers at different Conventions found it impossible to devise any plan which would meet the difficulty found in the international character of our Society. The nearest approach to a solution was the passing of a resolution at the Convention of 1890 providing for the creation of a Board of Trustees, of whom I should be *ex-officio* Chairman and have the exclusive management of the property during my life. This Deed was drawn up by a special committee composed of Mr. (now Sir) S. Subramanien, Mr. Bertram Keightley and myself; formally adopted, dated the 14th December 1892, and registered in the office of the Registrar of Deeds of the Chingleput District for the Taluk of Saidapet, in which our property is situated. The members of the Board are Messrs. Mead, Keightley, Fullerton, English, Edal Behram and T. Ramachandra Row, four residents in India and three in England and America, with myself *ex-officio*. Since coming here I have submitted this document to Mrs. Besant and she finds that it contains ample provision for the protection of the Society's Real Estate, the only thing left uncovered being money lying in bank in my name. As the majority of our liquid assets are in the form of Government paper and mortgages on property, and the working balances in banks are never very large, and as, moreover, for some time past I have been having the Government paper and the Panchama Education Fund recorded in the joint names of Dr. English and myself, with the proviso that, in case of my death, the accounts would be carried on by the survivor without involving any liability to Succession Tax or other imposts, it will be seen that even now the chances of loss to the Society on my death are very small. I have sent around a circular to the members of the General Council, asking their opinions about a plan which I proposed, to have the Adyar Library incorporated—now that it has an actual fund of more than a lac of rupees and a fair prospect of having double that amount before long; and of making this Board the custodians of the Society's property, without giving them any power to dispose of the same or to interfere in any way in the management of the Society. Some replies have come in, the others I am awaiting. It is the opinion of some of my valued friends that we can, under a new Indian Law, register the Society without prejudice to the constitutional rights of our members in sectionalized and non-sectionalized countries outside India. Of course the question is of too deep importance for me to decide hastily; I shall continue to give it my best attention, and with the advice and

consent of the General Council, take action at the earliest practicable moment. It goes without saying that, after having nursed and directed this monster movement from its cradle onward to the present time, I shall never consent to put myself under the control of any committee who should have the right to decide what I should or should not do as to management. I have ever been ready to retire from office and return the executive powers given me by my colleagues into their hands; but unanimous refusals to accept my resignation have thrice been voted, and I have had it clearly intimated to me by Those who stand behind this movement that I must stick to my post; so I hope that, for the comparatively short time that I can now count upon to live, I may be molested as little as possible with petty details which I am quite competent to handle without interference. The main thing is that the Society should be protected against any pecuniary loss in case of my death, and this shall have our serious attention. I hope that you will get a better man than myself to fill the place which I leave vacant, but beware of allowing anything like personal preferences to influence your choice. Of whatsoever nationality or religion he may be, he must be so free from racial or sectarian trammels as to be able to think in continents and respond to heart-beats across the oceans.

FINANCIAL.

You will find the Treasurer's Report, I think, satisfactory, our income having been sufficient for our needs. The estate of our late colleague, Señor de la Fuente, has, as above stated, yielded us about Rs. 1,25,000, but there is still a small unrealised balance to be settled, and the actual net proceeds from the property will be reported in my next annual address.

The loan made some seven years ago on a Zemindary in Behar, at the rate of 10½% interest has been a source of constant vexation, and the original Rs. 20,000 has called for other advances of Rs. 52,000 to buy the property outright at a Government sale, and thus save the original investment. Happily, the Trustees of the Central Hindu College have voted to take over the property from me at cost, and to make good as much as possible of the interest when they dispose of the property, which they hope to do at a profit. Our Rs. 72,000 has been repaid and restored to the different funds from which I was obliged to temporarily borrow it.

GROWTH OF THE SOCIETY.

Our statistical returns from the different Sections show that we have issued fifty-four New Branch charters during the past year, or seven more than were issued in 1903. The movement, therefore, is growing stronger year by year.

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1904.

	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	1904
	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	815

NEW BRANCHES IN EACH SECTION.

America has added ten new Branches to her list during the past year and eleven of her former Branches have been dissolved, or amalgamated with other Branches.

India has added twenty-two new Branches to her Section, nine dormant ones have been revived and four centres formed.

In the British Section five new Branches have been formed.

New Zealand has one new Branch.

In the Scandinavian Section six new Branches have been formed.

Germany has four new Branches.

South America has one new Branch.

In Cuba one new Branch has been chartered.

In South Africa four new Branches have been formed.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION:—Wilkesbarre, Pa.; Spokane, Wash.; Grand Rapids, Mich.; Webb City, Mo.; Brooklyn, N. Y.; Boston Mass.; (2) Norfolk, Va.; San Francisco, Calif.; Rock Island, Ill.

BRITISH SECTION:—Clifton, South Manchester, Dublin, Brussels (Belgium), Lagos (West Africa).

INDIAN SECTION:—Quilon, Kottayam, Alleppy, Allahabad, Kishengarh, Manjeri, Diamond Harbour, Ramnad, Jhansi, Moradabad, Enangudy, Hubli, Mirzapur, Dhulia, Tuticorin, Saharanpur, Hospet, Kurundwad, Nilambar, Bhawanipur, Porbandar, and Hoshiampore.

SCANDINAVIAN SECTION:—Östersund, Malmö, Copenhagen, Eslof, Christianstad, Gefle.

NEW ZEALAND SECTION:—Onehunga.

ITALIAN SECTION:—Milan, Genoa, Palermo, Leghorn, Terni, Venice, Turin.

GERMAN SECTION:—Nuremburg, Munich, Dresden, Cologne.

SOUTH AMERICA:—San José (Costa Rica).

CUBA:—Sancti Spiritus.

SOUTH AFRICA :—Pretoria, Durban, Hillbrow (Johannesburg), Cape Town.

GROWTH OF THE LIBRARY.

We are now in a position to begin the publication of the monthly Sanskrit journal, long since planned, which will give to the world, reprints and translations of the rare manuscripts in our collection. There has been a good deal of trouble during the year about the Librarianship, Mr. G. Krishna Sastri having thought it best to resign and the gentleman appointed in his place having had to be dismissed for incompetence. Mr. Krishna Sastri has, fortunately, been persuaded to resume his place and things are now running smoothly. I am in hopes of being able to find, as general Director, a European Orientalist of recognised position, who will lend dignity to the Library and help it to take the place it ought to among the Oriental libraries of the world.

The Senior Pandit has made the following Report :—

THE ADYAR LIBRARY.

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 1904.

We had at the beginning of the current year, 3,376 MSS. and 4,385 printed works in the Eastern Section and 6,256 printed works in the Western Section as shown in Statement A., not reckoning the duplicates of 2,917 MSS. and 878 printed works in the Eastern Section.

The two Pandits of the Library made their tours this year in the neighbouring districts with such results as are shown in Statement B.

Statement C. shows the amount of copying and comparing work done during the year.

Statement D. gives particulars regarding MSS. loaned for copying.

The Registers maintained in the Library show, that during the year, 467 visitors (not counting the Indian ladies, school boys and those who are unable to write) have visited the Library and 1,078 works from the Western Section and 121 works from the Eastern Section have been used by the Members at the Headquarters and by those who came from outside for purposes of reading and reference.

Owing to changes in the Library staff, no appreciable progress has been made in the catalogue work. An alphabetical list of printed Sanskrit books is the only work that has been completed during the year.

5-12-1904.

T. YAJNESVARA DIKSHITA,
Senior Pandit.

Statement A.

Manuscripts and printed books in the Eastern and Western Sections of the Adyar Library, as per stock taken on 1st December 1904.

Subjects.	Manu- scripts.		Printed Works.	
	Orig- inal.	Dupli- cate.	Orig- inal.	Dupli- cate.
1. Samskrita literature	3,015	2,871	2,081	596
2. Vernacular do.	287	96	786	262
3. Buddhistic do.	62	...	1,368	...
4. Other religious do.	2	...	86	...
5. Miscellaneous do.	10	...	70	...
Total...	3,376	2,917	4,385	878
<i>This year's addition.</i>				
As per Statement B.	32	86	...	...
Purchased	16	...	...	...
Presented	...	9	72	7
As per Statement C.	24	...	...	...
Total...	72	97	72	7
<i>WESTERN SECTION.</i>				
At the beginning of 1904	...	...	6,256	...
Presented	...	...	137	2
Total...	...	...	6,393	2
Grand Total...	3,448	3,014	10,850	887

Statement B.

Manuscripts and printed books collected for the Adyar Library during the year 1904.

Through whom collected.	MSS.		Printed Works.	
	Orig- inal.	Dupli- cate.	Orig- inal.	Dupli- cate.
Through T. Yajneswara Dikshita	26	49	...	...
Purchased from do	2	...	...	...
Through V. Krishnamachariyar	6	39	...	...
Purchased through K. Gopalaiyar	4	...	...	...
Purchased from Prasannachariya	6	...	...	...
Presented by Desikachariya	...	9	...	...
Purchased from T. Venkatrama Aiyengar, Retired Police Inspector	4	...	...	...
Total...	48	97	...	...

Statement C.

Work of copying manuscripts for the Adyar Library turned out during 1904.

By whom copied.	No of MSS.	No. of Granthas.	REMARKS.
K. Gopalaiyer, Paper MSS. Copyist	5	1,574	Four MSS. copied, one is still being copied.
T. Prasannacharya do. ...	3	10,072	These are still being copied.
K. Desikacharya do. ...	1	1,005	Finished.
N. Venkatrama Sastri do. ...	5	2,102	Do.
Subrahmanya Sastri, Palm-leaf Copyist	7	12,430	Do.
K. Kuppuswami Sastri do. ...	3	26,546	Of these MSS. one is still being copied.
Total ...	24	67,898	

Statement D.

Rare MSS. loaned by the owners of private Libraries for the purpose of taking copies for the Adyar Library in 1904.

Through whom obtained.	No. of MSS.	No. of Granthas.	REMARKS.
K. Desikacharya ...	5	14,488	Their names are :—" Nyāyaratnāvali," "Kantakodharam," "Smritichandrika Acharakanda," "Vedantakoustubham," "Rāmāyanasarasaugraha." Four MSS. loaned by T. Yajñeswara Dikshita last year still remain to be copied, besides the last four of the above five MSS.

OUR LITERATURE.

Our presses throughout the world are working as busily as ever in turning out Theosophical literature.

ENGLISH.

"A Study in Consciousness,"	Mrs. Besant.
"Theosophy and the New Psychology,"	" "
"The Necessity for Reincarnation,"	" "
"Is Theosophy Anti-Christian?"	" "
"When a man dies shall he live Again?"	" "
"The Principle of Free-Thought,"	" "
"Reincarnation and Christian Doctrine,"	" "
"The Pedigree of Man,"	" "
"The Secret of Evolution,"	" "

"Some Glimpses of Occultism,"	C. W. Leadbeater.
"The Saint and the Outlaw and other Stories,"	Michael Wood.
"The Lost Lemuria,"	W. Scott Elliot.
"Extracts from <i>The Vāhan</i> ,"	Ed. by Sarah Corbett.
"The Nibelung's Ring,"	W. O. Ward.
"The Scroll of the Disembodied Man,"	Mabel Collins.
"The Crown of Asphodels,"	H. B.
"Man and Death."	" "
"The Shu King," *	Trs., by Walter Gorn Old.
"Guardian Angles,"	C. W. Leadbeater.
"The Purpose of the T. S.,"	Louisa Shaw.
"The Future that Awaits Us,"	" "
"What is Theosophy?"	" "
"Theosophy and the Christian Churches,"	Hodgson Smith.
"The Higher Life in Relation to Theosophy,"	H. E. Nichol.
"The Science of Peace,"	Bhagavan Das.
"The Sūrya Gītā,"	L. M. Chamier.
"The Second Life-Wave,"	'The Dreamer.'

FRENCH.

"Les Lois de la Destinée."
"Première Leçon de Théosophie."
"L' Histoire de l' Ame."
"Death and After." *
"Reincarnation." *
"The Christian Creed." *
"Evangel of Wisdom." *

DUTCH.

"Rough Outline of Theosophy." *
"The Path of Discipleship." *
"In the Outer Court." *
"Thought Power." *
"Seven Principles of Man." *
"Man and his Bodies." *
"Bhagavad Gītā." *
"Man Visible and Invisible." *
"Christian Creed." *
"Growth of the Soul." *
"In Memoriam."
"The Dreamer." *
"Patanjali's Yoga Sutras."
"Widhia Pramana."
"The Object of Life."
"Tumultuous Shadows," by Michael Wood.*

ITALIAN.

"Towards the Unity of the Human Race : political and sociological corroborations of a theosophical hypothesis."

- "Towards Occultism."
 "The Pythagorean Society of Crotona."
 "The Religious Ideas of Marsilio Ficino, and his Conception of an Esoteric Doctrine."
 "Annie Besant : a short summary of her life and work."
 "Information concerning Theosophy and the Theosophical Society."
 "The Story of the Year." *
 "The Esoteric Philosophy of India." *
 "The Astral Plane." *
 "Les Grands Initiés." *

SPANISH.

- "Filosofia Yoga." *
 "Filosofia Esoterica de la India." *
 "Doctrina del Corazon." *
 "Bosquejo Teosofico."**
 "Karma."*

SWEDISH.

- "The Christian Creed." *
 "On the Other Side of Death." *

DANISH.

- "Outlines of Theosophy." *

ICELANDIC.

- "Vægen."
 "The Religion of the Future." *

GERMAN.

- "Theosophy, an Introduction into Supersensual works and the Destiny of Man."
 "Four Great Religions." *
 "Atlantis." *
 "Fleta." *
 "Studies in the Bhagavad Gîtâ." *

SINHALESE.

- The "Buddhist Catechism,"* by Col. Olcott.
 The "Sisubodaya (small Catechism, Parts I. and II.)," by C. W. Leadbeater. †
 The "Buddhopastava," by D. S. S. Wickremeratne.

MAGAZINES.

<i>The Theosophist,</i>	<i>English (Monthly.)</i>
<i>The Theosophical Review,</i>	" "
	" "

* Translation.

† Also the same in English, by C. Jinarajadasa.

English (Monthly.)

- Vâhan,* " "
Broad Views " "
Theosophy in India, " "
Central Hindu College Magazine, " "
The Buddhist, " "
Theosophic Gleaner, " "
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), " "
Revue Théosophique (French), " "
Bulletin Théosophique, " "
Sophia Revista Mensual (Spanish), " "
Initiation " "
Sophia " "
Theosophia (Dutch), " "
De Gulden Keten " "
Theosophischer Maandblad, (French) " "
Lucifer (German), " "
Der Vâhan (German), trans. and original, " "
Le Bulletin Théosophique (French), " "
La Nuova Parola (Italian), " "
The Message of Theosophy, " "

POLYGLOT.

- The Punjab Theosophist,*
The Cherag (Gujarati),
The Pantha (Sanskrit),
Sanmârga Bodhini,
Sandaresa (Sinhalese),

*English (Quarterly.)**Vernacular (Monthly.)*

" "
 " "
Telugu (Weekly.)
(Bi-Weekly.)

REPORT OF THE INDIAN SECTION.

[READ BY BABU D. K. BISWAS.]

To the President-Founder, T.S. :—Years of prosperity are generally followed by those of adversity ; and as last year was an exceptionally bright one for this Section it is but natural that the one under report should be comparatively dull.

Yet on the whole there is no reason either for dissatisfaction with the present or for anxiety for the future. The following statistics cover the year from 1st October 1903 to 30th September 1904, and will, I venture to think, compare favourably with the work done by other Sections.

Twenty-two new Branches have been chartered, viz. :—Quilon, Kottayam, Alleppy, Golden Chain Lodge, Alahabad, Kishengarh, Manjeri, Diamond Harbour, Jhansi, Bhawanipur, Enangudy, Mirzapore, Dhulia, Tuticorin, Saharanpore, Hospet, Ramnad, Moradabad, Kurundwad, Porbandar, Nilambar, Hoshiarpore and Hubli.

Four new Centres have been formed, viz. :—Sambalpur, Joynagore, Samastipur and Ajmere.

Nine old and dormant Branches have been revived, namely Amritsar, Dharampuri, Krishnagiri, Purusawalkam, Siwan, Vaniyambadi, Nadiad and Vellore.

Four Branches have been dissolved—Darjeeling, Fyzabad, Moradabad (old), and Bhawanipur (old).

While twenty-four have been brought on the dormant list :—Amalapuram, Aska, Berhampur (Ganjam), Chickbullapur, Dindigal, Darbhanga, Gudiwada, Guzranwala, Jammu, Kanigiri, Karur, Monghyer, Ootacamund, Parvatipore, Ponani, Sompot, Srivaikuntham, Srivilliputtur, Videraniam, Vridhachalam, Wai, Warangal and Yellamanchelli.

Diplomas issued during the year are 611. Loss by death 71. Struck off the rolls for non-payment of annual subscription 51.

There were 4 resignations, but 9 members dropped out in consequence of continued illness.

One hundred and eighteen Branches have been inspected during the year, some of them having been visited more than once. Besides, various new fields were tried and lectures were given at 27 of them.

Our Inspection staff was strengthened during the year by the advent of our well-known colleague, the Countess Wachtmeister, as well as of Mons. and Mme. Bernard, and also by the appointment of Pandit Durga Nath Sarkar.

In finance there has been a distinct falling off, the opening balance of the year having been Rs. 12,480. While the closing balance is Rs. 8,551 only. This may appear not very encouraging ; but it was mainly due to the fact that donations made during the year were exceedingly small in view of the flourishing condition of the exchequer at the commencement thereof. Otherwise the office as well as our Provincial Secretaries and Branch Inspectors worked well as is evident

from the amount of receipt under the head of Annual dues which is the largest ever collected by the Section, being more than Rs. 600 in excess of the exceptionally brilliant figures of the preceding season.

Thanks to the care and capacity of Mr. Arundale the *Prasnotara*, under its new title of *Theosophy in India*, has gained in popularity and widened in interest.

A second story on the Press Building has been constructed for the accommodation chiefly of Hindu Theosophists. This we must remember we owe entirely to the generosity of Rai Narayan Das Saheb, the President of our Lucknow Branch. A large room for T. S. meetings too has been erected on the top of the south wing of our main building, and this adds to the beauty of the whole structure, as well as supplies a real need.

Two new Federations have been formed in Behar and Kathiawar respectively, and prove that the Light of Theosophy is spreading.

As a result of our Incorporation, for the first time since the foundation of the Section its Council held its regular and formal meeting. One important result of its deliberation was the framing of a budget for the year 1904-1905. Among other resolutions adopted by it may be mentioned :—

One asking the General Secretary to move the other General Secretaries of the different Sections of the T. S. to vote for the registration of the General Society and thus make better provision for the permanent administration of its affairs and satisfactory control of its property, and another allowing members of the Section the liberty to commute their annual subscription by a single payment of Rs. 50.

You are aware of the approval, my circular letter in pursuance of the first of these resolutions has met with from all important Sections of the T. S. and I do still hope you will see good reason to comply with the wishes of your Councillors.

With regard to the second resolution all I need say is that it will not in any way affect the contribution made annually by the Section to the General Society.

The most important publications of the year are Mrs. Besant's "Pedigree of Man" and Babu Bhagavan Das' "Science of Peace." The Dreamer's "Life Waves" too is worthy of note.

In conclusion I beg to say that if we measure the success of our movement not by the money we receive or hoard annually, not even by the members we enrol year after year, but by the zeal which animates our veteran soldiers and lodges alike and the hold our ideas have on the thoughtful world outside, then surely we have every reason to congratulate ourselves, and every sign that the T. S. will not have lived and worked in vain, even in a world where materialism is still rampant.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

[READ BY MISS L. EDEGR.]

To the President-Founder, T. S. :—The past year has been one of progress. One Branch has been formed at Onehunga, making 10 in all. During the year 48 members have joined the Section, 4 have been transferred to other Sections, 5 have died and 1 has lapsed, making an increase for the year of 38. There are now 261 members on the roll, comprising 189 Branch members and 72 unattached.

Though progress has been made in every direction, many obstacles have been encountered, the overcoming of which has only cemented the bonds of those who are loyal and devoted to the Great Lords of compassion whom we feel and know as our Guides and Watchers, and each obstacle has proved a stepping-stone to further development and light, so that there is every reason to believe that we shall continue to expand.

The new members all seem to bear the impress of zeal and balance, and to be full of the conviction that in the Society is to be found something which no other Society can provide.

The Section Office has been open for about 300 days in the year, with an average attendance of 10.

The T. S. Magazine work has been steady and the means also of spreading Theosophical ideas from one end of the country to the other, and it has been ably supported by 96 penny-per-day contributors. The Book Depot has been busy; £180 in books have been disposed of and many pamphlets distributed to those who are beginning to take an interest in the work. The borrowers from the Lending Library have doubled in number and the 1d. per-day scheme has been the means of providing most of the latest books.

The Branch work has been varied. The growth of the H. P. B. Branch in Auckland has been rapid, the roll being now second to that of Dunedin, which counts 5 more members. The unity and harmony among the members has increased; a library of 300 volumes, some valuable artist-proof engravings of Sir Noel Paton's of the Christ, have been added, and a Theosophical Home started where members from all Branches can find a quiet and peaceful retreat. The Branch rooms are open all day long and five nights in the week.

The Auckland Branch has lost one of its life-members, Mrs. Stuart, whose goodness and sweetness have helped all who knew her. On the East Coast, Gisborne has been stirred into active life, its firm and compact centre bringing about important results and changes in the thought of a rapidly growing district. In Napier the death of the Branch President, Mr. Spencer, was a blow, but steady work has been done. More life is showing in Woodville and Pahiatua than has ever been before. Theosophy is heard of now in

every village along the railway line: in one we may have aroused strong antagonism, in the next the Society has been voted respectable, and further on the people are curious, and so on. On the West Coast, things are working rapidly through several causes, and there is a growing love of psychism which we hope to influence into better channels as the centres grow stronger.

In Wellington marked progress has been the order of the year: most of the members are doing good work and filling the weekly lecture meetings with an average of 40 to 50. The Branch Room is now open for two afternoons a week, so that passing strangers may have tea and a chat and perhaps much more. Crossing to the South Island we find good work done by Mr. Saxon who is forming a strong centre. Christchurch is slowly emerging from its long sleep; the Branch is reduced to 12 members, but there are signs which indicate that, scattered throughout the intellectual, cathedral city, there are many to whom Theosophy has not only been introduced but has become acceptable—this is noticeable among members of the Christian Church. Dunedin Branch, with its many Scotch members takes on the characteristics of Scotland—loyalty, perseverance and intellect. The Invercargill centre progresses steadily and the province of Otago as a whole is becoming sympathetic. The Churches pay heed to Theosophy and sermons show a growing breadth and balance which promises well.

The devotion of many members in the Section is remarkable: the members in the various Branches are no indication of the work done, for there are thousands in the land who know something of the Teachings, from the heads of Parliament down to the tramp whose blanket swings as he trudges from town to town. When the Society is registered some considerable property will be bequeathed to it in order to build a Theosophical Hall and Headquarters in Auckland: and some of this has already been left in the hands of Trustees to await further developments.

C. W. SANDERS,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

[READ BY MISS J. DAVIES.]

To the President-Founder, T. S. :—The usual annual returns which accompany this will show a nett increase in membership of 42 within the year, a result due not so much to the number of new members as to a decrease in the number who have dropped out during the year, a fact which would point to our having bound closer together the members already on the roll. From all causes, we have lost 33, as against 50 last year, and have admitted 70 new members, as against 63. One Branch has been closed, that at Newtown, a suburb of Sydney; to compensate, however, for this, an excellent

group has been formed by the Melbourne Branch at Bendigo, a large country town of Victoria, where a Branch may be opened very soon. Good work in laying foundations for study groups has been done by one of the Sydney members in a N. S. W. mining district. The chief points of growth have been, Brisbane, Melbourne, and Ibis Branches, the Melbourne Branch having been especially active in one or two country towns.

Convention:—The gathering held at Easter of this year was the largest ever held in this Section, delegates being present from Queensland, Tasmania, Adelaide, Melbourne and Westralia. The number of delegates was quite phenomenal and was expressive of the sound foundations upon which the Section now rests, as to its personal workers. The chief business dealt with was an increase of the annual dues from 2s. to 5s., a course decided upon in order to spread the responsibility of the upkeep of the Section more fully over the whole body of members, thus relieving a little of the pressure upon the smaller body of voluntary givers upon whom the Section will always mainly subsist. At our next Convention our members will place on record their appreciation of the President-Founder's consent that the Section shall continue to contribute to Headquarter's funds upon the old basis hitherto obtaining. The improvement of our Sectional Magazine also took up a considerable share of attention. Borrowing the idea from our brothers in America, we held a large evening post-convention meeting at which both members and friends met for the discussion of the best means to make Branch work effective. Among the matters discussed were the enlistment of the aid of the Press, holding of drawing-room meetings, the use of music in our Rooms and establishment of lunch-clubs at the large Branches.

Activities:—The wave of greatest life has naturally followed our good friend and visitor, Miss Edger, as she moved round on her extended tour covering all the ground in our territory. Beginning with Sydney and making a short visit to Tasmania, she moved up to the far north of Queensland (Cairns) whence, returning south, she visited every centre in a general progress westward, closing the tour at Fremantle, W. A., in November. The success of the tour as a whole is undoubted, whether as a means of bringing Theosophy before the public, or of cementing the working energies of the Society. Mr. and Mrs. Hunt have again done most useful public work at Bendigo, and a visit by Mrs. John to Brisbane served to draw members closer together.

Literary Work:—Our monthly journal has been the only printed display by the Section this year, unless mention be made of one or two lectures printed by Melbourne Branch. A proposal broached at the convention to supply a copy of some such work as "Outlines," to the Schools of Arts of country towns, may possibly bear fruit early in next year. The improvement made in *Theosophy in*

Australasia has been greatly appreciated and has made it many new friends.

Branch Activities:—Apart from the special efforts attendant upon Miss Edger's presence, there is nothing of special moment to record. Mainly it has been a time of steady strenuous effort. Mr. Mayers at Cairns has used special opportunities with the local press to full advantage, and, speaking generally, it is worth mentioning that the Australian papers are now, as a rule, much more friendly than they were. This has been particularly noticeable on Miss Edger's arrival at the various towns; press representatives interviewing our lecturer and printed reports afterwards appearing. Sydney and Melbourne have initiated a system of Branch lectures forming a sequence of study of one of our standard books. Sydney is now engaged in this way upon "The Evolution of Life and Form," and Melbourne with "The Self and its Sheaths." The illness of Mr. Peell of Sydney spoken of last year has since removed him from our midst, leaving us the memory of his name as a synonym for loyalty to our cause.

Book Depôts:—The sale of books has been about up to the average of last year. It is noticed that the sales of our literature in past years has now provided some Theosophical works to most of the public libraries or Schools of Art in our country towns. Doubtless many books gravitate from the hands of country purchasers into the local reading rooms of country towns.

Prospects:—With our usual Sectional responsibilities to meet, and much extra propaganda work to provide for, the year has been one of considerable financial calls upon our members who have, however, met them with a most commendable spirit of self-sacrifice. There is before us an exceedingly busy year in 1905, when the Section will be visited by Mr. Leadbeater, who will between April and November visit and lecture at all the Branches in our Section. We do not doubt that the presence of such a man amongst us will confirm that infusion of new life amongst us which the sterling labours of Miss Edger have already set moving in our midst.

W. G. JOHN,
General Secretary.

REPORT OF THE FRENCH SECTION.

[READ BY MONSIEUR P. E. BERNARD.]

To the President-Founder, T. S.:—The number of members has risen by 127, of whom 3 are T. S. members already belonging to other Sections. From this number it is necessary to deduct: 4 affiliated to other Sections, 10 deceased, 21 resigned or lapsed, which reduces the increase of members to 92. This number will scarcely be encouraging if we do not know that recruiting proceeds slowly in France, and save rare exceptions, without the least pres-

sure, and that many people, often the best, study Theosophy seriously without entering the Society.

Branches.—The number of Branches has not increased, but several centres, new or old—working regularly and satisfactorily—are often numerically as great as the number of Branches supplied with a charter. Thus there exist strong centres at Rouen, Sousse (Tunis.), St. Pierre, Miguelon and Cannes. At Marseilles two groups, of which one has the strength of a Branch, are working regularly, and at Nice also we hope that several unattached members of influence will soon combine together for regular work. In Alsace the nucleating centre, until now somewhat scattered, is strengthening slowly but surely, and each year, when the persons forming it have come together, our working colleagues rejoiced to see the steady progress made; above all, the heart of the Theosophical Society has begun to strike down its roots, which is the happiest omen for the future.

The Branches at Nice hold their own; two at Marseilles languish, but two others keep solid, and the life of our society is evidently growing stronger. At Lyons there is relative sleep, although our colleague, A. Perrier, has shown sufficient energy to undertake a course of theosophical teaching in the Branches at Geneva. Bordeaux progresses, yet the increase is small in the number of members. Toulon makes a most satisfactory showing, especially in the matter of spreading its influence, for among its members are officers of the army and especially of the navy, who are warmly interested in the Good Doctrine. Grenoble is stationary, but some loyal and staunch colleagues are there bravely standing by the flag, waiting for better days.

Geneva does honour to its reputation, and the lectures (at Montreux and Lausanne) which our colleagues are arranging to give, this winter, will assuredly widen the circle of its influence. What shall we say of Paris? The Headquarters there is strong by reason of the hard work and unity. Of the five Branches, three are very active, two somewhat less so, but, in all, there are strong elements ready to gather a rich harvest as soon as their external circumstances better themselves.

Death has carried off from among us several deeply regretted friends; of whom three, still young, would have been able to render important service. Moreover, we are losing, for a time, the subtle philosopher, Dr. Péralté, who has given us "The History of the Soul," and the harmonious writer who is going to visit India with a Governmental mission, leaving two voids to fill, after that of Pierre Bernard. But all these workers will come back to us, bringing the harvest which they have reaped and of which theosophic France will be happy to profit.

Lectures, single and in courses, came next under notice. The Tuesday and Thursday courses have been specially interesting dur-

ing the past year, as well as those on Sundays, and the programme of work and lectures laid out for the new year promises to keep active our vitality.

The works published have been the following :—

The Société de Publications Théosophiques has issued "Les Lois de la Destinée" of Dr. Pascal, the "Première Leçon de Théosophie," and "L' Histoire de l' Ame" of M. René André, and the following translations :—

Mrs. Besant's "Death and After" (2nd edition, revised and corrected) and "Reincarnation," and Mr. Leadbeater's "Christian Creed" and "Evangel of Wisdom." In preparation are that gentleman's "Devachanic Plane," the "Guide Spiritual" of Molinos, and the Upanishads. We have had some notable visits during the year. Mr. Bertram Keightly, of the British Section, came last spring, and gave us two lectures besides holding a question meeting at Headquarters and giving one or two private lectures at the L' Essor Branch. We have been yet more powerfully helped by our dear teacher, Madame Annie Besant, who gave two grand lectures at Headquarters and honoured us with her invigorating presence at a cordial reception given to her.

The French Section sent to the International Theosophical Congress at Amsterdam a number of representatives and some interesting literary contributions; it is already preparing to lay the bases of the Federated Congress of 1906 to which it will invite its sister European Sections.

In conclusion, we transmit through our representative, M. Pierre Bernard, to our Hindu brothers, our best and most cordial good wishes, to our respected President-Founder, the assurance of our unalterable love, and to our revered Mrs. Annie Besant, the expression of our profound gratitude.

CH. BLECH (*Treasurer*).

For *General Secretary*.

AMERICAN SECTION.

[READ BY MISS A. M. BROWN OF PHILADELPHIA, U. S. A.]

To the President-Founder, T. S. :—The statistical facts in the American Section from Nov. 1, 1903, to Nov. 1, 1904, are as follows :—

Ten Branches have been chartered : Wilkesbarre T. S., Wilkesbarre, Pa.; Spokane T. S., Spokane, Wash. Grand Rapids T. S., Grand Rapids Mich.; Webb City T. S., Webb City, Mo.; Brooklyn T. S., Brooklyn, N. Y.; Huntington Lodge T. S., Boston, Mass.; Norfolk T. S., Norfolk, Va.; California Lodge T. S., San Francisco, Calif.; Rock Island T. S., Rock Island, Ill.; Boston T. S., Boston, Mass.

Eleven Branches have dissolved : Shila T. S., Chicago, Ill.; Lynn T. S., Lynn, Mass.; Leavenworth T. S., Leavenworth,

Kansas ; Manasa T. S., Dayton, Ohio ; Mount Hood Lodge T. S., Portland, Oregon ; Forest City T. S., Cleveland, Ohio ; Boston Lodge T. S., Boston, Mass. ; Euclid T. S., Cleveland, Ohio ; Besant Lodge T. S., Boston, Mass. ; Kalamazoo, T. S., Kalamazoo, Mich. ; Rock Island T. S., Rock Island Ill. But of these the Shila T. S. united with the Chicago T. S. ; the Forest City and the Euclid Branch united with the Cleveland T. S. ; the Boston Lodge and the Besant Lodge united to form the Boston T. S. There are now 69 Branches in the Section.

Members admitted during the year 655 ; resigned 36 ; died 24. Allowing for those restored to or dropped from the roll, the present number of Branch members is 1,987 ; of members at large 312 ; total 2,299.

The history of the year contains no specific event of special moment, yet has some features to be noted. One is that, while there has been no increase in the number of Branches but a loss of one, the roll of members has enlarged by about 430, a greater addition than for years past. Another is, that the tendency in Branches to substitute their local name for the name of a person or a dogma has been further exemplified. Only 16 Branches now have names other than of their locality, and of these 10 are in towns where the local name belongs to another Branch. A third is, the disposition of small and weak Branches to consolidate and form a single one with numbers and power. A fourth is, the increase of competent travelling lecturers and workers : a second such has dedicated his life to this service, and several are giving what time and labour they can afford. A fifth is, the addition of new agencies for propaganda : great good is expected from the " Press Committee " created by the last Convention and intended to push the introduction of Theosophic items and ideas into current journalism. A sixth is, the great extension of " post-Convention " exercises, those this year having been peculiarly prolonged, rich, and valuable.

All these are wholesome and cheering signs ; they indicate the larger, firmer, deeper influence of Theosophy in producing among our members interest, zeal, consecration.

And there has been a perceptible spread of Theosophic thought through the community. In this, his second extended tour in the States, Mr. Leadbeater has been impressed by clear evidence that Theosophy is making its way. He found it in larger audiences greater eagerness to hear and read, the incessant reference in magazines and popular literature to ideas or phenomena distinctly Theosophical, even in the partial or mistaken or misleading conceptions wherewith the land is filling. Mr. Leadbeater's present tour in this Section will end on Jan. 12, 1905, having covered two years and four months of incessant labour to him and incalculable good to it.

One of our most important activities is the large supply of documents for free distribution by Branches, especially during visitation by lecturers. A revised edition of Mr. Leadbeater's " What Theosophy Does for us " has just been issued in 10,000 copies (the plates of the earlier one having been destroyed by fire) and has been already mostly absorbed in the Leadbeater and Hotchner tours.

The recent Convention in September, the 18th in the history of the Section, unanimously adopted a Resolution urging the incorporation of the Theosophical Society and directing the General Secretary to uphold the President-Founder in his efforts to that end. It also sent a message of greeting and appreciation to our venerable Head.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE GERMAN SECTION.

[READ BY MR. G. S. ARUNDALE.]

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 T. S.

New Branches have been formed in Cologne, Nurnberg, Munich and Dresden. Our Cassel Branch has dissolved, but it is to be hoped that it will revive in a short time. Besides there is a new Branch in formation in Karlsruhe.

The total number of Branches in Germany and German Switzerland is 13 ; 138 new members have joined during the year ; two have resigned ; one died ; so that the net increase amounts to 135 members.

The review, *Lucifer*, has been considerably enlarged through its union with the *Gnosis*, a magazine that appeared hitherto in Vienna. Its editor is Dr. Rudolf Steiner ; it is published in Berlin, Motzstrasse, 17. Its influence upon the deepening of theosophical life is evident. The *Vâhan*, under the editorship of Mr. Bresch, is continued in its habitual manner.

A new book of Dr. Rudolf Steiner was issued last spring under the title of " Theosophy, an introduction into supersensual works and into the destiny of man." The following translations have been published.

" Four Great Religions," by Mrs. Besant, through Mr. G. Wagner ; " Atlantis," by Scott Elliot, through members of the Leipzig Lodge ; " Fleta," by Mabel Collins, through members of the Stuttgart Lodge, and " Studies in the Bhagavad Gîtâ," by " Dreamer."

I myself have held a great number of lectures in many towns of Germany with the view of theosophical propagation, and will continue to do so. In September we had a visit from Mrs. Annie Besant who lectured publicly in Hamburg, Berlin, Weimar, Munich,

Stuttgart and Cologne, and kindly addressed the lodges in private meetings, infusing them with her spiritual strength.

Despite all difficulties our work advances well, and it is to be hoped that with every new year we shall be able to send in better reports.

The increase of members in Berlin and Leipzig is a good sign of progress.

We send our warmest greetings to all brothers in India and sincere congratulations to our revered President.

DR. RUDOLF STRINER,
• General Secretary.

REPORT OF THE ITALIAN SECTION.

[READ BY MRS. ANNIE BESANT.]

*To the President-Founder, T. S.:—*I have great pleasure in sending you the following report of the Italian Section for the year 1904.

Seven new Lodges have been formed in Italy during the present year, one in each of the following cities: Milan ("Loggia Lombardica"), Genoa ("Loggia Giuseppe Mazzini"), Palermo, Leghorn, Terni ("Loggia Umbria"), Venice ("Loggia Fulgentia Adriatica"), and a second Lodge in Turin, the "Loggia Leonardo da Vinci."

The Society now has 371 Italian members inscribed on its lists, 97 new members having joined within the last year. But as there have been 47 deaths and resignations, the effective number of members is 324; that is, 50 more than last year.

The work of propaganda has been carried on with success throughout the Section, but the principal part of it has undoubtedly been achieved by Mrs. Cooper Oakley, towards whom all Italian Theosophists feel the deepest gratitude and affection. In the months of January, February, March and April, 1904, Mrs. Cooper Oakley visited the various groups in Florence, Milan, Turin, Genoa, Pisa and Naples; afterwards she attended the third Annual Convention, which was held in Florence on the 17th and 18th of April, and the summer months she spent at Stresa, on Lake Maggiore, where she was able to meet many members from all parts of Italy and help the movement in the North; she also had interviews with many scientific men, even with some who are not connected with the Society.

We have had the happiness of twice welcoming Mrs. Besant among us this year; first in April, when she visited in turn Rome, Florence, Genoa and Turin, and again in October. On the latter occasion, acceding to our earnest wishes, Mrs. Besant opened our new Rooms, which are the Central Seat of the Italian Section, and the quarters of the four Roman Groups. These Rooms are situated in

the most central part of the City, and have been charmingly furnished, thanks first of all to Mrs. Cooper Oakley's initiative and energy, and then to the combined efforts of the Executive Committee and of many other members who contributed in various ways to the result. We have there a large and fine Lecturing-Hall, which serves us also for a Library, and rooms for meetings, for study, offices, etc., all light and comfortable; a beautiful terrace adds a further attraction to the apartment. The four Roman Groups thus share the same apartment, where each has its own separate room for its individual group-meetings, while the Lecturing-Hall, which seats two hundred people, is used in common; by this united arrangement the Lodges are able to have quarters which are in every respect worthy of the purpose which they are to serve.

Members from all parts of the country were present at the Inauguration, and almost every Italian Lodge was represented.

Mrs. Besant's lectures, both of April and October, aroused the liveliest interest, Theosophists and non-Theosophists receiving them with equal enthusiasm, and we are convinced that they will be fruitful of good results. Containing as they did a clear definition of Theosophy and of the purpose and objects of the Society, and also of the attitude of Theosophy towards such subjects of importance as Sociology and Psychology, we believe that they have done much towards dispersing prejudices and misconceptions.

Mrs. Besant kindly consenting, a photograph was taken of her, surrounded by most of the members present in Rome, during her last visit; our terrace being first made use of for this purpose. We beg your acceptance of a copy of this photograph, which will shortly be sent to you.

On the whole I may affirm that this year has been an exceptionally active and auspicious one for the Italian Section; all the groups have developed the greatest activity, and have coöperated with zeal in carrying out the work suggested by the Executive Committee. Members from different Cities attended the lectures given here during the past winter, a few of which were given by persons extraneous to the Society, among whom I would mention an Italian Minister of the Waldensian Church, who had arrived at a belief in Reincarnation through his study of the Bible, and who, though knowing nothing of Theosophy, was invited to give two lectures on our platform; at the same time the Lodges in each Centre were having lectures and meetings of their own. The result of all these efforts has been the formation of the seven new Lodges of which I have spoken, and we have good ground for anticipating that the coming year will witness a marked advance of the Theosophical movement among us.

A few words I feel I must add, inadequate as I know they will be, to express our gratitude to those devoted workers who, though not compatriots of ours, have given us their invaluable help, and

foremost among whom I would signalise Mrs. Williams, Mrs. Murphy, and Mrs. Scott. If I have not named Mrs. Cooper Oakley, it is because no words can express how much we owe her; and deeply as we all feel now our indebtedness to her, the full extent of her work will only be seen and appreciated in the future. Meanwhile, every member of the Italian Section sends to her heartfelt thanks and good wishes.

An Italian edition of the "Bhagavad Gitâ" will very shortly appear.

Dr. Arnaldo Cervesato edits with great ability the important monthly review, *La Nuova Parola*, published in Rome, which achieves great success in preparing the ground for the dissemination of Theosophy.

In the name of the entire Italian Section I proffer to you, our revered President, to Mrs. Besant, and to all the members of the Indian Section, the expression of our sincere goodwill, and of our earnest hopes for the progress of theosophical ideals throughout the world.

DECIO CALVARI,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

[READ BY MR. M. U. MOORE.]

To the President-Founder, T. S.:—At the end of my last annual report to you I wrote, "in many new places in the Scandinavian countries we notice a great and increasing interest in Theosophy." The correctness of this statement is confirmed by the many new Lodges that have been formed during the last year; at Östersund, Malmö, Copenhagen, (the third one in that town), Eslöf, Christianstad and Gefle. The total number of Lodges of the Section is now 21.

One hundred and forty-two new members have entered the Section, of whom 108 come from Sweden, 9 from Norway, 21 from Denmark, 4 from Finland: 51 members have resigned, 7 have died. The total number of members is 648, which shows an increase, since my last report, of 84.

Teosofisk Tidskrift has in 1903 appeared once a month. Besides, a translation into Swedish of Mr. Leadbeater's "The Christian Creed" has been issued. "On the other side of Death," by the same author, is now being printed; it is likely to appear about the first of December. In Danish language was issued during the year, Mr. Leadbeater's "Outlines of Theosophy." A member of the Section, Mr. Oddur Björnsson, in the isle of Iceland in the Arctic Ocean, has published a small original tract entitled "Vagen" ("The Path") and likewise a translation into Icelandic from the Swedish work of Mr. Pekka Ervast, "The Religion of the Future."

The work within the Section has, during the past year, been carried on upon the same principles as before; on the whole, the results have proved favourable, thanks to the great zeal of the members, especially at certain places. That within certain Lodges the work has been languishing, is to be attributed less to lack of interest at the hands of members than to the absence of a leading force within the Lodge. On account of the vast distances that exist between the different Lodges, they are at many places left almost entirely to themselves, and their work, therefore, is depending solely on their own initiative and their own forces.

This autumn, however, the Section has had the great pleasure to receive a visit from Mrs. Annie Besant, who, during the first half of September, visited the following towns: Copenhagen, Göteborg, Christiania, Stockholm and Lund. At all these places, the members have derived a very large profit from the inspiring presence of Mrs. Besant, and everywhere the interest of the public has been great and the attitude of the press, upon the whole, benevolent. We, therefore, entertain great expectations for the continuation of our work; this work has also received a very considerable impetus through Mrs. Besant, who most kindly resigned to the Section all the clear gain—about £50—from the receipts of her lectures in Scandinavia. Out of these funds the Executive Committee has supported the propaganda work in Norway, Denmark and Finland, while in Sweden public lectures have been arranged at several places, particularly at many new ones, where Theosophy has not before been publicly taught.

The last annual meeting of the Section was held in Stockholm and was very largely attended by members. It may be regarded as having been in every respect successful, and even among outsiders the interest was fairly considerable.

Altogether, the results of this year's work seem to indicate that no very considerable increase in the number of those who adopt the Theosophical ideas is to be expected at the places where these ideas have been expounded for several years past, as, in such places, most people know about them and have already taken up a position towards them. On the other hand it seems as if the doctrines of Theosophy might be preached with prospects of success at several new places; that is why we regard it as our nearest task to work in this direction.

Lastly, the Scandinavian Section sends through you, Mr. President, to the assembled twenty-ninth Annual Convention, its warmest and most fraternal greetings. May all good Powers attend your work, and may Peace and Harmony always be the strong forces that will promote our noble cause.

ARVID KNOS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

[READ BY MISS F. ARUNDALE.]

To the President-Founder, T.S. :—It is my duty to send you again a report of the activities of the Netherlands Section, which report runs from the 30th April 1903 to 30th April 1904. The past year I am happy to say has been, as far as we are able to judge, a year of success and prosperity for the movement.

Although it should properly belong to my next year's report I cannot abstain from referring to the success of the Theosophical Congress held on the 19th, 20th and 21st June at Amsterdam, at which Congress we had the pleasure of seeing Mrs. Annie Besant preside. Next year the Congress will be held in London and I believe no trouble will be spared to make it equal to the position which the British Section holds in the movement in Europe. Returning to my own Section, I have in the first place to mention the forming of three new Lodges in our possessions in East India. One was formed at Soerabaya, one at Buitenzorg, and one at Djokjakarta. Several of our members in Java have been hard at work to bring about this desirable state of affairs and there is every prospect that in Java and Sumatra there will be a good field for Theosophy for the white population as well as for the coloured races that live there.

With regard to the numerical strength of our movement in Holland, I am happy to say that there is a steady increase in the number of our members.

One hundred and seventy-three joined during the year. Against that, we lost six by death, amongst whom was Mr. van Asperen van der Velde, of Semarang, who did a great deal for the movement in Dutch East India, and Madame von Bodenhausen, who helped the different Lodges in Amsterdam during the time she was a member. Thirty-four members resigned and eleven were taken from the roll.

Some members joined our Section, being transferred from other Sections, and, on the contrary, some left us to be entered elsewhere. However, our total number increased this year by 139, so that, on the 30th April, 1904, there were 727 members in the Netherlands Section.

We were obliged this year to recommend to the Convention to pass a resolution to raise the contribution of members as the receipts were not sufficient to cover the expenses; being carried almost unanimously it will place our finances in a better position.

Our literary activity has been unusually large this year. *

The Theosophical Publishing Society in Holland is doing excellent work and is extending its sphere of usefulness.

During the winter we have not been able to do as much propaganda work as in former years. This was chiefly on account of

* See list of New Publications.

illness amongst the workers at Headquarters, so that a few had to do the work of all and none could be spared for travelling and outside work. We hope that we may be able to make up this year for lost time.

For the first time since the Netherlands Section was formed has some one from here, Mr. van Manen, gone over to pay a visit to our Theosophical brothers in Dutch India. He went over to Java in the beginning of August last year, and, after doing a good deal of Theosophical work, returned to Holland in the beginning of May. This visit has strengthened the tie and the feeling of good-fellowship between the workers in the Theosophical movement in India and in Holland. Mr. van Manen was very well received and enjoyed unlimited hospitality during his six months stay in Java. He held about 50 lectures in eight different places. On his return he was chosen Secretary to the Federation of the European Sections of the Theosophical Society and was thus obliged to resign as Assistant Secretary for the Netherlands Section, which office is now filled by Mr. A. J. Cnoop Koopmans.

Herewith I close this report hoping that Theosophy may more and more become a beacon light for many outside our Society and may become a living feature in the lives of many of our members, that by word, deed and thought they may help others and so become true and worthy channels for Those Great Ones who guide the race morally and spiritually.

May your next yearly meeting once more be a success and a strength that shall go out into the world. May those who gave birth to this great spiritual movement guide you in all your undertakings. The brothers and sisters belonging to the Netherlands Section send to you our Indian brothers our most hearty good wishes.

May this 29th Anniversary of the Theosophical Society show the world how our great spiritual movement is steadily going on-wards—a blessing to those who bear her standard as well as to the whole of humanity around us.

W. B. FRICKE,
General Secretary.

REPORT OF THE BRITISH SECTION.

[READ BY MRS. ANNIE BESANT.]

To the President-Founder, T.S. :—The growth of our movement in the British Section has continued to be steady and satisfactory, five new Branches having been added to our roll in the last twelve months, viz., Clifton, South Manchester, Dublin, Isis, and Lagos—the last a Branch consisting entirely of natives of West Africa on the Gold Coast, which is affiliated to this Section by special permission of the President-Founder. Three Branches have dissolved, viz., Alicante, Chiswick and Newcastle, leaving us with a total of 44 active

Branches and 12 Centres, of which four, Bridlington, Chiswick, Coventry and Leeds, have been added during the year, while the Centre at Greenock has dissolved and that at South Manchester has become a Lodge.

As regards the membership, 240 new members have joined since November 1st, 1903, 97 have resigned, 57 have lapsed, 5 have died, while 4 have joined other Sections, making a total loss of 163, leaving a net increase of 77 in the strength of the Section.

The past year has thus been one of steady work and healthy normal growth marked by two events which I feel sure are causes for great satisfaction to us all. First the fact that we have once more had the pleasure of welcoming back amongst us Mrs. Besant, who reached England early in May, after spending a well-filled, successful fortnight in Italy and making a brief stay in Paris on her way from Brindisi. During her stay she gave two courses of lectures, both crowded to the limit, one at Albemarle Street, on "The Science of Peace," the other on Sunday evenings in the Small Queen's Hall, on "The New Psychology," in addition to a set of four lectures to the Blavatsky Lodge, which now numbers 300 members, so that the Elysée Gallery in Queen's Road had to be taken in order to provide room for the members who attended. Besides these she has visited Edinburgh and Oxford and lectured to large audiences in London, at Battersea, Hampstead, Croydon, Islington and Kensington, and on two occasions to the London Lodge, as well as presided at the International Congress at Amsterdam. Since the Convention she has lectured in many provincial towns and visited a number of the Branches, in addition to making tours in Scandinavia and Germany, on the latter of which she was accompanied by the General Secretary. After her return to England at the end of September she gave several lectures in London and spent a week in Italy on her way back to India.

Another event of special significance and importance in the year now ending has been the admirably successful, the most harmonious and delightful meeting of the Congress of the Federated Sections of the Theosophical Society in Europe at Amsterdam. The feeling of unity, the sense of solidarity, the striking good-fellowship which marked this gathering, together with the good management and excellent arrangements of our Dutch brothers, made a deep impression on all who were present, and gave fuller, more intense reality to the international character of our movement. A new note, too, was there struck, which I believe will add a very valuable and inspiring element to our work—the note of Art, which took the form of a highly interesting exhibition of Art-work, and a capital programme of music and singing, all done by members of the Society.

In order to make the published volumes of Transactions bear the same running numbers as the Congress to which they relate, it was arranged that our gathering here last year should be regarded as merely a meeting for the definite organisation and formation of the

Federation, so that the Congress, just held should be reckoned as the *first* regular Congress, so as to correspond with its Transactions, which will be the first volume in the series.

The Section Library has been largely used and has extended its usefulness by making its treasure of books available for students by lending them out under special arrangements. Considerable advantage is being taken of this privilege, which will be increased when the new catalogue, now in preparation, is completed and printed.

The Lending Library has been transferred to the Theosophical Publishing Society, which is able to offer considerably increased facilities, among them a good Reading Room, while the Section Library urgently required for itself the shelf accommodation hitherto occupied by the Lending Library.

The Social Committee has executed its work with great energy and success, and we are all deeply indebted to its members for their willing work and capable management. The usual Monday afternoon meetings for Enquirers, an elementary class, a debating class, and various other social gatherings and meetings, have been arranged and carried on under its care, and it has used Press advertising to some extent in connection with certain of them.

Miss Lloyd has continued her Correspondence Class, which is widely appreciated, with much energy and devotion.

The Blavatsky Lodge has held its regular Thursday and Sunday meetings throughout the year as usual, and kept up a series of informal meetings during the summer holidays. Mrs. Sharpe retired from the position of Secretary which she had filled so devotedly for many years, and Miss Eardley-Wilmot took her place. Owing to the great increase in the number of members during the year, it was felt desirable to strengthen the executive of the Lodge, so Mrs. Besant became President of Honour, with Mr. Mead as President, and three Vice-Presidents to assist him.

Mrs. Hooper visited and lectured twice at Harrogate and once each at Sheffield, Leeds, Bath, Bristol, and Southampton; Miss Ward lectured at Birmingham, and gave a capital lecture, fully reported in *Light*, to the London Spiritualistic Alliance, and one, illustrated with lantern slides, to the Higher Thought Centre; and Mrs. Richmond, of New Zealand, lectured twice at Birmingham and once each at Harrogate, Bath and Bristol.

Mr. Mead gave two courses of four lectures each at Albemarle Street during the winter: one on "Mystic Hellas," and the other on "The Mithraic Mysteries;" and he also visited and lectured at Manchester, Bristol, Bath and Brussels. During the spring he paid a six-weeks visit to Italy, lecturing a good deal and helping on the work there. He is now delivering a very interesting course of lectures at Albemarle Street on some fragments from the writings of Thrice Greatest Hermes. Major Lauder visited and lectured at Harrogate, Southampton, Bath, Bristol and Woking.

The General Secretary visited and lectured at Glasgow, Edinburgh, Bath and Bristol, twice each, and once each at Harrogate, Leeds, Bradford, Manchester (two Lodges and the South Manchester Centre (now a Branch), Liverpool Sheffield, York, Hull, Newcastle-on-Tyne, Middlesborough and Oxford, and since the Convention he has paid visits to the Bath, Clifton and Bristol Lodges.

The North of England Federation held its usual quarterly meetings on February 20th, 1904, when the General Secretary presided, on May 28th, when Mrs. Hooper occupied the chair, on July 30th and 31st under the guidance of Mrs. Besant and on November 12th and 13th when Mr. Van Manen of Amsterdam presided. The meeting in May was specially interesting and produced some capital work upon the subject of Mr. Myers' book, which has been synthesised into an admirable pamphlet by Mr. Orage.

The South-Western Federation met last Autumn under the presidency of the General Secretary and in January under that of Mr. Mead; while the London Federation held its meetings in January, April and October under the presidency of Mr. Mead, Mr. Dunlop and the Reverend Conrad Noel respectively, the latter of whom gave a most interesting address upon the subject of "The Rationale of Spiritual Healing."

There has been a very considerable amount of literary activity during the past year, as the appended list of publications will show, and it has witnessed an interesting effort to reach the wider public in the form of a new monthly magazine, founded and edited by our Vice-President, Mr. A. P. Sinnett, under the title of *Broad Views*.

In conclusion, I think we have every reason to feel satisfaction at the progress and growth of the movement, and its work during the past year, and it seems to me that wider horizons are opening before us, and that heavier responsibilities await us in the not distant future. On the one hand the growth of the international feeling, solidarity and active intercourse between the Sections of the Society, now rapidly defining themselves in other countries, will very largely extend the scope and influence of the movement, and entail great exertions and constant watchfulness to maintain on our part, in fullest measure, that truly theosophical spirit which is above and beyond all national or racial differences. Moreover it thus becomes our duty—the duty of all true and earnest workers in the movement—to make strenuous efforts to understand these our fellow members, to realise and feel their needs, to enter into and appreciate their special mental and emotional requirements and to study and understand Theosophy as it appeals to them, as well as in the form more homely and familiar to ourselves. On the other hand I see more and more strongly marked signs of a rapid approach in many of the most active and potent thought centres of the day towards many of the leading, fundamental ideas of Theosophy. But, on our side, it seems a duty to meet this advance more than half way, by striving to give such a presentation,

to put before them such a strongly reasoned and experimentally verified statement of Theosophy, that its voice and help may reach their ears and awaken a response in minds already inclining in our direction.

For both these things, open-mindedness, balance, tolerance and mutual trust are essential; and the watchword, "Unity in Diversity," needs more than ever to become the keynote of our work and our lives, if we are to be true to our trust and realise the hopes and intentions of those Great Teachers to whom we owe so great a debt of gratitude.*

BERTRAM KEIGHTLEY,
General Secretary.

* The list of books and pamphlets published since last report will be found under the heading of "Our Literature."

HEADQUARTERS FUND—1904.

Receipts.	Amount.			Expenditure.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903 ...	95	5	2	Entertainment of guests ...	81	4	0
<i>Donations.</i>				Establishment charges in- cludes the wages of stable servants ...	3,939	11	5
C. Sambiah Garu, Mylapore.	6	0	0	Loans advanced ...	142	0	0
R. T. Tebbit, Esq., London...	15	0	0	Loans returned ...	1,564	0	6
Madam Freid ...	15	0	0	Postage and Telegrams ...	382	13	0
Several Members during the East Convention ...	98	0	0	Printing and Stationery ...	805	10	0
A. Fullerton, Esq., N. Y. ...	22	1	0	Taxes and Charity ...	338	7	1
Miss Ida Patch ...	30	11	0	Table Expenses ...	46	7	6
Dr. A. N. Mehta ...	84	0	0	Garden supply ...	201	11	5
Buddhist Committee, Cey- lon ...	105	0	0	Furniture and light ...	703	15	6
Contribution by E. S. Mem- bers towards the Adyar Library Building for E. S. Hall ...	898	8	0	Stable Expenses ...	981	14	10
A. W. Gotherd, Esq. ...	75	0	0	Travelling Expenses ...	246	2	10
Ayodya Das, Gorakpur ...	50	0	0	Construction and Repairs— Extension of Sanskrit library } Rs. A. P.			
C. G. Khaji, Junagad ...	5	0	0	Godown } 11,425 1 1			
G. I. Akinsan ...	15	9	0	River bank } 1,763 2 4			
Fees and Dues:—T. Arnold, Esq., Shanghai ...	15	0	0	Revetment } 523 10 9			
Colombo, T. S. ...	28	0	0	Improvements } 684 7 2			
Major C. L. Peacocke, South Africa ...	486	15	1	in the native quarters } 970 1 3	15,366	6	7
F. W. Bell Esq., Transvaal...	176	4	0	Other old re- pairs sundries } 1,116 11 5			
Louis Scheiner, S. America...	350	5	3	Sundries ...			
<i>Sectional Dues:—</i>							
American Section ...	2,102	1	8				
Indian Section ...	1,751	12	9				
British " ...	808	0	8				
French " ...	588	5	0				
German " ...	313	9	0				
Netherlands " ...	480	0	0				
Scandinavian " ...	408	6	7				
New Zealand " ...	90	0	0				
Australasian " ...	228	12	0				
Italian " ...							
Refunds of Expenditure ...	119	5	2				
Sale of a carriage and horse.	190	4	0				
Interest on P. O. Savings Bank account ...	0	3	0				
Garden Produce ...	292	15	9				
Refund of advance from Ser- vants ...	52	0	0				
Refund of Loans from seve- ral Funds ...	1,726	15	7				
Borrowed from Col. Olcott for current expenses ...	114	0	0				
Borrowed from Col. Olcott for the extension of Sans- krit Library Building ...							
£ 800 Rs. 12,000 less ex- change, Rs. 137-13-3 ...	11,862	2	9				
Carried over...	23,700	8	3	Carried over...	25,917	3	9

HEADQUARTERS FUND—(Continued.)

Receipts.	Amount.			Expenditure.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Brought forward...	23,700	8	3	Brought forward ..	25,917	3	9
Borrowed from Library Fund for godown ...	1,500	0	0				
Borrowed from Theosophist Fund for current expenses.	1,150	0	0				
Borrowed from P. E. F. do.	300	0	0				
				Total Rs...	25,917	3	9
				Balance Rs...	733	4	6
Total Rs...	26,650	8	3	Total Rs ..	26,650	8	3

SUSPENSE ACCOUNT.

Receipts.	Amount.			Expenditure.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Receipts ...	865	15	5	Expense ...	858	7	5
				Balance ...	7	8	0
Total Rs. ...	865	15	5	Total Rs...	865	15	5

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,—We, the undersigned, Auditors appointed in accord of the Society, for the period from 22nd December 1903 to November 30th, 1904, and ed; the former by letters, &c., from the parties who remitted the money, and the Colonel H. S. Olcott, and, in his absence, by Ur. W. A. English,

Account Current of the Theosophical Society for the period

Particulars of Receipts.	RECEIPTS.							
	By Cash.		By transfer including Loan, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Balance on the 22nd December 1903							40,010	12 9
Permanent Fund							31	5 0
Anniversary do							6,478	1 5
Library do							95	5 2
Headquarters do							1,297	3 10
Subba Row Medal do							654	8 10
White Lotus do							19	9 0
President-Founder's Tour Fund							22,266	0 0
Founder's Fund							10,000	0 0
Damodar do							5,219	6 0
Jog's Legacy do								
Suspense Account								
Total...							86,072	4 0
Receipts.								
Permanent Fund	275	3 0	37,450	0 0	37,725	3 0		
Anniversary do	2,319	1 10	1,106	0 0	3,425	1 10		
Library do	52,051	10 1			52,051	10 1		
Headquarters do	10,397	0 4	16,158	2 9	26,555	3 1		
Subba Row Medal do	40	8 0			40	8 0		
White Lotus do	85	4 0			85	4 0		
President-Founder's Tour Fund								
Founder's Fund	1,243	0 6			1,243	0 6		
Damodar do	582	14 6			582	14 6		
Jog's Legacy do	140	0 0	750	0 0	890	0 0		
Suspense Account	865	15 5			865	15 5		
Total...	68,000	9 8	55,464	2 9	123,464	12 5		
Detail of balances in different Funds.—								
Permanent Fund	76,912	4 6						
Anniversary do	434	6 9						
Library do	54,865	1 11						
Headquarters do	733	4 6						
Subba Row Medal								
White Lotus do	1,337	11 10						
President-Founder's Tour Fund	693	6 9						
Founder's Fund	19	9 0						
Damodar do	22,266	0 0						
Jog's Legacy do	10,000	0 0						
Suspense Account	5,359	6 0						
Total...	1,72,628	11 3						
							209,537	0 5

ADYAR,

11th December, 1904.

C. SAMBIAH,
S. V. RANGASWAMI,
Auditors.

ance with Rule 29 of the Rules of the Society, have carefully examined the accounts have found them correct. Every item of receipt and of expenditure is duly supported by receipts from those who received the payments and by accounts signed by

from 22nd December 1903 to end of November of 1904.

Particulars of Outlay.	OUTLAY.							
	By Cash.		By transfer including Loan, &c.		Total.		Grand Total.	
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent Fund	823	11 3			823	11 3		
Anniversary do	1,816	0 1	1,206	0 0	3,022	0 1		
Library do	2,164	9 7	1,500	0 0	3,664	9 7		
Headquarters do	24,211	3 9	1,706	0 0	25,917	3 9		
Subba Row Medal do								
White Lotus do	46	6 1			46	6 1		
President-Founder's Tour Fund								
Founder's Fund	1,243	0 6			1,243	0 6		
Damodar do	582	14 6			582	14 6		
Jog's do			750	0 0	750	0 0		
Suspense Account	858	7 5			858	7 5		
Total...	31,740	5 2	5,162	0 0	36,902	5 2	36,908	5 2
Balance of—								
Amount invested on Behar Estate (since purchased from Judicial auction)							*72000	0 0
Amount lent to Mr. O. Kundasami Mudaliar, his brother and his minor sons, on mortgage of buildings @ 6 per cent.							+5,000	0 0
do do							+12000	0 0
Deposit in 3 per cent. Government Promissory notes, in safe custody in Madras Bank							+10000	0 0
Deposit in 3½ per cent. Government Promissory notes, in safe custody in Madras Bank							+10000	0 0
Amount lent to the Trustees of Mahinda College on mortgage of College building at Galle, Ceylon, at 4 per cent.							|| 3,000	0 0
Madras Bank Balance as per pass book							1,400	13 5
Post Office Savings Bank Deposit.								
Permanent Fund	10	15 9						
Anniversary do	3	2 0						
Headquarters do	9	12 0						
Library do	7	6 9						
Subba Row Medal								
Founder's Fund	1,337	9 0						
Total...	1,368	13 6					1,368	13 6
Cash in London and Westminster Bank, Limited, in the name of Col. H. S. Olcott							7,410	7 0
In cash with Treasurer							448	9 4
Total...							209,537	0 5

* Permanent Fund.
+ Founder's Fund.
‡ Damodar Fund

§ Library Fund,
|| Jog's Fund.

ANNIVERSARY FUND. 1904.

RECEIPTS.	Amount.		EXPENDITURE.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1903	31	5 0	Pandal expenses	184	11 9
Loan from Col. H. S. Olcott	1,000	0 0	Wages of extra servants	100	6 10
"Fund" "Theosophist"	106	0 0	Telegram	0	8 0
Collections for sheds and other refunds of expenditure	187	1 10	Loans returned	1,206	0 0
Donations	2,132	0 0	Travelling allowances and arrangements by Police	201	18 11
			Food at Caste kitchen	704	0 0
			" at European kitchen	521	8 7
			Printing and Stationery	16	14 0
			Sundries	86	1 0
			Total...	3,022	0 1
			Balance...	434	6 9
Total...	3,456	6 10	Total...	3,456	6 10

Donations to Anniversary Fund, Adyar, January, 1904.

	Rs.	A. P.
Parsee Brothers, Bombay, Donation	350	0 0
Mr. Jussawalla, do	60	0 0
Mr. D. Gostling, do	200	0 0
Mr. A. Schwarz, Colombo	150	0 0
Captain Stuart Prince, Belgaum	68	0 0
Mr. V. K. Desikachariar, Arni	5	0 0
Mr. N. S. Sumana, Kandakur	1	8 0
Mr. Dorabji Dosabhoj, Hyderabad	5	0 0
Mr. T. V. Gopalaswami Iyer, Cocanada	5	0 0
Mr. T. S. Kulandavelu Pillai, Coonoor	10	0 0
Adyar Lodge T. S.	40	0 0
A. Ramaswamy Sastriar, Trichy, Convention expenses	10	0 0
M. Subba Row, Gooty, T. S.	7	0 0
Indian Section, T. S.	250	0 0
Tindivanam Branch, T. S.	5	0 0
Mr. S. Narayana Murthy, Bezwada	2	0 0
Mr. Sundara Raminah, Trichy	10	0 0
Pariakulam Branch, T. S.	10	0 0
Hadala Branch, T. S., Kathiwar	100	0 0
G. Ramaswamy Iyer, Esq., Tinnevely	5	0 0
Babu Bholanath Chatterji, Gorakhpur	10	0 0
Mr. C. Audikesavalu Naidu, Adoni, Donation	3	0 0
Cash by a sympathiser	3	0 0
A servant of the Masters	5	0 0
Kurnool Branch, T. S.	12	0 0
Calicut do	10	0 0
Chittoor do	26	0 0
Buddhist Society, Ceylon,	15	0 0
Nandalur Branch, T. S.	5	0 0
Mr. T. V. Narasiah, B. zwada	5	0 0
A Friend	6	0 0
Mr. Vedachalam, Chingleput	3	0 0
Mr. Parusotam Das Odhavji, Bombay	10	0 0
Mr. D. Lingadi, Jain Member, Belgaum	5	0 0
Mr. R. Narasinga Row	3	0 0
Mr. Rama Brahman	3	0 0
Mr. N. Pichai Pillai, Vedaraniyam	7	0 0

Belgaum Branch, T. S., through Mr. Narayanasami Naidu	20	0 0
The Secretary, Cuddapah Branch, T. S., for food expenses	20	0 0
Calcutta Branch Delegates, Donation	30	0 0
Miss Allison, T. S. Head-quarters, Adyar, do	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	5	0 0
Coimbatore District Members do	15	0 0
Mr. A. Narayana Sastry do	2	0 0
" T. R. Lakshmana Pillai do	4	0 0
" S. Krishna Murthy do	1	0 0
" N. Krishnamurthy Row, Chidambaram do	2	0 0
Dr. M. R. Jagannatha Razu do	2	0 0
Mr. A. Nilakanta Sastri do	5	0 0
Cuddalore Branch, T. S. do	5	0 0
Mr. D. K. Veeraswami Iyer, Cuddalore do	10	0 0
Rai Pyari Lal, Delhi do	15	0 0
Sivaganga Branch, T. S. do	15	0 0
Madura do	20	0 0
Dharmalaya Lodge, T. S., Bombay do	30	0 0
Secunderabad Branch, T. S. do	5	0 0
Mr. S. C. Srinivasa Chariar, Ranipet do	5	0 0
" S. Rajaram Iyer, Mayavaram, T. S. do	7	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	5	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	3	0 0
Mr. V. Murugesu Pillai, T. S. do	2	0 0
" C. S. Muniappa, Chickbailapur 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	6	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. do	10	0 0
Blavatsky Lodge, T. S., Bombay do	84	0 0
Mr. R. Ranga Reddy, Nellore (by way of rice) do	29	0 0
Bangalore Branch, T. S. do	5	0 0
Mr. V. C. Sudarsana Mudaliar, Anantapur do	20	0 0
Mr. J. Parsons do	20	0 0
Miss Pieters do	50	0 0
Lt. Col. Forman do	50	0 0
Mr. G. E. Sutcliffe		

SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	1,297	3	10				
Interest on P. O. Savings Bank account	40	8	0				
Total...	1,337	11	10	Total...			

WHITE LOTUS FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	654	8	10	Rice distributed on White Lotus Day, 8th May 1904...	32	4	1
Donation	85	4	0	Cash distributed on do. ...	14	2	0
Total...	739	12	10	Total...	46	6	1
				Balance...	693	6	9
				Total...	739	12	10

PRESIDENT'S TOUR FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December, 1903	19	9	0				
Total...	19	9	0	Total...			

FOUNDER'S FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	22,266	0	0	Amount paid to the Library Fund, viz., $\frac{1}{3}$ rd of the Interest received on Mortgage for 11 months from January to November 1904.	44	0	0
Interest received on 3% Govt. Pro-notes of Rs. 10,000, kept for safe custody in Madras Bank	583	0	6	Amount paid to Panchama Education Fund, viz., $\frac{1}{3}$ rd of the Interest received on Mortgage for 11 months from January to November 1904	22	0	0
Interest on mortgage with Thompson & Co., Madras	680	0	0	Paid $\frac{1}{3}$ rd of the interest from Government Pro-notes to Library Fund	388	11	0
				$\frac{1}{3}$ rd of the above to Panchama Education Fund	191	5	6
					1,213	0	6
				Balance...	22,266	0	0
Total...	23,509	0	6	Total...	23,509	0	6

DAMODAR FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	10,000	0	0	Paid to Adyar Library the interest received on 3% Govt. Pro-notes	582	14	6
Interest on 3% Govt. Pro-notes of Rs. 10,000, kept for safe custody in Madras Bank	582	14	6		582	14	6
Total...	10,582	14	6	Balance...	10,000	0	0
				Total...	10,582	14	6

JOG LEGACY.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1903	5,219	6	0	Loan to W. B. Fricke Esq., General Secretary, Netherlands Section	750	0	0
Interest on Mortgage on Mahinda College Building	140	0	0		750	0	0
Return of loan by W. B. Fricke, Esq., General Secretary, Netherlands Section	750	9	0	Balance...	5,359	6	0
Total...	6,109	6	0	Total...	6,109	6	0

LIBRARY FUND.

* This includes Rs.48 advanced to Narayanaswamy Naidu for brass hinges and plates, &c.

Subsidiary Activities.

SUBSIDIARY ACTIVITIES.

Instead of mingling the activities for which individual members and not the Society proper are responsible, with those of the Society, I shall henceforth follow the plan of grouping them separately. First among these in point of age comes, of course, the movement for the spread of Buddhist education in Ceylon. The Official Report of Mr. Wickremaratne, Secretary of the Colombo Buddhist Theosophical Society will first be presented. I am sure that every man who knows anything about public work will share my admiration for the brave persistence with which our Buddhist brothers have laboured since the year 1880 in this direction. Such devotion to duty and such capacity for self-sacrifice and religious enthusiasm as they have shown are worthy of all praise. The labours on behalf of their Ananda College, at Colombo, have at last been crowned with a splendid success. The College has competed with the Colleges of Government, the Wesleyans, the Church of England, and the Roman Catholics, all of which have European University and College graduates, highly educated and devoted men, in their staffs. Our College, alone, has for Principal and teachers men of native birth—Sinhalese Buddhists. Despite this seeming disability, Ananda College beat its rivals in the contest for the Cambridge Scholarship of £200 per annum and their candidate has gone to England and is pursuing his studies there; his intention being to return, after taking his degree, and join the teaching staff of his Alma Mater.

I am very glad to say that as Principal of Mahinda (Buddhist) College, Galle, Mr. F. L. Woodward M. A. (Cantab.) has not only revived the prosperity of the College but has endeared himself to all with whom he has come in contact.

A new movement, the outcome of the Buddhist movement in Ceylon, was a great wave of Temperance reform that was started by a Buddhist gentleman in a village of the Galle Province, in the month of March last. A hard drinker himself, and surrounded by many boon companions of his own race and religion, he suddenly realised that he was living a life of sin and he determined on reform. He signed the pledge himself, got his friends to do likewise, and formed a temperance society; the example spread and similar societies sprang up in adjacent villages; gathering momentum as though pushed on by some invisible power, the movement spread from district to district and Province to Province until it reached Jaffna, the northernmost point of the Island. The distillers and arrack-sellers combined their forces to stem the tide, but in vain. At last they went so far as to petition Government to cancel their contract to take over the arrack rents in the Colombo District, for which they were paying Government Rs. 170,000 per mensem, while their sales of spirits had dropped to only Rs. 30,000 with the prospect of their going down to zero. So serious had the question become by the month of October last that H. E. the

Governor, in a message to the Ceylon Legislative Council, announced that they must calculate upon a loss of at least Rs. 7,00,000 in revenue in consequence of the Temperance Movement. From Mr. Wickremaratne's Report you will see that there are now registered at our Colombo Headquarters 600 Temperance societies, with an estimated membership of 180,000. Surely this is one of the most surprising events in modern social history. We will now pass to the Colombo Report:

REPORT OF THE COLOMBO BUDDHIST THEOSOPHICAL SOCIETY.

To the President-Founder, T. S.:—In sending our fraternal greetings to the Convention, I beg to report that our work has made satisfactory progress during the past year. We now have on our active list 57 members. Although the number seems small, we have gained ground all over the Island where there are Buddhists.

The Society's work can be classified into two departments—*Printing and Educational*.

PRINTING DEPARTMENT.

This department is in a very satisfactory condition. The Machine Room has undergone a complete change. The Quad Demy Machine having become unserviceable, two Double Crown Machines have been imported, one for printing the *Sandaresa* and the other for Book work, besides two Platen Machines for Job work, all worked by gas. A good supply of Sinhalese, English and Tamil types have been obtained and the Press therefore is now able to turn out good work with expedition and despatch. Great credit is due to Brother J. M. de Silva, the Manager, for the improvements effected.

The *Sarasavisandaresa* is keeping up to its mark. Its circulation is 3,500 which is considered very satisfactory in view of the competition in this line. Brother H. S. Perera, to whose pertinacity the success of the paper is due, deserves thanks for the pains he takes to maintain its position among the community. The standard books on religion, principally for the use of the school children, issued from this Press are:—

"The Buddhist Catechism" (Sinhalese), by Colonel Olcott.

"The Sisubodaya" (Small Catechism, Parts I. and II., Sinhalese), by C. W. Leadbeater.

"The Sisubodaya," Parts I. and II. (English), by C. Jinarajadasa.

"The Buddhopastava" (Sinhalese), by D. S. S. Wickremaratne.

It is contemplated to have a series of school and other books published by the Society at no distant date and with this in view a Committee has been appointed consisting of Brothers D. B. Jayatilaka and W. F. Goonewardene Mudaliyar, to prepare the necessary books.

From the accounts submitted by the Manager for the financial year ending 31st May last, receipts are Rs. 19,632'56, the expenditure

Rs. 15,212'73, leaving a balance of Rs. 4,419'83 which will this year go to pay for the machinery imported.

In connection with this department it has been decided to open from next year a Book Depôt in a portion of the building facing the Norris Road, as the Society has keenly felt the want of one to supply the growing demands of our Educational Department.

The publication of the *Buddhist* has been handed over to that very useful body, the Colombo Young Men's Buddhist Association.

EDUCATIONAL DEPARTMENT.

This department too has progressed during the year and although the Society is called "Colombo," our schools are situated in six out of the seven Sinhalese Provinces, namely, Western, Southern, Central, North-Western, Uva and Sobaragamva. The Colombo Maha-bodhi Society carries on educational work in the North-Central Province and the two Tamil Provinces Northern and Eastern—are still untouched.

During the year under review we have brought under our management 9 schools and we have therefore 178 schools on our list as follows :—

Province.	Training and Practising.	Industrial.	English Boys.	English Girls.	English Mixed.	Vernacular Boys.	Vernacular Girls.	Vernacular Mixed.	Total.
Western	...	...	1	6	1	9	29	60	106
Southern	...	...	1	7	1	8	6	19	35
Central	...	...	2	...	...	5	6	1	21
North-Western	...	...	1	...	...	4	3	1	9
Sobaragamva	...	...	...	...	...	2	...	2	4
Uva	...	...	2	...	...	...	1	...	3
Total...	2	1	17	1	1	28	45	83	178

Of the above schools 150 have been registered by Government as Grant-in-Aid, and for 28 schools, applications are before the Government. Our schools have an attendance of about 30,000 children.

Of the English schools, the Ananda College of Colombo was started in 1885 by Brother C. W. Leadbeater. The small seed then planted sprouted and became a gigantic tree.

This year G. W. K. Perera, pupil of this college, obtained the Government University Scholarship of £200 a year tenable for four years in England, a feat which reflects no small credit on the Principal, Brother D. B. Jayatilaka, B.A., and his staff.

The attendance is increasing by leaps and bounds, but most unfortunately, the accommodation does not permit new admissions, there being 300 pupils already. Steps are being taken to raise Rs. 75,000 (£5,000) to purchase the present site which is now held on

a lease, and erect the necessary buildings both for day pupils and boarders, and unless a loan is raised the work will have to be seriously delayed.

Dharmaraja College at Kandy is also doing good work under its Principal, Mr. K. F. Billimoria, B.A.

Nanodaya English School at Kalutara and the English Schools at Kurunegala, Matale, Badalla and Hatton are also doing good work.

We have only one English Girls' School at Karagampitiye, a suburb of Colombo. This number cannot be considered satisfactory. If a method can be adopted at one of the Branches, say London Lodge, to call for volunteer ladies to come to Ceylon and start English Schools for Buddhist girls, there will be ample scope for such work. This is the system which obtains in the Christian Mission by which means ladies are sent to distant villages of Ceylon for proselytising the Buddhists.

Brother D. B. Jayatilaka is performing the duties of General Manager of Buddhist Schools in addition to his own duties as Principal of the Ananda College and he deserves great praise for his gratuitous services.

We have only two men in the field doing duties as agents, visiting schools and raising funds, and one Inspector for inspection of schools. This number is absurdly small in view of the large field of operation, but nothing can be done to improve the situation, for want of funds.

This Educational Department annually shows a deficit which has to be somehow made up.

Last year's expenditure was	...	...	...	...	Rs. 50,266'14
" income was	...	...	...	...	" 47,143'91
" deficit was	...	...	...	...	" 3,122'23

And yet it will be surprising how the work has progressed as appears from the following figures :—

Schools : 1882-1903.	1882.	1887.	1892.	1897.	1902.	1903.	Pupils in 1903.	Average of 1903 for each School.
Buddhist	...	13	34	86	179	196	26,520	135
Roman Catholic	153	153	183	200	253	373	40,321	108
Protestants	{ 366	517	357	425	456 } 345 }	805	61,830	77

One of the objects of the Society being the education of the Buddhist children, with due regard to the religion of their forefathers, we consider that, whatever obstacles there may be in our way, such as lack of men or funds, there is a great deal of work yet to be

done to provide for the education of 29,800 children yet attending non-Buddhistic schools.

Our Panadura friends have started buildings for two English high schools for boys and girls and an application has been already made to the President-Founder for two Principals.

An English high school is urgently required for Matara and another at Ramapura.

Our thanks are due to the Teachers and local Managers for the devotion to the Society. Had it not been for their efforts, the work would not have been so successful.

MISCELLANEOUS.

The chief source of income towards the educational work is the Annual Fancy Bazaar which this year brought only a net income of Rs. 1,512'37.

The Buddhist Registrar's Office is yet held in our Headquarters and 192 marriages have been solemnized during the year by the Registrar, Brother S. P. D. Dharmagoonewardene, Mohandiram.

It has been our earnest endeavour during the past 24 years to instil into the minds of the Buddhists the necessity of their observing the five precepts and practising virtue that leads to the higher attainments. But the tendency towards Western Materialism was such that we could scarcely hope for success, but in March this year a Buddhist Brother in the Southern Province which was notorious for drunkenness and therefore crime, stepped forward and started what is now commonly called the "Temperance Movement," which has been the means of saving many unfortunate men from the pernicious habit of drink. Over 600 Societies have sprung up in different parts of the Island and it is estimated that 180,000 men have signed the pledge of total abstinence. We are really glad that what we had aimed at years ago is at last on the way of being accomplished.

Our sincere thanks are due to the President-Founder for his late visit, which has been of great service to the cause of temperance. His addresses at the Ananda College and other meetings, especially at the Mass Meetings of the Temperance Societies, are still remembered and I am glad to report that members of many Temperance Societies have followed his advice to deposit their savings in the Post Office Savings Bank.

We are now in our XXVth year and it is hoped that we shall be able to give a still better account of our work in our next year's Report.

With assurances of devotion and affectionate respect to our President-Founder and heartiest fraternal greetings to the Convention, from all the Brothers, I beg to conclude.

D. S. S. WICKREMERATNE.
Secretary.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

To the President-Founder, T. S. :—In accordance with the annual custom I beg to submit the report of the Galle Branch of the Theosophical Society for the twelve months ending November 1904.

Mahinda College, the principal institution of the Society, has made very satisfactory progress during the past year. The daily attendance has now increased, from 145 last year, to 215. Owing to the insufficient accommodation of the College premises several seeking admission had to be refused. Twelve boys were presented for the Cambridge Local Examinations this year. Mr. S. S. Jayawickrama, who was coached up by Mr. Woodward has passed the London Matriculation Examination. One characteristic feature in the attendance of the College is that about 55 Mahomedan Boys attend our College daily. Four Burmese students from Rangoon were admitted in June last and they are prosecuting their studies satisfactorily. One is Maung Tin, a brother of Rev. U. Weetsaka, of Thiataun Hpyoung Temple, Rangoon.

As anticipated, our good Brother Mr. F. L. Woodward, M. A. (Cantab.), has proved to be a thorough acquisition to the College. In his capacity as the principal, he has made every possible effort to raise the standard of the College. Our sincere thanks are due to him for the untiring efforts he has made to bring the College to its present position, and for the enthusiastic manner he carries on the work.

Our schools at Dangedera North and South, Unawatuna, Gintota, Katukurunda are all making satisfactory progress. The only cause for regret is that want of funds prevents us from extending the work. The construction of the new premises for the Unawatuna School was completed by Mr. T. D. S. Amarasuriya, our President, at an expense of Rs. 5,500, and the inaugurating ceremony was performed by you on the 14th September last. The thanks of the inhabitants in and around Unawatuna are due to Mr. Amarasuriya for the boon he has conferred on them.

Of the moneys lent on mortgage of properties the sum of Rs. 1,200 has been recovered through the efforts of Mr. D. E. A. Jayasinha Mudaliyar and Mr. D. C. P. Weerakoon, two of our Trustees. I hope to report further recoveries next year.

Two more Sunday Schools (Buddhist) were opened during the year, one at Paramananda Sudassana Vihara with the help of Rev. Kalegana Seelawansa, and the other at Jayawardanarama with the help of Mr. John Munisingha.

Your hurried visit during September last to this town has given a great impetus to the work of the Society in particular and to the Temperance Movement in general. As a proof of the esteem and regard in which you are held by our Buddhist brethren in this town I append a translation of the illuminated address pre-

sented to you at the monster reception accorded you at the Galle Esplanade grounds by ten Temperance Societies within our Municipal limits.

I record with deep regret the death of Mr. D. F. De'Silva, one of our Trustees, and Rev. M. Kavidaja the Superintendent of the Sudharmarama Sunday School. The former has on different occasions rendered valuable service for the welfare of our Societies at Galle and Colombo.

Mr. E. R. Gunarathna, J. P., Gate Mudaliyar, Mr. D. M. Samaraweera Muhandram, and Mr. and Mrs. D. F. De'Silva have helped the Mahinda College by giving monthly donations.

I beg to conclude this report wishing the Convention every success, with affectionate respect to the President-Founder, and heartiest fraternal greetings to our Brethren and Sisters assembled in the Convention.

I remain, Sir,

Yours faithfully,

D. J. SUBASINHA,

Honorary Secretary.

COLONEL H. S. OLCOTT,

President-Founder, T. S.

(LITERAL TRANSLATION OF THE ADDRESS
REFERRED TO.)

TO COLONEL HENRY STEEL OLCOTT

The True Friend of the Buddhist Public of Ceylon.

RESPECTED SIR:—

1. The religion of Lord Sakyamuni introduced into this Island of Lanka 2200 years ago according to the Buddhist Era, continued to flourish uninterruptedly during the regime of Sinhalese Kings.

2. When the Island fell into the hands of the European nations such as the Portuguese, and the Dutch, the religion of Buddha ceased to flourish, as freedom to profess this religion was denied the Buddhists. But since the time the Island was annexed to Great Britain, the inhabitants were permitted to profess whatever religion one liked. Under the above circumstances our religion was deteriorated to such a fearful extent that one felt ashamed to acknowledge in public that he was a Buddhist.

3. Having read a report of the famous controversy between the late lamented Rev. Mohotliwatte Gunananda, the Rt. Rev. H. Suman-gala (High Priest of Adams Peak and Galle), the Rev. Weligama Sri Sumangala, High Priest, and the Christian Missionaries at Panadura nearly 25 years ago, you, and the late lamented Madame H. P.

Blavatsky, visited this Island and began to unfold the treasure that lay buried in the depths of the ennobling religion of Buddha. Just as if roused from a sleep the Buddhist public, awakened to their sense of duty, began to join the Theosophical Society and to help you in your organizations.

4. How can we enumerate the manifold advantages Ceylon Buddhism has derived through the Agency of your Society? Through its instrumentality there are now in Ceylon 300 Buddhist Schools daily attended by about 30,000 children of the Buddhist community. A great boon has been conferred on the Buddhists of South Ceylon by your appointment of Mr. F. L. Woodward, M.A. (Cantab.) as Principal of the Mahinda College, the premier Buddhist institution in the Southern Province. By bringing about a friendly feeling between the Ceylon Buddhists and those in Burma, Siam, Japan and Thibet; by obtaining from the Home Government great concessions to the Buddhist public which had been at times denied to them, you have rendered very valuable service to us, and words fail us to express our everlasting gratitude to you.

5. The Sinhalese nation is now emerging from the abyss into which it had fallen on account of the use of intoxicating drinks. About 12 years ago though you lucidly pointed out to us the evil effects of intoxicating drinks, yet to our great misfortune we failed to take heed of your timely warning. But to-day there seem to be indications of the whole nation being benefited by the temperance movement which is now fast spreading throughout the Island, and we acknowledge with gratitude the valuable service you are rendering for the welfare of this grand movement.

6. During the past 25 years you have, out of compassion for us, acted with liberality, kind words, good administration, and brotherliness (four virtues possessed by our Kings of yore), rendered inestimable service for promoting the welfare of our ancient and noble religion and for the amelioration of our neglected children. During a term of one hundred years there has not come to this Island of Lanka a saintly person, so beloved, esteemed, and respected by our co-religionists throughout the Island, as yourself; we therefore beg to avail ourselves of this opportunity to express our affectionate feeling, deep gratitude, and sincere thanks for all that you have done for our sake. Invoking the blessings of the Buddha Dhamma and Sangha, and wishing your life may be long spared to continue further beneficial work for the welfare of mankind.

We remain Sir,

Yours fraternally,

Signed by the Secretaries of the Temperance Societies of

1. Galle Fort.
2. China Garden.
3. Minuwangoda.
4. Cumbalwella.
5. Galwadugoda.

6. Mahamodera.
7. Dangedera.
8. Magalle Dewatura.
9. Pettigalawatte.
10. Banawatte.

THE PANCHAMA EDUCATION MOVEMENT.

The brilliant success which has crowned the labours of Mrs. Courtright, General Superintendent of my Panchama Schools during the past year, is shown in her Official Report, which is appended. It is as surprising to us as it can be to anybody, that these poor, despised Pariahs of Madras should have made a record of a percentage of Passes to candidates, never before known in India. In fact, I do not recollect reading of any case in any country where of 116 pupil candidates presented, every-one passed as perfect in every one of the subjects. It is easy to see that the success of Mrs. Courtright is going to have a strong influence towards remodeling the system of teaching hitherto followed in the schools of Madras Presidency. Whatever criticism anyone may venture to make upon her methods, the fact remains that she has broken the educational record and proved that both her teachers and pupils are most eager to profit by her direction.

REPORT ON THE OLCOTT PANCHAMA FREE SCHOOLS.

To Colonel H. S. Olcott and Dr. Wm. A. English, Managing Trustees:—Once more it is my pleasant duty to present to you the usual annual report on the schools under my superintendence.

My report of last year showed the total average of passes of Government examination of our schools to be 90%. In my remarks I said: "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."

The total of passes for the Lower Primary Schools for this year is 95%, as shown in detail in the statistical tabulations appended herewith. One school—the Olcott—passed its pupils cent. per cent. in the compulsory subjects, and in the optional subjects also, with a single exception—one Second Standard child failed in drawing, an optional subject—and each class was examined in as many subjects as the Government permit.

In none of the schools were the pupils below Standard III. examined in English and Nature-study work, in spite of the fact that in no other subjects, compulsory or optional, were the pupils more thoroughly prepared than in these two.

The discrepancy between the number of pupils enrolled in our schools and the number appearing for examination is due to the fact that the Government Educational rules compel a certain number of days' attendance for the year, and the pupils examined must have been enrolled for not less than six months immediately preceding examination. The attendance of pupils is irregular—due to sickness and poverty, largely. But in each school almost every pupil entitled to take the examination was present.

When I began to superintend the schools I decided to let the advanced classes continue the method they had always followed,

and directed my efforts to training the teachers in charge of the Infant Standards. The pupils who began training after the new method in the Infant Standard have this year passed the Third Standard examination. The Fourth Standard (Upper Primary division) of this year and of next year also, are the old method pupils.

Does the difference in *method* account for the vast difference in total percentage of passes between the pupils in the Lower and the Upper Primary divisions (see tabulated report); or is it due really to lack of sustained mental capacity?

It was my hope, as per last year's report, to be able to gather statistics concerning the educational capacity of the young of the backward races beyond the Lower Primary grades, but I have not been able to accomplish it. After next year we shall be able to compare results between pupils taught after the objective or "personal experience" method from the Infant Standard up, and those taught throughout after the abstract, mental cram method.

Throughout the year the work of the staff of teachers and myself has been entirely directed to *educating* the pupils, in each and every subject. As far as possible books were not used by the pupils; they were referred to when necessary to supplement first hand observation; but the endeavour has been to direct the attention of the pupils to discover facts for themselves, through personal experience.

One of the most interesting and important features of our school work, this year, has been the observation trips to the sea, the Adyar river and to St. Thomas's Mount, to study geographical points and features; also to the Museum, the Zoo, the Botanical Gardens, and to the important buildings and places of educational interest in the city.

The Head Masters of the Olcott and the Damodar Schools have looked up a few of the boys who completed the IVth Standard within the past three years, in their respective schools, with this result; 10 boys are employed as peons and chokras (servants for Europeans) 10 are continuing their education in advanced schools; 2 are teachers in the Olcott School; 6 are employed in various shops under European management.

The interested friends who so generously sent contributions for the Food Fund will be pleased to learn that for the year past, two rice-cakes per day have been given to the pupils in the Infant Standard at the H.P.B. Memorial School. The Head Master reports the total number of food doles to be 6,553.

The usual distribution of rice to all the pupils has been continued in the H. P. B.—our "poorest" school.

The number of meals provided for pupils attending collectively the other three schools is 282.

Owing to failure of the winter monsoon, a famine is considered to be inevitable; hence we plead for large contributions from friends

for the purchase of food for our pupils to cover the coming period of dire need.

In order to strengthen the weak places, and to coach the teachers in my method of work, we have been holding a sort of Teachers' Institute on Sunday mornings, half a day session of school, wherein the teachers were themselves pupils. In addition to the regular subjects, they have had lessons in blackboard, or chalk drill, drawing from Nature subjects, brush drawing, clay modeling from natural objects, casting in plaster (models for clay work), sewing, or tailoring, etc., etc.

The teachers have been eager and interested pupils at these lessons and, under the influence of mutual desire for improvement and advancement, they have stimulated each other most helpfully.

The fame of our schools is spreading throughout India, and we have had many visitors, among whom have been the Educational Secretary to the Government, the President of the Madras Municipality, the Private Secretary to the Governor, representatives of the Kindergarten and the Primary Department of the Teachers' College, Saidapet, Government Inspectors and Assistant Inspectors of Girls' and of Mixed Schools, Managers of the Wesleyan and Scottish Mission Schools, accompanied by Head Masters and Assistant Head Masters and other teachers, the Editor of the *Indian Journal of Education* and many others.

The Government have ruled to cut the amount of grant-in-aid one-third in all schools where there is even *one* teacher without a certificate of training from some Government school—a most ridiculous proposition, in view of the fact that it is absolutely impossible to secure a sufficient number of trained teachers to man our schools throughout. We have been doing all we could in this direction by sending each year several of our staff to the Teachers' College, paying from the Fund a small monthly stipend to each. Last year we had four, this year two teachers under training, while this coming year we hope to send up four other teachers. We have called the attention of Government to the above facts, yet it will not be in time to prevent our losing a large slice of grant-in-aid this year, even if the Government decide to alter their most unjust and inconsiderate ruling. Last year the amount of Government grant we were entitled to (rated according to percentage of passes) was cut, because the Government Board decided we would receive too great an amount in comparison with other schools.

In summing up the work of our schools for the past year, I can but repeat what was said last year, *viz.*, that among the teachers forming our staff there had been entire harmony and co-operation; that almost every teacher was worthy of special mention for meritorious service. This statement holds true for the year just closing our teachers have worked hard and with interest, if not enthusiasm

This next year we hope to be able to have a large average daily attendance and to send a still larger number up for examination.

If the present condition of our schools, as we are about to close them for the month's vacation, is any criterion of future work, we certainly have every reason to be proud of our educational venture and achievement.

N. A. COURTRIGHT,
Superintendent.

Numerical Returns of the Olcott Panchama Free Schools.
1903-1904.

Names of the Schools.	No. on Rolls on the 15th December 1903.	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 year 1904).
The Olcott	123	80	50	33	140
H. P. B. Memorial	156	83	80	84	154
The Damodar	179	128	106	97	158
The Tiruvalluvar.	109	70	19	37	91
Total...	567	261	255	251	573

COMPARATIVE RETURNS OF PASSES.

(The Government calculate the School year to end April 1st.)

Stand. rds.	1903-1904.												1904-1905.					
	O. F. S.				D. F. S.				H. P. B. M. S.				T. F. S.			Total.		
	No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.	
	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.
Lower Pri. mary.																		
Infant	3482	94.33	325	97	2722	81	2626	100	120	112	91	2121	100	3030	100	15	15	100
I.	1918	93.25	21	84	19	87.48	2626	100	89	73	82	2020	100	3429	85	18	19	89
II.	9	89	28	100	14	12.86	15.15	100	60	57	95	2020	100	1818	100	8	17	94
III.	1048	95.28	28	96	12	10.83	8	87	62	57	92	1111	100	11	9	82	10	90
Total...	8176	94.10	97	94	7252	73	75.74	99	331	293	90	7272	100	9386	92	58	61	93
Upper Pri. mary.																		
IV.	15	7.46	10	20	11	6.54	5	41	17	41	1816	89	...	10	10	100	...	...

* The Standard Free School will present 21 pupils for Fourth Standard Examination (not yet held).
† Not yet examined.

Standards.	Madras Presidency. Boys and Girls.												Olcott Free Schools. Boys and Girls.					
	1902-1903.				1903-1904.				1902-1903.				1903-1904.			1902-1903.		
	No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.		Percentage.		No. Presented.	
	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.	No. Presented.	Percentage.
Lower Primary.																		
Infant	50,418	3,585	73	55,235	40,314	73												
First	54,912	42,688	78	57,929	45,258	78												
Second	47,876	38,455	80	50,687	40,459	80												
Third	30,192	28,253	72	41,381	29,770	72												
Total	19,2395	14,6011	75	205,232	155,761	75												
Upper Primary.																		
Fourth	13,254	9,309	70	14,085	9,608	68												
Total	205,652	155,320	75	219,267	165,369	75												

Examination not complete.

PANCHAMA EDUCATION FUND.
1904.

[illegible]

* Includes Rs. 1,500; by an European Theosophist.
† Includes the cost of sinking a well at Mysapore.

THE CENTRAL HINDU COLLEGE.

Though our Society no more directs or is responsible for the Central Hindu College at Benares, than it is for the Ceylon Schools, and Colleges or my Panchama Schools, yet as its chief founder's moving spirit and President is Mrs. Besant, and a number of its teachers and trustees are members of our Society, it bears the same relationship to the Theosophical movement as the other two educational activities above reported upon, which are its seniors in age. With this idea in view, I have asked Mrs. Besant to give me, for the information of distant members of the Society, a brief historical note upon the College. She has kindly complied by sending me the following :—

To the President-Founder, T. S. :—The Central Hindu College, now in its seventh year of life, was founded in 1898 by a small band of Theosophists, Hindus by birth, with two exceptions. Its object was to combine secular instruction with religious and moral teaching based on the Hindu Sâstras. It was incorporated in March 1899 and held its first regular Board meeting in that month. Early in 1899 His Highness The Mahârâja of Benares presented it with the lands on which it stands, and which then had on them the nucleus of the present buildings. Dr. Richardson, a member of the T. S., became its Honorary Principal, Pandit Cheda Lal, also a Theosophist, the Honorary Superintendent of its Boarding House, and Babu Bhagavân Dâs, another Theosophist, its Honorary Secretary. Thus started, it soon commenced active growth, collected funds which enabled it to build, and to engage a staff of competent teachers. It numbers now 480 students, drawn from all parts of India; it has a staff of 35 professors and teachers, of whom another three—the Vice-Principal, M. M. Paridet Adityarâm Bhattâchârya, Mr. Arundale, the Head Master, and Miss Arundale, Instructor in Brush-painting, etc., are all honorary workers and all Theosophists. It has thus drawn its life and infant nurture from the Theosophical Society, although it now includes among its enthusiastic supporters the flower of orthodox as well as of liberal Hinduism. Ten Schools are affiliated to the College for the purpose of religious instruction, and the first yearly examination is now in progress. This marks a more important departure, and we hope to see from it great results. In addition to this definite affiliation, a very large number of Schools have adopted the Sanâtana Dharma Text-books, issued by the College, and the Directors of Education of Bombay, Madras and the Punjab allow them to be used for Hindu students in Government Schools, where arrangements for such instruction are made. The Punjab Text Book Committee has put them on its list, and they are used in the Chiefs' College at Ajmere. Many local examinations in these books have been held in different parts of India, arranged by members of the T. S. The issue of these books marks an epoch, as they present Hinduism, for the first time, as an organic whole, and their wide acceptance testifies at once to the need which

existed for them and the success with which they have supplied it. The three series of lectures delivered in the College by the President, on "The Story of the Great War," "Shri Ramachandra," and "Hindu Ideals," have also had a very large circulation.

The past year has seen large additions to the buildings, two Laboratories with Lecture Halls and small rooms for research work have been built and fitted up, at a total cost of about Rs. 30,000. A second story has been added to the Boarding House; gas-installation has been completed, and gas is now made on the premises; Staff Quarters have been built, with 4 sets of apartments. More interesting still is the laying of the foundation stone of a marble temple to Sarasvatī, the tutelary guardian of the College.

The Sanskrit Department—the Ranevir Pāttishālā—is showing steady improvement; it contains 139 students, and has a staff of ten Pandits and one English Teacher, under Pandit Chandra Keshore, the Principal. The Sanskrit course is being carefully revised under the superintendence of M. M. Pandit Adityaram; half an hour's English every day is compulsory, and we trust by this means to enable Pandits trained in our Sanskrit Department to exercise more influence over the English educated public than is possible for the present race of Pandits, who stand quite apart from the English-educated portion of the community.

There is a workshop attached to the College, in which much of the College furniture is made, and the Committee hopes that this will form the nucleus of a Technical Institution, the want of which is seriously felt in the Benares district.

In Athletics, both College and School rank high, and hold, among other trophies, the Tagore Challenge Cup for Lawn-tennis, open to all India. Cricket, Tennis, Foot-ball and Hockey are the chief games; drill is taught, and some of the Indian indigenous athletic training has lately been introduced.

The finances of the Institution are flourishing; in all, some seven lakhs and a quarter have been collected; our invested funds are four lakhs; one lakh and a half have been spent in buildings and other permanent property. The expenditure on salaries is now Rs. 3,200 a month.

The College Magazine went out of print this year with 10,000 copies a month. Next year the issue is fixed at 13,000. During this year six students have been supported out of its profits, and the number will be increased, the Committee hopes, in the coming year.

We cannot close this brief report without noticing the fact that the most liberal supporter of the College, His Highness the Mahārāja of Kashmir—who contributes Rs. 1,100 per month—is a member of the T.S., as is also Seth Dharamsey Morarji Gokuldas, the builder of the Chemical Laboratory. Our largest gifts and legacies have also come from our nursing mother, the Theosophical Society.

ANNIE BESANT.

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

I. 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, 5s.; for the Annual Subscription of each member, 5s. or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay in to the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct, by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council.

(True Copy.)

Official,

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

C. W. LEADBEATER,

Secretary to the Meeting of Council.

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT,
(Late Colonel S. C., War Dept., U. S. A.).

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M.D.

Treasurer.

WM. A. ENGLISH M. D. *(Acting).*

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address : 7, West 8th St., New York.

UPENDRA NATH BASU, B.A., LL.B., Indian Section.

Address : Benares, N. W. P.

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.

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.
 SIG. DECIO CALVARI, Italian Section.
 Address : 380, Corso Umberto I, Rome.
 DR. RUDOLF STEINER, German Section.
 Address : 95, Kaiserallee, Friedenau, Berlin.

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 1904).

American Section.

* Written thus, the name of the City of New York goes as one word.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Chas. G. Snow	Mrs. Lucile A. Nevers	... 4852, Washington avenue.
Minneapolis, Minn.	Minneapolis T. S.	1887	Miss. Helen Blacklin	Mrs. Loma J. Laud	... 26, N. 16th St.
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	Mrs. Annie D. Haydoce	... 488, Ontario St.
St. Paul, Minn.	St. Paul T. S.	1891	Henry H. Fuller	Mrs. Margaret H. Bell	... 633, Mount Hope ave.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate F. Kirby	Mrs. Sarah J. Truax	... 52, The Belvedere.
Los Angeles, Calif.	Los Angeles T. S.	1894	Ralph S. Baverstock	Miss Mary A. Gray	... 2225, Bellevue ave.
Honolulu, H. I.	Honolulu T. S.	1894	James W. Young	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	Arthur W. Best	Wm. H. G. Schulte	... 710, Haight St.
Pasadena, Calif.	Pasadena Lodge T. S.	1896	John Hay	Frank T. Merritt	... Box 173.
Santa Cruz, Calif.	Santa Cruz T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Ida F. Springer	... 89, Garfield St.
Seattle, Wash.	Seattle Lodge T. S.	1896	Thomas A. Barnes	Mrs. Esther L. Talbot	... 417, Blanchard St.
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	Chas. E. Ridley	... 21, E. Loucks St.
Minneapolis, Minn.	Yggdrasil T. S.	1897	John Johnsen	Gunerius Trosogh	... 1410, S. 23rd St.
Streator, Ill.	Streator T. S.	1897	John E. Williams	George Goulding	... 323, E. Main St.
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	Mrs. Clara M. Grimes	... 6616, Normal ave.
Cleveland, Ohio	Cleveland T. S.	1897	Frank H. Houghton	Miss Anna Goedhart	... 62, Tennis St.
New York, N.Y.	New York T. S.	1897	Frank F. Knothe	Miss Annie C. McQueen	... Room 6, 226 W. 58th St.
Washington, D.C.	Washington T. S.	1897	Azro J. Cory	Mrs. Sarah M. MacDonald	... 222, A St., S. E.
Philadelphia, Pa.	Philadelphia T. S.	1897	D. D. Chidester	Miss Anna M. Breading	... 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	R. H. Randall	Mrs. Laura H. Randall	... 2230, Ogden St.
San Diego, Calif.	San Diego Lodge T. S.	1897	Chas. U. Sykes	Joseph Ryan	... 1338, E. St.
Sacramento, Calif.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Mrs. Eliz. Hughson	... 1014, 1st St.
Menomonee, Wis.	Menomonee T. S.	1897	John H. Knapp	Dr. Kate Kelsey	.....
Jackson, Mich.	Jackson T. S.	1897	Mrs. Della Robb	Miss Ruth A. Carlton	... 409, Main St.
Detroit, Mich.	Detroit T. S.	1897	Dr. M. V. Meddigh	Mrs. Alice E. Meddigh	... 1220, 14th ave.
Rochester, N.Y.	Rochester T. S.	1897	Mrs. Agnes T. Probst	George Hebard	... 214, Parsells ave.
Syracuse, N.Y.	Central City T. S.	1897	Dr. T. C. Walsh	Henry E. De Voe	... 714, Hickory St.

American Section—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Boston, Mass. ...	Alpha T. S. ...	1897	C. A. Russell	Miss May Hildreth	104, Belvidere St.
Kansas City, Mo. ...	Kansas City T. S. ...	1897	Dr. Geo. J. Conley	Mrs. Maude Cutler	1402, E. 10th St.
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	Mrs. Frank Van Horn	1036, W. Wayne 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 ave.
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. F. Denteld	125, N. Washington ave.
St. Louis, Mo. ...	St. Louis Lodge T. S. ...	1898	Mrs. Annie M. Goodale	James Middleton	709, Pine St.
Oakland, Calif. ...	Oakland T. S. ...	1898	.....	Mrs. Eliza J. G. Gilbert	University, Berkeley, Cal.
Tacoma, Wash. ...	Norada T. S. ...	1899	Mrs. Mildred Kyle	Dr. Benj. S. Scott	Equitable B'd'g.
Holyoke, Mass. ...	Holyoke T. S. ...	1899	Mrs. Orpha Bell	John H. Bell	10, Cottage ave.
Pierre, So. Dakota ...	White Lotus T. S. ...	1899	.....	Wallace E. Calhoon	Box 182.

Lincoln, Neb. ...	Lincoln (Neb.) T. S. ...	1899	Mrs. Anna D. Patrick	Mrs. Emma H. Holmes	1144 J. St.
West Superior, Wis. ...	Superior Lodge T. S. ...	1900	Arthur L. Williams	Mrs. Edith L. Conklin	2119 Ogden ave.
Santa Rosa, Calif. ...	Santa Rosa T. S. ...	1900	C. H. van der Linden	Peter van der Linden	523 College ave.
Helena, Montana ...	Heliotrope Lodge T. S. ...	1900	R. Arthur Fraser	Mrs. Jennie Sanden	321 Broadway.
San Francisco, Calif. ...	San Francisco Lodge T. S. ...	1901	Thomas Primo	Miss Ivy Anderson	3783 20th St.
Victoria, B. C. ...	Victoria T. S. ...	1901	Mrs. Mary King	Miss Elise Rochler	22 Frederic St.
Honolulu, H. I. ...	Pohaiatoha Lodge T. S. ...	1901	A. St. C. Pianaia	Mrs. K. Cockett	Care A. St. C. Pianaia.
York, N. Y. ...	Riverside Lodge T. S. ...	1901	Miss M. Agnes Wray	Mrs. Eva E. Hoyt	182 W. 75th St.
St. Paul, Minn. ...	Alaya Lodge T. S. ...	1902	John L. Lathrop	Mrs. H. Emma Pruden	604 Ashland ave.
Anaconda, Mont. ...	Anaconda T. S. ...	1902	Edwin B. Catlin	Mrs. Addie M. Tuttle	518 Hickory St.
Great Falls, Mont. ...	Great Falls T. S. ...	1902	Mrs. Lillian K. Agnew	Dudley Crowther	Court House.
Helena, Mont. ...	Helena T. S. ...	1902	Frank W. Mettler	Francis D. Jones	402 N. Ewing St.
Providence, R. I. ...	Providence T. S. ...	1903	.....	Mrs. Marietta McAuliffe	50 Hudson St.
Wilkesbarre, Pa. ...	Wilkesbarre T. S. ...	1903	Mrs. Ida C. Brown	Lester Harris	Dorrancton, Pa.
Spokane, Wash. ...	Spokane T. S. ...	1903	Mrs. Lizzie Sanders	John Mackenzie	P. O. Box 554.
Grand Rapids, Mich. ...	Grand Rapids T. S. ...	1903	Dr. F. M. Hubbard	Judson J. Town	338 Scribner St.
Webb City, Mo. ...	Webb City T. S. ...	1904	Francis T. Martin	Francis E. Martin	322 S. Hall St.

American Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Brooklyn, N. Y. ...	Brooklyn T. S. ...	1904	Worth Osgood	Mrs. Kate C. Gove	172 S. Oxford St.
Boston, Mass. ...	Huntington Lodge T. S. ...	1904	Mrs. L. Jennie Miller	Mrs. Isabelle M. Dowling	46 Hereford St.
Worcester, Mass. ...	Norfolk T. S. ...	1904	A. P. Warrington	Mrs. John N. Nally	517 Colonial ave.
San Francisco, Calif. ...	California Lodge T. S. ...	1904	Harrie H. Shutts	Robert R. Hill	1606 Steiner St.
Boston, Mass. ...	Boston T. S. ...	1904	Frederic Spenceley	Mrs. Cath. E. G. Knauff	84 W. Rutland square.

Address :—Alexander Fullerton, General Secretary, 7, West 8th Street, New York City. Telegraphic Address : "Confucius, New York."

Indian Section.

Indian Section.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	20-12-1882	Mr. C. Athicasavalu Reddiar	...	Pres., Sub-Post Master, Adoni.
Adyar	The Adyar Lodge T. S.	28-1-1897	W. A. English, M.D.	Mr. V. C. Seshachariar, B.A., E.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad T. S.	28-3-1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Indravadan Madhava Charan Hora.	Bhadra.
Akola	The Akola T. S.	13-12-1901	Mr. N. A. Padhke	Mr. W. L. Chiplonkar	Akola.
Alatur	The Alatur T. S.	12-9-1902	M.R.Ry. M. Subba Iyer Avl.	...	Pres., Alatur.
Aligarh	The Aryan Patriotic T.S.	30-3-1883	Babu Kedarnath Chatterjee, B.A.	Babu Durlabh Chandra Banerji	Postal Press, Aligarh.
Allahabad	The Prayag T. S.	13-1-1881	Babu Rameshwar Prasad...	Babu Bhagwandes Bhargao	Vakil, High Court, Allahabad.
Do	Anand Bhawan T. S.	12-8-1903	Babu Gangarath Jah, M.A.	Babu Niranjana Nath Mitra	Muir Central College Boarding House, Allahabad.
Do	Lotus Lodge	17-8-1903	Mr. Kulooram Gangrade	Vaidya Nath Jha	I, Pioneer Road, Allahabad.
Do	Golden Chain	2-12-1903	Mr. Lakshmi Narain	Mr. Satis Chandra Mitra	185, Salabad, Allahabad.
Ambasamudram	The Ambasamudram T.S.	5-8-1889	T. Swami Aiyar	Mr. H. T. Subbasami Aiyar	Pleader, Ambasamudram.
Amroati	The Amroati T. S.	12-1-1900	Mr. N. M. Desai	Mr. Umakanth Sadasiva Deshmunkh.	Pleader, Amroati.
Amritsar	The Jignyas T. S.	5-12-1896	L. Harji Ram	Amalak Ram	Bazaar Sirki Bandan, Amritsar.
Anantapur	The Anantapur T. S.	29-9-1885	M.R.Ry. V. E. Sudarsanam Mudaliar.	A. D. Gandu Rao, B.A.	Clerk, Collector's Office.

Arni	Sri Krishna Lodge T. S.	1-9-1885	Mr. V. K. Desikachariar, B.A., E.L.	Mr. R. Vaidyanatha Iyer	Head Master, Board Middle School, Arni.
Arrah	The Arrah T. S.	19-11-1882	Babu Kailash Chander Banerji, M.A., B.L.	Babu Durga Prasad, M.A., B.L.	Reis and Zemindar, Arrah.
Alleppey	The Alleppey T. S.	20-10-1903	Mr. S. Venkatarana Naidu, L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A., L.T.	Head Master, High School, Alleppey.
Badagara	The Mohadeva T. S.	7-8-1902	Mr. T. Kannan Nair	Mr. N. S. Subrahmanya Aier.	Head Master, Lower Secondary School, North Malabar.
Baidyanath	The Brahma Vidya Sabha T. S.	2-2-1899	Babu Benim Abdul Mitra	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer.
Bangalore	The Bangalore Cantonment T. S.	17-8-1886	Mr. N. P. Subramania Iyer, B.A.	Mr. A. Singaravelu Mudaliar...	Resident's Office.
Bankipore	The Behar T. S.	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Mr. Siva Sankar Sahay	Pleader.
Bapatla	The Bapatla T. S.	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	Mr. C. Venkatadri, B.A.	Pleader, Bapatla.
Bareilly	The Rohilkhand T. S.	17-11-1881	Babu Prag Dass, M.A.	Babu Prithvi Nath, B.A., L.L.B.	Munsiff, Bareilly.
Baroda	The Rewah T. S.	19-6-1882	Mr. W. Harding	Mr. M. K. Gadgil	Dandy Bazaar Road, Baroda.
Belgaum	The Belgaum T. S.	27-6-1901	Mr. V. H. Shikhar	Mr. A. Balaguru Pillay	Belgaum.
Bellary	The Bellary T. S.	30-12-1882	.....	Mr. B. P. Narasimmiab, B.A.	Head Clerk, Dist. and Sessions Court, Bellary.
Benares	The Kashi Tatwa Sabha T. S.	27-2-1885	Miss F. Arundale	Babu Tridharach Bhattacha	T. S. Head-quarters, Benares.
Berhampore (Bengal).	The Adi Bhoitic Bhadrati T. S.	8-11-1882	Babu Satkori Mukerjee	Babu Nafar Das Roy	Zemindar, Gorabazaar, Berhampore, Bengal.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bewada	The Bewada T. S.	7-10-1887	Mr. T. Venkata Narasiah	Mr. T. Seshachela Rao, B.L.	Pleader, Bewada.
Bhagulpore	The Bhagulpore T. S.	7-11-1882	Mr. Parvati Charan Mukerjee.	Mr. Devi Prasad	Pleader, Bhagulpore.
Bhandara	The Wanaganga T. S.	18-3-1903	Mr. Govind Balwant	Mr. C. Krishna Swami Mudaliar.	Overseer, Water Works, Bhandara.
Bhavnagar	The Bhavnagar T. S.	10-5-1882	Mr. D. Mahipatray Oza	Mr. Balwantray P. Oza	Principal Samaldas College, Kathiawar.
Bilaspur	The Billaspore T. S.	27-5-1903	Mr. Baljnath Sinha, LL.B.	Mr. R. L. D. Gupta	Medical Hall, Bilaspore.
Bhiwani	The Bhiwani Centre	27-12-1901	.....	Lala Saligram	Municipal Commissioner, Bhiwani.
Bombay	The Blavatsky Lodge T. S.	20-2-1880	Mr. D. Gosling	Mr. S. Sunder	21, Hornby Row, Bombay.
Do	The Dharmalya T. S.	2-3-1901	.....	Mr. Gajanan Bhaskar Vaidya, B.A.	c/o Messrs. Vaidya Brothers, Kalvadevi Post, Bombay.
Broach	The Atma Vidya Lodge T. S.	10-7-1900	Rao Bahadur Motilal-Chunilal.	Mr. Chimanlal-Chunilal	Broach.
Bhawanipur	The Bhawanipur T. S.	1-2-1904	Babu Homendra Nath Mitter.	Babu Kalidas Roy Chondhury.	56, Puddopukur Road, Bhandarpur.
Calcutta	The Bengal T. S.	17-4-1883	The Hon. Norendra Nath Sen.	Babu Hirendra Nath Dutta, M.A., B.L.	139, Cornwallis Street, Calcutta.
Cadicut	The Shri Senhara Charya T. S.	15-3-1902	M.R.Ry. C. Hanvamenta Rao Ayl.	M.R.Ry. B. Ramunnie Menon.	Pleader, Calicut.
Cawnpore	The Chohan T. S.	10-3-1882	Babu Devi Pada Roy	Babu Haran Chandra Deb	Translator, Judge's Court, Calicut.
Chapra	The Chapra T. S.	23-2-1899	B. Tejchunder Mukerjee	Babu Taraknath Dutt	Secretary, Dist. Board, Chapra, Behar.

Chicacole	The Chicacole Lodge T. S.	2-7-1901	.....	Mr. V. Guramiah Sastri	Pleader, District Munsiff's Court, Chicacole.
Chidambaram	The Chidambaram T. S.	25-7-1902	Mr. V. S. Swaminadha Jathwallabhar.	Mr. T. H. Jagannatha Iyer	2nd Grade Pleader, Chidambaram.
Chinsurah	The Chinsurah T. S.	19-3-1903	Babu Ashutosh Chatterjee, M.A.	Babu Hem Sashi Shome	Bahughat, Chinsurah.
Chittore (Madras)	The Chittore T. S.	29-4-1884	M.R.Ry. P. Narasimhayya Garu	M.R.Ry. C. M. Duraswami Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Cocanada	The Gautama T. S.	10-5-1885	The Hon'ble K. Ferraz Pantulu Garu.	Mr. V. Venkata Rayudu Sastri.	1st Grade Pleader, Cocanada.
Cochin State	The Ramanada T. S.	7-11-1902	Mr. M. Jogia Pai	M.R.Ry. V. Gopal Pillay	Mudaliyabhagum, Cochin.
Coimbatore	The Coimbatore T. S.	7-10-1883	T. Sadasivaiah, B.A., M.L.	M.R.Ry. S. N. Ramaswamy Aiyer.	Vakil, Coimbatore.
Colombo	The Hope Lodge T. S.	1894*	Mrs. M. M. Higgins	Miss C. Kofel	Musaeus School, 8, Rosmead Place, Cinnamon Gardens.
Comilla (Tipperah).	The Tatwagyana Sabha T. S.	27-8-1889	Rajkumar Navadvipchandra Dev Varman Bahadur.	Babu Chatdra Kumar Guhar.	Sheristadar, Collectorate, East Bengal.
Coondapur	The Coondapur T. S.	27-3-1901	Mr. B. Vaikunta Baligar	Mr. B. Subba Row	Pleader, Coondapur.
Cuddalore	The Cuddalore T. S.	9-1-1883	M.R.Ry. M. Tillanayakam Pillai.	M.R.Ry. R. Venkata Row Garu.	Pleader, District Munsiff's Court, Cuddalore.
Cuddapah	The Cuddapah T. S.	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya Pantulu Garu, B.A., L.T.	Head Master, Municipal High School, Cuddapah.
Dehra-Dun	The Dehra-Dun T. S.	-8-1884	Lala Baldeo Sing	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, N.-W.P., Dehra-Dun.
Delhi	The Indraprastha T. S.	1-3-1883	Rai Pyarlal Sahab	Lala Bala Krishna Das	Banker, Chipikara, Delhi.

* Became attached to the Indian Section T. S. in 1894.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Dewas	The Besant Branch T. S.	9-3-1903	Mr. Gangadhar N. Sastri, M.A.	Mr. Narayana Mahadev Desai.	Asst. Teacher, Victoria High School Dewas.
Dharampore	The Ramajayanti T. S.	17-6-1898	.....	Mr. Dabhyabhai Vasanti Desai.	Asst. Master, English School, Dharampore.
Dharampuri	The Dharmapuri Lodge T.S.	8-1-1898	.....	K. Hanumanta Row	Taluk Sheristadar, Dharampuri.
Dharwar	The Tatvanveshana T. S.	18-7-1902	Rao Bahadur Baghavendra Ramachandra Gangoli.	Mr. C. S. Rama Raju	2nd Clerk, Agent's Office, S. M. Ry., Dharwar.
Diamond Harbour.	The Ganga Sagur T.S.	19-1-1904	Mr. Chunder Kumar Ghosh.	Mr. Sarada Prasad Dutt	Mukhtear.
Dhulia	The Dhulia T.S.	30-3-1904	.....	Mr. Ardesur S. Dalal	Dhulia, Dist. Khadash.
Ernaculam	The Ernaculam T. S.	1891	Mr. P. P. Gopalamenon	Mr. P. R. Subramanya Sastri, B. A.	Professor, College, Ernaculam.
Etawah	The Etawah T. S.	17-10-1901	.....	Pandit Jagat Krishna Agha.	Rev. Asst. Collectorate, Etawah.
Enangudy	The Sri Krishna Lodge	22-3-1904	V. Ramachandra Naidu Garu.	N. Sreenivasa Naidu Garu	Enangudy, Tanjore.
Faridkot	The Faridkot T. S.	16-12-1901	.....	Shankara Lal Varma	B. J. High School, Faridkot.
Fatehgarh	The Gnana Marga T. S.	17-1-1893	Pandit Sivadatta Panday	Lala Har Prasad	Hd. Clerk, R. M. Ry. Loco. Office, Fatehgarh U. P. A. and O.

Ghazipur	The Ghazipur T. S.	2-11-1883	.....	Pandit Arjun Pande	Pleader, Ghazipur.
Giddalore	The Giddalore centre	...	T. Purniah, Esq.	D. Kassi Reddy	Landlord, Giddalore.
Gooty	The Gooty T. S.	13-12-1883	Mr. T. Ramchandra Rao, B.A., B.L.	Mr. M. Subba Row	Pleader, Gooty.
Gorakhpur	The Sarva Hitakari T.S.	1883.	Babu Bhola Nath Chatterjee	Babu Ajodhya Das	Bar-at-Law, Gorakhpur.
Guntakal	The Guntakal T. S.	28-5-1901	Mr. V. Mooniswamy Iyer	Mr. B. Soondaram Pillai	Clerk, Dist. Engineer's Office, S.M. Ry., Guntakal.
Guntur	The Krishna T. S.	17-5-1882	" G. Suryanarayana Row	Mr. P. Sanjivayya	Sub-Registrar, Guntur.
Gya	The Gya T. S.	17-11-1882	Babu Harihar Nath	Mr. Nilkanta Sahay	Pleader, Gya, Behar.
Habiganj	The Habiganj T. S.	25-9-1897	.....	Babu Sudarsana Das, B.A., B.L.	Pleader, Habiganj, Assam.
Haldia	The Haldia T. S.	30-6-1902	Darbar Shri Wala Vajsur Valera.	Mr. Ichhashankar Durgashankar Dholakia.	Nagar Vada, Bagasra, Assam.
Harur	The Harur T. S.	5-11-1900	Mr. C. N. Seshagiri Rao	Mr. C. Shanmuga Mudaliar	Sub-Inspt. of Salt, Abkari & Customs, Harur, Salem District.
Hosogly	The Hooghly T. S.	2-2-1900	Babu Shyama Das Mukherjee, M.A.	Dr. Prasad Das Mullick, M.B.	Druggist's Hall, Chinsurah.
Hubli	The Hubli T. S.	...	Rao Bahadur S. B. Chitguppi.	Mr. S. E. Koppiker	Loco. Superintendent's Office, Hubli.
Hyderabad (Deccan.)	The Hyderabad T. S.	17-12-1882	Mr. Dorabji Dossabhoy	Mr. Jehangir Sorabji	Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind.)	The Brahma Vichara T. S.	26-2-1901	" Hiranand Khemsing, B.A., LL.B.	Mr. Khanchand Prataprai, B.A.	Superintendent, Navatrai Hiranand Academy.
Hosharpore	The Satsanga T. S.	23-9-1903	Rai Bahadur Bhawani Dass, M.A.	L. Ajudhya Prasad, B.A.	Pleader, Chief Court, Hosharpore.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Hospet	The Hospet T. S.	10-6-1904	Mr. M. Deva Rao, B.A., B.L.	S. Sarwajna Charya	Pleader, Hospet.
Jalandhar	The Tatvagyan Pracharini T. S.	18-11-1893	Sardar Kunmar Pratap Singh (of Kapurthala).	Sardar Pratap Singh	Swanbhadra Hall, Jalandhar, Punjab.
Jodhpur	Basant Lodge	21-8-1903	Mr. K. Manjunath Bhatji, B.A.	Swami Ragbunath Puri	Naya Das, Jodhpur.
Junagad	The Junagad T. S.	10-3-1903	Mr. J. Scott, M.A., Bar-at-Law.	Mr. Manilal, Keshavlal B.A.	Nagarwada, Junagad.
Jhansi	The Satya Prokash T. S.	4-6-1904	Babu Hurnarayan	Babu Devi Doyal Bhargan	Forest Department.
Kanigiri	The Olcott T. S.	18-12-1890	.....	Mr. G. V. R. Ramannja Charlu.	Pleader, Nellore District, Kanigiri.
Karachi	The Karachi T. S.	21-12-1896	Mr. Cavasjee Eduji An-kiesaria.	Mr. Damodar Vishram	C/o Messrs. Ewart Eytie & Co., Karachi.
Karkul	The Karkul T. S.	20-2-1901	Mr. K. Subrayya Kamath.	Mr. K. Lakshmana Pai	Pleader, Karkul.
Kasargod	The Kasargod T. S.	5-4-1902	Mr. M. Mukunda Row, B.A.	Mr. C. Rama Row	1st Grade Pleader, Kasargod.
Kumbakonam	The Kumbakonam T. S.	24-8-1883	G. Narayana Sami Iyer	Mr. M. C. Krishnaswami Aiyar	2nd Grade Pleader, Kodalan-gudi Street, Kumbakonam.
Krishnagur	The Nuddes T. S.	3-11-1882	Babu Narabari Mukerji	Mr. Indu Bhusan Chakravarti, M.A., B.L.	Pleader, Judge's Court, Krishnagur.
Krishnagiri	The Krishnagiri T. S.	24-12-1897	Mr. T. Rajaram Rao, B.A., B.L.	Mr. D. Sheshagiri	2nd Grade Pleader, Krishnagiri.

Kullitalai	The Kullitalai T. S.	9-10-1900	.....	Mr. C. S. Mahadeva Iyer	1st Grade Pleader, Kullitalai.
Kurnool	The Satkalatchepa T. S.	12-12-1883	Mr. T. Chidambara Row	Mr. C. Venkataraniiah	Clerk, Collector's Office, Kurnool.
Kottayam	Gautom Lodge	2-11-1903	M. R. R. S. Kalyanasrama Aiyar, Aiyer.	S. Ramaswami Aiyer, B.A.	Asstt. Teacher, M. T. Seminary, Kottayam.
Kishengarh	Kishengarh T. S.	11-12-1903	Rao Bahadoor Syam Sunder Lalji, C.I.E.	D. Onkar Singh Powar, L.M.S.	Asst. Surgeon, Kishengarh.
Lahore	The Lahore T. S.	7-7-1887	Sirdar Muras Sing Mijithia.	Shama Churn Bose	Govt. Penitentiary, Lahore.
Lucknow	The Satya Marga T. S.	27-7-1882	Rai Narnindas Bahadur	Babu Narottam Das	Makbulganj, Lucknow.
Ludhiana	The Ludhiana T. S.	16-10-1891	Babu A. C. Biswas	Mr. Choukas Ramachandan	Ludhiana.
Madanapalle	The Jignasa T. S.	6-11-1891	Mr. R. Giri Row, B.A.	Mr. R. Seshagiri Row	Pleader, Madanapalle.
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.	19-1-1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Malegaon	The Malegaon T. S.	13-2-1897	Rao Bahadur Krishna Rao Jai Rao Gupta.	Blargav Bhikaji	Pleader, Malegaon.
Mangalore	The Mangalore T. S.	13-8-1901	Mr. A. C. Kannan Nambiar.	Mr. K. Vasudeva Kamath	Pleader, District Munsiff's Court, Mangalore.
Mannargudi	The Mannargudi T. S.	1891	S. Sadagopa Naidu	C. Parthasarathi Naidu	Civil Apothecary, Mannargudi.
Markapur	The Kesava Samajam Lodge T. S.	3-5-1900	Mr. S. Srinivas Row, B.A.	Mr. A. Srinivasa Iyer	Pleader Dist. Munsiff's Court, Markapur.
Masulipatam	The Masulipatam T. S.	13-10-1887	Mr. Kota Amanda Row Pontulu.	Mr. V. Venkataseshaiya Garu.	Postal Pensioner, Hony. Magist. Masulipatam.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mayavaram	The Mayavaram T. S.	24-8-1883	S. Ramaswami Iyer Avl.	T. Subramania Iyer	Mayavaram.
Meerut	The Meerut T. S.	27-2-1887	Pandit Ram Prasad, M.A.	Dr. L. C. Baijal	Medical Practitioner, Meerut.
Meiktila	The Meiktila T. S.	25-8-1903	Mr. K. B. Mukerjee, B.A., B.L.	Maung Po Hla	Head Judicial Clerk, Deputy Commr's Office, Meiktila.
Midnapore	The Midnapur T. S.	17-5-1883	Babu Girish Chandra Mitra.	Babu Ishan Chandra Singha...	Pleader, Midnapore.
Molkalmuru	The Molkalmuru T. S.	1-3-1901	.....	Mr. M. Venkata Rao	Landholder, Molkalmuru.
Motihari	The Motihari T. S.	1893	Babu Surendra Nath Nayanudar.	Nando Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari Dt. Champaran.
Muddebihal	The Muddebihal Centre.	30-8-1902	Rao Sahab D. A. Idgunji	Rao Sahab A. J. Deshpande	Govt. Pleader, Muddebihal.
Muttra	The Muttra T. S.	20-2-1891	Pt. Jai Narain Upamanyu...	Dr. Ramji Mall, L.M.S.	Medical Hall, Muttra City.
Multan	The Multan T. S.	22-12-1896	Rai Bahadur Lala Harichand	Pandit Bal Makand Trikha, B.A., LL.B.	Pleader, Multan City.
Muzaffarpur	The Muzaffarpur T. S.	18-1-1890	Babu Jnanendra Nath Deb, B.A.	Babu Raghunandan Pd. Sarma	Zemindar of Mahamedpur Susta, via Silout, T.S.Ry., Muzaffarpur.
Manjeri	Manjeri T. S.	11-12-1903	Mr. M. R. Sundram Iyer Avl., B.A., B.L.	Mr. M. V. Iswara Iyer	Manjeri.
Mirzapur	The Vandyeshuri Lodge T. S.	12-3-1884	Babu Huresh Chander Chatterji, M.A., LL.B.	Babu Bachi Lal	Teacher, Government Zilla School, Mirzapur.

Moradabad	Santidayak Lodge	28-5-1904	Thakur Sunkur Sinhay Bhopji.	Lala Ram Surup	Clerk, Loco. Office, Moradabad.
Madlad	The Gopal Krishna T.S.	10-6-1901	B. B. Lallubhai Parikh	Dr. Ram Singh Debi Singh	Senior Grade Hospital Assistant, Nadiad.
Magpur	The Nagpur T. S.	7-11-1885	Rao Bahadur Waman Rao Kolhatkar.	Chintamon Huri Murathi	Agent G. M. Boolie, Esq., Sitaboldi, Nagpur.
Maini Tal	The Kurmanchal T. S.	21-11-1888	Pt. Mathura Dutt Pande, LL.B.	Pt. Hira Lal	Clerk, Allahabad Bank, Ltd., Naini Tal, N.-W. P.
Namakal	The Namakal T. S.	22-12-1897	Mr. S. Sundara Aiyer Avl.	Mr. N. V. Anantaram Aiyer	Pleader, Namakal.
Nandalur	The Nandalur T. S.	12-2-1900	Mr. P. Gopalakrishnaya	Mr. C. Seshachela Aiyar	Nandalur.
Nandyal	The Nandyal T. S.	30-8-1898	Mr. T. Jivaji Row, B.A., B.L.	Mr. C. Subramania Aiyar	Pleader, Nandyal.
Narasaravupet	The Narasaravupet T. S.	28-2-1892	Mr. T. Arjancaya Sastri	Mr. K. Vijayanna Pantulu	Pleader, Narasaravupet.
Narasapur	The Vasistha T. S.	11-10-1901	Mr. V. B. Lakshmi Narasinha Sastri Garu.	Mr. A. Tryambakam	Pleader, Narasapur.
Narasari	The Navsari T. S.	7-12-1901	Mr. Jamssetji Byramji Vimalal, G. G. M. C.	Mr. Byramji A. Randelia, B.A., LL.B.	Navasari.
Negapatam	The Negapatam T. S.	12-8-1883	P. Ratna Sabhapati Pillai	.....	Pres. Vakil, Negapatam.
Nellore	The Nellore T. S.	7-5-1882	Mr. N. R. Narasimmaiah Pantulu, B.A., B.L.	Mr. N. I. Venku Aiyar	Raja's High School, Nellore.
Nilambar	Nilambar T. S.	16-9-1904	Mr. T. Manavikraman	Mr. P. K. Kunhiraman Mena.	Nilambar.
Ongole	The Ongole T. S.	1891	K. Lakshmi Narasingha Rao.	B. Lakshmi Narain Rao	Pleader, Ongole.
Peddapuram	The Sri Krishna T. S.	1-6-1901	Mr. C. Seshayya Garu	Mr. S. Velu Mudaliar	2nd Grade Pleader, Peddapuram, Godavari Dt.

Indian Section — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Palghat	The Malabar T. S.	11-12-1882	Mr. G. Vengu Iyer	Mr. S. Veeraraghava Iyer	Sagaripuram, Palghat.
Periyakulam	The Periyankulam T. S.	3-3-1884	Mr. V. Ramabhadra Naidu	Mr. A. R. Sitaraniyar	Pleader of Vadagarai, Periyakulam.
Permakudi	The Permakudi T. S.	9-2-1885	Mr. T. V. Kokanada Ramayyar.	Mr. A. S. Krishna Swami Sarthar.	Pleader, Permakudi.
Penukonda	The Penukonda T. S.	7-12-1893	Mr. R. Hanumantha Rao	Mr. G. Venkata Subba Iyer	Pleader, Penukonda.
Pollachi	The Pollachi T. S.	18-6-1888	Mr. M. R. Kalingaroyar	M. R. Krishna Row, B.A.	Sub-Registrar, Pollachi.
Poona	The Poona T. S.	25-1-1882	Khan Bahadur Naoroji Dorabji Khandalwalla.	Mr. Rajana Linga	Pleader, Malcolm Tank Road, Poona.
Purasawalkam	The Sri Rama Lodge T. S.	28-1-1898	Mr. C. Chinniah Pillay	G. Ranga Natha	Head Master, Hindu Middle School, Purasawalkam.
Purnia	The Purnia T. S.	20-5-1902	Babu Nanda Kishorelal B.A.	Babu Ram Prasad, B.A.	Pleader, Purnia.
Puttur	The Sarada Lodge T. S.	6-1-1902	Mr. M. Laxman Row	Mr. B. Mangish Row	2nd Grade Pleader, Puttur.
Proddatur	The Proddatur T. S.	15-11-1893	Mr. K. S. Kodandaramannier, B.A., B.L.	Mr. T. K. Anantha Charier	Sub-Registrar, Proddatur.
Parbandar	Parbandar T. S.	12-9-1904	Mr. Manilal Ojibhai Thakur.	Mr. Vrajlal Panchbhoji Vaishna B.A.	Parbandar.
Quilon	The Kanwa T. S.	7-10-1903	P. Raman Tambi, Esq., B.A., B.L.	K. S. Venkata Ramier, Esq.	Pleader, Quilon, Travancore.

Rajpur	The Rajpur Lodge T. S.	6-3-1908	Mr. Ambica Charan Ghose.	Mr. Devendra Nath Choudhuri	Pleader, Rajpur.
Rajkot	The Rajkot T. S.	9-3-1899	Captain W. Beale	Mr. Roji Ramji Porlekar	Rajkotpura, Kathiawar.
Ramdasapur	The Ramdasapur Centre T. S.	15-3-1899	.....	Baba Jagdish Prasad	Bumaya Harlal Village, Ramdasapur via Dulsingatal.
Rangoon	The Rangoon T. S.	23-2-1885	Mr. N. G. Cholmely, B.A., C.S.	Mr. M. Subramani Iyer	Clerk, Sanitary Commr.'s Office, Rangoon.
Do	The Irawadi T. S.	20-8-1901	Mr. M. Venkata Swamy Naiker.	Mr. T. S. Narayan Sastry	No. 21, 49th Street, Rangoon.
Rawalpindi	The Rawalpindi T. S.	1-10-1881	Dr. Kalinath Roy	Babu Dharendra Kumar Benerji.	Rawalpindi.
Rannad	Rannad T. S.	25-5-1904	S. Muthu Dorai Swamy Thar.	S. Subbier	First Grade Pleader.
Saidapet	The Sri Krishna Lodge T. S.	21-8-1901	Mr. M. Bhasika Charlu	Mr. N. Vaikunta Swami	Pleader, Saidapet.
Salem	The Salem T. S.	13-11-1897	Mr. V. Krishnaswami Aiyar.	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem, Madras.
Sangrur	The Sangrur T. S.	2-10-1896	Babu Raghunath Das	Mr. Shahzad Singh	Translator, Foreign Office, Sangrur, Jind State.
Satur	The Satur T. S.	27-8-1897	Mr. T. Krishnaswamy Naidu Garu, B.A.	Mr. M. V. Bhagwanta Row	2nd Grade Pleader, Satur.
Secunderabad	The Secunderabad T. S.	25-12-1882	Mr. Bezenji Aderji	Mr. N. Srinivas Aiyar	Regiment Bazar, Secunderabad Deccan.
Serampur	The Serampur T. S.	29-5-1902	Babu Bajendralal Goswami.	Babu Pramatha Nath Mukerjee I.M.S.	Serampur.
Simla	The Himalayan Esoteric T. S.	18-8-1882	Babu Kumud Chandra Mukerjee.	Babu Bal Gobind	Librarian, U. S. Club, Chota Simla.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sivaganga ...	The Sivaganga T. S. ...	20-4-1897 13-7-1904*	Mr. M. S. Shankaraiyer, B.A.	Mr. A. R. Rangaswami Iyer, B.A.	Pleader, Sivaganga.
Siwan ...	The Siwan T. S. ...	22-2-1899	Pondit Rambhagwan Pandey.	Babu Sital Prasad	Local Board Sub-Overseer, Siwan.
Srinagar ...	The Kashyappa T. S. ...	30-9-1900	Dr. Balkrishna Kaul	Mr. Seth Byramji Ruttonji Saklot.	Srinagar.
Surat ...	The Sanatan Dharma Sabha T. S. ...	27-8-1897	Mr. Nantamram Uttamram Trevedi.	Hiralal Govindlal Lakhia, Esq.	C/o., of Matiram Daya Bhai near Kotwali Seri, Hanadia Chakla, Surat.
Saharanpur ...	The Fraternity T. S. ...	27-4-1904	Babu Dipchand Rahtar	Dr. Chanan Sing	Assistant Surgeon, Saharanpur.
Tanuku ...	The Tanuku T. S. ...	20-9-1901	Mr. M. Muthayya	Mr. P. Sita Rama Row	Pleader, Tanuku.
Tamilak ...	The Tamralipti T. S. ...	30-3-1899	Babu Durgaram Bose	Woomesh Chunder Chatterjee	Mukhtear, Tamilak.
Tanjore ...	The Tanjore T. S. ...	23-8-1883	Mr. T. N. Ramachandra Iyer.	Mr. T. N. Ramia	Pleader, Tanjore.
Tellicherry ...	The Ann puru T. S. ...	18-6-1902	Babu Chandra Mohon Banerjee.	Babu Surendra Nath Banerjee	Zemindar, Tellicherry.
Tellicherry ...	The Tellicherry T. S. ...	28-4-1902	Mr. M. Kela Nambiyar	Mr. K. A. Vaidyanath Aiyar, B.A.	Teacher, Brenon College, Tellicherry.
Tindivanam ...	The Tindivanam T. S. ...	2-7-1900	Mr. M. Umepathi Mudaliar.	Mr. V. Muthuramalingam, B.A.	2nd-Grade Pleader, Tindivanam.
Tinnevely ...	The Tinnevely T. S. ...	4-10-1881	Mr. A. Sundara Sastri, Avergall.	Mr. S. Ramachandra Sastri	1st Asst. Record-keeper, District Court, Tinnevely.

Tirukoilur ...	The Tirukoilur T. S. ...	7-8-1900	Mr. C. S. Sivaram Krishna Sarma.	Mr. P. S. Venkata Ramiah	2nd Grade Pleader, Tirukoilur, South Arcot Dist.
Tirupatur ...	The Brahma Vichara T. S. ...	25-1-1884	Mr. V. Shesha Aiyer, B.A.	Mr. T. T. Shiva Pamaiah, B.A.	Pleader, Tirupatur.
Tirupati ...	The Srinivasa Lodge T. S. ...	7-4-1898	Mr. V. Sesha Iyer, B.A.	Mr. S. Ethirajulu Naidu	Pleader, Tirupati.
Tirur ...	The Tirur T. S. ...	7-10-1894	.....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.
Tiruvallore (Chingleput Dt.) ...	The Veeraraghava Lodge T. S. ...	1-3-1898	Mr. T. B. Vasudeva Sastri.	Mr. P. N. Srinivasa Chariar	Pleader, Tiruvallore.
Tiruvallur (Tanjore Dt.) ...	The Tiruvallur T. S. ...	28-2-1898	Mr. K. Virasami Iyer	Mr. T. K. Ramaswamiyer Avl.	2nd Grade Pleader, Tiruvallur, Tanjore.
Trichinopoly ...	The Trichinopoly T. S. ...	23-8-1883	K. Vasudeva Aiyangar Avl.	Mr. T. N. Muthu Krishna Iyer.	1st Grade Pleader, Rock Kudi, Trichinopoly.
Trichur ...	The Trichur T. S. ...	7-1-1902	Mr. A. Kittunni Menon, Esq.	Mr. P. Krishna Menon, Esq.	Asst. Master, District School, Trichur.
Trivandrum ...	The Trivandrum T. S. ...	31-7-1883	Mr. B. S. Narayana Swamy Iyer, B.A.	Mr. B. S. Raghattama Chariya, B.A.	Head Master, Town High School, Trivandrum.
Tuticorin ...	The Thurumanthura Lodge T. S. ...	13-4-1904	Mr. C. S. Veeraragava Aiyer.	Mr. A. Subramania Aiyar	District Court Pleader, Tuticorin.
Udipi ...	The Udipi T. S. ...	13-12-1901	Mr. B. Narain Row	Mr. V. Lakshman Row	Head Master, L. F. Middle School, Udipi.
Uttarparah ...	The Uttarparah T. S. ...	7-3-1903	Babu Rash Babari Mukhopadhyaya.	Babu Sukumar Mukhopadhyaya.	Bhadrakali, Uttarparah.
Vadlanta ...	The Vani Lodge T. S. ...	19-12-1897	C. G. Subbaraya Aiyer Avl.	M. Subbaraya Aiyer	Municipal Manager, Vaniyambadi.

Indian Section — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Vellore	The Vellore T. S.	29-4-1894	A. Sh. sachalla Row	.....	Pres., Retired Manager, D. P. W., Vellore.
Vizagapatam	The Vizagapatam T. S.	23-9-1897	Rao Bahadur Suriya Row	Mr. P. T. Srinivastengar, M.A.	Principal, Hindu College, Vizagapatam.
Walajahnagar	The Walajah Ranipet Lodge T. S.	25-3-1898	M. R. Ry. S. C. Srinivasa Charier Avl.	Mr. Srinivas Avl.	Walajahnagar.
Yeotmal	The Yeotmal T. S.	3-1-1902	Mr. B. R. Sastekar	Mr. N. V. Thatta, B.A.	Head Master, A. School, Yeotmal, Bernr.

Address: Babu Upendranath Basu, General Secretary, Benares City, N.-W.P., Cable Address, "Besant, Benares."

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*	Bhawani	The Bhawani T. S.	16-9-1893
Amalapuram	The Amalapuram T. S.	21-8-1901	Bhimavaram	The Bhimavaram T. S.	12-12-1901
Almora	.....	3-3-1893	Bulandshahar	The Baron T. S.	1887*
Aska	The Aska T. S.	10-2-1901	Burdwan	The Brahma Vidya Lodge T. S.	3-6-1888
Arcot	The Arcot T. S.	18-7-1884	Calcutta	The Ladies T. S.	1882*
Aryalur	The Krishna T. S.	30-10-1900	Chakdighi	The Chakdighi T. S.	4-5-1883
Bangalore City	The Bangalore City T. S.	21-7-1886	Chingleput	The Chingleput T. S.	1883*
Bankura	The Sanjeevan T. S.	-2-1883	Chittagong	The Chittagong T. S.	7-9-1887
Bansberia	The Bansberia T. S.	12-2-1900	Conjeeveram	The Salyavara T. S.	13-4-1902
Barakhar	The Sadhusanga T. S.	1892*	Cuttack	The Cuttack T. S.	9-4-1901
Bara Banki	The Bara Banki T. S.	2-7-1903	Chickaballapore	The Chickaballapore T. S.	12-6-1903
Barisal	The Barisal T. S.	16-6-1888	Dacca	The Dacca T. S.	13-3-1888
Balaram	The Balaram T. S.	25-12-1882	Durbhanga	The Durbhanga T. S.	25-4-1884
Beauliah	The Beauliah T. S.	20-7-1883	Dumraon	The Dumraon T. S.	17-4-1884
Berhampore	The Berhampur (Ganjam) T. S.	30-4-1901	Dindigal	The Dindigal T. S.	9-3-1884

* Exact date not given.

Dormant Branches—Indian Section—(Continued.)

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Elore	The Gupta Vidya T. S.	7-10-1887	Karwar	The N. Canara T. S.	7-1-1883
Erode	The Erode T. S.	1900*	Kavali	The Kavali T. S.	24-9-1901
Ferozepur	The Ferozepur T. S.	24-8-1901	Karur	The Karur T. S.	30-1-1886
Gudivada	The Gudivada T. S.	20-12-1888	Kuch Behar	The Kuch Behar T. S.	1889*
Guntur	The Sadvichara T. S.	1891*	Mandalay	The Mandalay T. S.	31-1-1902
Gusranwalla	The Gusranwalla T. S.	24-12-1884	Monghyer	The Monghyer T. S.	23-7-1897
Hojipur	The Hojipur T. S.	15-3-1899	Muddehpoorah	The Muddehpoorah T. S.	17-7-1891
Hashangabad	The Normada T. S.	7-11-1885	Mysore	The Mysore T. S.	6-10-1896
Howrah	The Howrah T. S.	25-5-1883	Narail	The Narail T. S.	30-3-1883
Jubbalpur	The Bhriku Kshetra T. S.	28-5-1883	Nasik	The Nasik T. S.	1891*
Jalpaiguri	The Jalpaiguri T. S.	5-6-1889	Nilphamari	The Nilphamari T. S.	14-5-1892
Jand	The Jand Centre T. S.	1891*	Noakhali	The Noakhali T. S.	26-3-1886
Jammoo	The Jammoo T. S.	18-1-1901	Ootacamund	The Ootacamund T. S.	17-9-1893
Jessore	The Tattvajnana Sabha T. S.	23-3-1883	Orai	The Orai T. S.	14-9-1886
Jeypur	The Jeypur T. S.	22-2-1892	Pahartali	The Mahamuni T. S.	1887*

Pakur	The Pakur T. S.	1891*	Srivilliputtur	The Srivilliputtur T. S.	6-8-1883
Palni	The Palni T. S.	15-10-1897	Siliguri	The Siliguri T. S.	3-10-1885
Parvatipore	The Parvatipore T. S.	22-3-1901	Sriyakkuntham	The Sriyakkuntham T. S.	30-7-1897
Palkunda	The Palkunda T. S.	9-11-1901	Simla	The Simla Eclectic T. S.	1881*
Patukota	The Patukota T. S.	27-6-1898	Sholinghar	The Sholinghar T. S.	1889*
Poonamallee	The Poonamallee T. S.	7-3-1898	Srirangam	The Srirangam T. S.	12-11-1900
Ponnani	The Ponnani T. S.	1-12-1902	Tenali	The Tenali T. S.	3-3-1900
Rai Bareilly	The Janavardhini T. S.	18-10-1883	Tiruturaipundi	The Bilwaranya Lodge T. S.	15-7-1898
Raichur	The Raichur T. S.	21-4-1901	Triplicane	The Parthasarathy Lodge T. S.	11-2-1898
Rajahmundry	The Rajahmundry T. S.	1887*	Udamalpet	The Udamalpet T. S.	18-5-1888
Rajmahal	The Rajmahal T. S.	7-10-1887	Umballa	.....	1891*
Ranchi	The Chota Nagpur T. S.	1887*	Vizianagram	The Vasistha T. S.	18-1-1884
Rangoon	The Shwedaigon T. S.	16-11-1899	Vaderaniam	The Vederaniam T. S.	4-7-1898
Rayadrug	The Brahma Vidya T. S.	18-8-1898	Villupuram	The Vasudera T. S.	30-7-1900
Searsole	The Searsole T. S.	28-4-1883	Warangal	The Warangal	1891
Seoni Chapra	The Seoni T. S.	27-10-1885	Wai	The Wai T. S.	28-6-1899
Sompot	The Sompot T. S.	20-7-1901	Yellamanchili	The Yellamanchili	23-4-1901
Sholapur	The Sholapur T. S.	11-12-1882			

* Exact date not given.

Note:—Dormant Indian Branches are often revived, 9 have become active during this past year.

British Section.

BRITISH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	1900*	Great Britain.	Miss Sweet	36, Henrietta Street, Bath.
Birmingham	Birmingham Lodge	1890*		A. N. Comely	7, Blenheim Road, Moseley, Birmingham.
Bournemouth	Bournemouth Lodge	1892*		Dr. Nunn	Gestingthorpe, Bournemouth.
Bradford	Bradford Lodge	1902*		Miss A. Dobby	Norman Bank, Bolton, Bradford.
Brighton	Brighton Lodge	1890*		Dr. A. King	Pres., 54, Compton Avenue, Brighton.
Bristol	Bristol Lodge	1893*		Miss Annie Dobbie	Brooklyn Chambers, St. Augustine's Parade, Bristol.
Clifton	Clifton Lodge	1904		J. R. Anderson	Redwood, Richmond Hill Avenue, Clifton.
Didsbury	Didsbury Lodge	1902*		E. E. Marsden	Spath Lodge, Spath Road, Didsbury.
Dublin	Dublin Lodge	1904		G. W. Russell	22, Lincoln Place, Dublin.
Edinburgh	Edinburgh Lodge	1893*		G. L. Simpson	Roseburn House, Roseburn, Edinburgh.

* Lending Library.

Exeter	Exeter Lodge	1901*	Mrs. Passingham	Miss Wheaton	19, Bedford Circus, Exeter.
Glasgow	Glasgow Lodge	1900	A. Wallace	J. P. Allan *	5, West Regent St., Glasgow.
Harrogate	Harrogate Lodge	1892*	Hodgson Smith	Miss Broughton Head	Hillside, Westcliff Grove, Harrogate.
Hull	Hull Lodge	1902*	H. E. Nichol	Mrs. Burton	Vrede, Marlborough Avenue, Hull.
Leeds	Leeds Lodge	1900	W. H. Bean	G. H. Popplestone	45, Brudenell Road, Hyde Park Leeds.
Liverpool	City of Liverpool Lodge	1895*	M. E. P. Zeper	Mrs. Gillison	Brockton Park, Rockferry, Cheshire.
London	Adelphi Lodge	1891*	J. M. Watkins	S. F. W. guelin-Smith	1, Carlton Villas, Pope's Grove, Twickenham.
Do.	Battersea Lodge	1901*	D. N. Dunlop	A. P. Carttarch	27, Dault Road, Wandsworth Com., S. W.
Do.	Blavatsky Lodge	1887	G. R. S. Mead	Miss Eardly-Wilmot	28, Albemarle St., W.
Do.	Croydon Lodge	1898*	P. Tovey	Fred. Horne	12, Katharine St., 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. Stilley	5, Nassington Road, Hampstead, N. W.

* Lending Library.

BRITISH SECTION - (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	North London Lodge	1893*	R. King	V. J. J. Lewis	13, Tyndale Place, Upper St., N.
	West London Lodge	1897*	Miss Ward	G. H. Whyte	7, Lambhill Road, Elgin Avenue, W.
Manchester	Manchester City Lodge	1892*	M. H. Larmuth	Miss L. M. Ker	Brook Lea, Mellor, Maple Bridge.
Middlesbrough	Middlesbrough Lodge	1893*	W. H. Thomas	Baker Hudson	113, Grange Road East, Middlesbrough.
Norwich	Norwich Lodge	1894	J. Fitch Thorn	Selby Green	The Crofts, Limetree Road, Norwich.
Nottingham	Nottingham Lodge	1902	H. Bradley	F. A. Johnson	10, Patrick Road, West Bridgford, Nottingham.
Plymouth	Plymouth Lodge	1902	A. Weekes	Dr. E. Mariette	Ford Park House, Mutley, Plymouth.
Scottish	Scottish Lodge (Private Lodge).	1884*	.....	Dr. G. Dickson	9, India Street, Edinburgh.
Sheffield	Sheffield Lodge	1896	Richard Pexton	C. J. Barker	Oakhurst, Abbeydale Rise, Sheffield.
Southampton	Southampton Lodge	1902*	Miss E. M. Green	Mrs. Hollick	Cranleigh, The Polygon.
South Manchester.	South Manchester Lodge.	1904	R. H. Staniforth	Miss Alcock	16, Brook Road, Heaton Chapel, Stockport.

* Lending Library.

Tyneside	Tyneside Lodge	1902	.....	J. Watson	Lily House, Off Ocean View, Whitley Bay, Northumberland.
York	York Lodge	1903	E. J. Dunn	Mrs. Dunn	Kelfield Lodge, near York.
Antwerp	Antwerp Lodge	1899	Belgium.	A. Schenck	49, Avenue Marie, Antwerp.
Brussels	Branch Centrale, Belge...	1898*	N. C. J. Brandenbourg	Miss Lilly Carter	21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Do.	Brussels Lodge	1898	Henri Thiry	A. Venderstraeten	19, Rue des Commerçants.
Do.	Lotus Blanc Lodge	1903	Miss Lilly Carter	Mlle Wiese vor mestein.	Pres., 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Do.	Isis	1903*	.....	Armand Rombante	23, Rue du Pâpin.
Barcelona	Barcelona Lodge	1893	Spain.	José Quírol	Ronda de San Antonio, 61, 4º, 2a, Barcelona.
Madrid	Madrid Lodge	1893*	José Xifré	Manuel Treviño	127, dup, 2º, Atocha, Madrid.
Lagos	Lagos Lodge	1904	C. Ibaré Akisàn	G. N. Martins	Broad St. Lagos.
Bridlington	Bridlington Centre	...	Centres.	W. H. Sanderson	Roselea, Blackburn Avenue, Bridlington.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Cardiff Centre	..	.....	W. Patrick	13, Bangor Road, Cardiff.
	Chiswick Centre	..	.....	Mrs. Cox	Adyar Studio, Flanders Road, Bedford Park, W.
	Coventry Centre	..	.....	Mrs. Nevill	149, Foleshill Road, Coventry.
	Eastbourne Centre	..	.....	Jas. H. MacDougall	68, Willingdon Road, Eastbourne.
	Hampstead Heath Centre.	..	.....	Miss K. Shaw	Stanfield House, Hampstead, N. W.
	Herne Bay Centre	..	.....	H. A. Vasse	25, William St., Herne Bay.
	Leeds Centre	..	.....	Miss A. K. Kennedy	6, Hawthorn View, Chapel-Allerton, Leeds.
	Oxford Centre	..	.....	W. Cock	37, Beechcroft Road, Oxford.
	Ripon Centre	..	.....	J. Monger	2, Ashville, Ripon.
	Stoke-on-Trent Centre	..	.....	Thomas Onsmann	36, South St. Mount Pleasant, Stoke-on-Trent.
	Tavistock Centre	..	.....	Rev. John Barron	5, Broadpark Terrace, Whitchurch, Tavistock.

Address:—Bertiam Keightley, General Secretary, British Section, 28, Albemarle St., London, W. Telegrams—"Bravatsky, London."

Scandinavian Section.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Sweden.		
Boden	Original Swedish Lodge...	11-10-1890	Mr. A. Berglund	Mr. J. Moberg	... ..
Eslof	Facklan Lodge*	25-3-1900	Mr. A. Körner	Miss G. Rahm	Boden.
Gefle	Eslof Lodge*	4-4-1904	Miss H. Ljungberg	Mr. A. Hedlund	Eslof.
Göteborg	Gefle Lodge*	24-4-1904	Mr. G. Sjöstedt	Mrs. H. Sjöstedt	Drottninggatan, 32, Gefle.
Hernösand	Göteborg Lodge	31-10-1893	Mr. P. O. Berglund	Mr. L. Akerlund	Göteborg.
Kiruna	Hernösand Lodge*	19-7-1903	Mr. A. P. Ländahl	Mr. B. Byström	Hernösand.
Christianstad	Karmel Lodge*	18-5-1902	Mr. M. F. Alund	Mr. O. Holmberg	Kiruna.
Linköping	Christianstad Lodge	15-4-1904	Mr. O. Zander	Miss S. Johansson	Christianstad.
Luleå	Linköping Lodge*	1-9-1901	Mr. S. I. Sven Nilsson	Mr. E. ToM	Linköping.
Lund	Bafrest Lodge*	16-10-1897	Mr. H. Sjöström	Mr. N. af Ekenstam	Luleå.
Malmö	Lund Lodge*	31-10-1893	Mr. G. Kinell	Mr. C. G. Richter	Lund
Sollefteå	Malmö Lodge*	31-1-1904	Miss A. Kjellen	Mr. A. Westberg	Norra Wallgatan 70, Malmö
Stockholm	Sollefteå Lodge	28-7-1895	Mr. A. Zettersten	Mr. T. Fridholm	Sollefteå.
Sundsvall	Stockholm Lodge*	8-10-1893	Miss L. Edström	Mr. L. Andersson	A, Nybrogatan, 15, Stockholm.
Uppsala	Sundsvall Lodge	20-4-1898	Mr. G. Lindborg	Mr. G. Lindborg	Wieten 106, Sundsvall.
	Uppsala Lodge*	5-12-1895			Uppsala.

Orebro	Örebro Lodge*	31-10-1893	Mr. E. Eklund	Mr. B. Lavén	Örebro.
Östersund	Östersund Lodge*	25-10-1903	Mr. A. Lindeberg	Mr. A. K. A. Eines	Storgatan, 55, Östersund.
Christiania	The Norwegian T. S.	3-9-1893	Mr. J. A. Lundgren	Mr. S. Bentzen	Ganstad, Vestre Aker, Christiania.
Copenhagen	Kjöbenhavn Lodge*	17-11-1893	Mr. H. Thanning	Mr. C. P. Raas	Copenhagen.
Do.	Eirene Lodge*	14-2-1899	Mr. H. V. Schmidt	Mrs. M. C. Funder	Falldrej 16, Copenhagen.
Do.	Maria Lodge*	19-2-1904	Mrs. J. Meyer	Mrs. J. Deichmann	Österbrogade, 9, Copenhagen

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. Wierds van Coehoorn	Amsteldijk, 76.
Do.	Wahana Lodge	19-11-1896	J. L. M. Lanweijks	Johan van Eeden Nierhoff	Spiegelgracht, 7.
Haarlem	Haarlem Lodge	10-11-1896	A. M. van der Voort	S. van West	Zijlweg, 21B.
The Helder	Helder Lodge	23-9-1896	T. Van Zuijlen	S. Gazan	Florastraat, 23.
Rotterdam	Rotterdam Lodge	11-3-1897	M. Brinkman	M. Adams	Clasde 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, Gaardburg, 19.
Samarang D.E.I.	Samarang Lodge	7-9-1901	.....	Mrs. C. van Asperen v. d. Velds-de Vries.	.....
Nijmegen	Nijmegen Lodge	21-9-1902	A. van der Gon Netscher.	Th. Bleckmann	Graadt van Roggenstratt, 18.
Hilversum	Hilversum Lodge	4-4-1903	J. T. W. Sahuurman	Miss W. C. E. van Hulsteyn	Vaartweg, 100.
Soerabaya D.E.I.	Soerabayasche Lodge	7-6-1903	Mrs. H. Steinbach	C. J. van Vliet, Jr.	.....
Buitenzorg D.E.I.	Buitenzorgsche Lodge	2-9-1903	H. J. van Brink	Mrs. van Hinloopen-Labertou.	.....
Djokdjakarta D.E.I.	Djokjasche Lodge	13-3-1903	Djajeng Trawan	Mrs. C. Voorneman	.....

Address: — W. F. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.
Revised Branch-list not received.

Australasian Section.

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelaide, S. A. ...	Adelaide T. S.	1895*	Mr. N. A. Knox	Miss K. Castle	Victoria Square, West Adelaide
Brisbane, Q. ...	Brisbane T. S.	1891	Mr. E. Wishart	Mrs. M. Mildren	Adelaide Street, Brisbane.
Cairns, Q. ...	Cairns T. S.	1902*	Mr. A. Byrne	Mr. W. A. Mayers	Florence Street, Cairns.
Charters Towers, Q. ...	Charters Towers T. S. Cum Townsville.	1901	Mr. H. Horn	Mr. C. A. H. Reye	Municipal Chambers, Townsville.
Fremantle, W. A.	Fremantle T. S.	1900*	Mr. W. Jetson	Mrs. H. Patterson	63, Cantonment Road, Fremantle.
Hobart, Tas. ...	Hobart T. S.	1890	Mr. B. E. Macdonald	Mr. K. Dear	Cathedral Chambers, Murray Street.
Launceston, Tas. ...	Launceston T. S.	1900*	Mr. L. Petley	Mrs. E. Worth	23, Landale Street, Launceston.
Melbourne, Vic. ...	Melbourne T. S.	1891	Mr. H. W. Hunt	Mr. S. Studd	178, Collins Street, Melbourne.
South Yarra, Vic.	Ibis T. S.	1894	Mr. E. H. E. Skeeles	Mr. H. Tilburn	8, Garden Street, South Yarra, Victoria.
Perth, W. A. ...	Perth T. S.	1897	Mr. F. E. Allum	Mr. H. M. Leighton	Box 84, P. O., Perth.
Rockhampton, Q.	Capricornian T. S.	1893	.....	Mr. W. Irwin	Rockhampton.
Sydney, N. S. W.	Sydney T. S.	1891	Mr. T. H. Martyn	Mr. J. Moore	42, Margaret Street, Sydney.

* New Charter.

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 the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	24-3-1892	Mr. W. Kent	Mr. W. Will	West St. Newton, Auckland.
Do.	H. P. B. Lodge T. S.	11-2-1903	Mr. W. H. Draffin	Mr. C. Hemus	38, His Majesty's Arcade, Queen Street, Auckland.
Wellington	Wellington T. S.	(Nov. 1888 1894)	Mr. W. S. Short	Mr. R. J. Hardie Shaw	Wilkins and Field's Building, Manners Street, Wellington.
Dunedin	Dunedin T. S.	23-5-1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensburne, Dunedin.
Christchurch	Christchurch T. S.	28-6-1894	Mr. J. Rhodes	.....	187, High Street, 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, Senr.	Mr. Edward Baucke, Jr.	Pahiatua.
Wanganui	Wanganui T. S.	22-12-1896	Mrs. Mellor	Mrs. Mellor	16, Dublin Street, Wanganui.
Napier	Napier T. S.	21-1-1903	Mr. W. G. White	Miss. L. Large	The Mount, Napier.
Onehunga	Onehunga T. S.	22-6-1904	Mr. J. H. Simpson	Mr. J. H. Simpson	Tahma Studio, Queen Street, Onehunga.
	Nelson Centre	...	.....	.....	c/o Mrs. Saxon, P. Lynn Lodge, Nelson.
	Invercargill Centre	...	.....	.....	c/o Mr. W. F. Bennett, Don Street, 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 Street, 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	Mme. Magy	Mr. E. Syffert	Pres., 59, Av. de la Bourdonnais.
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.	Mlle. 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.	Verité'	7-10-01	Mme. Houtetz	Mr. M. Chaumel	2, rue St. Jacques.
Do.	Sophia	26-1-02	M. Lucien Pascal	Mme. S. Patrel	6, Beulevard du Canal.
Do.	Maya	23-3-02	Mr. Bruno Maurel	Mr. E. Chapouen	46, rue St. Ferrol.
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. Eriar l	19, Avenue Notre Dame.
Do.	Vidja*	27-11-02	Mme. Nabouand	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. Dufan	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.
	Les Philatéthes	12-1-03	M. W. Metford	Melle. L. Jacquet	Pres., 6, Grand Quai.
Sofia (Bulgarie)	Sofia Lodge*	12-2-03	Capitaine Fitcheff	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 Currel.
.....	Clermont-Ferrand Centre*	...	.....	Mr. J. Lamier	27, rue Blatin.
.....	St. Pierre Centre	...	.....	} Mr. René André'	Saint Pierre.
.....	Miguelon Centre	...	.....		.....
.....	Cannes Centre	...	.....		.....
.....	Sousse	...	...	.....	.....

* Lending Library.

Address : Dr. Th. Pascal, General Secretary, 59 Avenue de la Bourdonnais, Paris.

Italian Section.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Rome	Rome Lodge	11-3-1897	Dunstano Cancellieri	Alexandro Cavalli	380, Corso Umberto I, Rome.
Do.	Besant Lodge	25-3-1901	Dr. Giovanni Colazza	Leone Piattelli	Pres., 89, Via Borbuino, Rome.
Do.	Danti Lodge	26-11-1901	Dr. Arnaldo Carvesto	Indovico Ambrosini	380, Corso Umberto I, Rome.
Do.	Unita Lodge	18-10-1902	Giovanni Gelazze	Dr. Augusto Agabiti	Pres., 251, Corso Vittoria Emanuele, Rome.
Florence	Florence Lodge	16-12-1899	Mrs. Julia Scott	Arturo Reghini	Pres., 1, Via Landino, Florence
Milan	Milan Lodge	30-3-1900	Dr. L. Barberi	Miss E. Gatey	1, Via Cernaia, Milan.
Do.	Lombardia Lodge	3-2-1904	Angelo Cantoni	Dr. Luigi Pera	Pres., 23, Via S. Andrea, Milan.
Naples	Naples Lodge	7-6-1900	Miss E. Heinicke	Susanna Kramer	Pres., 114, Corso Vittoria Emanuele, Naples.
Do.	Giambattista Vico Lodge.	21-4-1902	Dr. Carlo Migon	Dr. Lodovico Callet	18, Via Broggia, Naples.
Bologna	Bologna Lodge	22-11-1901	Bonaini Ten. Coli, Gustavo.	Riccardo Neva	Pres., 47, Via Marsala, Bologna
Torino	Torino Lodge	6-6-1902	Eurico Torcetta	Lucio Barbero	Pres., 77, Via Madama Cristina, Torino.
Do.	Leonardo da Vinci Lodge.	29-9-1904	Ing. C. A. Santojanni	N. N.	Pres., 48, Via Maria Vittoria, Torino.
Pisa	Pisa Lodge	2-5-1902	Giulio Ferrando	Mario Sterzi	Pres., 49, Via S. Maria, Pisa.

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Genoa	Giordano Bruno Lodge	24-11-1902	William Kirby	Dr. R. J. Spensley	Pres., Villa Giordano, Cornigliano Ligure, Genoa.
Do.	Giuseppe Mazzini Lodge...	26-3-1904	Prof. F. Porro	Cesare Parodi	Pres., 22, Salita S. Francesco Pavla, Genoa.
Palermo	Palermo Lodge	4-2-1904	Avr. G. Sulli-Rao	Avr. Giovanni Sottile	6, Via La Mantia, Palermo.
Livorno(Leghorn).	Livorno Lodge	16-4-1904	Dr. Arrigo Latte	Ing. Salvatore Attai	33, Viale Regina Margherita Livorno.
Venice	Fulgentia Adriatica Lodge	17-9-1904	Prof. C. A. Levi	Dr. Arrigo Ravenna	181, S. Mario, Venezia.
Terni	Umbria Lodge	14-7-1904	Giovanni Venturini	Pietro Nagretti	Pres., 1, Piazza Carallotti, Terni.

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Address:—Sig. Cav. Decio Calvari, General Secretary; 380 Corso Umberto I, Rome, Italy.

German Section.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Berlin	Berlin Lodge	16-7-1894	Dr. Rudolf Steiner	Miss M. Sivers	17, W. Motzstrasse, Berlin.
Charlottenburg	Charlottenburg Lodge	3-8-1898	Julius Engel	Gustav Rüdiger	Pres., Charlottenburg, Goethestrasse, 20.
Cologne	Giordano Bruno Lodge	1-3-1904	Miss Mathilde Schöft	Mrs. Berendt	Pres., 9, Belfortstrasse, Cologne
Dresden	Gral Lodge	10-10-1904	Mr. Almer	Mr. Böhm	105, Holfeinstrasse, Dresden.
Dusseldorf	Dusseldorf Lodge	{ 19-2-1902 10-10-1904 }	Mr. Boyer	Mrs. Boyer	Obercaffel bei Düsseldorf, 34, Carclingerstrasse.
Hamburg	Hamburg Lodge	27-3-1898	Mr. B. Hubo	Mr. Jul. Kramp	Pres., Hamburg, 31, Hosenfelde, Martiniallee.
Hannover	Hannover Lodge	7-3-1898	Mr. Eggers	Mr. Fisher	Pres., 4, Ulrichstrasse, Hannover.
Leipzig	Leipzig Lodge	20-2-1902	Richard Bresch	Fel. Heyne	Pres., 31, Kornerstrasse, Leipzig
Munich	Munich Lodge	{ 16-3-1894 26-6-1902 6-6-1904 }	Miss Hoptettien	Miss S. Stinde	55, Adalbertstrasse, Munich.
Lugano (Swiss)	Lugano Lodge	9-5-1902	Mr. G. Wagner	Cesaul Franken	Pres., Castagnola, Lugano.
Stuttgart	Stuttgart Lodge	14 5-1902	Dr. F. Paulüs	Mr. Arenson	17, Ludwigstrasse, Cannstatt.
Weimar	Weimar Lodge	2-5-1903	Mrs. Lübke	Mr. Horst V. Hennig	5, Pres., Schillerstrasse Weimar.
Nürnberg	Albrecht Dürer Lodge	25-3-1904	Mr. M. Bauer	Mr. Krieger	Pres., 51, Sülzbaistrasse Nürnberg.

Address :— Dr. Rudolf Steiner, General Secretary, W. Motzstrasse 17, Berlin, Germany.

Non-Sectionalised.

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. Miranda	Mr. D. S. S. Wickremaratne	Buddhist H'qrs., Colombo.
Galle	Galle T. S.	25-5-1880	Mr. T. D. Amarasinghe	Mr. D. J. Subasingha	Malinda College, Galle.
Kandy	Kandy Branch	18-6-1880	.....	Mr. H. D. Munasingha	Kandy.
SOUTH AFRICA					
Johannesburg	So. Africa T. S.	1899	W. Wyburgh, Esq.	G. Nelson, Esq.	P. O. Box 3839, Johannesburg, So. Africa.
Do	Hillbrow	1904	.....	.....	.....
Do	.....	1903	C. D. Stowessies, Esq.	J. G. Findlay, Esq.	P. O. Box 355, Krugersdorp.
Do	.....	.....	G. G. Marais, Esq.	H. J. S. Bell, Esq.	P. O. Box 57, Point Durban.
Cape Town	Cape Town T. S.	1904	Dr. Davidson Backhouse, Esq., Ph. D.	A. Helzer, Esq.	Binnik Villa, St. Bede's Road, 3, Anchor Bay, Cape Town.
Pretoria	Pretoria T. S.	1904	Henri Dijkman, Esq.	Miss A. Van Hulten	P. O. Box, 186, Pretoria.
SOUTH AMERICA					
Buenos Aires	Luz T. S.	8-11-1894	Señor Alejandro Sorondo	Mr. L. Lugones	Avenida Republica 8, Buenos Aires.
Do	Vi Dharma T. S.	21-9-1901*	Mr. F. W. Fernandez	Mr. L. H. Phillips	Geb. Hornos 940.

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Rosario de Santa Fe.	Aurora T. S.	1901	Mr. Julian Moreno	Mr. Armando Rupp	Callao 40, Altos Rosario de Santa Fe.
Santiago	Arundhati T. S.	19-4-1902	Mr. G. Lamas	Mr. Carlos Kyrner	Casilla 477, Santiago, Chile.
Valparaiso	Lob-Nor T. S.	24-4-1902	Fr. E. Marizot	Mr. E. Bonifanais	Casilla 750, Valparaiso, Chile.
Combarbala Chile.	Annie Besant T. S.	24-12-1902	Mr. R. Viedma	Mr. Jose Santiago Calderon Lima.	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-Vaiges	Lima Peru.
CUBA.					
Costa Rica†	Costa Rica T. S.	1904	.....	.....	.....
Cienfuegos	Sophia T. S.	20-10-1902	Mr. Jose Torrado Y. Lorente.	Mr. Ignacio Hernandez y Hernandez.	Cienfuegos, Cuba.
Banes	Fraternidad T. S.	1903	Mr. Manuel Moreno Solano.	Mr. Felipe Daria Morero	Gibara, Banes, Cuba.
Havana,	Concordia T. S.	17-11-1902	Mr. Hipolito Mora	Mr. Rafael Alvear y Saint Just.	Calle Manrique, 80, Havana, Cuba.
Do.	Annie Besant T. S.	1903	J. M. Maso		Pres., Apartado 365, Havana, Cuba.
.....	Saceti Spiritus T. S.	1904			

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SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 24th August to 20th September 1904, are acknowledged with thanks:—

HEAD-QUARTERS FUND.		Rs.	A.	P.
Fred W. Bell, Transvaal, entrance fees and dues	£ 0-10-0	...	7	8 0
Sale-proceeds of garden trees	...	...	40	0 0
Do dry leaves, &c.	...	...	1	7 5
Dr. Anantray Nathaji Mehta, Bhavnagar, Donation for 1904	...	...	84	0 0
Mathuraiswamy, Cocanut Contractor, 4th and last payment for the year 1904	...	...	50	0 0
LIBRARY FUND.		...	50	0 0
An F. T. S. of Burmah, Donation	...	...	...	...
PANCHAMA EDUCATION FUND.		...	...	...
H. H. Mehta, Esq., Bombay, for food for the Pariah pupils, received in June	...	...	15	0 0
Major and Mrs. Loudon, St. Thomas' Mount, Donation	...	...	5	0 0
		F. DAVIDSON, <i>Treasurer, T. S.</i>		

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on August 23rd to R. H. Staniforth, Sarah E. Peace, M. Alcock, D. Ellison, Herbert Bland, Nina Horsefield and Philip G. Bird, to form a T. S. Branch in Manchester to be known as the South Manchester Branch.

BERTRAM KEIGHTLEY,
General Secretary.

SOUTH AFRICA.

A charter was issued on September 27th, to Dr. Davidson-Buchanan, Alfred Holtzer, Esq., Mrs. M. R. Mainwaring-Robinson, and their seven associates, to form a Branch of the T. S. at Cape Town, to be known as the Cape Town Lodge. The President is Dr. Davidson-Buchanan; the Secretary is Alfred Holtzer, Esq.; his address is Binfield Villa, St. Bede's Road, 3, Anchor Bay, Cape Town, South Africa.

A LADY AND GENTLEMAN WANTED.

AS PRINCIPALS FOR BOYS' AND GIRLS' COLLEGES IN CEYLON.

We are informed by the Secretary of the Buddhist Theosophical Society, of Colombo, that the Buddhist population of Panadure have been aroused to a sense of their duty in educational matters, and have recently erected two colleges, one for boys and one for girls, which they intend to furnish and endow. The letter further states that at Panadure "there are two High Schools for boys and girls, which originally belonged to a private gentleman but have now been transferred to the Wesleyan Mission. There are nearly three hundred boys and over a hundred girls attending these and very few of them are non-Buddhists. The religious intolerance in these Missionary Schools can be easily imagined when I say that the children absenting on Wesak Day were imposed a certain fine. Now that the Buddhists are ready with the buildings and funds they ask me to appeal to you for a lady and gentleman to take charge of the establishments as Principals. As we have to

compete with the long established High Schools, the Principal for the boys' department must be a graduate. Our Panadura brothers are ready to bear any expenses for really good Principals and I beg therefore that you will take the question into your hands and secure for us a lady and a gentleman suitable for the work. An appeal from you to the various Branches throughout the world will I hope meet with success." We shall be glad to hear from applicants with copies of testimonials.

THE BUDDHIST MOVEMENT IN CEYLON.

Very rapidly, the whole management of the Buddhist movement in Ceylon is concentrating itself into the hands of the Colombo Branch, and their admirable industry deserves all praise. We have not had time till now to note the names of the office-bearers for the current year ending on the 17th June, 1905, at which time the first quarter-century of the Branch's existence is brought to a close.

The election of office-bearers resulted as follows:—President, Mr. R. A. Mirando; Vice-Presidents, Mr. W. A. De Silva, J. P. and Mr. C. P. Gunawardana; Secretary, Mr. D. S. S. Wickremaratne; Assistant Secretary, Mr. C. P. Munaweera; Auditor, Mr. R. Pouseka; Librarian, Mr. C. P. Munaweera.

The Executive Committee consists of the above officers together with the following:—1. Mr. J. Munasingha, 2. Mr. Edmund Hewawitarana, 3. Mr. D. P. Jayawardana, 4. Mr. H. S. Perera, 5. Mr. J. M. De Silva, 6. Mr. C. J. R. Sirisena, 7. Mr. J. R. De Silva, 8. Mr. Amaranayaka, 9. Mr. P. Wimalasuriya, 10. Mr. Henry Dias, 11. Mr. T. W. Gunawardana, 12. Mr. D. D. Pedris.

CRUELTY TO ANIMALS USED FOR FOOD.

Mr. Labhshankar Laxmidas, of 'Nagar Wado,' Junagad, offers five cash prizes ranging from Rs. 50 to Rs. 500, for the five best essays on "Cruelty to Animals used for Human Food in India." Some of these he intends to submit to Government for Legislative action. Competitors should personally observe the condition of animals in trains, ships, steamers, markets, and slaughter-houses, and make practical suggestions for the prevention of such cruelties as they may witness. He may be addressed as above for further particulars concerning his work of compassion.

ERRATUM.

In the article on "The Temperance Movement in Ceylon," there is an error in the closing sentence of the seventh paragraph. It is not the whole of the 28 millions spent in drink, that goes to increase the Government revenues, but only one-fourth of this sum.

NEW BOOKS FOR THE ADYAR LIBRARY.

EASTERN SECTION.

- "Bismillah Hirrahama Nirrhim," by A. M. Manjuniya, M. S. A. I. (Telugu) 2 copies.
- "Jyotirganithan" (Sanskrit)
- "Sakuntalan" (Malayalam)
- "Visakha Vijaya" (Sanskrit) 2nd Edition.
- "Vyaghralayesa Sataka" do
- "Pranama Satakam" do
- "Sakuntala Parinayam" do
- "Kamsavadha Champu" do
- "Matsya Vallabha Vijayam" (Malayalam)
- "Parasurama Vijayam" do
- "Sakuntala Parinayam" do
- "Amaruka Sataka" do
- "Anyapadesa Satakam" do
- "Mayura Sandesam" do
- "Sanatana Dharma No. II." 2 copies.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1904.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st September to 20th October are acknowledged with thanks.

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Buddhist Committee, Ceylon, Donation through Col. H. S. Olcott, P. T. S. ...	105	0	0
Contribution towards the Adyar Library building, by E. S. Members, for new Hall, through Col. H. S. Olcott, P. T. S. ...	898	8	0
Major C. L. Peacocke, Cape Town, for entrance fees and dues of 7 members and charter fees, £4-10-0 less exchange ...	65	2	3
Alexander Fullerton, Esq., General Secretary American Section, 25 % dues for 1904, \$51-63=£10-6-0 and profit in exchange ...	156	10	0
Do. do. Donation by Postal Money Order \$ 6-2-5=£1-5-5 ...	19	1	0
Mrs. Ida Patch, Pittsburg, U. S. A. Donation \$ 5-0-0 by Postal Money Order ...	15	5	0
Fred W. Bell, Esq., Transvaal, entrance fees and dues, by Postal Money Order £0-10-0 ...	7	8	0
Mathuraiswamy, Coconut Contractor, Mylapore, 1st payment on a fresh contract ...	50	0	0
Petty cash receipts ...	8	2	10

LIBRARY FUND.

An F. T. S. of Burma, Donation ...	50	0	0
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PANCHAMA EDUCATION FUND.

Mr. Rupsing, Kohat, Donation ...	10	0	0
Miss Rice, Honolulu, through A. Fullerton, Donation £0-10-0 less exchange ...	7	2	3
Dr. and Mrs. A. G. Henry, Cortland, N. Y., Donation, through A. Fullerton \$ 100-0-0 ...	304	9	4
Major and Mrs. Loudon, St. Thomas' Mount, Donation ...	5	0	0
Bengal Branch, T. S., Donation ...	50	0	0
O. V. Nanjundiah Garu, Penukonda, through Dr. W. A. English, Donation ...	2	0	0

F. DAVIDSON,
Treasurer, T. S.

REVISION OF THE HINDU CALENDAR.

A movement has recently been started in Bombay having for its object the revision of the Hindu Calendar, and we have received circulars from the Secretaries asking for co-operation. Such revision appears to be highly necessary and we can only wish it all success, but judging from the circulars it is apparently by no means easy of accomplishment, various efforts of the same kind in the past having proved unsuccessful, giving rise to much dispute and controversy. A strong Committee has

been formed under the patronage of H. H. the Maharaja Gaikwar of Baroda, and the work they propose to take up is divided as follows:

(a) Collection of the necessary funds to carry out the proposed scheme.

(b) Preparation of a set of questions on the main points to be considered in revising the text-books from which the Hindu Calendars are at present prepared, and collecting expert opinions thereon from all parts of India.

(c) Preparation of a provisional scheme, with a text-book necessary, in the light of the opinions so collected.

(d) A general conference of experts, as also of the actual compilers of the various calendars in use, for criticising and finally settling a uniform scheme of revision of the text-book which will be acceptable throughout India.

(e) Securing sympathy and help from the religious heads Acharyas, Princes, Chiefs, and other influential men and public bodies for the adoption of the revised text-book.

(f) Consideration of any other proposal that may be made hereafter to ensure the complete success of the project.

All contributions should be sent to Messrs. Tribhuwandas Varjee-wandas & Co., Hammam Street, Fort, and all other communications to the Honorary Secretaries, Hindu Calendar Reform Committee, Thakurdwar Road, Post Kalbadevi, Bombay.

THE OLCOTT FREE SCHOOLS FOR PARIAHS

We have pleasure in noticing the exceptionally brilliant results which have recently crowned the efforts of Mrs. Courtright, the Superintendent of our Panchama Free Schools; and her trained teachers. Of the 116 pupils of the Olcott Free School at Urur presented for the Government Grant-in-Aid examination on the 27th ultimo, every one passed; and, taking the total of the four schools under the same management, 95 per cent. have passed this very searching ordeal. What gives peculiar significance to this result is the fact that these pupils are all of the poor despised Pariah class; hence, from the high caste Hindu's point of view, no better than the beasts of the field. We shall be glad to hear of one Hindu high caste school or college that can make as good a showing as by which remark no invidious distinction is intended to be drawn.

HINDU THEOLOGICAL HIGH SCHOOL, AT ALLEPPEY.

Some of the people of Travancore who realise the importance of imparting religious education to the young "have come forward—in the hope that others will heartily respond to their appeal, with their heart and purse—to start a Hindu Theological High School (on the lines of The Central Hindu College), at Alleppey, an important centre in the Dominion of H. H. The Maharajah of Travancore which is from time immemorial a typical Hindu State. This High School may be developed into a College as future opportunities present themselves." The sum of Rs. 20,000 is needed at once, to buy the site, erect the buildings and furnish and equip the School, so that it may be started in January next, when, it is expected, Mrs. Besant will visit Alleppey. "It is hoped that the charitable and liberal-minded public will take into kind consideration the laudable nature of the movement and the tangible effect that it is bound to produce towards the spiritual re-generation of our race, and contribute such decent sums as will enable the promoters to bring to a successful termination the mighty project taken in hand."

We hope this scheme will meet with the success which it merits. The Secretary's address is,

K. S. DHARMARAJA IYER, B.A.,
Annapoornny Lodge, Alleppey.

POSTAL NOTICE.

The chief changes which have been effected by the new rules concerning investments in Government paper made through the agency of the Post Office, are the following:—

(1) Sums in whole rupees, not being less than Rs. 10, may be tendered for investment in Government paper through the agency of the Post Office, subject to the maximum limits prescribed in the rules.

(2) No fees, commission, or brokerage of any kind will be charged for the purchase, sale, safe custody, or delivery out of custody, of Government securities purchased through the Post Office.

(3) No income-tax will be levied upon the interest derived from such securities, so long as they remain in the custody of the Comptroller-General.

(4) The maximum amount which may be invested through the Post Office has been increased to Rs. 5,000 in the case of an adult, and to Rs. 4,000 in the case of a minor.

(5) Further particulars regarding the new rules can be ascertained on application from the Local Post Office.

A. U. FANSHAWE.

Director-General of the Post Office of India.

SCIENTIFIC AND INDUSTRIAL EDUCATION OF INDIANS.

We have recently received a copy of the Rules and Regulations of the Association for the Advancement of Scientific and Industrial education of Indians, which was established at Calcutta in March last. The Association has the support of the leading men of Bengal and has made good progress, thus far. It has the following special objects:

(a) To enable properly qualified students to visit foreign countries for studying Arts and Industries.

(b) To assist properly qualified Indian experts, on returning home, to start industries, etc.

(c) To enable distinguished graduates of Indian Universities to prosecute further scientific study in foreign countries.

(d) To equip and maintain a Central Laboratory for the use of Students, and a Technological Library as well as workshops for giving practical training in arts and industries.

(e) To take steps generally for the encouragement and promotion of indigenous Indian industries. The work of the Association is to be carried on by means of a Central Council, District Committees and Sub-Divisional Committees of various kinds, and donations are earnestly solicited.

We would suggest that special attention should be paid to the inherent qualifications and mental adaptability and leaning of every student sent abroad, towards the particular art or science which they are to study, else much time and money may be wasted.

The objects of the Association should enlist the sympathy of all who are interested in the welfare of India.

Hon'ble Norendro Nath Sen is President of the Society; the Secretaries, to whom all communications are to be addressed, are Kali Charan Banerji, Esq., B.A., B.L., and Jogendra Chandra Ghose, Esq., M.A., B.L., The Albert Hall, 15, College Square, Calcutta.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on 12th September, 1904, to Messrs. Manilal Ajitrai Thakore, B.A., Vrajilal Ranchhadji, B.A., and their associates, to form a branch of the Theosophical Society at Parbandar, Kathiawar, to be known as the Parbandar Branch of the T. S. The President is Manilal Ajitrai Thakore, B.A., the Secretary, Vrajilal Ranchhadji, B.A. The Secretary's postal address is Nagarwada, Parbandar District, Kathiawar.

A charter was issued on 16th September, 1904, to T. Manavikraman, Esq., T. N. Manavikraman Raja, Esq., P. K. Kunhiraman Menon, Esq., and their associates, to form a Branch of the Theosophical Society at

Nilambar, to be known as the Nilambar Branch of the T. S. The President is T. Manavikraman, Esq., the Secretary, P. K. Kunhiraman Menon, Esq. The Secretary's postal address is Nilambar, South Malabar.

UPENDRANATH BASU,
General Secretary.

ITALIAN SECTION.

Charters were issued October 27th, 1904, to the three following T. S. Branches in Italy which had been organised sometime previously:

The "Umbria T. S.," at Terni: President, Mr. Giovanni Venturini; Secretary, Mr. Pietro Nigretti; Secretary's address—*Via Garibaldi 4, Terni.*

The "Fulgentia Adriatica T. S.," at Venice; President, Comm. Prof. C. A. Levi; Secretary, Dr. Arrigo Ravenna; Secretary's address 181, S. Marco, Venice.

The "Leonardo da Vinci T. S.," at Turin; President, Tug. C. A. Santojanni; Secretary, Mr. Lucio Barbers; Secretary's address—Corso S. Martino 4, Turin.

DECIO CALVARI,
General Secretary.

ANOTHER HINDU GIRLS' SCHOOL.

It gives us great pleasure to learn that a Hindu Girls' School was started, under the auspices of the Madura Theosophical Society, on October 18th, and will, for the present, be conducted in their new hall. Mr. P. Narayana Ayer, the President of the Branch, stated that the Madura Theosophists had been working up the idea of opening this school for more than seven years, and spoke of the importance of educating Hindu girls on national lines, though he was grateful to the Missionaries for opening so many girls' schools. Pandit Mahadeva Sastryar emphasised the importance of female education, and stated that in olden times cultured ladies took part in religious and philosophical discussions, and even aided their husbands in political and military affairs. Pandit Rama Sastryar read an address sent by a Hindu lady who, on account of illness, was unable to be present. She urged her sisters to educate themselves so as to be helpful to their husbands, their children and society, and called upon all to assist in the cause of woman's education. (There was an audience of Hindu ladies in the verandah.) Professor A. Raja Ramayor, in speaking of Hindu ladies in the girls' schools, said they should be supplemented by the education of grown-up ladies in their homes. Mr. R. Fischer spoke very forcibly on the necessity of girls' schools, and called attention to certain points which had been generally overlooked—those of practical cookery and political education. Let us hope that the good example set by the Madura T. S. in establishing a girls' school, will be followed by many other T. S. Branches in India.

Printed by THOMPSON AND CO., in the *Theosophist* Department of the *Minerva Press*, Madras, and published for the proprietors by the Business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1904.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 1st November 1904.

Mr. Frank Davidson, F. T. S., having, under medical advice, decided to return to New Zealand, is this day relieved from the duties and responsibilities of the office of Treasurer of the Society, which he very kindly undertook at my request until I could find a permanent incumbent. My warm thanks are due him for the obliging help he has thus rendered me in a time of difficulty, and for the able manner in which he has brought order out of confusion in the department in question. I have also to personally thank Mr. Davidson for invaluable service rendered me in helping to straighten the business of the *Theosophist* office which was also in disorder.

Until further notice, Dr. W. A. English, Recording Secretary, will also be Acting Treasurer, T. S., and Mr. T. Sreenivas Iyengar, Acting Manager of the *Theosophist* office.

H. S. OLCOTT.

THE ADYAR LIBRARY.

The building enlargements and improvements having been virtually completed, the books of the Western Section will be moved into the spacious and beautiful rooms provided for their accommodation.

My most pressing need at present is a thoroughly competent European or American gentleman to take over the direction of the entire Library. Preference will, naturally, be given to an F. T. S. having a good knowledge of Sanskrit and other Oriental literature. He will be required to edit for the printer the monthly periodical in the Sanskrit language, which is to be begun at the earliest practicable date. The object in view is, as has heretofore been explained, to publish for the benefit of other libraries, orientalists, and pandits, the rare old works that have been collected by us in Indian villages and given to us by sympathising friends. The money is ready, the manuscripts selected; a staff of pandits and copyists is employed; all that lacks now is a Curator or Director. The funds of the Library do not warrant the payment of a liberal salary, but enough can be given to enable the person in question to cover his living expenses and have something more. Will any of our readers bring me into correspondence with such a gentleman as we so badly need?

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	RS.	A.	P.
A. H. Gebhard, Esq., Germany, donation £5-0-0	75	0	0
Luis Scheiner, Presidential Agent, fees of 20 members of Fraternidad T. S. \$ 50, equivalent to £9-19-6	149	10	0
W. B. Fricke, Esq., General Secretary, Netherlands Section.	480	0	0
T. S., 25 % dues for 1904, £32-0-0			

	RS.	A.	P.
W. G. John, Esq., General Secretary, Australasian Section, T. S., 25 % dues for 1904, £15-5-0	28	12	0
Sale-proceeds of garden produce	9	8	3
LIBRARY FUND.			
An F. T. S. of Burma	50	0	0
An F. T. S. of Bombay	0	7	0
WHITE LOTUS DAY FUND.			
W. B. Fricke, Esq., General Secretary, Netherlands Section, T. S., £5-13-8	85	4	0
ANNIVERSARY FUND.			
The Secretary, Cuddapah Branch, T. S., for food expenses of the last Convention	20	0	0
Petty cash receipts	2	8	0
RELIEF OF MR. T. V. CHARLU.			
P. B. Wadia, Esq., Bombay	40	0	0
J. Srinivasa Row, Marikanve	25	0	0
PANCHAMA EDUCATION FUND.			
Major and Mrs. Loudon, St. Thomas' Mount, donation	5	0	0
An F. T. S. of New Jersey, U. S. A., through W. A. English, Adyar	44	13	0
A. L. Williams, Esq., Wis., U. S. A., through A. Fullerton	15	3	6
Do. do. through W. A. English, Adyar	15	6	0
"Anonymous"	0	8	0
W. A. ENGLISH, Acting Treasurer, T. S.			

THE CONVENTION LECTURES.

The subject of Mrs. Besant's Lectures before the twenty-ninth Annual Convention of the Theosophical Society, which will be held in Benares during the last week in December, is announced as "Theosophy in Human Life."

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on October 20th, 1904, to Geo. W. Russell, Mrs. Russell, Mrs. Hault, W. S. Fay, J. S. Starkey, Mrs. Greene, Mrs. Kelly, J. Quigly and P. Hault, to form the Dublin Branch of the Theosophical Society.

BERTRAM KEIGHTLEY,
General Secretary.

THE GREAT TEMPERANCE MOVEMENT IN CEYLON.

This movement has spread all over the Island and it is satisfactory to note that the Jaffanese at the extreme North have started a branch of their own.

From the information collected there are 487 Societies recorded and weekly the *Sandaresa* has to devote a large space to temperance news. New branches are weekly reported and it is surmised that there are over 600 branches.

For want of postal addresses of many branches we have not been successful in obtaining correct statistics as to the number that signed the pledges, but it is not an exaggeration to count 300 for each branch, and we would therefore have 180,000 members.

The encouragement given by the President-Founder in his recent visit to the Island has created an impetus to many a branch, but the unifi-

cation of the various Societies as suggested by Colonel Olcott has not yet been accomplished—for various reasons.

However, every branch feels now the necessity of some organisation in order that each individual branch may be strengthened against the vile doings of the liquor dealers and their henchmen. There have been many instances where some liquor dealers have resorted to the base method of illicit prosecutions, in which the temperance men were acquitted but in few cases convicted.

In view of the opposition thus experienced, a meeting of Delegates from Societies of Colombo and its suburbs was held at the Ananda College on the 12th instant, when it was decided that it is opportune to have District Boards and a Central Board for the due maintenance of all Societies, and a Provisional Board of seven, consisting of Messrs. R. A. Mirando, Andrew Perera, Dr. W. A. Silva, M. C. Perera, Revd. D. W. Wijesinha, D. B. Jayatilaka, and D. S. S. Wickremaratne has been formed to carry out the scheme. It is hoped that by the end of December all needed District Boards will be formed.

As soon as the Central Board is organised, perhaps early in the new year, it is in contemplation to start a series of tracts and pamphlets and possibly a magazine on Temperance, with a corps of local preachers to go about the villages visiting branches. How far these expectations will be realised it is difficult to say, but time will prove it.

In the meantime the various branches are keeping themselves active in holding mass meetings at different centres, the most important of which were held on the King's Birthday at Colombo, Kandy, Galle and other centres.

The Queen's House was flooded with telegrams from Temperance societies all over the Island requesting His Excellency to convey their greetings to the King-Emperor, and some 437 such messages must have been a strain on the Telegraph Department and given pleasure to His Excellency the Governor, who has already expressed his sympathy with the movement.

D. S. S. WICKREMARATNE,
Secretary to the Provisional Board.

NEW BOOKS FOR THE ADYAR LIBRARY.

EASTERN SECTION.

	Purchased.
"Yajnavalkya Smriti," Part II.	"
"Bhagavat Bhakti Tejas" (Tamil), 2 copies.	"
"Daiva Bhakti Manasvishaya" (Tamil), 2 copies.	"
"Patanjala Yogasutram."	"
Acknowledged with thanks:—	
"Bhaktimanjari," a gift from the author, His Highness the Maharajah of Travancore.	
"Bhodayana Grihya Sutra," No. 32.	
"The Jaganatha Vijaya," of Rudra Bhatta (Canarese), gifts by His Highness the Maharajah of Mysore.	

WESTERN SECTION.

"Annual Report of the Archaeological Survey, Bengal Circle, for the year ending with April 1904."	
"Report of the Proceedings of the Nineteenth Indian National Congress" held at Madras on the 28th, 29th and 30th December 1903.	
"Can Hinduism be Revived?"	
"Ardai Viraf Nameh."	

Printed by THOMPSON AND CO., in the Theosophist Department of the *Minerva* Press, Madras, and published for the proprietors by the Acting Business Manager, MR. T. SREENEVASA IYENGAR, at Adyar, Madras.

CLEARANCE SALE.

The following books are offered at very low prices. Only a very few copies are in stock. Apply sharp to the Manager, "Theosophist" Office, Adyar, Madras.

This Advertisement will continue only for a short period.

	Rs. A.
Annie Besant on Theosophy and how Annie Besant works, each ...	...
Alcoholic Controversy, by R. T. Trall...	... 0 2
Aim of Life, by S. Ghosh of Calcutta ...	... 1 8
Allegories of Life, by Mrs. J. S. Adams ...	... 0 8
Animal Magnetism, by Didier (second-hand) ...	... 3 0
Do by Spillan do ...	... 4 8
Do by E. Lee do ...	... 4 8
Astrology Theologized, by Kingsford ...	... 3 0
Astro-Theological Lectures, by Taylor ...	... 9 0
Building of the Kosmos, Board ...	... 4 0
Beyond the Ken, by Caroline Corner ...	... 0 8
Bhagwat Gita, by William Q. Judge, Morocco ...	... 0 6
Biology of Daily Life, by J. H. N. Nevil ...	... 2 10
Biogen Series—containing Daeman of Darwin; A Woman in the Case; Origin and Nature of Life, each ...	... 4 0
Biography of Dio Lewis, by Eastman ...	... 2 0
Clothes Question, by Mrs. Nichols ...	... 4 0
Count Rumford—How he banished beggary from Bavaria, by T. L. Nichols ...	... 0 12
Curative Mesmerism—Prof. A. Didier (second-hand) ...	... 0 6
Devil of Darkness in the Light of Evolution, by Gerald Massey ...	... 1 4
Digestion and Dyspepsia, by Trall ...	... 0 12
Diseases of Memory, by Ribot ...	... 3 0
Driftings in Dreamland, by J. A. Anderson ...	... 5 0
Dharma, by Annie Besant ...	... 3 0
Common School Elocution and Oratory—Brown ...	... 0 9
Eleven days at Moravia—T. R. Hazard ...	... 3 8
English Folklore, by T. T. Dyer ...	... 0 6
Fallen Idol, by F. Anstey ...	... 3 0
Finding of the Gnosis—A Solution of Life's Divinest Mystery ...	... 4 8
Geometrical Psychology, by L. S. Cook ...	... 1 8
Golden Rules of Buddhism ...	... 6 0
Harmony of phrenology and the Bible—N. Sizer ...	... 0 4
Handbook of Mesmerism, by Thomas Buckland ...	... 0 5
Heredity Responsibility in Parentage, by Rev. Platt ...	... 1 14
History of Indian Literature, by Weber ...	... 0 8
Hindu Pantheism, by Jacob ...	... 7 8
History of a Heresy Hunt, by The Hunted ...	... 4 4
Hints on Esoteric Theosophy, No. 1 ...	... 0 8
Do do No. 2 ...	... 0 12
History of Pantheism, by Plumptre ...	... 0 8
How to do business—A Manual of practical affairs and guide to success in life ...	... 12 0
How to Cook, by T. L. Nichols ...	... 2 0
How to Grow Handsome, by Jacques ...	... 0 6
Human Physiology, by T. L. Nichols ...	... 3 0
Hydropathic Cook Book—B. T. Trall ...	... 5 0
...	... 3 0

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, November 27, 1904.

The General Secretary of the British Section asks a ruling upon the following question: A member of one of the Lodges in his Section "has just joined the Judge-Tingley organization but expresses his intention to continue to maintain his membership in our Lodge also." "Some years ago," says the General Secretary, "you ruled that no one could be a member of both organizations simultaneously, and that any member of the T. S. joining the Judge-Tingley organization, *ipso facto* cancelled his membership in the T. S." He wishes to know whether this decision still holds good. It does; and for the reason that the Judge seceders laid their organization on the declaration that the Theosophical Society of H. P. B. and myself was an unconstitutional body, unlawfully pretending to be the Society which was formed at New York in November 1875: the fact being that what we had done after removing to India was illegal, and that the New York body still existed as a Branch in the American Section. The palpable absurdity of this claim, in the face of historical facts, needs no demonstration at this late date; but this does not relieve any one of our colleagues who may accept it, from responsibility for his acts, and nothing could be clearer than that a person who links himself with such a hostile body has lost his right to remain with us as a fellow member: he has to choose between these opposite poles. My former ruling is, therefore, re-affirmed, and the attention of Sectional and Branch Officers is called to the same.

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

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, 27th January, 1905.

Our branches at Johannesburg, Krugersdorp, Durban and Pretoria, having petitioned me to appoint an agent through whom official communications may pass between them and myself, and having unanimously recommended to me Major C. L. Peacocke, F. T. S., an old Indian acquaintance of mine, I cheerfully comply with their wish by appointing that gentleman Presidential-Correspondent for South Africa, as a temporary convenience, pending the formation of the proposed Section and election of its General Secretary. Major Peacocke will, as my agent, issue Application Blanks, transmit Diplomas and Branch Charters, and receive and forward the customary fees specified in our Society Rules.

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 1st December, 1904 to 22nd January, 1905, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	RS.	A.	P.
Major C. L. Peacocke, Transvaal, S. Africa, fees and dues, £9-12-0	144	0	0
C. Sambiah Garu, Mylapore, donation	1	8	0
R. T. Tebbit, Esq., Kongmoon	15	0	0
Secretary, Buddhist Theosophical Society, Colombo, fees	7	8	0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., 25% dues	1,302	10	10
Contribution by E. S. Members through Dr. W. A. English, towards the Adyar Library building—for the E. S. Hall	16	0	0
Sale proceeds of Garden produce	2	12	2

LIBRARY FUND.

An F. T. S. of Burmah, Rangoon, donations...	100	0	0
C. Sambiah Garu, Mylapore	1	8	0

ANNIVERSARY FUND.

A. Schwarz, Colombo	175	0	0
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RICE FUND.

Right Hon. the Earl of Mexborough, £5-5-0	78	12	0
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T. V. CHARLU'S FUND.

E. Annaswamy Mudaliar, Esq., Namakal	2	0	0
A. Schwarz, Esq., Colombo	25	0	0
Secretary, Bhavnagar Branch T. S.	5	0	0
A. E. Powell, Esq., Quetta	20	0	0
Right Hon. the Earl of Mexborough, £5-5-0	78	12	0
Secretary, Ludhiana Branch T. S.	5	0	0

W. A. ENGLISH,

Acting Treasurer, T. S.

PANCHAMA EDUCATION FUND.

M. B. Wells, Esq., Portland, for food expenses of Pariah children, \$25	75	0	0
A. Schwarz, Esq., Colombo do do	100	0	0
Miss A. M. Brown, £2	15	0	0
Major and Mrs. Loudon, St. Thomas' Mount, donation	10	0	0
C. Sambiah Garu, Mylapore do	1	0	0
Rt. Hon. the Earl of Mexborough, for food expenses of Pariah children, £5-5-0	78	12	0
Paul Tourniel, Paris, donation, £1-19-6	29	10	0
An English Theosophist, 4th Gift	1,500	0	0
Mesdames Mouchette and Lion, £1-0-0	15	0	0
V. Ramachandra Naidu, Enangudi	6	0	0
Miss L. Edger, £1-0-0	15	0	0

T. SRINIVASA AYEENGAR,

Cashier.

THE FUENTE LEGACY.

We, the undersigned, were made joint heirs and Executors under the will of Don Salvador de la Fuente y Romero, of Cuba and Paris, which will was duly proved in Cuba in 1903. The property was in Cuba, England and France, and much time was unavoidably spent in its realisation. All is now realised and in our possession, except a comparatively small sum in France. In Cuba, one large legacy to a friend was paid, and some provision was made for near relatives of the deceased; a monument to his memory is in course of erection, and a plot of ground secured for the burial of his mortal remains, placed temporarily under-

ground immediately after his death and liable to disturbance. The surplus remaining after this necessary expenditure, in Cuba and London, amounted to Rs. 2,50,705 (£16,715-3-4). This has been divided into two equal shares of Rs. 1,25,352-8-0, one being assigned to the Adyar Library, and the other to the Central Hindu College. The small residue remaining in France will be similarly dealt with when realised.

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

ANNIE BESANT.

NEW BRANCHES.

INDIA.

A charter was issued on 24th November, 1904, to form a Branch of the T. S. at Anamalai, to be known as the Anamalai Narayan Lodge of the T. S. The President is C. R. Nallaveerappa Mudaliar, Esq.; the Secretary is N. Raja Gopalier, Esq., B.A. Secretary's address, Sub-Registrar, Anamalai District, Coimbatore.

A charter was issued on 10th January, 1905, to form a Branch of the T. S. at Sitamarhi, to be known as the Sitamarhi Branch of the T. S. The President is Kali Prasanno Chackerbutty, Esq.; the Secretary is Ashu Tosh Sircar, Esq., and his address is: Teacher, Sitamarhi H. E. School, District Muzafferpore.

A charter was issued on 10th January, to form the Chuda Branch of the T. S. The President is Keshavlal Papatbhai Vaidya, Esq.; the Secretary is Maganlal Tribhuvan Dave, Esq., Headmaster, English School, Chuda, Kathiawar.

A Centre of the Theosophical Society was formed at Patna City on 19th December, 1905. The President is Khan Bahadur Sarfaraz Hussain Khan; the Secretary is Chinta Haran Ghatak Choudhury, Esq., of Government City School, Patna City.

A charter was issued on 17th January, 1905, to form a Branch of the Theosophical Society at Rishra, Hughly District, Bengal, to be known as the Rishra Branch of the T. S. President, Tincouri Mukerjee, Esq.; Secretary, Kshetra Nath Shanne, Esq.; address, Rishra, Hughly District, Bengal.

UPENDRANATH BASU,

General Secretary.

AMERICA

The Narada T. S., of Tacoma, Washington, has changed its name to Tacoma T. S.

ALEXANDER FULLERTON,

General Secretary

DEATH OF DINANATH GANGULY.

One of my oldest, dearest, and most respected Indian colleagues Dinanath Ganguly, of Berhampore, Bengal, left his body on the 20th November last, and moved on to the next stage of his evolution. It is no exaggeration to say that the stability of our movement in Bengal was largely due to the devoted persistence and zeal displayed by him and his grand co-worker, the late Nobin Krishna Banerjee, aided by Satkori Mukerjee, Nafar Das Roy, K. P. Mukerjee, and the other leading men who made the Branch a centre, throbbing with life and power. Dinanath Babu was one of the best men I ever knew, and I am glad to see, in the complimentary Resolutions just received, the evidence that his fellow-members hold him in as loving remembrance as I do. Fortunately for us, Satkori Mukerjee survives, and has accepted the Presidentship to which he was unanimously elected.

DEATH OF DEBENDRANATH TAGORE.

One of the saintliest sons of modern India, the patriarch of the Brahmo Samaj, coadjutor and successor of Rajah Rammohan Roy, and teacher of Keshub Chunder Sen, has just passed away at the venerable age of 88 years. In a spiritually degenerate India he has always loomed up as a man altogether conspicuous for holiness of life, wisdom of counsel, intensity of altruism, and purity of ideals. The striking dissimilarity between his character and that of his epoch—one of flippant scepticism among the educated class, and too universally prevalent selfishness and pleasure-seeking—awakened in the best of his contemporaries an enthusiastic admiration which led to the superlative compliment of calling him Maharshi (abbreviation for Mahā Rishi), the title properly applicable only to those Sons of Light and Divine Teachers who have, at different epochs, taken birth for the purpose of drawing the human race into the path of enlightenment. It is a sad proof of our modern decadence that these sublime names of Rishi, Mahatma, Paramahansa, Mahayogi* and the like, should be used so flippantly that they are given to men who, however virtuous and blameless, are in no sense giants of divine knowledge. Nay, they have sometimes been so degraded as, in the case of Ceylon, where every European, village notary, and police officer is habitually addressed and spoken of as "Mahatmeya," Debendranath Tagore was truly great in his purity of character and the other moral qualities above accorded to him, and I am quite sure that in common with all other men of noble qualities he must have been pained with this senseless exaggeration. He was a great man and an ornament to the Bengali race, and as such deserves to be held in lasting honour.

The Brahmo Samaj has no man left to equal him, and it is to be feared that his death will give it a mortal wound, for not all the devotion of Sivanath Sastri and P. C. Mazoomdar, even though they were twenty years younger, can restore its former vigor, much less make it a regenerative force so powerful as to uplift India to her old place among the nations. Nevertheless, let us who love India, write upon the tablets of our memory, the names of Debendranath Tagore, Dayanand Saraswati and Ramakrishna, as those of men who loved their country and tried to uplift their generation.

H. S. O.

FREE COPIES OF "PRABUDDHA BHARATA."

A kind friend has given one year's subscription for 50 copies of *Prabuddha Bharata*, wishing that a copy may be sent free of charge to such libraries, colleges and schools as would like to have it. The Manager, *Prabuddha Bharata*, Lohaghat P. O., Almora, will be glad to send to any such institution a copy of the paper each month from January to December 1905 on receipt of an application, countersigned by the headmaster or principal in case of schools and colleges, and by a leading citizen in case of a library.

R. CHANDRA,
Manager.

A NEW THING IN LIBRARIES.

At the Imperial Academy of Sciences, of Vienna, a library of "Phonographic Archives" has been founded. It is under the management of a Committee of Professors of the Imperial University, representing both sections of the Academy of Sciences, *viz.*, that of Natural Sciences and that of Philosophy and History. The President of the Academy is

* The absurdity and emptiness of these compliments is shown in the fact that Mrs. Besant has been called a reincarnation of Saraswati, and a pigmy like myself, a "Maharshi," an "Avatar," and "Mahatma." So, among the pigmies of Gulliver, a nine-years-old child would be taken for a giant.

Professor Süss, Pensioned Professor of Geology at the Imperial University. The collection of archives for the new library of phonograms was begun two or three years ago, with the idea of making what might be called a living record of voices of scientific specialists, linguistic scholars and other noteworthy persons of whom these phonograms will be permanent souvenirs after their decease. The voice records are made upon discs of hardened wax working horizontally under the large voice-receiver of a megaphone. From these, electrotypes are taken on their arrival at Vienna. The wax discs are then melted and used over again; any number of duplicates can be made from the electros. During the past year the voice records of H. M. the Emperor of Austria, those of poets, authors, musicians, etc., and also of dialect-songs, the sounds of foreign languages, and other valuable archives, have been preserved for posterity.

At the request of Sanskrit Professor Kirst, of the University of Graz, Dr. Felix Exner, Privatdocent at the Vienna University, and an adjunct of the Bureau of Meteorology and Geodynamics, who was visiting, India on a scientific mission connected with his specialities, was appointed by the Imperial Academy of Sciences to collect records which should teach the consonants in Sanskrit and some of its derivative tongues. Beginning at Bombay and proceeding thence to Benares and Calcutta, Dr. Exner has completed his round at Madras, and is now in Bombay waiting to embark for home on the steamer of next Tuesday, of the Austro-Hungarian Line. Armed with letters of introduction to Colonel Olcott he has been able to procure, at the Adyar Library, from some of our best local Pundits, thirty-four voice-records, and thus complete the task confided to him by the Academy of Sciences at the request of Professor Kirst. They embraced recitations from the Vedas, Upanishads, Brahmasutras, the Sanskrit and other alphabets, and noted compositions in Tamil, Telugu and Malayalam.—[*Madras Mail*.]

CONGRESS OF THE FEDERATION OF
EUROPEAN SECTIONS, T. S.

[We have great pleasure in giving publicity to the following extracts from the notice of the approaching Congress of European Sections of the T. S. At the recent Annual Convention of the Theosophical Society at Benares, Colonel Olcott gave expression to his high appreciation of all such efforts towards co-operation and federation for the furtherance of our world-wide movement.]

"The Federation of the European Sections of the Theosophical Society shall have as its object the promotion of the objects of the Theosophical Society, and the strengthening of the bonds between its members and its organisations, more especially those of the federated Sections."

It seems well to begin work for a new Congress with a clear remembrance of this, lest in the increasing number of activities making up the new programme the underlying purpose be lost sight of, and these activities be regarded as ends and not means. Each of these has many minor aims, but is servant of the essential purpose. The bonds between members become stronger, the sympathy fuller and more intimate, as they share more of each other's interests and aspirations.

Within the scope of the new activities members of many nations working together to realise those aspirations and ideals may come to a fuller knowledge of each other, and thus one of the purposes of the Congress is better served. As in the work for the Departments the students and thinkers, the "mind-stuff" of the theosophical

body, gather, bind, and order themselves into an organ of thought, so those whose work lies with the arts may weld and shape themselves presently into an instrument of its creative faculty. But the purpose of the Federation, in addition to the solidarity and unity that are necessary as a means, is to serve humanity along the lines of the three objects of the Society.

The forthcoming Congress will be held on July the 8th, the 9th and the 10th of 1905, at the Empress Rooms, High Street, Kensington, and all members will welcome the news that Mrs. Besant has decided to return from India in order to preside. The Convention of the British Section will be held on July the 7th, also in the Empress Rooms, and on the evening of that day Mrs. Besant will give a public lecture, probably in the large Queen's Hall.

In the programme of the Congress are to be included Music, an Exhibition of Arts and Crafts, a Dramatic Performance and Social Meetings, in addition to the meetings of Departments. Separate Committees have been elected to organise and carry out these different lines of work.

Saturday morning, July the 8th, will see the opening of the Congress and the opening of the Departments; in the afternoon papers from allied Societies will be read, and in the evening a Dramatic Performance will be given in the Court Theatre. On Sunday morning and evening meetings of the Departments, and in the afternoon a social gathering will take place. The Departmental work will be continued on Monday morning, in the afternoon a Concert will be given, and the Congress will be closed with another Social gathering in the evening.

Let it be understood that it is not propagandist papers that are needed, but papers embodying original work and individual thinking; not the re-stating of Theosophical doctrines merely, but of their bearing upon every department of human thought, feeling, and action. Work of almost every conceivable kind is required in every one of the main departments of our total ideas; work of original research, of careful and patient collection of material, of special investigation of obscure phenomena or remote historical events, of adaptations of great doctrines to problems of modern life.

A welcome type of paper would be one which was the result of joint labour. Already a few groups have been formed with the purpose of thoroughly studying a subject and bringing to the Congress the organised results of combined thought and research.

For Department "F" a series of papers giving an account of the characteristic work of the different Sections, if written in the right way, would be of value. Lists of activities and columns of figures, should be shunned; the personal out-look of a member upon the country in which he lives should rather be given. The difficulties that in his opinion hinder the spread of Theosophy in that land, or the factors that help it, the departments of life Theosophy has touched most and least, the most acceptable form in which to present it—points such as these, if properly dealt with, should, when compared in several papers, be of value to those whose interest lies with the larger life of the Society.

The following are the departments of the Congress :—

SECTION A.—BROTHERHOOD.

- | | |
|-------------------|---|
| (a) Historical | } Representing 1st Object of the Society. |
| (b) Philosophical | |
| (c) Practical | |

SECTION B.—Religion, Mysticism Folk-lore, etc.

SECTION C.—Philosophy

SECTION D.—Science (including "Borderland" Sciences)

SECTION E.—Art.

SECTION F.—Administration, Propaganda, Methods of Work, etc.

SECTION G.—Occultism

The Secretary will gladly consider papers for any of the Departments, but it must be at the discretion of the Secretary and Editor, or of a Committee appointed for the purpose, to decide whether any paper shall be accepted and whether it shall be read or printed in part or in full. The papers themselves should reach the Secretary on or before the last day of April, and he earnestly desires that they shall do so. It would be a great help to the Secretary in making his plans and his programmes if intending contributors of papers would let him have as soon as possible the title of the proposed paper, the Department for which it is intended, with a brief note of its scope and length. Papers, as well as correspondence, may be in any of the languages of the Federated sections, but if the writer should wish his paper translated into English he is asked to notify this, with the first promise of a paper. All correspondence in reference to papers should be addressed to the Secretary of the Congress :—

JOHANN VAN MANEN, Esq.,
23, East Parade, Harrogate.

and the word "Congress" should be written on the left-hand corner of the envelope.

It is intended that the Exhibition of Arts and Crafts shall in the main be representative of the work of members of the Theosophical Society, but it is also hoped that in a minor degree it will be representative of the Theosophical Movement, of the work of those inspired by Theosophical ideas outside the Society.

In order to help in every way possible foreign and provincial members, a Travelling and Entertainment Committee has been formed, and provincial and non-British members are invited by its Secretary to make the fullest demands upon its services. A month or more before the date of the Congress the Secretary hopes to receive the names of those intending to take part in it. He will send to such members all information that may be needed as to means and method of travel, terms and accommodation of hotels, etc., and will give any help of that nature that may be needed, it will be obvious to all that the merely nominal contribution of 5 pence (=50

centimes) per member paid by each affiliated Section (of which only two-thirds can be used for the purposes of the Congress) is utterly inadequate to meet the expenses. It has, therefore, been decided to make a charge of two shillings and sixpence for tickets of membership admitting to all meetings of the Congress *except the dramatic representation*. This will include refreshments on several occasions while social gatherings are in progress. But even this charge will fall far short of yielding sufficient funds to cover all expenses, and the National Committee therefore looks to those who are able to help financially to generously supplement the funds available as above by donations for general or special purposes.

TRICHINOPOLY NATIONAL EMPORIUM.

A joint stock company bearing the above name has recently been formed in Trichinopoly for the promotion of Indian industries. The capital will consist of 400 shares, of Rs. 25 each, a large proportion of which have already been taken up. It will readily be seen that Indian country-made articles are not burdened with heavy freight and shipping charges, insurance fees and customs duties. As stated in the prospectus:

It is proposed to get Indian articles for commission sale with or without payment of advance. No foreign-made articles will be received for sale, however attractive the commission offered may be. At present, the articles for sale would consist of Indian cloths, candles, match boxes, pyrotechnic matches, soaps, checks, buttons, twine, paper, scents, knives, razors, scissors, iron safes, locks, &c. It is also under contemplation to keep in stock, the most necessary gold jewels like *செருங்கல்யம்*, and silver vessels. The registered trade mark of the Company will be the figure of the Trichy Rock Fort Temple, and the impression of the same on articles made specially for the Company will be sufficient guarantee for the genuineness and the worth of such articles. The unprecedented success of the Indian Stores Company of Calcutta must be a guiding light to us.

The Company deserves success. For further particulars, address P.G. Sundaresa Sastri, B.A., Secretary, Trichinopoly National Emporium. (I.d.).

CALENDARS.

Our thanks are due to the Secretary of the Central Hindu College, Benares, for an attractive Calendar for the current year, the most striking feature of which is a photogravure of the Officers and Teachers of the College. We also acknowledge with thanks the receipt of some catalogues of beautiful and artistic design, from the Sri Rama Vilas Press, of Srirangam; and among others, those received from Messrs. Addison & Co., Madras, are deserving of special mention.

Printed by THOMPSON AND CO., in the Theosophist Department of the Minerva Press, Madras, and published for the proprietors by the Acting Business Manager, Mr. T. SREENIVASA IYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1905.

EXECUTIVE NOTICES.

PRESIDENT'S OFFICE

ADYAR, MADRAS, 7th Feb., 1905.

The undersigned has much pleasure in announcing that the constitutional number of Branches having been formed and chartered in the Republic of Cuba and the Republic of Costa Rica, I have this day issued to them a Charter under the Seal of the Society, empowering them to organise an autonomous Section under the title of the "Cuban Section of the Theosophical Society," with its administrative head-quarters in the City of Havana. Pending the completion of the formalities of organisation I hereby appoint Señor D. José Maria Massó, F. T. S., General Secretary, *pro tem.* of the Section. All correspondence relating to the Section should be addressed to him at Apartado 365, G. P. O., Havana.

H. S. OLCOTT,

P. T. S.

THE PRESIDENTIAL AGENT IN SOUTH AMERICA.

Notice is also hereby given of the appointment of Mr. Einar J. With (P.O. box 531), of Buenos Aires, Argentina, as Presidential Agent and Correspondent for South America, in place of Mr. L. Schenier removed. As my Agent, Mr. With will kindly aid the Presidents of South American Branches to make their written application for the Charter for the "South American Section" they wish to form, and is authorized to give, in my name, the official consent to the same without waiting for my official ratification, which will be sent him on my receipt of the papers.

H. S. OLCOTT.

P. T. S.

Adyar, 27th February 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd January to 20th February 1905, are acknowledged with thanks:—

HEAD-QUARTER'S FUND.		RS. A. P.	
H. E. Count M. de Prozor, through the Consulate-General of Russia, at Rio de Janeiro, subscription £1	...	15	0 0
Babu Madan Mohan Lal, Udaipur, in memory of his father	...	5	0 0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., on account of fees and dues for the quarter ending 31st December, 1904	...	102	1 6
Secretary, Buddhist Theosophical Society, Ceylon, fees and dues	...	18	11 0
Sale-proceeds of garden dry leaves	...	0	10 8
G. Narayanaswamy Iyer, Kumbakonam, for the F. S. Hall	...	7	0 0

LIBRARY FUND.

	Rs.	A.	P.
Babu Madan Mohan Lal, Udaipur, in memory of his father	...	5	0 0
An F. T. S. of Burmah, donation	...	50	0 0
By sale of a pony	...	24	8 0

T. V. CHARLU'S FUND.

Mr. C. Murugesam, Techanullur	...	7	8 0
Mr. J. Harry Carnes, Washington, and another	...	29	13 0
Babu Manohar Lal	...	2	0 0
Aligarh T. S.	...	2	0 0
Babu Chotalal	...	1	0 0
H. K. Mehta, Esq.	...	1	0 0
A Student	...	1	0 0
A Friend	...	1	0 0
Ahmedabad T. S.	...	1	0 0
Bhagirathi Federation	...	4	0 0
Sirdar Charanjit Singh, for one year @ Rs. 5 per mensem	...	10	0 0
Mrs. Annie Besant, during life @ Rs. 5 per mensem, one year in advance	...	60	0 0
Babu Balakrishna Das, Delhi	...	60	0 0
Babu Hari Pande, Almora	...	5	0 0
S. C. Gould, Esq., Rawalpindi	...	2	0 0
Babu P. N. Mukerjee, Allahabad	...	10	0 0
Narayan Deb, Lucknow	...	1	0 0
	...	50	0 0

W. A. ENGLISH,
Ag. Treasurer.

PANCHAMA EDUCATION FUND.

Babu Madan Mohan Lal, Udaipur, in memory of his father	...	5	0 0
Major and Mrs. Loudon, St. Thomas' Mount	...	5	0 0
[Erratum : Miss A. M. Brown's contribution noted last month as Rs. 15, should have been Rs. 30].	...		

T. SRINIVASA AYENGAR,
Cashier.

NEW BRANCHES.

INDIA.

A charter was issued on 31st January 1905, to form a Branch of the Theosophical Society at Barnipore to be known as the Anundomoye Branch. The President is Durgadas Roy Chandhuri, Esq.; the Secretary is Haridas Roy Chandhuri, Esq.; the Secretary's Postal address is Barnipore, 24, Pargannahs.

A charter was issued on 2nd February to form a Branch of the Theosophical Society at Kandukur, to be known as the Saraswati Lodge, T. S. The President is A. Narayana Aiyer, Esq.; the Secretary, A. S. Samanna Aiyya, Esq. The Postal address of the Secretary is, Sub-Registrar, Kandukur, Nellore District.

RECENT DEATHS OF BUDDHIST COLLEAGUES.

As in the fulness of time, every man must leave the world behind him and move on another stage in his evolution, we have no cause for surprise that the ranks of my veteran Ceylon colleagues are thinning out more and more every year. The latest deaths reported to me are those of Wm. de Abrew and W. F. Wijesekara. The former has been my intimate friend since 1880, the latter's relations with me have been somewhat briefer. In my first tour through the Western Province Mr. Abrew was my Interpreter, and I have ever found him foremost in generous support of the Buddhist movement; his latest benefaction

having been the gift of Rs. 1,000 towards the purchase of the Ananda College property. Mr. Wijesekara was formerly the Secretary of our Colombo Branch, and for years a most indefatigable worker. It grieves me to lose the help of these veterans, but my consolation is that their sons and nephews are, one by one, stepping into the places left vacant by their elders.

H. S. OLCOTT.

MISTAKES IN THE FRENCH SECTION REPORT.

A hearty apology is due to our noble friend, Dr. Pascal, for a mistake which was made in the compilation of my Annual Report during my absence at Benares. The signature to his Official Report as printed, reads

"Ch. Blech (Treasurer) For General Secretary."

It should have been signed as usual—"Th. Pascal, General Secretary."

I request all General Secretaries to take note of this fact and make the necessary corrections in the official copies of the Report sent them. Please note also that "The History of the Soul" was not written by Dr. Péralté, but by another hand, the Doctor being "the harmonious writer" who is now visiting India "with a Governmental Mission."

H. S. O.

MANUSCRIPTS FOR THE ADYAR LIBRARY.

Our success in collecting MSS. from the beginning of this year has been unique. We have been able to secure more than 1,200 including originals and duplicates, and have been fortunate enough to add to our collection during last month 390 bundles of palm-leaf MSS., consisting of more than 600 works, from a Pandit's family in a suburb of Madras. His ancestors, according to his statement, had made the collection during the last eight generations. Over 100 of these MSS. are rare, as we had not been able to secure copies of them previously. Out of the remaining number, many are found to be useful duplicates which will be of great service in comparison and collation. Pandits possessing private Libraries have slowly begun to recognise the importance of the Adyar Library as the best national institution for preserving such of the remaining literary treasures of India as are not yet lost to the world, by being zealously guarded by Pandit's widows or other ignorant custodians.

We hope that our Theosophist brothers will try their best to help us in securing all kinds of MSS. from their respective localities by giving our Librarian timely information regarding the existence of similar private Libraries, so that we may miss no opportunities which might enable us to secure them for the benefit of present and future generations.

NEW BOOKS FOR THE ADYAR LIBRARY, EASTERN SECTION.

"Bharatimananam." } Presented by Swaminathan, son of G. Krish-
"Dravidasutram." } na Sastri.
"Advaitamritam." }
"Brahmajnavishayam." } Presented by
"Siva Bhakti Isvara Bhakti Vishayam." Nos. 1 to 3, } V. Ramachan-
"Sariratravam, Lokathrayam No. 7." } dra Naidu.
"A Descriptive catalogue of the Sanskrit Manuscripts in the
Government Oriental Manuscripts Library, Madras." Vol. I.
Second Part, Vedic Literature.
"Vedanupurvayamu, presented by K. Desikacharya."
"Ekasaptatikathagalu."
"Charitrachintamani."
"Madivallayagala Charitram."

"Sivaratrikatha."
 "Ganitabja Bhaskara."
 "Veerabhadra Sahasaramam."
 "Jamaragendra Charitram."
 "Sumathisatakam."
 "Kalajnamu."
 "Panchabhasharailwajnanaka."
 "Mysare Charitrayambadhasarajavalu."
 "Kalkilavanigalu."
 "Aryakandhashtakamu."
 "Narayanasarasamvadamu."
 "Ramanamamulu."
 "Panchajaravamsavalu."
 "Sambamoorthistortram."
 "A Concordance to the Principal Upanishads and Bhagavadgita."

WESTERN SECTION.

"Rudyard Kipling. A Criticism," by John M. Robertson.
 "Spencer's Economics, An exposition," by Dr. Guglielmo Salvadori, with Portrait of Herbert Spencer.
 "The Problem of Existence," by Manmath C. Mallic.
 "The Book of the Dead," Vols. 1 to 3.
 "The Siddhanta. The Universal Science, Evolution and Religion," by R. Shunmuga Muddaliar.
 "Annual Progress Report of the Superintendent of the Archaeological Survey, Punjab, United Provinces Circle," for the year ending 31st March 1904.
 "The Lost Lemuria," with two Maps showing distribution of Land Areas at different Periods, by Scott Elliot.
 "The Son-in-Law Abroad, and other Indian folk-tales of fun, folly, cleverness and humour," by P. Ramachandra Row, B.L., Retired Statutory Civilian, Author of "Tales of Mariadaraman."
 "Maitreyi," A Vedic story in six chapters, by Pandit Sitanathadental address to the South Indian Association, by Prof. M. Rangachariar, M.A.
 "On Transmigration," Tract No. 1, by Govinda Pershad Verma, M. A. S. C.
 "The Indian National Congress, Twentieth Session."

REGISTRATION OF THE T. S.

I am very glad to say that with the ungrudging help of the Hon. Sir S. Subramonia Aiyer, F.T.S., Justice of the High Court of Madras, I have been able to draft a scheme for the registration of the Society which while guarding its interests and the rights of members avoids all the objectionable features in the scheme which was recently circulated to the General Council. In next month's *Theosophist* I hope to be able to publish the completed document and announce the Society as a legally incorporated body.

H. S. O.

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SUPPLEMENT TO
THE THEOSOPHIST.

APRIL 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 22nd March, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.

	Rs.	A.	P.
A. E. Powell, Esq., Quetta, donation...	30	0	0
N. M. Desai, Esq., Ellichpur, contribution towards the E. S. Hall ...	10	0	0
Madras Stable Company, for sale of old harnesses ...	28	0	11
Mathuraiswamy, Coconut Contractor, Mylapore, 2nd payment ...	50	0	0
Sale-proceeds of garden produce ...	19	11	0
Sundries ...	3	8	0

LIBRARY FUND.

An F. T. S. of Burmah, donation ...	50	0	0
Amount found in contribution box ...	2	5	0

T. V. CHARLU'S FUND.

A. Rangaswamy Iyer, Esq., Madura ...	2	0	0
P. N. Mukerjee, Esq., Allahabad ...	1	0	0
A. V. Mudaliar, Sirhati ...	5	0	0
Babu Balakrishna, through Indian Section, Benares ...	2	0	0
V. V. Lemoyé, Esq., do. do ...	1	0	0

W. A. ENGLISH,
 Ag. Treasurer.

PANCHAMA EDUCATION FUND.

Messrs. Carl Simon Sohne, Madras, donation ...	120	0	0
Major and Mrs. London, St. Thomas' Mount, donation ...	5	0	0
Babu Manohar Lal, Sangor ...	5	0	0
E. Annaswamy Mudaliar, Namakal ...	3	0	0
Miss Alice Warren, Mass, U.S.A. \$10 ...	30	10	0

T. SRINIVASA IYENGAR,
 Cashier.

A GIFT AND ITS DISTRIBUTION.

We gladly comply with the request of the Countess Constance Wachtmeister to publish the following letter:—

30, AVENUE RAPP, PARIS.
 3rd March 1905.

DEAR COLONEL OLCOTT,

My old friend, M. Conrad Stollmeyer, having died and left to me for the use of the Theosophical Society the sum of £208 6s. 8d., I beg

of you to publish this letter in the *Theosophist*, as I think our members will like to know how the money has been distributed, and I trust that they will send a kind thought of gratitude to this old gentleman for his generous gift to the T. S.—

	£	s.	d.
German Section	...	...	...
Scandinavian	50	0	0
Dutch	50	0	0
Italian	20	0	0
New Zealand	20	0	0
Australasian	20	0	0
Indian Propaganda Fund	20	0	0
American	10	0	0
Books given to Public Libraries and Institutions	10	0	0
Total	208	6	8

Yours very sincerely,
CONSTANCE WACHTMEISTER.

NEW BRANCHES.

AMERICA.

On February 4th a charter was issued to the Vivelius Lodge T. S. at Detroit, Michigan, with seven charter members. The President is Mrs. Helen B. Young; the Secretary is Miles T. Davis, 804, Majestic Building. The Alaya Lodge T. S., St. Paul, Minn., has dissolved and surrendered its charter.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

A charter was issued on 6th March, 1905, to form a Branch of the Theosophical Society at Karnal, District Panjab, to be known as the Brahma Bidya Pracharini Sabha of the T. S. The President is Babu Nihal Singh; the Secretary, Pandit Basant Lal, Pleader, Karnal, District, Panjab.

A charter was issued on 6th March, 1905, to form a Branch of the T. S. at Jaynagore, District 24—Pargannas, to be known as the Radha-ballan Lodge. The President is Babu Ram Das Banerjee; the Secretary is Babu Nandu Gopal Dutta. His Postal address is, Zemindar, Majilpore, Jaynagore P. O. 24—Pargannas.

UPENDRANATH BASU,
General Secretary.

THE SILVER JUBILEE OF OUR BOMBAY BRANCH.

When the Founders arrived at Bombay on the 16th of February, 1879, there were only two Branches of the Society in existence, viz., the British Theosophical Society at London and the Ionian T. S. at Corfu, Greece. The latter was, more properly speaking, a group, and although it subsequently was chartered, could never be regarded as much more than an informal organisation. During our first year in India the Members taken in at Bombay were registered as members of the Theosophical Society proper, whose head-quarters, under the new rules adopted shortly after our arrival, were fixed at Bombay. Meanwhile the movement was spreading, and Branches springing up in different quarters. By the month of April 1880 the Bombay Branch of the Theosophical Society was organised at a meeting held on the 23rd of that month and a charter was issued as of that date. The lapse of time has brought a constant increase of local membership and from the time when, on our transfer of resi-

dence from Bombay to Madras, we left its fortunes under the guardianship of the late Tookaram Taty and the late Rustomji Ardeshir Master, the interest and enthusiasm of the members has never flagged. The happy thought occurred to the present leaders to hold a Silver Jubilee celebration of the 25th Anniversary from the 17th to the 21st of last month, and the matter being brought to my notice I gladly offered to preside on the occasion. From the time of my reaching Bombay until my return to Madras my dear colleagues spared no pains to make my visit agreeable and the celebration a success. The programme included private receptions and meetings at the Branch Hall; a public celebration at Framji Kavasji Hall on the 18th the place where my first public lecture on Theosophy was delivered, a pic-nic to the Elephanta Caves, a musical entertainment by our colleague Mr. Damodar Jagjivandas Master, the taking of a group photograph, the sessions of the Lodge Building Committee, a meeting for admission of candidates and a farewell ceremony at the Hall at which two beautiful silver goblets were given me, one for the head-quarters by the Lodge as a whole and, the other by Mr. Pherozshah D. Shroff. Items not in the programme were, a private visit to the palatial house of Mr. Dharanusey Morarji Goculdas, and an exhibition of Indian wrestling at the Parsi Gymnasium by members of our Society: as for the floral wreaths and bouquets given me they were too numerous to mention. Besides the touching affection shown me personally, for which I cannot be too grateful, I was extremely pleased to see the brotherly mutual regard which prevails between our Parsi and Hindu brothers and their two separate lodges, the "Bombay" and the "Dharmalaya." Bombay is growing with the rapidity of a western City and the structures springing up are really palatial; conspicuous among them being the Taj Mahal Hotel, built by the late Mr. Tata at a cost of 27 lakhs of rupees, at which the generosity of my friends made me a guest during my stay. The Branch is agitating the question of purchasing ground and erecting a hall for their own use and there seems a fair prospect of the idea being realised. With thoughtful kindness I was taken one morning to the "Crow's Nest" bungalow which H. P. B. and I occupied during the last two years of our stay at Bombay: needless to say what impressive memories came crowding upon me as I walked through the familiar chambers.

H. S. OLCOTT.

THE PANCHAMA SCHOOL RETURNS.

The Government has now reported to us the results of the examinations of our pupils for Grant-in-aid, showing that we have been allowed the sum of Rs. 2,434-6-0 as against Rs. 2,089-5-0 allowed last year. This is gratifying, but not at all indicative of the actual progress made by the schools. The allowances are made on the basis of a *per capita* sum for each of the pupils who passes inspection in the Department of Public Education, and the Municipality of Madras, a school can only earn a fixed maximum sum. This was decided upon, some years ago, on the basis of probable averages; but the results of Mrs. Courtwright's system of teaching have so surpassed those figures, that we have more than exhausted our fixed allowance in the passes earned in the lower standards. Endorsed officially across the returns of the Olcott Upper Primary was: "No grant for these results has been passed as the net cost has already been exhausted. (By the Lower Primary pupils)." The Government officials concerned have shown a kindly feeling towards us, but are unable to display more liberality under the existing rules. The natural inference is, of course, that Government, if it really wishes to encourage private educational service, should increase its allowance for Grant-in-aid. The applications of pupils for admission are now greater than our room to hold them, and we are planning for building extensions. Some generous gifts of money for supplying food for hungry children have been sent us. Special gifts for starting two new schools, made by one good friend at Freeport, Ill., and another at Honolulu, are still kept

in reserve until we can get the needed Pariah teachers trained to work in them. The expenses of the maintenance of our four schools last year were three times as great as the Government Grant; so, we hope that those who appreciate this work which is being done for the wretched Pariahs, will send us as much as they can spare out of their surplus.

BOMBAY THEOSOPHICAL SOCIETY'S ANNIVERSARY.

A public meeting for the celebration of the twenty-fifth anniversary of the Bombay Branch of the Theosophical Society was held at the Framji Cowasji Institute, on Saturday afternoon, when there was a large attendance of native gentlemen, and also many Parsi ladies. Col. H. S. Olcott, the President-Founder of the Society, was in the chair, and on the raised platform were seated many local Theosophists. The entrance to the Institute, the staircases, and the platform were decorated with bannerets and festoons of flowers and evergreens.

Mr. D. Gostling, President of the local Branch, in opening the proceedings, said that some years ago, a young lady friend of Lady Henry Somerset came on a lecturing tour in India, and as this young lady was very young and inexperienced, Lady Somerset asked Mrs. Gostling to accompany her over India. The latter, in the course of her travels, went to Madras and there made the acquaintance of Colonel Olcott, and Mrs. Gostling ever afterwards referred in terms of the deepest friendship and affection to the Colonel. Mr. Gostling then said that he and his family had ceased attending the Christian Church for years, because they had given up their belief in the doctrines of Christianity as taught from the pulpit. He and his family, having joined the Theosophical Society, saw that the doctrines of the Christian Church, as taught from the pulpit, were not the real Church doctrines; and that the doctrines of the Christian Church had to be interpreted symbolically. He and his family thereafter rejoined their Christian Church and also continued as members of the Theosophical Society, and hoped to be consistent members, and also continued studying Christian doctrines as interpreted by the light of the researches of the Theosophical Society.

Other speakers then addressed the meeting. Mr. Gajanan Bhasker Vaidya, Honorary Secretary, Dharmalaya Lodge, Bombay, explained the object of Theosophy, which was mainly to throw material light on the Hindu and other religions in India. Mr. G. E. Sutcliffe read an interesting paper referring to some of the important discoveries of modern science which, he argued, showed that occult methods of research, as propounded by some advanced Theosophists, were not unreliable, as some people suppose. It has been left to Theosophy to expound the power and true significance of the most modern discoveries of science. The President said Mr. Sutcliffe's paper was a valuable one, and that it would be separately printed. Mr. Bomonjee Pestonjee Wadia next addressed the meeting on the excellences and high mission of Theosophy, including self-denial and renunciation. The high ideal to which every Theosophist tried to raise himself was to be united in mind and heart, and that was so, not because they were divinely guided, but because they were guided by the light of truth. Next came Lieutenant Merwan Sorab Irani, who spoke of occult science or the science of the soul, which he said they could all learn as they learned the science of chemistry or any other science. It was an erroneous idea, he said, that there was nothing to learn beyond modern science and he said there was much to learn on occultism. The occultist has been studying the doctrines and mysteries of the science of the soul while modern science, quite neglected them. There were great schools of occultism, the members of which were scattered all over the country, but only worthy persons were admitted into them for whom absolute purity of mind was an absolutely necessary condition. Mr. Dhunibhoy Nowrojee Coorlawalla next addressed the meeting on the unsectarian nature of the teachings of Theosophy, without the least interference with anybody's religion. The speaker referred with pleasure to the latest accessions to Theosophy of the venerable Mr. K. R. Cama and of Mr. F. C. O. Beaman,

whose articles in *East and West* on the subject of Theosophy he recommended for general perusal.

Colonel Olcott then presented to the meeting the young Parsee orator, as he called him, Mr. Jehangir Jamsetjee Vimadlal, solicitor, who was warmly received with cheers, and who spoke in simple but impressive language of the great principles on which Theosophy was based. Its literature was useful to enable one to understand his own religion better and to lead a truly religious life; and to revive their religion—not to revert to ancient prejudices and superstitions, but to illustrate their beauties and excellences, to show that true happiness is given to him who makes others feel happy. He referred to the great work Theosophy has done in the world—to revive the spiritual spirit, a life of love, of helpful truthfulness, and of self-sacrifice. The useful man was not he who was rolling in riches and enjoying himself; no, it was he who led a holy, pure, and helpful life. Instancing, as an illustration, the lives of Madame Blavatsky, Colonel Olcott, and Mrs. Annie Besant. Their labours had extended to 800 branches all over the world. They had left relations and families and had the patience for many years to work in disseminating the great principles of Theosophy—pure in word and deed, devoted to the light of truth, self-denying and self-sacrificing, working on the principle of unity and of love, the love of God and the harmonies that prevail in the universe.

The President, in addressing the meeting, spoke of the days of the first arrival of the Theosophists in India, on the 16th July 1879; of their humble abode in a bungalow hired at Girgaum, and of the actual commencement of work on the 23rd March 1879. Asia was to them a paradise, a land of promise; and their attraction was towards the East. Madame Blavatsky knew of the ancient sages and was working with and for them. Colonel Olcott detailed the strides that Theosophy had made since then; spoke of their enemies, the missionaries, the padrees, who had an idea that they could snuff the Theosophists out by publishing slanders against them in their paper, but who had had eventually to sign an apology, the terms of which he dictated. He also spoke of his early Indian experiences, of the reception given to them in this hall, twenty-six years ago, when he gave his first lecture; how the movement had prospered in the face of all opposition until Theosophy could now boast of many branches over the world, etc.

The proceedings terminated at about 7-30 p.m. with the presentation of bouquets and garlands of flowers to the President amidst repeated cheers. *[Bombay Gazette].*

MANUSCRIPTS FOR THE ADYAR LIBRARY.

We have, during last month, received into the Library 228 more bundles of MSS. which our Pandits have not as yet examined. All except 32 of them are in Canarese characters; 47 of them were purchased, and 149 (bundles) were presented by Mr. Subrayappa, of Bangalore. Mr. Subrayappa (a well educated Brahmana patriot) has earned the heartfelt thanks of our Trustees for this rich gift and for the good example he has set to others.

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SUPPLEMENT TO THE THEOSOPHIST.

MAY 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd March to 22nd April, 1905, are
acknowledged with thanks:

HEAD-QUARTERS FUND.		Rs.	A.	P.
A. Fullerton, Esq., General Secretary, American Section, T. S., Fees and dues £82-16-5	...	1,242	5	0
Babu D. K. Bisvas, Assistant General Secretary, Indian Sec- tion, T. S., Fees and dues	...	600	0	0
J. R. Thompson, Esq., Assistant General Secretary, New- Zealand Section T. S., Fees and dues £10-15-0	...	161	4	0
ADYAR LIBRARY FUND.				
An F. T. S. of Burmah, donation	...	50	0	0
T. V. CHARLU'S FUND.				
H. K. Mehta Esq., Bombay	...	50	7	0
Babu Tirubhuvan Nath Sopuri, Lucknow	...	10	0	0
Babu Gokulanand Prasad Varma, Patna	...	1	0	0
Babu Preo Nath Mukerjee, Allahabad	...	1	0	0
V. K. Desikachariar, Esq., Arni	...	3	0	0
W. A. E. Adyar	...	5	0	0
A. S. Dalal, Esq., Dhulia	...	5	14	0
B. J. Gupte, Esq., do	...			
M. K. Apte, Esq., do	...			

W. A. ENGLISH,

Treasurer.

PANCHAMA EDUCATION FUND.

C. H. Little, Esq., U. S. A., through Mrs. N. A. Courtright, for food expenses of Pariah Children, £20-9-0	...	306	12	0
Major and Mrs. Loudon, St. Thomas' Mount, donation	...	5	0	0
C. Sambiah Garu, Mylapore, donation for 6 months from June to October, 1904	...	5	0	0
G. E. Sutcliffe, Esq., Bombay, donation	...	25	0	0

T. SRINIVASA AYENGAR,

Cashier.

THE WHITE LOTUS DAY OF REMEMBRANCE.

As usual, this joyful day will be celebrated at Headquarters and
elsewhere throughout the Society. As death is no tragedy to us who
have looked under its mask we may well rejoice together in recalling to
memory the sweet incidents in the lives of old friends who worked with
us and whom we will rejoin in the near future.

H. S. O

A NEW BOOK CATALOGUE.

A new and thoroughly revised Catalogue of Books for sale at the
Theosophist Office has been prepared with great care and is now ready for
delivery. It comprises 56 pages of matter, and will be sent, postage
free, to all applicants. A Supplementary Catalogue will soon be issued
containing a price list of more recent publications, together with a
clearance-sale list.

NOTICE.

In fulfilment of promise, the Balance Sheet and Schedule of the Theosophical Society are now published for general information.

H. S. OLCOTT.

BALANCE SHEET OF THE THEOSOPHICAL SOCIETY,
on April 3rd, 1905.

Dr.	Rs.	A.	P.				Cr.
					Rs.	A.	P.
	5,743	3	2	Permanent Fund*	24,387	4	6
				Headquarters' Current Fund*			
				Adyar Library Fund	106,505	14	8
				Damodar Fund	10,000	0	0
				Founders' Fund	22,366	0	0
				Subba Row Medal Fund	1,500	0	0
				White Lotus Day Fund	693	6	9
418	9	11		Anniversary Fund			
352	5	0		P. N. Jog's Legacy Fund	13,142	1	10
				Rice Fund			
				T. V. Charlu Fund	333	0	0
1,766	15	7		Cash, (General acc't.)			
8,274	11	10		Bank of Madras			
208	4	11		Interest			
125,000	0	0		G. P. Notes Investment Account			
17,000	0	0		Mortgage : O. Kundasami Mudaliar			
3,000	0	0		Mortgage : Mahinda College			
6,614	1	4		H. S. Olcott			
9,218	0	0		Fuente Legacy Collection acc't.			
1,231	8	0		E. S. T. Hall acc't. †			
178,827	11	9			178,827	11	9

STATEMENT OF EXPENSE ACCOUNTS.

HEADQUARTERS CURRENT FUND.

By Balance, Dec. 1st. 1904	...	...	...	733	4	6
" Loan to servant	...	...	...	10	0	0
" Adyar Library, Construction and Repairs acc't.	...	...	...	18,096	13	6
" Tour Fund	...	...	...	19	9	0
To Refund of Loans	...	...	...	19,500	0	0
" E. S. T. Hall acc't. (subscriptions received towards expense of fitting up the E. S. T. Hall)	...	...	...	898	8	0
By balance	...	...	...	1,538	13	0
To Balance	...	...	...	1,538	13	0
" Charity acc't.	...	...	...	65	4	6
" Construction and Repairs	...	...	...	3,052	9	4
" Entertainment of Guests	...	...	...	148	8	11
" Garden	...	...	...	184	8	10
" House Wages	...	...	...	570	10	0

* Of the above Funds, it should be observed that only the Headquarters Current Fund and the interest only on the Permanent Fund are available for the current expenses of Headquarters; all the others having been created for specific purposes.
† The total estimated cost of the E.S.T. Hall is Rs. 2,163, of which Rs. 932 has already been subscribed by members; leaving this balance still to be subscribed.

	Rs.	A.	P.	Rs.	A.	P.
To Lighting	130	1	1			
" Office Salaries	498	4	6			
" Printing and Stationery	505	2	11			
" Postage and Telegrams	118	13	0			
" Stable	957	13	11			
" Sundry Expenses	605	0	7			
" Taxes	37	3	2			
" Travelling Expenses	214	4	3			
By Donations				51	8	0
" Membership Fees and Dues				2,832	6	10
By Debit balance				5,743	3	2

ADYAR LIBRARY FUND.

By Balance, Dec. 1st 1904	...	...	...	54,865	1	11
" Headquarters Fund	...	...	...	1,500	0	0
" Fuente Legacy Collection acc't.	...	...	...	39,000	0	0
" do	...	...	...	18,650	0	0
" H. S. Olcott	...	...	...	17,702	0	0
" Interest	...	...	...	1,253	0	3
To Books and MSS	604	9	3			
" Construction and Repairs	23,094	6	6			
" Copying Fees.	181	6	1			
" Donation	1,291	3	0			
" Freight and Charges	198	0	0			
" Furniture	22	8	0			
" Printing and Stationery	30	12	10			
" Salaries	799	13	1			
" Stable	111	6	7			
" Sundry Expenses	130	2	2			
To balance	106,505	14	8			

SCHEDULE OF THE ESTIMATED PROPERTY OF THE THEOSOPHICAL SOCIETY.

Headquarters Real Estate and Buildings	...	...	...	50,000	0	0
7,000 growing trees	...	...	...	5,000	0	0
Furniture and Fixtures, Vehicles, Horses, etc.	...	...	...	9,000	0	0
Library MSS. and Books, Oriental Section	30,000	...	...	45,000	0	0
do Western do	15,000	...	...			
do do	20,000	...	...	125,000	0	0
G. P. Notes, 3 per cents.	105,000	...	...			
do do	17,000	...	...	20,000	0	0
Mortgages, O. Kundaswami Mudaliar	3,000	...	...	9,218	0	0
do Mahinda College		...	...	6,989	1	4
Fuente Legacy Collection acc't. balance to be collected...		...	...	10,041	11	5
H. S. Olcott, cash in foreign banks		...	...			
Cash, on hand and in Bank of Madras (belonging to Permanent, Library and S. R. Medal Funds)		...	...			
Total...	280,248	12	9			

W. A. ENGLISH,
Treasurer.

Examined and found correct.
W. KEAGEY,
Special Auditor.

THEOSOPHICAL FEDERATION.

TAMIL-SPEAKING BRANCHES.

The increase of local Federations of T. S. Branches in different parts of the world is a sure indication of the wholesome growth of our Society and every movement in this direction, should be encouraged. The recent meeting in the Tamil Districts of South India is thus briefly reported by a correspondent of the *Madras Mail* :—

TANJORE, 23rd April. — The third session of the Tamil Districts Theosophical Federation was held at Annie Besant's Lodge, Tanjore, commencing yesterday morning and closing this evening. There was a very large attendance of Theosophists from Madura, Tinnevely, Coimbatore, Salem, Negapatam, Kumbakonam, Mayaveram, and other places; B.C., from Madura.

Mr. T. N. Ramachandra Iyer, B. A., Deputy Collector, Tanjore, who acted as the President of the Reception Committee, delivered an address of welcome to the delegates, in the course of which he pointed out the necessity for the diffusion of Theosophical teachings by means of vernacular literature, and by the organisation of lectures on Theosophical subjects.

The chairman, in the course of his speech, observed that the Federation was gaining in importance and usefulness. In order to supplement the work of the Annual Convention, half-yearly Meetings of Theosophists held in convenient centres would go a great way in strengthening and expanding the cause of Theosophy. Speaking of the message of Theosophy to Hindus, he remarked that there was too much superstition swaying the people of this land. Hindu Religion required awakening. The ceremonies, rites and rituals of the Hindus, their everyday life and conduct, had become thoroughly mechanical. Theosophy taught them to put life and spirit into them, and to make them feel the inner spiritual influence through the help of those ceremonies. On its ethical side Theosophy taught them to put down sectarianism of all sorts, to think kindly of the followers of alien religions, and to practise toleration in the largest sense. It taught them to revert to the natural four-fold divisions of caste, to minimise the evils of their countless sub-divisions which human ignorance and pride had brought into existence to the utter ruin of this country. To whatever cause the present decadent condition of the people might be traced, it was true that there was a certain absence of response to moral and ethical ideas. Their sympathies and their lives had become dwarfed, narrowed, cribbed and cabined. Their moral sensibility required quickening, and Theosophy asked them to kill out the sense of separateness and to feel beyond the barriers of caste and creed.

The next address, which was by Mr. Jagannathayya, was devoted to pointing out the various methods by which the Theosophical movement in India could be advanced. The rest of the Sessions was devoted to the reading of papers on special subjects of Theosophy.*

DEATH OF WELIGAMA SRI SUMANGALA.

OF PANADURA.

Another of the great and learned Buddhist Priests, the one whose name heads this notice, left his body on the 6th March last, at the ripe age of 82. He was one of the few great scholars who have been produced by modern Buddhism in Ceylon, being as well versed in Sanskrit as he was in Pali. He was known for his scholarship among Western Orientalists throughout the world, as widely as he was throughout the Sangha as an authority in Pali sacred literature. He had none of the push and propagandist zeal that have characterised some of his contemporaries; he was an ascetic and recluse by temperament, his life was pure and won him the respect of all. He was one of the six greatest Bhikkus who cooperated with me from the beginning in pushing on my Ceylon work, and from first to last gave me his personal friendship. His body was embalmed and kept for a week, until all the arrangements could be made for his cremation at Kalutara, where the obsequies were performed with great pomp in the presence of thousands, including the most respected High Priests and influential laity, who had come from all parts of the Island to testify their respect for the deceased by their presence.

He has left many clever pupils, and all friends of Buddhism will unite in the hope that among them may be found at least one fit to wear his mantle.

* A fuller report from the Secretary, has just reached us, but too late for publication.
H. S. O.

NEW BOOKS FOR THE ADYAR LIBRARY.

1,728 Volumes of Spanish and French books and pamphlets from the collection of the late Señor Salvador de la Fuente y Romero have now become part of our Library.

PURCHASED.

New Vols. (25 to 35) of the latest edition of the "Encyclopaedia Britannica."

NEW PAPER MSS.

"Nyāya ratnāvali," "Narasimhaprakāśika," "Yogasāra," "Rāma Gītā" (Tamil Commentaries), "Yātrā Prabandha," "Tantrasamuchchaya," "Pancharahasya," "Brahmatatvabodha," "Trailokya Chintamani," "Saddarsana Sudarsan," "Rāmāyana-Sārasaṅgraham," "Āsau-chasangraham," "Tārāvali," "Anityatāvāda," "Sulopacharcha," "Sārva-bhaumaparishkāra," "Vivarana-tava-dīpana," (first two Vols.) "Śrūta-prakāśika-saṅgraha," "Paksha-Saṅgraha," "Mokshaśāra," "Moksha-sāravivaraṇa."

G. K.

NEW BRANCHES.

HOLLAND.

A charter was granted on March 20th to form a Branch of the Theosophical Society at Twolle, to be known as the "Twolsche Loge." The President is L. E. Gratama; the Secretary is A. Gratama, of Twolle, Netherlands.

W. B. FRICKE,
General Secretary.

AMERICA.

On March 15th a charter was issued to the Fort Wayne T. S., Fort Wayne, Indiana, with ten charter members. The President is Mrs. Julia B. Taylor; the Secretary is Mrs. Elizabeth Depner, 521, Madison Street.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

A charter was issued on 10th April to form a Branch of the Theosophical Society at Chitaldrug, Mysore State, to be known as the Chitaldrug Branch of the T. S. The President is R. Raghunath Rao, B.A.; The Secretary and Treasurer is N. Bhima Rao, Esq., Pleader, Chitaldrug, Mysore State.

A charter was also issued on the 10th April to form a Branch of the Theosophical Society at Shimoga, Mysore, to be known as the Durvasa Lodge of the T. S. The President is S. Sectaramiya, Esq.; the Secretary and Treasurer is S. R. Balakrishna Rao, B. A., L. L. B., Advocate, Shimoga, Mysore.

UPENDRANATH BASU,
General Secretary.

BELGIUM.

I have pleasure to inform you that a charter was issued on 5th April to Mme. Peet, Mme. Alexander, Mme. Maquet, Mme. Audré, Mlle. Audré, Mme. Nyssens, Dr. E. Nyssens, A. G. Canlier and Miss S. Seal to form a Branch at Brussels, to be known as the Branche Anglo-Belge.

BERTRAM KEIGHTLEY,
General Secretary.

OLD DIARY LEAVES

Vol. I.

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Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1893, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

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This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Colombo conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

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SUPPLEMENT TO THE THEOSOPHIST

JUNE 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd April, to 22nd May, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.		Rs.	A.	P.
Miss Edith Ward, Treasurer, British Section T. S., 25 p. et. fees and dues for 1904 and 1905, £110 ...	Rs. 1650-0-0			
Less Exchange ...	Rs. 7-8-4	1,642	7	8
Monsieur Charles Blech, Treasurer French Section T. S., 25 p. et. fees and dues from 1st May, 1904 to 30th April 1905, Frs. 1,412-80. ...		847	11	0
Lt. A. E. Powell, R. E., Quetta, donation ...		100	0	0
Mathuraiswamy, Coconut Contractor, Mylapore, 3rd instalment of payment for the 1st year ...		50	0	0
ADYAR LIBRARY FUND.				
An F.T.S. of Burmah, donation ...		50	0	0
Lt. A. E. Powell, R. E. Quetta ...		100	0	0
E. S. T. HALL FITTINGS ACCOUNT.				
A. E. Mitra, Esq., Bombay ...		250	0	0
T. V. CHARLU'S FUND.				
P. Vander Linden, Santa Rosa, Calif, \$ 5 ...		15	0	0
P. N. Mukkerjee, Esq., Allahabad ...		1	0	0
K. C. Mukkerjee, Esq., Simla ...		1	0	0
Mrs. J. Dapper, Amsterdam ...		12	4	0

W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.

Major and Mrs. Loudon, St. Thomas' Mount, donation ...	5	0	0
C. Sambiah Garu, Mylapore, for 6 months from November, 1904 to April, 1905 ...	6	0	0
P. Vander Linden, Santa Rosa, Calif, U. S. A., for food expenses of Pariah children \$ 5 ...	15	0	0
E. Annaswamy Mudeliar, Esq., Namakal ...	2	0	0
Hon. Justice Sir S. Subramanya Iyer, Mylapore, do ...	100	0	0
A. Schenck, Esq., Antwerp ...	29	2	0
{Erratum: C. Sambiah Garu, Mylapore, donation for 6 months noted last month should have been for 5 months.}			

T. SRINIVASA AYENGAR,
Cashier.

INCORPORATION OF THE SOCIETY.

The Government Securities belonging to the Theosophical Society and the cash in the Madras Bank, all hitherto standing in my name separately or in my name and that of Dr. W. A. English jointly, have now been transferred to the name of the Society in a new account opened in its own name. According to the Bank's reports the sum of Rs. 9,288-4-0 cash was so transferred on the 12th May; on the same day Rs. 55,000 in 3½ per cents. of the Loan of 1854-55; on the 13th May the

sum of Rs. 10,000 of three per cents. of the Loan of 1896-97; and on the 17th May the sum of Rs. 60,000 in 3½ per cents. of 1854-55 and 1896-97 were also transferred and are held for safe custody for account of the Theosophical Society. The only remaining property to be transferred are the Headquarters at Adyar now vested in the Trustees under the Saidapet Trust Deed of 14th December 1892, which is in circulation for signatures, and the nett proceeds of the cash in the Fuente account, not yet disposed of by the Paris Court and at Havana.

H. S. OLCOTT.

NEW BRANCHES.

CUBA.

A Charter was issued on 25th January 1905 to form a Branch of the Theosophical Society at Havana, Cuba, to be known as the H. S. Olcott T. S. The President is Miguel R. Muñoz.

J. M. MASSO,

Acting General Secretary.

INDIA.

A charter was issued on the 19th April 1905 to form a Branch of the Theosophical Society at Sultanpore to be known as Sultanpore Branch of the T. S. The President is Ram Bux; the Secretary is Debi Sahai, Dist. Surveyor, Sultanpore (Oudh).

A charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Hassan to be known as the Hasanamba Lodge of the T. S. The President is H. R. Srinivasa Rao; the Secretary is N. Kesava Iyengar, 1st Asst., High School, Hassan (Mysore State).

Another charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Mombasa to be known as the Mombasa Branch of the T. S. The President is Seth Abul Rasool; the Secretary is Keshavlal V. Dwividi, High Court, Mombasa (East Africa).

A third charter was issued on the 15th May 1905 to form a Branch of the Theosophical Society at Chickmagalore to be known as the Sri Dattatreya Lodge of the T. S. The President is Vedantadesika Aiyengar; the Secretary is S. Sambasiva Sastri, Prosecuting Inspector of Police, Chickmagalore (Mysore).

UPENDRANATH BASU,

General Secretary.

FRANCE.

The following new Branches have been chartered:—

Place.	Name.	Date.
Nantes	Raison Aile'e	11—3—05.
Tunis		3—05.
Marseille	L'Aube	31—3—05.

CH. BLECH,

Treasurer, French Section.

AMERICA.

Branch dissolved.

The Annie Besant T. S. has dissolved. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

JUDGE KHANDALVALA ON INCORPORATION.

MY DEAR COL. OLCOTT,

I am very glad to see that the Theosophical Society has, after all, been registered under Act XXI. of 1860. The Act was passed by the Government of India "for improving the legal condition of Societies established for the promotion of literature, science or fine arts or for

the diffusion of knowledge." We must all feel thankful that with his accurate knowledge of law our respected brother, Justice Sir Subramaniam of Madras, was able so to prepare a draft scheme of Registration as would meet the requirements of the law, and at the same time preserve the international character and management of the Society.

To you as President-Founder of the Society, the position has very properly been secured for life, as the Head of the Society. Rule 42 embodies an important provision which we have had to learn by bitter experience. The Society cannot now be despoiled even if large numbers of members secede therefrom. Sir Subramaniam has in his letter to you, published in the current April number of the *Theosophist*, decidedly explained all the points connected with this important Registration, which gives the Society a legal status and will be the means of avoiding future difficulties.

POONA,

10th April 1905.

Yours sincerely,

N. D. KHANDALVALA.

DEATH OF C. C. MASSEY.

In *Light* for April 8th last appeared the following notice of the decease of one of the founders of the Theosophical Society, and my ever dear and respected personal friend.

"We regret to have to announce the departure of Mr. C. C. Massey, an old and highly esteemed friend of our cause, who passed away peacefully in his sixty-seventh year, at his residence in Victoria-street, S. W. on Wednesday, March 29th, of heart disease, from which he had suffered for many months. Mr. Massey was the youngest son of the late Right Hon. William Nathaniel Massey, who was a member of the Government in one of Lord Palmerston's administrations, and also held office in the Government of India, and was made a member of the Privy Council.

Mr. C. C. Massey was educated at Westminster School, and was called to the Bar, joining the Western Circuit, on which he was universally popular. Of late years he spent much of his time at the Athenæum Club, where he had many friends. He was deeply interested in all psychical matters for many years; was an active member of the Council of the old British National Association of Spiritualists, and ably defended Dr. Henry Slade, in 1876, when he was charged with obtaining money by false pretences, 'by palmistry or otherwise,' on the prosecution by Dr. Ray Lankester and Mr. Donkin, before Mr. Flowers, at Bow-street. He was also a member of the London Spiritualist Alliance, and a subscriber to '*Light*' up to the time of his decease. As our readers are aware, Mr. Massey was also a frequent contributor to this Journal, and rendered a considerable service to Spiritualism by his translations of Zollner's '*Transcendental Physics*'; Carl du Prel's '*Philosophy of Mysticism*'; and Eduard von Hartmann's '*Spiritism*.' Mr. Massey was held in affectionate esteem by a number of persons interested in psychical matters, including the late Henry Sidgwick, F. W. H. Myers, Edmund Gurney, Stainton Moses, A. A. Watts, Laurence Oliphant, W. Paice, J. W. Farquhar and others.

In the first series of "*Old Diary Leaves*" I have given an account of our early association and unbroken friendship since 1880, when he took part in the preliminary organisation of our Society. His was a noble nature, his life a high ideal faithfully lived.

H. S. O.

THE MADURA HINDU GIRLS' SCHOOL.

We learn with great pleasure that on May 8th the foundation for the erection of a Hindu Girls' School was laid at Madura, the movement having been inaugurated by the local Theosophical Society of that place. The correspondent of the *Madras Mail* says:—

"The site for the school building has been purchased at a cost of over Rs. 3,000; and the Theosophical Society hopes to see ere long a building worthy of the object it has in

view, and in which an institution may be reared with branches in different parts of the city. It is to be hoped that it will assist in developing all that is best in Hindu womanhood, which has been immortalised in the "heroines of antiquity, magnanimous in prosperity, strong and steadfast in adversity, gentle, devoted and religious always, making the home the nursery-ground of a generation who will make our country more glorious than in the past."

Would that every local Theosophical Society could follow the example so worthily set by this enterprising Branch of the T. S. But then every Branch has not a P. Narayana Iyer as President.

WHITE LOTUS DAY AT ADYAR AND ELSEWHERE.*

"This annual function was celebrated on May 8th at the headquarters of the Theosophical Society, with great devotion. The white stands were, as usual, profusely decorated with lotus flowers, festoons and evergreens.

Colonel Olcott, the President-Founder, occupied the chair, and in opening the proceedings observed that, according to his notification already made, the day was to be treated not only as a day of H. P. B.'s anniversary but also as a "Day of Remembrance," as reminiscent of the services and examples of all their deceased members. To them death was not a calamity or catastrophe but signified the transport to other worlds of persons who had left their physical encasements.

The Head Pandit, of the Adyar Library, Yagnesvara Dikshita then read Chapter XII. of the Bhagavad Gita, which was followed by a brief narrative by Pandit G. Krishna Sastri, the Librarian, of the lives of some of our deceased scholars, such as Pandit Bhashyacharya, Pandit Nityananda Misra, Babu Pramada Dasa Mitra and Pandit Manilal Nabhubhai Dvivedi, with graceful references to the good work done by each.

Mr. S. V. Rangaswami Iyengar read from the *Light of Asia* the portion relating to the Noble Eight-fold Path.

Mr. Sadasiva Iyer next addressed the meeting, and said that the celebration of "The White Lotus Day" showed that they were following the three great objects of the Society. The universal celebration of the day in all the Branches all over the world, showed that they belonged to one large philanthropic organisation working to form a nucleus of the Universal Brotherhood of Humanity. The other objects of the Society were referred to and the speaker said that progress in spiritual knowledge did not depend upon mere intellectual acumen. Loving and devotional thoughts to their teachers, and loving remembrances of their fellow-workers would enable them to better appreciate and understand the abstruse doctrines of various religions and philosophies.

Mr. V. C. Seshachariar read a list of names of those members of the Society who had passed away during the course of the year, in the various Branches including Ceylon.

The President introduced Mr. D. K. Bisvas, Asst. Gen. Secretary Indian Section, who in a short speech recommended to them the virtue of "Service," which alone could exalt a man.

Mr. Keagey of Canada referred to the increasing work of usefulness undertaken by the Society.

Mr. N. K. Ramaswamy Iyah emphasised the eclectic character of the Society, and mentioned at length how he became a member.

Mr. V. C. Seshachariar then eloquently addressed the meeting and after referring to his long connection with the Society, observed that they had placed at the feet of the statue of H. P. B. that day, the lotus flowers, in token of their everlasting gratitude to her, for the priceless teachings she had given to all. He also exhorted all present to send out their

* This account of the proceedings at Adyar was gleaned almost entirely from the reports which appeared in the *Madras Mail*, and the *Hindu*.

thoughts of affection, love and devotion to their revered President-Founder, who had been the chief organiser and pioneer of that world-wide movement.

The President-Founder then delivered a thrilling address and pointed out the universality of their movement. That day, they would notice, was observed in 40 different countries of the world, and the proceedings were conducted in 40 different languages. Here then was the realisation of a brotherhood and before its majestic sweep all barriers of creed, caste, colour and complexion must give way. A small seed produced a great harvest. He was sure that the "Elder Brothers of Humanity" would lead them on to carry on their work with greater energy. He then pointed out that character was the most important thing. The external appearance of a person signified nothing. Each person had an atmosphere of colour round him, which was his aura, and which alone truly portrayed his character. Just as individuals had their color, each great nation had also its own compendious color. The great beings who were looking at the field of evolution saw the blending of colors, as a watchman looking from his tower could see the coloring of the dawn and the sunset. The aura, the aureole, the glory, the glories of the dawn and the sunset. The Great Beings had *tejas*, all showed the development of each person. The Great Beings had a very luminous aura, which figuratively speaking, would fill the three worlds. Their aura was characterised by a blending of the colors of silver and gold, which we see in those beautiful lotus flowers. He then warned them against the sin of carping criticism, though friendly admonition in season was always a useful thing. Physical vices were only superficial and skin-deep, but the sins of mind, such as vanity, greed, envy, lust, revenge, malice, calumny and slander, were all dangerous foes, which would retard their progress on the path. It was, therefore, their paramount duty to dwell only on the bright side of others and appreciate their good work. In conclusion he requested all to cherish the most friendly and loving feeling towards one another, to bear no ill-will whatever towards any one, and to live always in sweet recollection of those that had departed from them, leaving them a rich legacy of a record of service and of struggle after the acquisition of knowledge.

The distribution of various tracts and leaflets and flowers brought the proceedings of a very interesting gathering to a close.

THE OBSERVANCE ELSEWHERE.

From the reports which reach us we judge that the observance of this function was quite general throughout our T. S. Branches in India, and no doubt the same may be said in regard to other countries.

ERRATUM.

In our review of the *Theosophic Gleaner*, last month, p. 506, the word "Branch," in the middle sentence, should read, Society.

NEW BOOKS FOR THE ADYAR LIBRARY.

Purchased.—Kavyarasayanam; Sikharesa Vilasa, and Twenty-seven Smritis—Anandasrama series, No. 48.

Presented.—English and Tamil Dictionary, by Rev. P. Percival; Tamil and English Dictionary, by V. Visvanatha Pillai. Descriptive Catalogue of Sanskrit MSS. in the Library of the Calcutta Sanskrit College, Nos. 19 to 21.

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OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,
By COL. H. S. OLCOTT, P. T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Colombo conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

Cloth 8 vo., Price Rs. 4-8-0, net : paper, Rs. 3.

SUPPLEMENT TO THE THEOSOPHIST

JULY 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 23rd May, to 22nd June, 1905, are acknowledged with thanks:

HEAD-QUARTERS FUND.	Rs.	A.	P.
Arvid Knös, Esq., General Sec'y., Scandinavian Section, T. S., 25 % fees and dues for the year 1905, £31-8-5	471	5	0
Miss M. Sivers, Assistant Secretary, German Section, T. S., fees of 94 new members £9-4-0	138	0	0
Babu Gopal Vishnu Oka, donation	0	7	0
C. Sambiah Garu, Mylapore, donations for May and June, 1904	3	0	0
Major C. L. Peacocke, Presidential Agent, Johannesburg, S. Africa, Entrance fees and dues of nine new members, £4-10-0	67	8	0

ADYAR LIBRARY FUND.	Rs.	A.	P.
An F.T.S. of Burmah, donation	50	0	0

T. V. CHARLU'S FUND.	Rs.	A.	P.
Mr. C. J. van Vliet, Assistant Secretary for the Dutch Indies of the Netherlands Section, T.S.	240	15	4
Babu Atmaram of Simla T.S., through Indian Section, T.S.	5	0	0
Babu P. N. Mukerjee, Allahabad	1	0	0
Miss N. Rice, Honolulu, \$ 4	12	0	4

Erratum: Subscriptions from Dhulia members Rs. 5-14-0 credited in May, 1905 T. V. Charlu Fund, should have been under Head-Quarters Fund.

W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.	Rs.	A.	P.
Babu Atmaram of Simla T.S. through Indian Section, T.S.	1	8	0
C. Sambiah Garu, Mylapore, for May, 1905...	1	0	0
Miss N. Rice, Honolulu, for food expenses of Pariah children	15	0	0
£1 ... do. ... do. ...	100	0	0
Lt. A. E. Powell, R. E. Ziarat	559	9	0
American Subscriptions for food through Mr. A. Fullerton	559	9	0
£37-6-1 ... T. SRINIVASA AYENGAR,			

Cashier.

NEW BRANCHES, HOLLAND.

On the 21st May a charter for a new Branch at Amherst was issued, President: Mr. P. M. Van Walcheren; Secretary: Mrs. M. O. Van Hock, born Canneman. Title "The Amherst Lodge."

On the 5th June a charter was issued for a new Branch at Leiden. President: Mr. C. W. Vollgroot; Secretary: Mrs. C. J. Vander Beek, born Deprer

W. B. FRICK,
General Secretary, Netherlands Section, T. S.

DEPARTURE OF MISS WEEKS.

After a devoted service of five years and more Miss N. E. Weeks, my Private Secretary and Dr. English's assistant in the heavy work of his office, resigned her appointments and on the 20th May bade us good-bye and left for Europe, *via* Tuticorin and Colombo, in company with two other ladies. While the Society will be deprived of her valuable services in several respects, her loss to me officially is much greater, for her qualifications for Secretarial work are very great. Once before, and only once, I had such a helper in a Mr. Clancy, during the American Civil War: I could not ask for a better than she, and can strongly recommend her for similar employment when her health, now undermined by the Indian climate and overwork, shall be re-established. Miss Weeks meets her mother at London and is to travel with her.

H. S. O.

DEATH OF P. C. MOZOOMDAR.

The Brahmo Samaj has just lost another of the great Bengali religious reformers who inaugurated and have been the life and soul of that movement. The names of Rammohun Roy, Debendranath Tagore, Keshub Chandra Sen and Protap Chandra Mozoomdar will always be remembered while that of the Samaj survives. Mr. Mozoomdar was more a Christolator than a Hindu, evolving from his fervid mind an "Eastern weakened his hold on Hindus. He was a great lecturer, having an in-exhaustible flow of choice language which gave him a high rank among English orators. I never heard a speaker of my race who showed greater command of the English language or more fluency in the choice of synonyms. But despite this his peculiarities of temperament repelled his colleagues and chilled them and he died practically without a following. His was a great intellect and his spiritual aspirations were always high.

THE HEWAVITARANA SCHOLARSHIPS.

That good man and my dear friend, Madaliyar Don Carolis Hewavitarana, of Colombo, has, the *Sandaresa* of June 9th tells us, set apart two houses worth Rs. 30,000 and yielding an annual income of Rs. 1,800 to be devoted to sending two Sinhalese Buddhist young men to Japan for the purpose of studying some industry. The examinations for the scholarships will be held every three years.

BUDDHISM IN MADRAS.

A Burman Buddhist Priest (Phongee), W. Aindamala, delivered an address in the Burman language (with the assistance of a Tamil interpreter), on the 4th June, before the Madras Sakya Buddhist Society. We also learn that a Buddhist Priest from Ceylon has arrived at Madras, who will remain at the "Boudha Asrama" in Royapettah permanently.

ERRATA.

In June *Theosophist*, Supplement, p. xxxiv., last sentence of Judge Khandalavala's letter, for 'decidedly,' please read 'distinctly.' We trust our readers will pardon the shocking hodge-podge which appears in the opening sentence on 'Voice Figures,' in the same number, page 568. The sub-editor is 200 miles from our printing office, and don't know what has happened there—possibly an earthquake; nothing worse, we trust.

"THE SANDARESA."

Our enterprising Buddhist brothers of Colombo are bringing out each Friday, an English Supplement to their flourishing Sinhalese bi-weekly newspaper, *The Sandaresa*. Judging from the second issue, which is before us, we think it is destined to prove successful. Our best wishes attend it.

ADDITIONS TO THE ADYAR LIBRARY.

From the Council of the Imperial Library, Calcutta: Catalogue Parts I and II. An author-catalogue of Printed Books in European Languages, with a supplementary List of Newspapers.

CEYLON'S PLAGUE MEASURES.

A correspondent of the *Madras Mail* contributed the following which appeared in its issue of June 1st:—

"Mr. D. K. Biswas, B.A., B.L., Assistant Secretary to the Indian Section of the Theosophical Society, Benares, arrived at the Adyar (Madras) on the 8th instant, and after a stay of some ten days there, in the Theosophical Society's head-quarters, left on the 18th idem for Colombo armed with a certificate from Captain Ross, I.M.S., Health Officer, Madras Municipality, in these terms:—'This is to certify that Mr. D. K. Biswas has not been in any plague-infected place within the last ten days.' Mr. Biswas travelled as far as Tuticorin in the same compartment as two Australian horse-dealers, who had made a short stay at Madras in connection with their professional business, and booked from Egmore to Colombo. While the two Australians were allowed to proceed on their journey, Mr. Biswas was detained at Tuticorin; the Medical Officer at the Station for the Ceylon Government furnishing him with the following certificate to enable him to claim refund of the passage money he had paid from Tuticorin to Colombo from the South Indian Railway authorities:—'Mr. D. K. Biswas who arrived in Tuticorin from Madras (Adyar) yesterday, returns to-day as he is not permitted to proceed to Ceylon in accordance with quarantine regulations of the Ceylon Government.' This was on the 20th. Mr. Biswas stayed another day at Tuticorin, for Miss N. E. Weeks, Private Secretary to Colonel Olcott, who was going home and who had lived in the same compound at the Adyar, was expected to arrive there the next day, and Mr. Biswas hoped that the lady's words would have force with the Medical Officer and he might be permitted to travel on to Colombo. Miss Weeks arrived and tried to persuade the Doctor, but in vain. She and two other ladies who had travelled with her from Madras were permitted to proceed, and Mr. Biswas, after wasting three days at Tuticorin, left on the night of the 21st to return to his place in the North of India."

This seems, on the face of it, like very unfair treatment.

A GERMAN BUDDHIST MONK IN COLOMBO.

There has arrived from Rangoon a German Buddhist Monk who has taken robes under Bhikku Ananda Maitriya of Rangoon. The visitor, who as a layman, passed through Colombo last year, is now staying at the Maitriya Hall quarters, Bambalapitiya, to prosecute his studies in Pali. The German Bhikku is said to be of respectable parentage and was a Professor of music while in the Fatherland.—T. C.

THE TWENTY-FIFTH ANNIVERSARY OF THE COLOMBO BUDDHIST THEOSOPHICAL SOCIETY.

My esteemed colleagues at Colombo have been so occupied in celebrating the completion of the first quarter century of their work for the revival of Buddhism in Ceylon as to have forgotten to send me an official report of the proceedings and have forced me to take what I could find in the copy of the English edition of the *Sandaresa* for June 23rd ultimo. I regret to say that justice has not been done to the subject and as this report reaches me just when our magazine is going to press, I shall have to defer my remarks until I give my Anniversary Address in December next. In the whole Theosophical Society there is not another group of persons whose combined endeavours have produced results on such a national scale as those of the unpretentious Sinhalese gentlemen who have been meeting daily, one may almost say, for twenty-five years making and carrying out plans for the re-

vival of their religion and the carrying on of the giant system of education which has created some three hundred schools and three successful colleges and gathered into them about thirty thousand Buddhist children. These would have been under the control of the missionaries or the materialistic training of the irreligious government schools, if this purely Buddhist movement had not been so courageously and masterfully pushed on by the officers and governing committee of our Colombo Branch. The Anniversary was celebrated at our Headquarters on the afternoon of June 17th. In the list of names of those present I am glad to see those of some of my original colleagues of 1880 and sorry to find missing those of many more who have not all been removed by death. Mr. Miranda has been very properly re-elected President and the vacancy in the Secretaryship caused by the compulsory retirement of Mr. D. S. S. Wickremaratna, under a stringent Government regulation, has been worthily filled by the election of the most practical of the brothers of Dharmapala, Mr. Simon Hewavitarana. Two other of his brothers are on the Executive Committee and his brother-in-law, Mr. Munasinha, is one of the Vice-Presidents. The usual Anniversary dinner came off in our hall and at the close Mr. Miranda, the Chairman, did me the honour to propose my health, which brought the company to their feet and gave them the opportunity of proving the warmth of their affection for me. The *Sandaresa* report says:—

"On the 17th instant the Colombo Buddhist Theosophical Society completed its twenty-fifth year, an event of no little significance in the annals of religious Associations in this Island. The uninterrupted existence of such an Association for a quarter of a century in a country like ours constitutes in itself a record; but when that existence is associated with the successful carrying out of an original programme of work, vitally important to the religious and educational interests of a large community, those who are responsible for the welfare of the Society have good reasons to congratulate themselves on the results of their efforts. It is not too much to say that the work of the Colombo Buddhist Theosophical Society has completely revolutionized the religious situation in this Island. To realise the truth of this assertion one has but to recall to his mind the hopeless and depressed state of Buddhism, in say about 1850, and contrast it with the vigorous and strong position which the national faith occupies at present. Writing early in the fifties, the distinguished lawyer and scholar Hon. James de Alwis predicted the extinction of Buddhism before the end of the century. When he made that prediction Mr. Alwis did not at all draw upon his imagination. He simply drew an inference amply justified by circumstances. That his prophecy was not fulfilled was due to events which Mr. Alwis—or for the matter of that, the most sanguine of Buddhists—could have at that time scarcely foreseen. In the darkest hour of Buddhism, when Christian Missionaries were carrying everything before them, there arose the great champion of the national faith, the silver-tongued orator, Mohottiwatte Gnananda, who successfully stemmed the current that had set in towards Christianity. About the same time—in the early seventies—the two Oriental Colleges at Colombo and Peliyagoda were started, which revived learning among the *Bhikkhus*, making them competent teachers of the ancient faith, and gave even the laity a chance of studying their religion. The eloquence of Mohottiwatte stirred up the slumbering embers of faith among the people, and great enthusiasm was excited all over the country. That enthusiasm would, however, have most probably died away leaving no trace behind it, as has often happened in the case of "revivals," but for the appearance at the psychological moment of an agency powerful enough to deepen that enthusiasm and divert into the right channel the stream of energy that had been roused up. That agency was the Buddhist Theosophical Society, started by Colonel H. S. Olcott, whose arrival in Ceylon in 1880 as an acknowledged Buddhist was a very significant event in the history of Ceylon in the nineteenth century. Since that day, for the past twenty-five years, the Society has worked on, organizing and utilising the resources and the efforts of the Buddhist community to strengthen their faith and promote its welfare. It is not for us here to enter into a detailed account of the Society's work for the past quarter of a century. The result of that work is acknowledged even by those who are most adversely affected by it, and the remarkable confidence reposed in the Society by the Buddhist community shows how much its efforts are appreciated by those in whose interest it works."

Printed by THOMPSON AND CO., in the Theosophist Department of the *Minerva Press*, Madras, and published for the Proprietors by the Acting Business Manager, MR. T. SREENIVASA IYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, July 7th, 1905.

The undersigned hereby gives notice that the eight chartered Branches in the Republics of Cuba and Costa Rica, having met in Convention in the City of Havana on the 4th of June, 1905, and complied with all the forms prescribed under the Constitution and Rules of the Theosophical Society, the Cuban Section of the T. S. is now a duly constituted autonomous body of the same character as every other Section, and that Señor D. José M. Massó is the duly elected General Secretary of the Section for the current year.

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

ORGANISATION OF THE CUBAN SECTION.

The formal organisation of the Cuban Section, under the Charter granted by the President-Founder, was effected at Havana on the 4th June last in due form. From the official report the following particulars are published for the information of those concerned:—

"The Acting General Secretary suggested the appointment of a Chairman and of a Secretary for the Convention; and Mr. Albear nominated for these offices Mr. Guillermo P. Gonzalez and Mr. Ricardo H. Alfonso, respectively; the nominations being unanimously accepted.

The Delegates presented their credentials, which were admitted without discussion, the Branches being represented as follows:—

ANNIE BESANT	...	Ricardo H. Alfonso-Nicasio Ramirez;
CONCORDIA	...	Rafael de Albear-Hipólito Mora;
H. S. OLCOTT	...	Fernán Pedierro;
BHAKTI GYAN	...	Hipólito Mora, with the 2 votes of the Branch;
SOPHIA	...	Ignacio Hernández;
FRATERNIDAD	...	Miguel R. Muñoz; Rafael de Albear; Ricardo H. Alfonso;
PROGRESO	...	José M. Massó;
VIRYA	...	Guillermo P. Gonzalez, with the 2 votes of the Branch.

The Delegate of the Branch Progreso nominated the following Delegates, to be members of the Executive Committee: Guillermo P. Gonzalez; Ricardo H. Alfonso; Rafael de Albear; Miguel R. Muñoz and Fernán Pedierro, and they were unanimously elected.

The Acting General Secretary read the Report of his work to establish the Cuban Section, from the date of his appointment to office by the President of the T. S. up to this date, and submitted his accounts to the Convention for its approval, and these were approved and adopted.

The Chairman requested the Secretary of the Convention to make the scrutiny of the votes of the Branches for the election of the General Secretary. The following was the result of the vote:—

Recapitulation.			
José M. Massó	...	...	104 Votes.
Miguel R. Muñoz	...	...	2 "
Rafael de Albear	...	...	2 "
Félix Ramos Duarte	...	...	1 "
A Member who did not vote	...	...	1 "

Total number of votes... 110

Mr. José M. Massó was therefore proclaimed General Secretary of the Cuban Section.

H. S. O

HEAD-QUARTERS FUND.

W. A. ENGLISH,
Treasurer

T. SRINIVASA AYENGAR,
Cashier.

W. A. E.

THE BIHAR THEOSOPHICAL FEDERATION.

We hope to see the day when each Province in India will have one or more of these T. S. Federations, for they can be made extremely useful as channels for Theosophical propaganda.

NEW BRANCHES.

BRITISH SECTION.

BRITISH SECTION.
I have pleasure in stating that a charter was issued on 26th June 1905 to Emil Zschiedrich, C. A. Brotherton, B. W. Dobson, Miss E. Reynolds, Miss A. Reynolds, W. Dickinson and Mrs. Zschiedrich, to form a Branch at Wakefield, Yorks, to be known as the Wakefield Branch.
BERTRAM KEIGHTLEY,
General Secretary.

FRENCH SECTION.

FRENCH SECTION.
A charter was issued on the 11th March 1905 to form a Branch of the Theosophical Society at Nantes to be known as the "Raison Ailée" Branch of the T. S. The President is Alfred Pujol, The Secretary, Miss M. Riviere, 16 rue Guibal, Nantes

A charter was issued on the 28th March 1905 to form a Branch of the Theosophical Society at Tunis to be known as the Tunis Branch T. S. The President is Dr. Liron, The Secretary Miss C. Schmidt. Postal address of the President is 27 rue de la Commission, Tunis.

A charter was issued on the 31st May 1905 to form a Branch of the Theosophical Society at Marseilles to be known as the l'Aube Branch of the T. S. The President is Mrs. E. Bendit, the Secretary, Mrs. Ge'taz, 86 rue St. Jacques, Marseilles.

BRANCH DISSOLVED.

The Maya Branch of Marseilles dissolved on March 1905.

CH. BLECH,
for DR. TH. PASCAL,
General Secretary.

INDIA.

A charter was issued on 29th June, 1905, to form a Branch of the Theosophical Society at Nandod to be known as the Nandod Branch of the T. S. The President is Mr. Manecklal Mulji Parekh; the Secretary, Mr. Chhotalal Motilal Bakshi; address *via* Aukleshwar, Nandod B. B. and C. I. Railway, Bombay Presidency.

A charter was issued on 29th June, 1905, to form a Branch of the Theosophical Society at Udaipore, to be known as the Udaipore Branch of the T. S. The President is Mr. William Finnigan; the Secretary, Babu Raghubardyal, Ag. Foujdar (Magistrate), Udaipore, Rajputana.

A charter was issued on 19th July 1905 to form a Branch of the Theosophical Society at Tumkur to be known as the Luhshmi Kanthor Lodge of the T. S. The President is Mr. D. Vasudaviah, the Secretary is Mr. C. N. Venkata Rao, Pleader, Tumku, Mysore.

UPENDRANATH BASU,
General Secretary.

AMERICA.

On 10th June 1905 a charter was issued to the Peabody T. S., Peabody, Mass., with 15 charter members. The President is Mrs. Mary I. S. Jacobs; the Secretary is Norman A. Torrey, 55 Franklin Street, Peabody, Mass. There are now 69 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

CUBAN SECTION.

A charter was issued on 9th May 1905 to form a Branch of the Theosophical Society at Duinty, Province of Santiago de Cuba, to be known as the Progreso Branch of the T. S. The President is Mrs. Rosalia Baner, Island of Cuba. The Secretary is, Mrs. Josefa Sanchez, Apartado 7,

J. M. Masso',
General Secretary.

DUTCH EAST INDIES—NETHERLANDS SECTION.

REVISED LIST OF BRANCH OFFICERS.

Semarang Lodge : Pres., H. A. Benjamins ; Sec., E. F. Winkel, Peterangan, Semarang.
Soerabajasche Lodge : Pres., Mrs. H. W. Steinbuch ; Sec., C. J. van Vliet, Jr. Kalas-
sin, Soerabaia.

Buitenzorgsche Lodge ; Pres., D. V. Hinloopen Labberton ; Sec., Mrs. Hinloopen Lab-
berton, Buitenzorg.
Djakasche Lodge ; Pres., R. M. Djajeng Irawan ; Sec., H. C. V. Bergen, Djorja.
Bataviasche Lodge : Pres., E. C. Groot ; Sec., Mrs. S. J. Groot, Batavia.
Reading Lodge ; (No Pres.); Sec., E. A. Wijnmalen, Djombang.

The Assistant Secretary for the above branches of the Netherlands Section is C. J. van Vliet, Jr., Kaliassine, Soerabaia.

UBHAYA VEDANTA PRAVARTANA SABHA.

We are in receipt of the third year's report of the above named Society with a copy of a brief account of its fourth year's Conference.

The objects of this Sabha established in 1902 are :—(1) To encourage the study of Visishtadvaita works in Sanskrit and Tamil; (2) To hold an Annual Examination at Melkote (Tirunarayanapuram), the most sacred Vaishnava shrine of historic faith in the Mysore State, and to award prizes to successful candidates, and (3) To facilitate the propagation of Visishtadvaita philosophy by providing, as funds permit, for the holding of religious classes, delivery of lectures, employment of itinerant teachers and preachers, etc.

The Examinations of the Sabha are divided into three branches—(i) Veda, (ii) Vedanta, and (iii) Divyaprabhanda (Tamil religious works)—and are of three grades in each, viz., higher, intermediate and lower. They are both oral and written. Suitable presents in books and money are given to successful candidates as well as examiners year after year.

Among the annual donors are :—H. H. The Maharaja of Mysore, His Holiness the Sringeri Swami, His Holiness the Parakala Swami, their Highnesses the Raja of Tuni (Godaveri) and the Raja of Dharakota (Ganjam) and others. Subscriptions are also collected from all important districts in Mysore and Travancore States, and Madras and Bombay Presidencies. Mr. A. Govindacharlu, F. T. S., has also given a very liberal donation. The accounts of the Sabha are regularly audited. The address of the Honorary Secretary of the Sabha is, Mr. R. Narasimhacharya, Assistant to the Director of Archaeological Researches, Mysore.

G. K.

THE ADYAR LIBRARY.

HALF YEARLY REPORT.

We copy the following report of Mr. G. Krishnasastri, the Librarian, from the *Madras Mail* of the 24th July.

"The progress report of the Adyar Library for the half year ending the 30th June shows that the Library now possesses 12,847 MSS. and 13,188 printed volumes. The Tanjore Palace Library, which is said to be one of the best Manuscript Libraries in India, had 12,376 MSS. when Dr. Burnell prepared its catalogue in 1880 under the orders of the Madras Government. Evidently there has been no addition to its MSS. since that time. On comparing figures it is found that the Adyar Library has, within a period of less than 20 years, been able to collect 12,847 MSS., while the Tanjore Library had been able to secure, even with so much of Royal patronage, only 12,376 MSS. within a period of 300 years.

The MSS. and printed books in which the Adyar Library is specially strong are those that bear chiefly on science, religion and philosophy. It is also rich in the collection of works in Chinese, Japanese, Siamese, Burmese, Pali and South Indian Languages, besides numerous works in all the important European languages. The Library building extension has given it a very fine and spacious room upstairs and three splendid rooms downstairs, with a little over one mile and a half of shelving for MSS. and books, or with a third of the extent of the shelving of the India Office Library.

During the first half of this year, eight tours were undertaken for the collection of MSS., two by the Librarian, one by the senior Pundit, three by the Junior Pundit, and two by one of the temporary Pundits. Over 60 collections of MSS. were examined in the course of these tours. Five of them were secured as presents to the Adyar Library and seven were purchased. These twelve collections include 1,553 codices containing nearly 3,000 works (both originals and duplicates). During the past year 67,898 granthas have been copied, as against 35,253 in the preceding year. The work of preparing descriptive slips having been begun this year, the copying work is at present being done by one copyist on a small scale.

NEW MSS. FOR THE ADYAR LIBRARY.

87 bundles of Palm-leaf MSS. consisting of 105 works were secured for the Adyar Library on the 16th ultimo from Chiruvamani near Tirunallikaval station on the Mattupet-Mayavaram line, S. I. R. These

MSS. originally belonged to Pandit Balarama Sastri who was the teacher of the two Rajas of Cochin State, who died at Trichur and Vellarapalli respectively (these Rajahs being generally remembered by mentioning their respective places of death). They, with many others that are said to have been lost, were, according to family tradition and Palace accounts, copied between M.E. 971 and 981 (A.C. 1794-1804) at the Rajah's cost and presented to the said Pandit Balarama Sastri. This collection, though a part only of the original collection, was well preserved by his worthy descendants for the last 100 or 110 years. All these MSS. are in excellent condition except three or four that are slightly injured. One of them—a big MS.—has two ivory plates for the top and bottom. About 50 MSS. are written in good Malayalam characters—the rest being in Grantha. All the MSS. are copied on good Sritala (or fibrous palm leaves).

Another set of nearly 250 MSS. consisting of Sanskrit and Canarese works, was also secured for the Library very recently from Bangalore. The number of MSS. collected since the beginning of this year up to date, will nearly come to 3,000 including duplicates.

G. K.

THE FEDERATION OF EUROPEAN SECTIONS, T. S.

SECOND ANNUAL CONGRESS, LONDON, 1905.

The success which crowned the meeting of the Congress last year at Amsterdam has been repeated at London this year.

The official report has not yet reached me but from a personal friend I learn that there were about seven hundred delegates present from all our European Sections and a number of "Unattached." A delightful spirit of brotherhood pervaded the assembly and the speeches made are said to have been of a high order. The representatives of Sections, Dr. Pascal, in French, for France; Señor Xifré, in Spanish, for Holland; Dr. Rudolf Steiner, in German, for Germany; Madame Sjostedt, in Swedish, for Scandinavia; Dr. E. Nyssens, for Belgium; Mr. G. R. S. Mead, for England; Dr. M. W. Burnett, for America; and there were representatives from Italy, Hungary, Finland, Russia and India, whose names have not reached me. This was at the opening session on Saturday morning, 8th July. In the afternoon there were meetings of the several Departments in charge of the various details of the Congress' business. Mrs. Besant lectured on "Occultism" with, I am told, more than her usual power and eloquence. She described the processes employed in this branch of science and warned her hearers of the terrible dangers coming from the misuse of these powers. Then she spoke of the harmful criticism made upon occult students and appealed for more kindly help for those who were trying to gain knowledge in this way. I am told by another correspondent that the lecture of Mr. Mead before the Congress was most eloquent and aroused great applause. The exhibits in the Arts and Crafts Exhibition are said to have been excellent and the interest in the various papers read to have been throughout. The closing address of Mrs. Besant as Chairman of the Congress was superlatively good; in fact the meeting was sustained from the beginning to the end. I am told by two correspondents that a suggestion by Mrs. Besant, made after giving her opening address, that a telegram of greeting from the Congress should be sent to the President-Founder, met with great enthusiasm.

The following report from the Daily News of July 7th was copied into the Madras papers:

Theosophists were foregathering in London yesterday (6th) from all parts of the world. Close upon 1,000 members of the Society are expected to attend the congress which takes place this week-end, and to preside over which Mrs. Besant has come specially from Benares.

This is the second of the Annual Congresses which were begun last year at Amsterdam. They are organised by the Federation of the European Sections of the Theosophical Society. But, in addition to the French, Germans, Italians, Dutch, Hungarians, Russians, Finns, and Scandinavians who will be present, there will be many members representing all nationalities in India, some Americans, and at least two delegates from Australia.

Among them will be not only devotees of every one of the great forms of religious belief, but also some who belong to no religious creed. But during their discussions they will be kept from devouring one another by their triune bond—their belief in the universal brotherhood of humanity, their desire for the truth, and the study of the unknown.

Yesterday afternoon, Mrs. Besant opened a small Exhibition of Arts and Craftsman-ship at the Tor Gardens, Kensington, which will be open to the public during the Congress. In the main the exhibits are the work of Theosophists and are intended to symbolise the wider views of life.

With the exception of the pictures they show an earnest desire to combine beauty with utility, and the chief feature of the beauty is its simpleness. There are pieces of decorative pottery of charming form and colour; metal work in silver, copper, and brass, of exquisite design; needlework superb in its refined and gentle simplicity; and furniture which has at once the vigour of early models and the refinement of the best without the overwhelming burden of detail which has spoiled most modern designs.

But the pictures are chiefly weird. They are decorative and beautiful; but most of them need interpretation.

To-day the Convention of the British Section takes place, and in the evening Mrs. Besant will lecture publicly at the Queen's Hall on the work of the Theosophical Society in the world.

To-morrow the Congress proper begins. It will be opened by the singing of an Ode which contains the following lines:

Lowly sod and lofty soul
Upward climbing to their goal,
Lofty soul and lowly sod
Soaring surely to their God;
Hail! Creation's Destiny,
Hail! Thou Universal Life
Ruling o'er all forms of strife.

After Mrs. Besant's presidential address papers will be read on Spiritualism, Christian Mysticism, Rosicrucianism, and Arts and Crafts, and a discussion held as to Theosophical teaching for children.

In the evening, there will be an attempt to try the popularity of mystic plays. Sunday is a busy day, and Monday will be the last day of the Congress.

PRINCIPAL UNWALLA OF BHAVNAGAR.

A correspondent of the *Bombay Gazette*, under date of 7th July writes as follows:

In the retirement of Principal Jamshedji N. Unwalla, Bhavnagar and the Bhavnagar public lose an eminent figure, and a great friend, a scientist, philosopher, theologian, antiquarian, linguist and litterateur. Last week was spent in doing honor to one who had effected so much for education in Bhavnagar and Kathiawar. The enthusiastic manner in which Mr. Unwalla's pupils, friends and admirers, in the several communities, expressed their praise of the "Guru bhakti," in the form of addresses embossed on satin and chased silver was simply unparalleled. In reply to these addresses, Principal Unwalla laid stress on three things which he said were the magic and master key to success; love between the teacher and the taught, self-respect, and loyalty to the State. He was given a grand send-off this morning. The Railway platform was thronged with all manner of people, leading Mahajans, the Diwan Sahib, the Naib Dewan Sahib, the Controller of Accounts, the Commanding Officer of the Imperial Lancers, Director of Public Instruction, Principal, Samaldas College, the pupils and friends of the Grand Old Master who left here, to-day, amid vociferous cheers and regrets, for Bombay "en route" to Benares. Mr. Unwalla leaves behind him the memory of an unselfish character. He has accepted the honorary chair of English at the Central Hindu College, where he wants to devote the rest of his life to the service of his country and countrymen.

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY
By Col. H. S. OLCOTT, P. T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1893, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Colombo conspiracy and the much debated Report of the Psychological Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are Related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

Cloth 8 vo., Price Rs. 4-8-0, net; paper, Rs. 3.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,

ADYAR, 17th August 1905.

The New Zealand Section having referred to me for an official opinion the question whether "The Executive Committee shall have power to request any member to resign whose continued membership of the Section shall, in its opinion, be for any reason undesirable, and in case of non-compliance with such request, to expel such member," I reply as follows:

No member of the Society having an inalienable right to perpetual membership, it is clear that if by his behavior he has made himself appear to his associates an undesirable colleague, they have the perfect right to so notify him and call for his resignation: they have also, where he is an enrolled member of a branch or Section, the right of expulsion. But, and this should be always borne in mind, the constitution of our Society has always hitherto reserved for an accused member the right of appeal—from Branch to Section; from Section to the President-Founder, whose decision has always been regarded as final.

Various cases of the kind have been so decided from time to time, and the equity of the policy will not be questioned by any fair-minded man.

The rules of the Society have been changed at different times; and although the new draft of Rules on which the Incorporation of the Society was effected are silent on the subject of expulsions, yet we have behind us thirty years of practice based on the theory that a member shall be protected against any possible injustice that might be done to him by any clique which might be at the time in power in any local Branch or Section: moreover, by referring to Rule 20, in the Incorporation document, you will see that the President "shall have discretionary powers in all matters not specifically provided for in these Rules."

My ruling, therefore, is that the same policy shall be pursued as heretofore and that, while your Executive Committee is free to expel an objectionable member, and the form of the resolution is unobjectionable, you should in each case let the person understand that he has the right of appeal, from Branch to Section, and from Section to the President-Founder.

H. S. OLCOTT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from the 21st July, to 20th August, 1905, are acknowledged with thanks:—

HEAD-QUARTERS FUND.		Rs.	A.	P.
Mrs. Ida R. Patch, through Alexander Fullerton, Esq., N. Y.	...	15	4	0
Annual donation \$5	...	...	...	...
C. Sambiah Garu, Mylapore, donations for September and	...	3	0	0
October, 1904	...	...	...	...

ADYAR LIBRARY FUND.		Rs. A. P.
An F.T.S. of Burma, donation	...	50 0 0
ANNIVERSARY ACCOUNT.		
Cuddapah Branch, T. S., through V. Vasudeva Iyer, Esq., for food expenses of last Convention	...	7 0 0
T. V. CHARLU'S ACCOUNT.		
P. N. Mukerjee, Esq., Allahabad	...	2 0 0
W. A. ENGLISH.		
<i>Treasurer.</i>		

PANCHAMA EDUCATION FUND.		
American Subscriptions for food expenses of Pariah children, through Alexander Fullerton, Esq., New York	...	251 1 0
C. N. Doshi, Esq., Ahmedabad, for food	...	20 0 0
Mrs. S. Sarfard, through Miss N. Rice	...	15 0 0
C. Sambiah Garu, Mylapore, donations for June and July 1905	...	2 0 0
Donation through Alexander Fullerton, Esq., N. Y.	...	16 0 0
T. SRINIVASA AVENGAR,		
<i>Cashier.</i>		

TO ALL GENERAL SECRETARIES.

Each Secretary of a T. S. Section is requested to send his Report to the President-Founder, not later than the 1st November, together with the names of Presidents and Secretaries of Branches and addresses of the latter—all *plainly* written and properly arranged in tabular form as in our Anniversary Reports.

NEW BRANCHES.

INDIA.

A charter was issued on 27th July 1905, to form a Branch of the Theosophical Society at Kolar to be known as the Kolahala Branch of the T. S., the President is T. K. Sundrarajengar, and the Secretary, M. S. Ramachariar, Pleader, Kolar, Mysore Province.

UPENDRANATH BASU.
General Secretary.

GERMANY.

A charter was issued on 18th September 1904 to form a Branch of the Theosophical Society at Dresden, to be known as the Graal Branch of the T. S., The President is Hermann Ahner, The Secretary, Richard Bohm, Holbeinstrasse 105, Dresden.

A charter was issued on 10th October 1904 to form a Branch of the Theosophical Society at Düsseldorf, to be known as the Düsseldorf Branch of the T. S., The President is Otto Boyer, The Secretary, Frau Johanna Boyer, Obercassel bei Karolingerstrasse 94, Düsseldorf.

A charter was issued on 9th December 1904 to form a Branch of the Theosophical Society at Karlsruhe to be known as the Karlsruhe Branch of the T. S., The President is Ludwig Lindemann, The Secretary, T. N. van der Ley. The Postal address of the President is Soptreenstrasse, 83, Karlsruhe.

A charter was issued on 19th February 1905 to form a Branch of the Theosophical Society at Stuttgart, to be known as the Kerning Lodge of the T. S., The President is Professor Oskar Boltz, The Secretary, Karl Kieser, Kernerstrasse 1, Stuttgart.

A charter was issued on 25th February 1905 to form a Branch of the Theosophical Society at Berlin to be known as the Besant Lodge of the T. S., The President is Dr. Rudolf Steiner, the Secretary, Marie von Sivers, Motzstrasse 17, Berlin, W.

Dr. RUDOLF STEINER.
General Secretary.

IN MEMORY OF MR. RANADE.

Mahadev Govind Ranade, late Justice of the Bombay High Court was one of the noblest men of Modern India. His name was respected throughout the whole country by all alike Europeans and Indians. His character was without a flaw and his great intellect grappled with all subjects to whose study he addressed himself. While the Founders of our Society were still at New York, he was one of a few able men who acquired membership through the intermediation of Moolji Thackersey, my old travelling acquaintance, and the man through whose good offices I came into correspondence with the late Pandit Dyanand Sarasvati of other Hindus, and was thus led to settle in India instead of in Ceylon. His Application paper is dated July 3, 1878, and is No. 160 on the Register of the Recording Secretary. Judge Ranade died in 1903 and, shortly after, a movement began at Madras to perpetuate his honored memory by founding a Public Library at Mylapore, a district of the city of Madras not far from Adyar. In token of respect to our deceased colleague, I append the following, gleaned from the report in the *Madras Mail* of August 15th, of the opening of the Library and the appreciative address by our other equally eminent colleague and friend, Mr. Justice Sir S. Subramaniam.

OPENING OF THE RANADE LIBRARY.

Under the auspices of the South Indian Association the new Library in memory of the late Mr. Justice Ranade was opened on the evening of the 12th August, by the Hon'ble Sir S. Subramania Iyer, K.C.I.E., who officiated as chairman.

On his arrival, the President of the Association, conducted him to the garden ad-joining the premises, where he planted a peepul and a margosa tree in commemoration of the event. The Tanjore Band, which was in attendance, played a lively air as this interesting function was completed. The Chairman was then conducted to the hall, which was crowded to its utmost capacity, and took his seat on the dais amid loud cheers.

From the Secretary's Report which was then read, we take the following:

In February, 1903, a meeting of the more prominent residents of Mylapore was held at the new Club hall, with Mr. T. R. Ramachandra Iyer in the chair, and it was then resolved to found an Association in Mylapore for the promotion and encouragement of the special-ised study of subjects bearing on History, Economics, Industries and Science with special reference to India, (1) by the formation of a suitable library of books and periodicals, (2) by holding meetings for lectures and discussions, and by reading and publishing papers and dissertations. Soon afterwards, invitations to join the Association were sent to almost all Indian gentlemen who had given any proof of research in any of the subjects enumerated above or whom the Committee knew to be earnest students. We had a fair response and the Association has among its members men whose work has been accepted by scholars. To realise in any degree the objects of the Association, a library is a *sine qua non*, and our worthy countryman, Mr. V. Krishnaswami Iyer, most readily and unsolicited, gave a magnificent donation of Rs. 5,000 for the formation of a Library, and books to the extent of Rs. 3,200 have already been purchased.

The report further states that Dewan Bahadur R. Ragunatha Row generously donated a suitable site for the proposed Library, and Mr. P. R. Sundara Iyer made a munificent contribution of Rs. 5,000 for the construction of the building. Many valuable contributions of books, by members and friends of the Association were also made, and three members gave Rs. 500 towards the furniture of the Library. The foundation stone of the edifice was laid by the Hon'ble Mr. Ghokale, C.I.E.

At the conclusion of the state ment the Secretary handed over the lock and key with the title deeds of the Library, to the Chairman.

THE CHAIRMAN'S SPEECH.

Sir SUBRAMANIAM IYER said that it was now his pleasant duty to offer a few remarks before performing the opening ceremony. Mahadev Govind Ranade, whose memory that building intended to commemorate, was not a stranger to any part of India though he was born and worked all his lifetime in the Bombay Presidency. He (the speaker) first held in Bombay that year. When he called on Mr. Ranade at 6 in the morning he was introduced into a comparatively small room, which was provided with hardly any furniture, but Mr. Ranade was surrounded by duties and busy making his acquaintance with the Mahratta people. He was about one hour at work talking about religious subjects. Throughout his life he adopted the general costume of the ordinary native, viz., the *dhoti* and *angavastram*, and only rarely did he put on anything like European costume. That simplicity of life was among his excellent traits. The speaker believed that Mr. Ranade had also, to the very last, lived the life of an orthodox Brahmin, nor that he wished to curry favour or make himself popular with any particular class, but such surroundings and environments were quite suited to his noble nature. In private life he was all that could be desired, courteous, kind, desirous of helping any body who sought his advice, and all that a friend in need could be. He was charitable to a degree and no one failed to receive from him such kindness and advice as he was in need of. Nobody who had spoken to him failed to enjoy the advantage of his private conversation. Information was always communicated with extreme courtesy and a desire to impress it upon his hearers. The speaker, at that visit, had seen him squatted in the usual way surrounded by men who were much his inferiors and discussing with them, both in Mahratti and English, various important questions. Nowhere was Mr. Ranade's presence more needed and appreciated than at the Congress Subjects Committee Meetings. His absence from these meetings used to cause a sort of consternation, and the moment he put in his presence things at once calmed down. Such was his character in private life. Passing to his public career, it once came down, say there was another instance superior to his. His great merit was that he saw what few days of the Mahābhārata one could not but feel that this great country, from the Himālayas to Cape Comorin, from sea to sea, was split up into innumerable Kingdoms and Principalities. There was no one over-lord who might be called (as King Edward VII. was called) the Emperor of India. It was only after the advent of the British Raj, after safety and prosperity reigned, and a peaceful Government had been established, that the possibility of a United India became clear to many minds, and even now many did not feel persuaded about it. Mr. Ranade was among the very few who at the very earliest opportunity saw and appreciated and realised the possibility of it, and worked for it. The work he had to do was not of the kind which had to be done by the Mahrattas in the days of Sivaji. There was no room for military organisation or military prowess. The work had to be done in a humble way. His object was to try and impress upon the people of his country that their interests were identical, that they were, in truth, one people, and headed under a programme of which the Social Congress movement was but a peg to hang upon, and one or two subjects, such as widow remarriage and infant marriage, were the subjects Mr. Ranade wished the people to devote themselves to, he missed the spirit of Mr. Ranade. His idea was to bring together men from various parts of the country to familiarise the Bengali, the Madrasī and the Punjabi with each other and to make them feel that they were really members of one great race and could eventually become so.

Another of the Subjects in connection with the Union of India was the question of Indian economics, to which Mr. Ranade had devoted great attention. In the opinion of those most competent to judge, he was quite a master on the subject, and any one wishing to satisfy himself on the point had merely to turn to the first volume of his writings which appeared in his lifetime. As regards his literary capacity it would be impertinence on the speaker's part to make any remark in the way of eulogium. Those addresses which at the Social Congresses alone would make the reputation of most men, he delivered with the greatest care, after a deal of thought, and were productions of his writings which he avoided hurtful language. He used no language which the least shock the feelings of any man. Even on matters in which he felt very strongly his expressions were the most moderate. He followed most intently the injunction of the Vedas to speak that which was true and pleasant in the many articles which he wrote and the speeches he delivered. He (the speaker) believed that the amount of material for publication left by the late Mr. Ranade would make ten more volumes than the one which had already been published.

In the course of his remarks the Chairman alluded to Mr. Ranade's merits as a judge, and to his lifelong devotion to the welfare of India. We have not space to quote further. On closing, the Chairman has over the key and title deeds of the Library and declared the Hall open.

SILVER JUBILEE PHOTOGRAPHS.

SILVER JUBILEE PHOTOGRAPHS.

Col. Olcott has received copies of two fine bromide group photographs of himself and the members of the Bombay T. S. and the Dharmalaya T. S. taken at the celebration of the Twenty-fifth Anniversary of the Senior Local Branch. The pictures are excellent and will be a permanent reminder to the President-Founder of the kindness received at Bombay.

AN ANCIENT BUDDHA STATUE.

SKETCH OF AN ANCIENT BUDDHA STATUE.

SKETCH OF AN ANCIENT BUILDING.
Mr. C. V. Heinlopen Labberton, President of our Lodge at Buitenzorg, Java, has sent as a present from the Branch Members to Headquarters, an artistic sketch of a statue of the Tathâgata which is in a ruined Temple near that place. The President-Founder has sent officially his thanks for the gift.

SARADĀ' MANDALĀ.

We are also in receipt of the prospectus of "*Sri Siradā Mandala*" whose President is H. H. Sriman Maharaja Pertap Sinha Bahadur, G.C.S.I., etc., etc., of Kashmir and Jammu. The General Secretary of this Association is Rai Baradā Kāntha Lāhiri, F.T.S. Its affairs are managed by a Committee of thirteen gentlemen of light and leading including the aforesaid General Secretary.

Prospectus says:—

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The Bhārata-Dharma-Mahāmāṇḍala has for its object the religious and spiritual advancement of the Hindus. This object cannot be accomplished unless the Sacred language and literature is preserved and studied and the people lead the life of simplicity, purity and spirituality, such as we find depicted in their ancient writings.
Modern European greatness is due to the utilisation of all that was great and good in the ancient world. The Renaissance depends similarly on the use that the

Modern European greatness is due to the utilisation of all that was great and good in Greek and Roman culture. Hindu Renaissance depends similarly on the use that the Hindus will make of their ancient civilization and culture as they have them in their old literature. Therefore the Bhārata Dharma Mahāmāṇḍala has thought proper to create a separate and independent division whose especial work will be to foster Hindu learning, and to advance its cultivation on an extended scale.

This division of the Bhārata Dharma Mahāmāṇḍala is to be called, **Srī Sārada Mandala**. The Sārada Mandala conceived and delivered of the Bhārata Dharma Mahāmāṇḍala will naturally be sustained by it. But in its own sphere of activities, it will be independent, having a distinct organization, unfettered in its actions by influences outside its own working constitution. It will welcome co-operation of all existing Public Bodies that are already working with the same end in view, because the work of raising the Hindus to their pristine greatness is the duty of one and all. There ought to be no division among ourselves, but united, mutual co-operation for the common cause.

The necessity for such united co-operation is very great at the present moment, inasmuch as the number of unselfish workers in our Society is to be counted on one's fingers; so that, the same persons who are devoted to the altruistic task of doing good to their country, have to be in committees and boards of more than one public body.

The general scope of the work of the Śārada Mandala may be indicated by mentioning that it will consist of three principal departments : -

- 1st. — Teaching and Examination Department.
- 2nd. — Research Department.
- 3rd. — Miscellaneous Department.

Vidya-Pithas or Seats of Learning.

The chief centre of teaching and research work, to begin with, will be Kāśī but the Śārada Mandala will also work for the revival of the other old Vidyā-Pīṭhas or seats of learning, such as Kashmir (Srinagar), Navadvīpa (Naiḍa-Bengal), Kāncī, Puṇya-Pattana (Poona), Avantika (Ujjain), Mithilā, Mathura and other places in India.

Though the number of Pandits has been dwindling and the study of Sanskrit has declined in quality, it is not yet too late to arrest the decline and ultimate extinction of the Sāstras. Liberal patronage may induce the children of Brahman Pandits to stick to their paternal pursuits, and they may be guided by reformed methods of study that may acquire the maximum amount of knowledge in the minimum amount of time.

Boarding House.

Boarding House.

Facilities have to be made for the Sanskrit students in the shape of free
^{sex} attached to the Vidya Mandirs where they will carry on their studies.

Brahmachâryâstama.

RESEARCH INSTITUTE.

The Research Institute will be provided with a Library containing works both in Sanskrit and English, as well as a laboratory, a herbarium and an observatory. The accomplishment of these ends requires energetic workers.

Mahārājās, Rājās, Noblemen and Rishis and men of learning in all parts of the country are eager for the preservation of their religion and sacred literature, and when they have the will there will not be wanting the way.

G. K.

CENTRAL DISTRICTS THEOSOPHICAL FEDERATION.
Fourth Meeting of the Central Districts Theosophical Federation.

Mr. N. R. Narasimha Iyar, B.A., B.L., the local District Munsiff and President of the Branch, welcomed the delegates and proposed the Hon. L. A. Govindaraj, B.A., B.L., to the chair.

His address was followed by a *conversations* for an hour and a lecture in Telugu for another hour by Mr. A. K. Sitarama Sastri Garu on the 'Power of Thought'. The Federation resumed its sitting on the 20th and as the 21st was a public holiday.

It was resolved that the next Annual Meeting of the Federation should be held at Bellary. The business Meeting over, Mr. T. Ramachandra Row Garu, the President of the Federation, addressed the members assembled on "Study, Meditation and Service," which was supplemented by Brothers K. Narayanasami Aiyar and V. V. S. Advadhani Garu. This was followed by a lecture in Telugu on "Karma and Free-will," by T. Seshachala Rau Garu of Bezwada, and a *conversation* in which many interesting questions were answered by the President of the Federation.

Brother V. V. S. Avadhani Garu, B.A., of Proddatur, then delivered a learned and instructive lecture on "The value of Devotion." He pointed out that the words *Bhakti* and *Jñāna* as used by the great founders of the three schools of Vedānta Philosophy were not clearly understood. He pointed out that the words *Jñāna*, *Parabhakti* and *Sādhya Bhakti* all connoted the same idea, and that practically all the three schools taught the same means for the attainment of *Bhakti*. He referred to the nine kinds of *Bhakti* and stressed on the audience that without *Bhakti* the highest *Jñāna* and *Moksha* are impossible. He exhorted those present to cultivate devotion. He referred to the proceedings to a close in a stirring and eloquent manner, and exhorted the Theosophists present to use their light for the benefit of the world and to cultivate the spirit of brotherly love and sympathy.

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over the

AND Co., in the Philosophist Department of the
Proprietors by the Acting
SREENIVASARENGAR, at Adyar, Madras.