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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 11.—AUGUST 1897.

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THE THEOSOPHIST.

VOL. XVIII. NO. 11, AUGUST 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER V.

DAMODAR had disappeared, and left no trace behind him as a clue to show me whither he had gone or when he would return, if ever. I hastily went through the four communicating rooms, but they were empty; my other companions having gone to the river for a bath. From Damodar's window, I called to a servant and learned from him that Damodar had left the bungalow, alone, at day-break, but left no message. Not knowing exactly what to make of it, I returned to my room, and found lying on the table a note from a Master, bidding me not to worry about the lad as he was under his protection, but giving me no hint as to his return. It had taken but a minute or so to make the circuit of the four intercommunicating open-doored rooms, and I had heard no messenger's footstep on the gravelly compound; a person could hardly have entered my room between my leaving and re-entering it, yet here was the mysterious letter, in the "K. H." writing and familiar Chinese envelope, lying on my table.

My first instinct was to take Damodar's luggage—his trunk and bedding—and pack it away under my own cot. I then dispatched a telegram to H. P. B., telling her of his disappearance and of my having no idea as to his return. When the bathers got back from the river, they were naturally as excited as myself over the incident, and we wasted much time in speculations and surmises as to its possible sequel.

I went twice to the Palace that day and found myself increasingly welcome to His Highness. He showed me every courtesy, discussed the Vedanta philosophy with evidently deep interest, and gave me a pressing invitation to accompany him the next time he should go to his Kashmirian capital, Srinagar. Just as evening was closing in, and I was sitting alone, writing, in our bungalow, the others having gone for a ride on horseback, I heard a step on the gravel outside and, looking around, saw a tall Kashmiri-costumed telegraph peon (messenger) bring-

ing me a message. On opening it, I found it to be from H. P. B., in answer to mine. She said that a Master had told her that Damodar would return, and that I must *not let his luggage, especially his bedding*, be touched by any third party. That was strange, was it not, that she, at Madras, *i.e.*, some 2,000 miles away, should tell me to do the very thing it had been my first impulse to do on finding out the lad's departure? Was it long-distance telepathy, or what? There was something stranger yet to come. To open and read the dispatch had not taken me a minute; the peon had not had more than time enough to get across the verandah into the compound when, like a flash, it came to me that the form of the peon was not real but a *māya* and that he belonged to the Brotherhood: I knew it, I could swear to it, because of a certain psychic disturbance caused in me by the approach of one of those personages; in fact, I could presently identify the peculiar vibration set up by the mesmeric current of my own Teacher, who was also H. P. B.'s Teacher. I ran to the door and looked across the bare compound, in which were no trees or bushes to serve as hiding-places, but nothing was in sight: the peon had disappeared as if into the ground.

I have been asked, when telling this story, how the transfer of the dispatch from the keeping of the real peon to the simulated one, and the return of my signed receipt to the telegraph office, could be accounted for unless the messenger had been a consenting party. The thing is very simple, provided the reality of hypnotic power be conceded. The perfected hypnotism of the Orient I mean; not the rudimentary stage of it to which the schools of Nancy and La Salpêtrière have hitherto attained: the secret of *māya* in short. The adept meets the peon; by will-power prevents his seeing him; causes him to become unconscious; leads him to any convenient place of hiding; leaves him there asleep; puts the illusive appearance of the man over his own features and person; brings me the telegram, takes my receipt, salutes and retires; the next moment, the nervous thrill caused in me by his sympathetic magnetism, reacting in himself, warns him that I am on the alert and will naturally come to the door, so he inhibits my sight to prevent my seeing him, returns to the sleeping peon, puts the receipt in his hand, wills that he shall recollect, as if it had happened to himself, the brief episode of our meeting, awakens him, inhibits *his* sight, and sends him back to the telegraph office. A very simple sequence of events, easily comprehensible for every advanced mesmerist.

It was on the 25th November, at daylight, that Damodar left us: he returned in the evening of the 27th—after an absence of some 60 hours, but how changed! He left, a delicate-framed, pale student-like young man, frail, timid deferential; he returned with his olive face bronzed several shades darker, seemingly robust, tough and wiry, bold and energetic in manner: we could scarcely realise that he was the same person. He had been at the Master's retreat (*ashrum*), undergoing certain training. He brought me a message from another

Master, well known to me and, to prove its genuineness, whispered in my ear a certain agreed password by which Lodge messages were authenticated to me, and which is still valid: a fact which certain transatlantic persons might profitably take note of.

At the Maharajah's request I had been giving him some mesmeric passes every day, which seemed to do him good, or, at least, he said they did. He now began to deplore my necessary departure, and begged me to select somebody at his Court to whom I should be willing to give him over for future treatment. Upon this, I looked about me more closely than I had been doing, and found that there were three distinct parties or cliques, each trying to gain a paramount influence over the sovereign, and each as selfish and, it almost seemed to me, unscrupulous as the other. For the first time in my life, I got a clear view of the rotten moral atmosphere of an Indian Prince's Court. So I told His Highness—for it was my blunt candour that, I fancy, had given him the good opinion of me that the Chief Justice had described in Brown's hearing. I told him frankly that the only person whom I would recommend as his psychopath was his youngest son, Prince Amar Singh; who was then a handsome, honest-looking youth. His Highness approving my choice, I showed the young Prince how to treat his father, and gave him the famous silver tube with which I had worked so many cures of eye and ear affections during the course of that memorable year. But, as I afterwards learnt, no good came of it, for the son stood in such awe of the parent that he was quite unable to feel, much less show, that firm, commanding appearance of face, gesture and voice which is indispensable for the psychopath to have when treating a patient. Yet I would not have risked my royal patient's coming under the influence of either one of those scheming courtiers who would certainly have used the intimacy for their selfish purposes. The Maharajah died a few years later, and was succeeded by his eldest son, who was away at Srinagar at the time of my visit to Jammu, and whom, therefore, I did not meet. The latter was for some time suspended by the Government of India, a Council of Regency was formed, and young Prince Amar Singh was appointed its President. Major Gen. Ram Singh, the second son, has brought the Kashmir army to such a state of proficiency that it rendered the most valuable services to the British Commander-in-Chief, as before stated, in recent border campaigns.

The day fixed for my departure having come, the Maharajah, finding me obdurate about prolonging my visit, consented to receive me in audience of leave. So I went to the Palace for the last time, I and my suite riding on elephants, and causing every person, whether mounted or afoot, whom we met in the cramped lanes of Jammu, to scuttle out of our way into the nearest shops, courts or blind alleys. We found His Highness, with his Prime Minister (Dewan), Treasurer and other officials, seated cross-legged on the floor, with a number of piles of woollen stuffs placed before him in a row: one pile

much bigger than the rest. Through the able interpreter, Pandit Gopinath, he and I fell into conversation about my departure and I hoped-for return, after which, on a signal from the Maharajah, a high official pushed the big pile over towards me with the request that I should accept the articles as His Highness' *Khillât* (complimentary present). At the same time the Treasurer laid before me two heavy bags of coin. To each member of my suite was given one of the smaller piles of woollens. According to custom, I touched the presents, made a respectful salutation, by joining my palms and holding them edgewise to my forehead, which the Maharajah returned; we then rose and, saluting the officials in turn, left the audience-chamber, having seen the noble face of our host for the last time. No other Indian Prince whom I have met has left so pleasant impression on my memory. I speak only as to my personal intercourse with him; what sort of view the Government of India may have taken of him as their political ally, I cannot say, but so far as his treatment of me is concerned no one could have shown himself a more perfect gentleman, a more generous, self-respecting Prince, or a more thoughtful host. I must not fail, moreover, to express the obligations under which Pandit Gopinath, F.T.S., of Lahore, laid the Society and myself, personally, by his unpaid and invaluable services during this visit and my whole tour in the Punjab of 1883.

When my *Khillât* was examined at the bungalow, it was found to comprise a silk-lined, richly-embroidued *choga* (outside coat); a splendid Kashmir shawl, "worked to the centre"; fine, soft woollen tissue for a turban; a green neck or waist scarf, with embroidered ends; and three pieces of *pashmina*, or soft cloth made of goat's hair, for a suit of clothes in the Punjabi fashion. The huge bags of coin contained, each, a thousand rupees; thus making the whole gift in money to me (or, rather, to the Society, since I receipted for it officially) Rs. 2,500. The Treasurer's Report to that year's T. S. Convention shows that, of this sum, I gave Rs. 1,500 towards the purchase of the Adyar property, and the remaining Rs. 1,000 to the Current Expense Account. The *choga* and shawl I gave to H. P. B., the turban and three other pieces of fine cloth to other friends, and the little green scarf I kept for myself to protect my throat when on tour. But the moths ate it up before long, and so I kept nothing of the Jammu presents save the memory of the kindness of their donor. The presents of cloths to my suite were similar to my own but fewer in number and of rather inferior quality. At 1 P. M., we left on our elephants for the other side of the river, and after a delay of four hours at Sialkot, reached Wazirabad and passed the night there. In the morning Damodar left us for Madras and we went on to Kapurthala *via* Lahore and Kirtarpur.

Our reception at Kapurthala by the aged ex-Dewan Ramjas, the reigning one, his son Mathura Das, Mr. Harichand, Political Assistant, and other important officials was most cordial and gratifying. The now

so well-known Maharajah was then a child and the State administered for him by specially chosen officials, whether British or not, I do not remember. I found the mental atmosphere much better than that at Jammu, where the sovereign seemed to me the only one who really cared much for philosophical discussions. Moreover, there was not the same heavy atmosphere of selfish intrigue; one could breathe freer. I have noted the fact in my Diary, so it must have been very palpable. While at this station I was the guest of Dewan Mathura Das, and on the third day lectured there on "The Nature of Religion," Pandit Gopinath acting as interpreter in his usual fluent fashion. The fourth and fifth days were devoted to the admission of candidates for membership, among them all the chief officials, and the organisation of the Kapurthala T. S. My visit finished, I left for Jaipur and reached that unique city the next evening. We were accommodated at the Traveller's Bungalow, the best in India, so far as my observations go.

Our local colleagues took me the next morning to call on Atmaram Swami, a well-known and respected ascetic, who had been telling them long before my arrival that he was personally acquainted with our Masters and that, eight years before, in Tibet, one of them known as Jivan Singh, Chohan, had told him that he need not be discouraged about the religious state of India, for they had arranged that two Europeans, a man and a woman, should soon come and revive the Eastern religions. This date corresponds with that of the formation of our Society, at New York, and the intelligence was most important to me. I found the Yogi a man of dignified presence, with a calm, thoughtful countenance, quite a different sort of person from the ordinary ascetic now so common in and profitless to India. His greeting to me was charmingly affable and he expressed the greatest desire that our members should be encouraged to practice Yoga. I told him that I dare not do that, wholesale, for, unless the candidates had the right temperament, and above all, the watchful surveillance of competent teachers, they ran the risk of being seriously harmed by psychical experiments. He agreed with me in this respect but said that everything had been foreseen and the right thing would be brought about in good time. This has, in fact, proved true, and the marvellous things that have happened with Mrs. Besant, Mr. Leadbeater and others who were not then even members of the Society, fully corroborate the prognostics made to me in 1883, at Jaipur, by Atmaram Swami.

The same day I had to perform the unpleasant duty of degrading from office and expelling from the Society, the Vice-President of our local Branch, for trying to use his position to get personal favours from an influential Anglo-Indian official and from Mr. Sinnett, both members. This degradation of our Society is an offence so heinous that I should certainly expel any one found guilty of it. So long as I live, at least, the honour of the Society shall be protected against such

ignoble self-seekers. This business disposed of, I lectured *al fresco* in the great courtyard of the Maharajah's College to a large assemblage, and at 6 P. M., we left for Baroda, on our homeward journey. After a dusty ride of thirty hours in the train, we reached the Guikwar's capital, and were met at the station by Judge Gadgil and other valued friends, who took us to our destined quarters, and kept me chatting until 3 A. M. ! The next day, our former evil-wisher having been succeeded by another British resident, I paid him my respects and in the evening lectured on the "Proofs of a Future Life;" a meeting of the local Branch with fresh admissions of candidates for membership closed the proceedings of the day.

By the Guikwar's special invitation I visited him at his magnificent Palace the next day, and had a long talk about several of our philanthropic schemes, among others, the promotion of Sanskrit education and literature, in which he took and still takes much interest. His Palace, as thousands of visitors can testify, is one of the finest in all India and will long be a grand monument of his largeness of views as to the dignity of the sovereign of a great Indian State.

From Baroda we went the long journey to Gooty, in the Madras Presidency, halting a few hours between two trains at Bombay. From Gooty we pushed on in bullock carts to Kurnool, a distance of sixty miles. A warm welcome made us forget the fatigues of the journey; I received and replied to Sanskrit and English addresses; organized a local Branch; the next morning at 8 o'clock, lectured, and at 4 P.M., started back to Gooty which we reached after riding all night. I completed the formation of our ever active and honourably distinguished Gooty T. S., and at 5-30 P.M., took train again for Madras, where we arrived on the morning of December 15th, thus completing the 7,000 mile tour on time and without accident. What impression the return made on my mind may be guessed from the following line in my Diary: "Home never seemed so delightful, nor my old Chum so dear." These home-comings are an ever recurrent delight, and no place in either of the distant lands I visit seems half so sweet and restful as Adyar.

The approaching Annual Convention now demanded all my attention, and from that onward to the 27th my every hour was taken up with the reception and accommodation of Delegates, the erection of temporary buildings, the preparation of the annual financial and other reports and the arrangement of the agenda. Dr. Franz Hartmann, a recent acquisition to our membership, turned up on the 17th December as Special Delegate from the old New York Nucleus, the Rochester and St. Louis Branches. Since he has conveniently forgotten the fact, on seceding with the disloyal American party, I may say that neither Mr. Judge, who wrote his credentials, nor he who presented them and as Delegate addressed the Convention, nor H. P. B. nor I, had any other idea than that the official, vital and only centre of the T. S. was at Adyar, and that what was left at New York was a few crumbs

of the loaf. However, this has been all explained and backed with historical proofs,* so it is useless to dwell upon the subject any longer.

There is an entry in my Diary that rather instructively marks the different uses that a little money can be put to for the making of Karma. On the 18th December the Indian public of Madras gave a farewell banquet and reception to a high European official on his retirement on pension, on which they spent Rs. 15,000 : a few days later we collected a lesser sum to pay for the Adyar Headquarters property. The first event went off with a splutter and glare like a firework ; the money wasted, the subscribers forgotten by the beneficiary of the show : the other gave a permanent home to our Society, a noble housing, a refuge for its Founders in old age, probably a nucleus for the world-benefiting T. S. Oriental Institute that Mrs. Besant, the Countess Wachtmeister and I have planned out. In fact, when one looks back through the whole career of the Society, one may well be amazed that such a comparatively trifling sum in the aggregate has been spent in pushing its work to the five quarters of the world.

When the Convention opened, the house and out-buildings were crammed with Delegates, and a real enthusiasm marked the whole series of meetings : our position in India seemed impregnable, not a cloud floated in our sky. Daily phenomena occurred in the " shrine ;" six and even seven persons got notes, in English and Indian vernaculars simultaneously, answering questions put by them just before. On the morning of the 28th, out on the lawn, before the openings of Convention, I told H. P. B. how sorry I was that the other Madras members had allowed Judge Sreenevas Row to spend so large a sum as Rs. 500 out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment and then called Damodar to her from a group with whom he was talking a little way off. " Go," she said, " to the shrine and bring me a packet you will find there." He went and within less than five minutes, came hurrying back with a closed letter in his hand addressed on the cover to " P. Sreenevas Row." The Judge being called to us was given the packet and bidden to open it. He did so, and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K. H., thanking him for his zealous services and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government Promissory Notes to the aggregate value of Rs. 500, and on the back of each were written the initials " K. H.," in blue pencil. I have given the facts exactly as they occurred, and one of the notes—for Rs. 10—I have kept as a souvenir, by the Judge's kind permission. The points to keep in mind are: that I myself had heard but a moment before repeating it to H. P. B., about the Judge's unstinted generosity ; that Damodar had

* See Annual Address of the President T. S. to the 21st Annual Convention, at Adyar, December 1897.

gone to the shrine and returned with the money within the next five minutes; that each note bore the familiar "K. H." initials; neither H. P. B. nor Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the Delegates clustered over the lawn. That it was not "fairy gold" is evident from the fact of my having one of the very notes now at Adyar, after the lapse of nearly fourteen years.

It was at that year's Convention that the subscription was collected to create the Subbarow Medal Fund, for the fitting recognition by the Society of important contributions to Theosophical literature. The recipients thus far have been Judge Sreenevas Row, H. P. B., Mrs. Besant, G. R. S. Mead, and A. P. Sinnett. The capital is so small that I cannot award the medal out of the interest paid by Government on the deposit, every year. I should be glad to have another £100 to add to it. An interesting, though not very important feature of the meeting was my giving the Five Precepts of the Buddhist religion to Dr. Franz Hartmann, in the presence of H. P. B., four Buddhist Delegates from Ceylon, Damodar, "Bawajee", Tookaram Tatya and Balai Chand Mullik, of Calcutta. By Dr. Hartmann's request I procured by telegraph the High Priest Sumangala's authority to act for him in the matter.

By the last day of December, the greater part of the Delegates had left for their homes and only an house-party remained. Thus closed one of the busiest, most encouraging and successful years in our Society's history. To get through my share of the work, I had travelled 16,500 miles in India and Ceylon. The future sparkled with bright promise; but the lower gods were envious, and were already forging the thunderbolt that Mara meant to hurl at us within the next few months; to how little profit, my narrative will show in the process of its unfolding.

H. S. OLCOTT.

THE WORK OF THE THEOSOPHICAL SOCIETY.*

OUR revered teacher, H. P. Blavatsky, laid down very clearly and firmly the lines along which the Theosophical Society was intended to work, by Those who use it as one of Their channels of spiritual help to man. The master known under the initials K. H., wrote: "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

* *Mercury* will please accept our thanks for kindly furnishing us a proof of this important article.

to furnish the materials for a needed universal religious philosophy ; one impregnable to scientific assault, because itself the finality of absolute science ; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. * * Its (the Society's) chief aim is to extirpate current superstitions and scepticism, and from long-seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

To give a firm foundation to crumbling religions, to destroy superstition on one side and unbelief on the other, such was the duty laid on the Theosophical Society by Those who sent H. P. Blavatsky as Their messenger to the modern world. Its proclamation of Brotherhood was based upon the fact that all men share in one spiritual nature and shall finally reach one spiritual goal ; and its appeal to men of all faiths to unite on one platform of mutual respect and tolerance was substantiated by the proofs that all religions sprang from a common source. This idea that the evils of the world sprang from ignorance, whether that ignorance took the form of superstition or of unbelief, gave to the methods of the Society the distinguishing mark that they aimed at extirpating ignorance rather than at destroying one by one, as they appeared, the innumerable evils which grow on the surface of modern society. Instead of chopping off the heads of weeds, leaving the roots to send up perpetually new offshoots, Theosophy extirpates the roots themselves and thus prevents the growth of a new crop. Leaving to others who do not share in their knowledge of causes the perennial warfare against effects, the Theosophical worker concerns himself chiefly with eradicating the causes themselves. He teaches that all evil actions arise from evil thinkings, that each life is linked by an inviolable law to the lives that precede and that follow it, that by understanding the principles underlying all phenomena character may be builded, destiny may be controlled, while present troubles, traced to their sources, may be faced with intelligence and fortitude, and may be used to subserve the purposes of the Soul.

This method differentiates the Theosophical worker from those who are devoted solely to the relief of the physical woes of man ; both are actuated by a recognition of human brotherhood and are fellow-workers for humanity, and both are needed as helpers of humanity at the present time. Philanthropy, as it feeds the hungry, clothes the naked, shelters the homeless, is doing useful and noble work in meeting the effects of past causes ; Theosophy, as it enlightens the minds of the thoughtful by unveiling to them the hidden causes of sorrow, as it preaches to all, the simple and sublime doctrines of brotherhood, rebirth and causation, is doing the harder and more thankless work of removing the causes of hunger and distress, thus stopping the spring whence rushes the stream of evils that afflict society.

Individual Theosophists, however, who have not yet sufficiently mastered the principles of their profound philosophy to help others to understand them—though all must surely know more than those who have not studied at all—may well take part in schemes of active physical beneficence, and none is exempt from the duty of personal charity and ready response to every appeal for aid he is able to give. “He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and dares not undertake his defence as he would undertake his own, is no Theosophist.” Every individual Theosophist should be a “brother,” giving brotherly help to all who come in his way, according to his abilities, physical, astral, mental, spiritual. But the work of the Theosophical Society, as a Society, is not the feeding of bodies, but the feeding of souls with the bread of wisdom; it must carry the light of truth and knowledge which clears away the darkness of ignorance; it must, like the Apostles of Christ, refuse to leave the teaching of the Word of God in order to serve tables.

The method of the Theosophical worker is differentiated from that of the exoteric religionist by his power to justify to the intellect that which is taught by religions on authority. He shows the scientific basis on which all moral precepts are founded, and thus supplies the “categorical imperative” which answers the question: “Why should I do this when the promptings of my nature lead me to do the opposite?” He explains the constitution of man in both his higher and his lower natures, and gives the exact knowledge which enables man to purify the lower and develop the higher. Instead of merely repeating moral maxims, “Be good, do good,” he shows the steps by which each man may become good with certainty, and may do good with precision. Knowing that the masses of mankind will, for many a millennium yet to come, obey the authority to which their intuition responds, he teaches them authoritatively the doctrines of brotherhood, rebirth, and causation, easy to be understood; but he also brings philosophy and science to the aid of religion among the thoughtful and the educated, who are slipping into scepticism because their intellects are left unsatisfied. He knows that men may gain first-hand knowledge of the invisible worlds, and that the teachings of sages and seers may be verified to-day as much as of old; that the life of the spiritual man may be as full of wisdom and of power now as when the Buddha trod the plains of India, or as when the Christ walked beside the Sea of Galilee. By thus placing within men’s reach the verification of spiritual facts, the proofs of spiritual forces, the experimental nature of the spiritual life, he does the work given in charge to the Theosophical Society and shows it everywhere to be the friend of religion, the foe of materialism, [Therefore Theosophists

must be students, and must equip themselves for their glorious work by mastering the principles expounded in their philosophy, and by learning to apply them to the circumstances of individual, family, social, and national life. Every exoteric religion sends out young men by the hundred who can repeat more or less eloquently the commonplaces of morality, and who do a useful work among the ignorant by reiterating these, impressively, and enforcing them on such minds with such promises and threats as their religions sanction. The Theosophical Society must train, in its Branches, and send out into the world, teachers well grounded in the Divine Wisdom. The teachings which of old were given to the world by Kapila and Shankarâchârya, by Pythagoras and Plato, by Valentinus and Plotinus, by Bruno and Paracelsus, by Bœhme and H. P. Blavatsky, must not be represented to the world in the last years of the nineteenth century by intellectual incompetency and irresponsible chatter. Something more is demanded of us if we venture to stand before the world as exponents of Theosophy.

H. P. Blavatsky herself shows us an example we may well try to follow. She gave herself wholly, without reserve, to the work of acquiring and spreading the knowledge of spiritual truths. She taught with indefatigable energy with pen and tongue; she reared the splendid monument of *The Secret Doctrine* as her best gift to the world; she opposed with all her strength the materialism of science and strove to revivify the ancient religions in the East. She would give her last shilling to a starving beggar if he came in her way, but took no part in organizing philanthropic work; and while she would encourage any one who came to her to carry out any charitable plan he had at heart, she steadily drew her pupils who showed any aptitude for acquiring knowledge, to devote themselves with simple-minded energy to the study and teaching of Theosophy. She knew that the future depended on the success of this teaching, on the permeation of the modern mind with Theosophy, and she led them to give themselves wholly to this one work.

Those who can read the signs of the times will understand the vital importance to the future of Theosophy, of the direction now given to the work of the Theosophical Society. We are treading a cycle similar to that trodden by Christianity in its early centuries, and thousands of the souls that then engaged in conflict are reborn at the present time. There was then a struggle between the educated and the ignorant; the comparatively few who possessed the Gnosis and strove to preserve it in Christianity were overwhelmed by the ill-regulated enthusiasm and fanaticism of the ignorant masses. The Eastern teachings were then thrown into Christian forms, and the learned Gnostics within Christianity, and the learned Neo-Platonists outside it, both endeavoured to keep alive the Ancient Wisdom and to hand it on, so that it might pass through the flood of social revolution and barbarian invasion, and succeed in moulding the new Western civilization which was to follow.

The wild fanaticism of the Egyptian monks played on the unthinking masses of the ignorant populace; ignorance was regarded as a sign of religion, knowledge was jeered at, decried, trampled under foot, learning and education were considered as carnal, while wild emotion was extolled as a sign of spiritual enlightenment. Nothing could be more agreeable to the unlearned and the idle than to regard their own disadvantages and vices as a mark of heavenly greatness, and to look upon the learning and dignified culture which they could not rival, as signs of unilluminated intellect and mere wisdom of this world. Every ignorant lad could set himself up as a teacher when mere emotional platitudes passed as inspiration, and the repetition of moral axioms passed as teaching. Volleys of abuse served for arguments, and insults served for reasons. The better types of Christians were attracted by professions of brotherly love and charity and forgiveness of wrongdoers; the poor were allured by alms and by showy rites and ceremonies. Long the battle raged, and at length victory declared itself on the side of ignorance and numbers; Christianity passed into its Dark Ages, and the treasures of the Gnosis disappeared.

Now the time has come, in the slow revolution of the centuries, when the renewed effort of the great White Lodge to spread the Ancient Wisdom through all religious bodies is showing itself as Theosophy, and many of its old instruments are again being used for its promulgation. Thus far the work has prospered, despite the desperate efforts made to break it up, and the thoughtful classes that guide the intellectual progress of the world are being more largely and definitely influenced than has ever before been the case. Threats of social revolution loom darkly in the near future, and again the question arises whether the guardians of the Gnosis in the lower world are strong enough, numerous enough, to protect the treasure, and hand it across the swirl of popular convulsions to mould the civilization which will spring from the ruins of the present. The same forces are rising against the spread of the Divine Wisdom, among those called "Theosophists," as triumphed over it before among those called "Christians"—the glorification of ignorance, the appeals to passion, the exaltation of fanaticism as devotion, and of credulity as faith. Education is jeered at and attempts to reach the thoughtful and the cultured are decried. Appeals are also made to the nobler emotions of human love and brotherliness, and "practical" philanthropy is exalted at the expense of wisdom. Rigid virtue and uprightness are considered as less valuable than blind enthusiasm, and calm judgment and balance are thought "unspiritual."

Are the members of the Theosophical Society strong enough to withstand the torrent, clear sighted enough to discern the right, firm enough to remain unshaken, and thus make the Society the ark in which the treasure of the Ancient Wisdom shall be preserved and carried over to the world beyond the flood? I know not. But we do know that every effort is needed and that no effort is wasted; that we stand beside many an ancient comrade and are assailed by many an

ancient antagonist; that on the results of the present struggle hangs the destiny of the next civilization. "Happy the warriors, O Partha, who obtain such a fight, spontaneously offered as an open door to Svarga. * * Therefore stand up, O son of Kunti, resolute to fight."

ANNIE BESANT.

‘BRAHMANISM AND THE FUTURE OF BRAHMANS.’*

SELF preservation we are told is nature's instinct. Crime becomes virtue in the exercise of the right of self-defence or when committed for the protection of others and affecting the greater good. Looking at the general ferment that goes on among our educated countrymen exciting the alarm and surprise of many, and spreading among all with exceeding steadiness and certainty, it becomes a very important enquiry for Brahmans to ascertain their own position and think of their future. The social fabric of the Hindus is threatened as it has never before been, and nothing can be more thoughtless and suicidal than a policy of drifting based upon a most erroneous conception of what is called fate. Fate is really no agent by itself. The results of all causes known and unknown are spoken of, for convenience, as the workings of fate. Fate therefore *includes effort on our part* and can never be an excuse for indolence or irresponsibility of the individual. The term, rightly understood, is incapable of introducing a specific policy of action or inaction in the present and can only refer to the past which is beyond our control.

Before proceeding to the discussion of the future, however, it is desirable to take stock of the past, to find out the characteristic and distinguishing features of the religion which has held us together and which has given the Brahman his position in Hindu Society. We may then examine how the beliefs, the doctrines and the customs that we have formed and retained through ages, will serve as helps, or otherwise, as guides or warnings for the future.

The first thing that strikes one in the study of comparative religion is, that Hinduism rests its being on no individual person and acknowledges no master in the sense that Buddhism, Christianity or Mahomedanism does.

The fact that we, unlike any other people, have, as it were, two religions,—one for the masses and another for the enlightened few—is sometimes counted for weakness. Our generous opponents readily pronounce it a fraud, though a pious one, that the common people should be taught to worship by means of images, and to observe ever so many forms and ceremonies, when the Hindu's own highest truth proclaims all these to be nought. Doubtless, Hinduism in common with every other religion has had to suffer the corrupting influence of time and circumstance, on its religious practice; but it is difficult to see how the principle of treating different people in different ways,

* (An address delivered before the Brahman Club of Bombay in October 1896).

recognised and followed in practical life, can, in regard to their religious education be labelled as fraud. All men are not equal and the religion that prescribes work and worship for the ignorant, and contemplation for the learned, cannot but be sound to that extent. Hinduism is a whole of which work and worship form the first or exoteric part, and thought and divine knowledge the other or esoteric part. Man is gradually led from nature to nature's God, and all souls have to progress through worship and ritual towards wisdom and spiritual communion with the Divine. Religion itself is the expression of our dependence, and until we can be self-dependent, we must rely on worship and the forms that lead to worship. There is no reason also why the particular forms of faith and worship enjoined or approved by the ancients whose greatness and wisdom we feel in the Gîtâ and the Râmâyâna, should be despised or set aside by us, when we do not see their efficacy nor yet their injurious effects.

Then again there is the doctrine of Karma which finds place in Brahmanism and its offshoot, Buddhism, and is but feebly reproduced in the purgatory of the Catholics. It was only the other day that Canon Maccoll found it necessary to inform us of the conditions of life in his purgatory—how departed infants *may* in that world be nursed by mothers torn away for the purpose from their children on earth, and how the wicked and the untried have a further period of punishment and probation there, till at last all become Christians and leave purgatory to sit by the throne of Christ. These details of the Canon may be somewhat fanciful but the line of thought is certainly akin to our own Karmic doctrine. The doctrine is simply the assertion of law in the moral world. It is argued that belief in Karma means punishment for acts of a previous birth, and that such punishment when the very sins are not brought home to the sufferer can be no righteous punishment. Now the laws of physical science are as much God's laws as anything else and, if one applies the above objection to physical laws, one sees at once the fallacy of such reasoning. The man who, through ignorance or accident, slips from a height, has his bones crushed or his head broken, whatever may be the mental equipment or the family circumstances of the individual! The laws of Nature are inexorable and it is but proper that moral laws and the consequences of one's acts should be equally imperious. It may be said that this law of Karma does not explain the varieties of existence and experience but only removes the difficulty a step further, to a previous birth. This can be no fatal objection however to the theory, since it is only the proximate cause we seek and are satisfied with in the physical sciences and in our every day life.

We 'thin minds creeping from thought to thought and breaking the Eternal Now, into then's and when's,' cannot in truth proceed much further than proximate causes. The theory, moreover, is perfectly scientific, asserting as it does, that man works out his own salvation and is not obliged to believe in the battle of Marathon, the lives of Christ

and Mahomed and so forth, as events of history, before he is admitted to future bliss. It is therefore not too much to say that the law of Karma is bound to receive, in time, fuller and wider recognition from the peoples of the world.

Pantheism is another idea of the Brahmans which is the logical outcome of pure reason. Some years ago men, nurtured in the learning of the West, thought they had given the last word against an argument or system of philosophy if they could characterise it as *Pantheistic*. The grandeur and truth of the conception is even now only slowly and dimly being perceived by the people of Europe. Perhaps it requires some discipline and a particular temperament to realise them. One of the greatest Christian missionaries in India declared not long ago, amidst much abuse and curses from his own men, that the world had need to learn from India this very Pantheistic conception of God as being present everywhere. The late Poet Laureate of England, who had as deep an insight into the problems of religion and science as anybody else, thus describes his own experience of the larger existence which is the Brahman's goal:—

More than once, when I
 Sat all alone revolving in myself
 The word that is the symbol of myself,
 The mortal limit of the self was loosed
 And passed into the Nameless as cloud
 Melts into Heaven. I touched my limbs; the limbs
 Were strange, not mine—and yet no shade of doubt.
 But utter clearness, and through loss of self
 The gain of such large life as matched with ours
 Were sun to spark—unshadowable in words,
 Themselves but the shadow of a shadow world,

Brahmanism then can ill-afford to part with any of the foregoing dogmas of its theological creed.

The next and in fact the most prominent feature of Hinduism as it exists to-day in its social aspect, is the system of caste. The Hindu, it is very often said, eats, sleeps, bathes and moves about religiously. Such a statement may excite laughter among light-headed people, but there really can be no higher conception of religion than the one that makes it part and parcel of the life of the individual. Nothing can be narrower and more ruinous to the soul than to confine religion to churches, prayer times or sabbath days. It may perhaps be remarked, in passing, that the rigid rules of conduct laid down for the caste, have had a large share in thus framing the life of the Hindu in a peculiarly religious mould. A recent writer remarks that religion has always served to fulfil the purposes of bad men and the aspirations of saints. It seems impossible to prevent corruptions creeping in, in any institution for good, or to retain that institution in its original purity and simplicity. The spirit that fired the first men gradually dies out, and the organisation that was meant to promote a great idea grows and grows till it smothers

the idea and brings on itself the nemesis of righteous revolt and the setting up of a fresh institution to carry on the good work. It is a commonplace observation that caste had its origin in division of labour, that the social position of the castes was determined by the comparative dignity of the different professions, and that the four castes eventually degenerated into hereditary distinctions and rapidly multiplied till their number was legion. The system of caste is peculiar to India, and any attempts at breaking through it and levelling up all castes on the principle of equality have simply ended in raising up fresh castes or sects out of the reformers. Somehow the soil of the country, or the nature of the people, has this wonderfully obstinate effect of making every religious or social body a caste. Buddhism abolished caste and likewise abolished itself from the land of its birth, to flourish further East. Great men rose up in the land and gathered followers to protest against caste ; and these had finally to settle down into separate sects by themselves, like the Jains, the Sikhs, the Kabir-panthis, the followers of Chaitanya or the Vaishnavites of South India, with the result that one of these at least has become even more rigidly exclusive in a caste sense. The Christians of Southern and Western India do still observe caste among themselves and there are among them Brahman Christians, Sudra Christians, and so forth, who will never intermarry. The righteous principle of equal opportunities to all and favour to none, is more honoured in the breach than the observance, whether it be in politics or in society. All men are not equal, is a truism, but to set up one family or a number of families as social superiors, appears, in these liberal and individualistic days, little short of an outrage on the good sense or strength of the classes below ; and yet this is what happens in the 'civilized' West and the 'degenerate and fallen' East. A firm conviction in the doctrine of Karma as applied to birth in the several castes would indeed dispel doubt in the right of one caste being above another, if we were to accept caste as a divine institution and seek to justify the ways of God to man. But such a vindication happily is not necessary. Revolts have been against the hereditary superiority of the Brahman, and nothing can be greater triumph for free-thinkers than the fact that their freest thinking has formed part and parcel of the Vedas. The Brahmans, the priestly intellectual class, have been, as elsewhere, the leaders and guides of society and it is not unnatural that they claimed and deservedly held or were allowed the first rank in that society. Man, dazzled by a *little* knowledge, has ever been first to grasp power ; but with the fulness of knowledge and wisdom comes humility. The intellect which brought the Brahmans their position, soon led them to deserve it in a mightier moral sense. The Brahman, according to Manu, Mahábhárata, or the Upanishads, is not he of a certain colour, race or birth, but one who is attaining divine knowledge through a course of the hardest discipline of his nature, his habits and acts.* Such men, the most irreverent among us

* Mahábhárata Vanaparva ; Chapter 180, 312.

or among any nation, must needs worship or respect. There can be no doubt that the vast majority of Brahmans in ancient days did deserve, by their conduct, self-denial and wisdom, self-inflicted poverty and devotion to the spiritual, and by their infinite mercy to creation, the very highest rank among their people. The minority here, as elsewhere, naturally enjoyed the benefits and privileges acquired by the majority, without deserving them. Though it is true that wealth beyond a certain degree becomes a snare and a temptation, withdrawing men from higher pursuits and making them revel in luxuries and things of the flesh, still it is evident that whole classes of people cannot be led onwards towards an essentially spiritual or moral life unless they are given the barest necessities of existence. So long as Hindu kings and princes dealt out their special favour and protection to the Brahmans it was well. Even here one might note, in passing, that when kings began to load Brahmans with most valuable presents, love of money must have crept into the Brahman heart, transforming all his life and aspirations and making him just as good or bad as other men. Indiscriminate charity, said Sir W. Harcourt, benefits only the sturdy beggars and becomes a great evil. In this connection we may draw a profitable contrast between the students and learned men of Germany and those of England. In the one case they study out of love, and in the other in order to make money. In India when foreign dominion overspread the land, it is needless to add that the Brahmans were left to shift for themselves. Is it any wonder then, that in the equal struggle of animal existence the common characteristics were manifested, and that the Brahmans did not come out of the struggle as morally high as they were, or were enjoined to be? Nevertheless, like a bottle wherein the smell of strong scent will persist long after the scent is removed, we find that by a process of most rigid exclusiveness and maintenance of purity of blood, the Brahmans everywhere are marked as the foremost in intelligence. Intelligence means merely the capacity for great achievements, and it may as often be on the side of wrongdoing as on the side of goodness. The present Brahmans, then, do not in any way deserve the proud position of being the head of the Hindu Community. They have clearly lost their former holiness and character; and this none are so ready to acknowledge as the orthodox Brahmans themselves. These may say that it is all inevitable with the progress of the Kali-yuga, but none is so blind or wilful as to deny the fact. What is it then that makes us unwilling or disingenuous enough not to mix freely with other castes, and with other nations; openly, practically admit or confess our social and spiritual equality and embrace them as brothers and relatives? Not long ago, but in connection with a totally different subject, one of our great men observed that it was the privilege of the Brahman to be poor and ambitious. Herein lies the key to the situation and the explanation why we, as a class, are yet disinclined to cast in our lot with the other castes and interdine and intermarry with them all. The interval however between our loss of worth and our not yet lost

privilege has been too long. To claim and retain superiority without deserving it is certainly monstrous. One might even now observe the rumblings of the earth underneath, foreboding a huge, fearful cataclysm at no distant date. What shall we do to avert a social disaster which will in its scope and effects be much more far-reaching than your Hindu Mussalman riots or the Christian street preaching? Attempts to abolish caste have been made over and over again, but without success.

A. S. I.

(To be continued.)

MODERN PROPHECIES.

(Continued from page 612).

THIS author, Prebendary of Langres, is called Richard Roussat, and his work carries the following title: "The book of the condition and mutation of Time, proving by the authority of Holy Scripture and by astrological reasons, the end of the world to be near."

This book was published at Lyons, by William Rouille, nineteen years before that of Turrel, that is to say in 1550; thus the date alone proves that the two astrologers could not have copied one from the other. The copy which we are using belongs to the Library of St. Genevieve; it is in 8 vo. folio, bound in parchment, and contains 180 pages.

Very few writers have spoken of Richard Roussat; his name is found neither in "the Manual of the Library," of Brunet, nor in the "Historical Dictionaries" of Boyle, Moreri, and Chandon of Landine, nor even in the "Universal Biography" of Michaud. We are not wrong then in boldly saying that Roussat was a little-known author.

P. Long has indeed made mention of a person called Roussat, historian of the town of Langres, but he was not the one who wrote the book of "The Condition of Time." Du Verdier tells us that Roussat, the historian, was nephew of Richard Roussat, Prebendary and Astrologer. Finally, Lafroix Du Maine, without throwing any further light on this question, says that these two writers "were very learned men." Here then are all the documents which we have been able to find upon the life and works of the learned compiler of Peter Turrel.

Roussat, in dedicating his book to the "very magnanimous, powerful and illustrious Seigneur Joachim de la Baulme," beseeches his patron to defend him, against pseudo-savants and ignorant sceptics. He says: "I hope that it will be your good pleasure to guard and sustain me against the unreasonable, vulgar and swarming multitude, mother of ignorance and of every disorderly desire, and that you, at your pleasure, will not allow the crowd of the ignorant to approach me, like unto the dogs which bark, yelp and howl at the unknown."

At page 86 of his "Book of Time" he gives a contradiction to all those who pretend that astrologers and prophets are not able to assign positive dates to their predictions. "Now I say that we are fast approaching the future renovation of the world in about two hundred and forty-three years, according to the usual reckoning of historians, counting from the date of the compilation of this present treatise." We have seen that the "Book of the Times" was published in 1550; now, in adding the number 243 to the year 1550, we naturally find that this renovation should have taken place in 1793.

Thus then there are three astrologers, Nostradamus, Turrel, and Roussat, who have all three announced the same event; the one, at Salon, in 1555; the other, at Dijon, in 1531, and the third, at Langres, in 1550. Can any one remain incredulous when in presence of such similar prophecies?

At page 162 of the same work Roussat enters into still clearer details; though one can see here that he has copied almost word for word from Albumazar and Turrel. "For * * * we change our theme, and come to speak of the great and marvellous conjunction which, astrologers say, is to occur about the year of Our Lord one thousand seven hundred and eighty-nine, with ten Saturnian revolutions, and more than twenty-five years afterwards, will be the fourth and last station of the altitudinary firmament. All these things conceived and calculated, astrologers conclude, that if the world lasts until this time, which is known to God alone, the very great, marvellous and frightful mutations and alterations will be universal over our world; in like manner also as regards sects and laws, the things before mentioned signify the mutation of sects." Albumazar recounts the same in greater detail and more diffusely. He concludes that at about the time mentioned, Anti-christ with his damnable law and miserable sect, altogether contrary and repugnant to the Christian Law, will appear; and how it is impossible to fix the exact time of his coming, always in speaking indefinitely, perhaps, a likely supposition, got by ingenious and spiritual astrological calculations, that about the time before stated, Anti-christ will reign, because according to these astrologers, after Mahomed, should come a mighty man of great renown, who will promulgate a dishonest, lying, and magical law. Because by reasonable induction and demonstration one can conjecture, imagine, and take for granted that after the sect of Mahomed, there will not come any other than that pernicious, cursed and venomous Anti-christ. "This is, as one can see, a copy of Turrel's prediction."

Five years after the first publication of the "Centuries" of Michael Nostradamus, that is to say in 1560, a certain Lord of Pavillon, named Anthony C., wrote a satirical work against these prophecies, entitled, "The Contradictions of the Lord of Pavillon, les Lorriz, in Gascony, to the false and abusive prophecies of Nostradamus and other astrologers, to which are added several works of Michael Marot, son of the

late Clement Marot, prince of French poets." It appears that the author of this book held in small estimation astrologers and prophets, for he calls them, "diviners full of all fallacies, children of the devil, and enemies of the entire commonwealth. You people, who are in this world notoriously mistrusted," cries he with heat, "cease your audacious presumings, because it will be evil for you who alone wish to make manifest, while there is not one man in the world who can say what will happen to-morrow. Let us stop there then, and not judge of other things, unless you yourselves are worthy of the fire." Thus, from his own words, it is very evident that he wished to make of his own epoch that which Voltaire and Rousseau made of theirs. We have cited this passage to the end that our readers may be convinced that the Lord of Pavillon was no partizan whatever of the science of astrology.

Enemies often do more good to a cause than certain friends, and that is just what has happened to the author of the "Contradictions," for in wrongfully attacking Albumazar, Turrel and Roussat, he has made these astrologers, and their science in particular, veritably unsailable. M. Charles Nodier, who studied the "Contradictions," and has judged them so exquisitely in his "Medlies," says on this subject: "One peculiarity sufficiently remarkable is, that Anthony C., Lord of Pavillon, who so rudely attacked Nostradamus, and who was, for his time, a kind of philosopher, is, of all others, on the subject of divinations the one who has furnished these visionaries with one of their most positive authorities!" In fine, the work of the Lord of Pavillon is certainly that one which has furnished these men of sense and judgment—we will not call them visionaries, like M. Nodier—with the strongest proof in favour of prophecies and divinations by astrology.

The "Contradictions" were composed solely with the object of attacking astrologers and those who believe themselves able to predict the future.

Here then is this pretended philosopher, who wrote in 1560, wishing, as we understand him, to criticise Albumazar, Nostradamus, Turrel and Roussat, the prophets of their time. In speaking of them, he expresses himself thus: "They do not give our descendants a longer period to live in than two hundred and thirty-five years or thereabouts, counting from this present year one thousand five hundred and fifty-five. They promise us a great and marvellous conjunction about the year of Our Lord one thousand seven hundred and eighty-nine, with ten Saturnian Revolutions. They calculate also that, twenty-five years after, there will be the fourth and last station of the altitudinary firmament. And how Roussat has amply deduced that the Revolution of the Firmament denotes and demonstrates to us the first part of the Universal Revolution of the World, which will either turn out well, or else everything will come to an end in two hundred and forty-three years, counting from the year one thousand five hundred and forty-eight."

According to us one cannot very well help being visionary and taking the passages we have cited as clear and positive prophecies.

It is fortunate, for many reasons, that the Lord of Pavillon has written in this wise: first to prove to the incredulous that the citations which have been previously given are in no way false, secondly, that the Turrel and Roussat, mentioned by our author, are not astrologers invented for our own amusement, and thirdly, that the French Revolution had been predicted by several prophets, previous to the composition of the "Contradictions," that is to say, before the year 1548.

Now let us be exceedingly thankful to this noble lord, who has been wrongly considered a philosopher, for having written a satire against astrology which has had the merit of doing immense good to this science, and of rendering ridiculous only one person, the author of the satire.

A descendant probably of this satirist—we say descendant, because he, like the Lord of Pavillon, has attacked very clumsily the predictions of astrologers—wishing to throw doubt on the gift of prophecy, says very artlessly: "We should not laugh at our fathers of the Middle Ages, for we see to-day that similar follies have still a certain vogue after so great an interval of time." If this gentleman had only read the works of Turrel, Roussat and Nostradamus he would not have spoken so lightly of prophecies. "Where is," adds another anonymous writer, "an archer so clumsy that, practising the whole day, he does not once hit the mark."

We reply to this gentleman that it is impossible to use in this context the comparison of Cicero, who, it may here be said, has spoken, in his "Treatise on Divination," for and not against Prophecy, as one can use an advocate of to-day. If all the astrologers we have mentioned before were not agreed, if they had not indicated with scrupulous care the time during which the great Revolution should be accomplished, we could understand perfectly the comparison of the archer as to the point. But as they have done all that was possible, to cite a parallel case, let us not accuse them then of folly.

This anonymous one, thinking to have proved something, continues in these terms: "One should apply this remark of the good sense of antiquity (*good sense* if you like) to the curious coincidence that M. Ideler, of Berlin, discovered in calculating, at the request of M. de Humboldt, what years of our era corresponded to the great conjunctions of Saturn, indicated by Cardinal d'Ailly in his "Alphonsine Tables," as tending to bring about extraordinary events. M. Ideler, taking care to obtain one of the first editions, printed at Venice in 1492, saw that one of the Great Periods of Saturn ought to be accomplished in one thousand seven hundred and eighty-nine. The Cardinal d'Ailly, who wrote in 1414, says on the subject of the conjunction of Saturn in 1789: "If the world lasts till then, which God

alone knows, there will then be great and numerous vicissitudes and astonishing Revolutions, especially in laws." M. de Humboldt, in mentioning this accidental coincidence, asks if this prediction of a Revolution, which occupies so great a place in the history of the human race, has already been observed by those who delight in, now-a-days, all that is mysterious and gloomy. "As we think," says the Editor of the *Journal des Debats*, "that it has not yet been noticed elsewhere than in his learned work, we insert it here, as a curious thing, at this moment of a recrudescence of prophecy."

We permit ourselves to reply once more to this anonymous writer who has placed himself in the same position as the Lord of Pavillon, by pointing out a passage which upsets all his theories. We tell him, moreover, that this *coincidence*, regarded by M. de Humboldt as *accidental*, is not really so; and the proof is that more than twenty astrologers, French, Germans, and Italians, in the 15th and 16th centuries, have announced a Great Revolution in France for the year one thousand seven hundred and eighty-nine. It is certain that M. de Humboldt, as well as the anonymous author of the letter in the *Journal des Debats*, entirely ignored the existence of the curious books which we have submitted to the examination of our readers, but then one does not pronounce judgment on a matter of which one is ignorant, on a subject one has never studied.

All the precious works, of which we have come to speak, are not, so to say, mere common works in comparison with those which are altogether neglected (and *neglected* is the word) by learned men, librarians, transcribers and the public. It has for its title: "Prophecies and Revelations of the Holy Fathers," etc., etc., composed and brought to light by Master Michel Pirus.

In saying that this book is neglected we think to deceive ourselves in no way, since the biographers Niceron, Boyle, Moreri, Prosper Marchand, Chandon de Landine, Feller, and Michaud make no mention of it, and that Jean Vogt, Jugler, Ebert, Lafroix du Maine and Du Verdier, Francis de Bure, Brunet and P. Lelong have passed it by in silence. Still more, it is not to be found entered in either the catalogues of the Royal Library, nor in those of the Mazarin Library and in the Arsenal. The Genovefains of Paris, who love all these sorts of works so much, are perhaps the only people who have this book in their possession. It is in their Library to-day, much impoverished by the disasters of the Revolution and continual pilferings, that we have found the unknown copy of the prophecies of Michel Pirus.

This book is without date, but from the shape of the letters, the orthography of the words, and certain allusions contained in some of the chapters, it is easy to see that it must have been printed at the end of the 17th century, before the year 1674, and in consequence during the reign of Louis XIV.

The second chapter, which has for its title: "That which must arrive for the Religions," contains this astonishing and marvellous prophecy, which is realised two (?) centuries later, at the French Revolution. "Discipline and monastic rule will be forgotten in many of the monasteries, the ancient and austere discipline of some monks will have no further hold on their professions. Their abbeys, prelacies, and possessions will be placed in the possession of the laity and for the time reduced in secular wealth, and the monasteries will be impoverished and deprived of all their splendour and riches. There will arise several friars, in poor dress, who will give a fixed grant to you and to your religion. They (the friars) will be the novices of the prophet Jeremiah and will be named children of sorrows, because the man of blood will cause them to die, the better to make desolate the Catholic Church in her children."

In the fifth chapter we find different passages not less curious. To abridge the citations we give only the following:—"The Clergy will be despised by the laity, who will not believe so implicitly as their ancestors, in the Church whose doctrines they will turn aside from. They will deprive the Churches of their piety, the kingdoms of their honor, the towns of their wealth and the provinces of their liberty. The Nobility will come to be curbed by those who ought to obey them, because the hand of the wrath of God will be against them, and they will be killed in several places, leaving their estates deserted and at the mercy of their enemies." One must have been very daring to have written this prophecy in the reign of Louis XIV., when the French Nobility were at the height of their splendor.

Finally, not to tire our readers, we will quote no other prophecy announcing the French Revolution, and will refer those who are curious to learn the forebodings which this great Epoch gave birth to, to the "Predictions" of P. Elisée, to the "Discourse on History" of M. Moreau, to the Ballad of M. Delille, to the Funeral Oration of Louis XV., to the "Letters of Voltaire," to "the Elements of Philosophy," of d'Alembert, and, finally, to the work of M. Henry Dujardin, in which they will find reproduced all these forebodings.

A. T. B.

(To be continued.)

CHRIST, AN IMITATION OF KRISHNA.

THE statement that Christ, the ideal of goodness and nobility, to the Christian world, is an imitation of the Hindu popular God Krishna, seems extremely startling on the face of it, but if we deliberately examine the life and teachings of Christ by the side of the life and teachings of Sri Krishna, we will irresistably be led to the conclusion that it is a truth, though a bit too bitter for the Christian world.

Let us look into these two lives and find out the analogies therefrom. To begin with the birth of Christ. He was born in a country where the Tyrant Herod reigned and to whom the prophecy of the birth of Christ was made beforehand: Krishna was born in Muttra over which the ruling Tyrant was Kamsa, who had also a similar prophecy. The incident of the removal of Christ to Egypt, out of the fear of Herod, is an exact copy of the removal of Krishna to Gokul out of the fear of Kamsa. The angels singing and rejoicing at the birth of Christ, and the wise men of the East coming to see the newly born Saviour, are no other than the heavenly beings making their demonstrations of joy at the birth of Krishna, and the divine visitors, as Mahadeva and others, coming to the house of Nanda to pay their respects to the newly born Krishna. The shepherds among whom Christ was born and who were his companions, and whose life so influenced Christ that he called himself the shepherd and his followers sheep—a figure which has been so tenderly kept by the Pope and the Church—are the Gopas (shepherds) of Gokula, amongst whom the early life of Krishna was passed. The idea of Herod killing children has its faithful parallel in the story of Kamsa displaying similar ruthlessness in destroying children, out of the same fear. Christ living in Egypt and coming over to his native town, is Krishna living in Gokula and settling in his native city of Muthra on the death of Kamsa. Christ was tried by Satan in various forms, over whom he (Christ) ultimately proclaims his victory by standing on the pinnacle of the Temple of Jerusalem while the Angels and heavenly beings are making noisy demonstrations of joy at this triumph: Krishna's powers were similarly put to test by the monster-serpent of Kalidaha—the representative of the Bible Satan—over whom he shows his higher triumph by standing and piping his flute upon its hood, the forces of virtues and Godliness exulting over the forces of evil, and the heavenly beings showing their feelings of intense joy and exultation at this victory. Besides the numerous Rakshasas and evil spirits coming in various shapes to try the strength and virtues of Krishna in his early days in the woods, are the Protean forms of the Great Satan, in which he appears to test the powers of Christ in the forest while he was young.

The anxieties and fears of Mary and others, at the absence of Christ in the desert where he was being tried by Satan, are but echoes of the throes of anxieties and fears felt by Jowda and others at the absence of Krishna while he was being tried by Satan in his biblical shape of a serpent in the Kalidaha.

The miracles of Christ have their prototypes in the miracles of Krishna. Christ feeding five thousand hungry mouths with five fishes, is but an imitation of Krishna feeding the irascible Durvina and his thousands of hungry companions with a single boiled rice, through Draupadi in the forests. The story of the resurrection of the daughter of Jairus is a faithful copy of, or rather a wholesale plagiarism from, the story of the resurrection of Kalkravati—the daughter of Angushana. The miracle is related in Harivansa Purāna. I may briefly relate it here for general information.

King Angushana had a daughter named Kalkravati. She was betrothed to one Govinda—the son of Vainadeva—the great Rāja of Antarvadi. At the time of the celebration of the marriage, Kalkravati with her damsels was amusing herself in the garden when a serpent stung her and caused her death. There was a great lamentation over the death; the father was mad with grief and would not be comforted. It so happened that, at this juncture, Krishna with his companion Arjuna came there. At their sight the bereaved father was very much moved and drew Krishna's attention to his beloved daughter lying dead on the mat. Krishna on seeing the dead said, "Oh Rāja, don't be too much affected, your daughter is not dead, she is simply sleeping." Saying this, Krishna called the dead to rise up and walk, and at his commands the dead Kalkravati rose up from the mat as if she was sleeping and began to walk. This incident filled the whole audience with wonder, and they began to cry 'Verily Krishna is God himself.' This story is the original from which the story of the resurrection of Jairus' daughter is an exact copy. Again, the miracle of Christ in stilling the storm and saving the lives of his companions, is a reproduction of the higher miracle of Krishna in stilling the storm of Indra by lifting up on one of his fingers the mighty mountain Girirājā and saving his companions and others.

The transfiguration scene of Christ, so much made of by Christians, has its prototype in the Virāt manifestation of Krishna.

Christ transfiguring himself before his disciples John, Peter and James, by laying aside his every-day appearance upon which they used to look, and appearing in all his divine glory with Moses and Elias standing by his side, is Krishna transfiguring himself before Arjuna by withdrawing his every-day countenance and appearing in all the awful majesty and glory of an Universal God. The secrecy about this divine manifestation is as rigidly imposed by Christ upon Peter, &c., as by Krishna upon Arjuna.

Let me add a word on Christ's Resurrection, so full of wonder and divineness of Christ. This notion is so common in the Indian epics, both Mahâbhârata and Râmâyana, that no exceptional wonder is exhibited at it. I shall quote some instances to support my statement. In the Râmâyana we read of Râjâ Dasaratha, the father of Râma, appearing once in a chariot over the battle-field of Râma and surveying his army, long after he was dead. Again when Râma died, he went, sitting in a chariot, glittering in all his divine glory, to heaven. In the same book we read of Gautamî who was lying in the shape of a stone, but as soon as Râma touched it she appeared in a glorious human form and sitting in a divine chariot was conveyed up to heaven. Sambu—a presiding monster of the Dandaka forest—when killed by Râma, rose from his corpse in all the majesty and glory of a divine appearance and was carried similarly in a celestial car to heaven. In the story of Harischandra, the firm advocate of truth, we find the same occurrence. Instances may be multiplied to any extent, because the Hindu books are so full of the idea. Every great personage, dying after his full period of trials and tests in this world, was carried away in a heavenly chariot to the upper regions of bliss, in his glorious form, after his death. The notion is a commonplace one and may be presumed to have been drawn upon in investing the life of Christ with a greater divineness and Godliness in the idea of resurrection, which to the people among whom Christ was born was so novel and awe-inspiring. Now, after setting forth these parallels in the life of Christ and Krishna, I proceed to show you the parallel sentiments, expressions and ideas in the teachings of both Christ and Krishna. Quotations after quotations may be made from the New Testament which echo the sentiments of the teachings of Krishna—nay which are the very translations of the Sanskrit slokas of the Gîtâ. I shall compare a few quotations from the New Testament with those of the Gîtâ, to show their perfect coincidence.

*Gîtâ.**New Testament.*

(1) प्रियोहिज्ञानिनोऽत्यर्थमहंसचमम-
प्रियः । (७, २७)

I am exceedingly dear to the wise man ; he also is dear to me.

(2) गतिर्भर्त्ताप्रभुःसाक्षीनिवासः शर-
णां सुहृत् । (२९, २८)

I am the way, supporter, Lord, witness, abode, refuge and friend.

(3) तस्याहं न प्रणश्यामिसचमेन प्र-
णश्यति । (९, ३०)

I never depart from him (true योगी) he never departs from me.

(4) सर्वभूतस्थितंयोमां भजत्येकत्र-
मास्थितः।

(1) He that loveth me shall be loved of my father and I will love him (John XIV., 4.).

(2) I am the way, the truth and the life (John XIV.). I am the first and the last (Rev. I.).

(3) He dwelleth in me and I in him (John VI.).

(4) I in them and thou in me, that they may be made perfect in one (John XVII.).

सवथावर्त्तमानीपि सयोगीमयिव-
र्त्तते । (६,३२)

They who worship me with true devotion are in me and I in them.

(5) कौंतेयप्रतिजानीहि न मे भक्तः प्रण-
श्यति । (८,३२)

Be assured that he who worships me, perishes not.

(6) अहमादिश्च मध्यञ्च भूतानामन्त-
एव च । (१०,२०)

I am the beginning and the middle and the end of existent things.

(7) अहंत्वा सर्वपापेभ्यो मोक्षयिष्यामि
मा शुचः । (१८,६६)

I will deliver thee from all sin : don't grieve.

(8) यो मामजमनादि च वेत्ति लोकमहे-
श्वरम् ।
असंमूढः समर्त्येषु सर्वपापैः प्रमुच्य-
ते । (१०,३)

He who knows me as unborn and without beginning, the mighty Lord of the world, he among mortals is undeluded, he is delivered from all sins.

(9) अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य-
नो इह । (१७,२८)

What sacrifice, almsgiving or austerity is done without faith is evil.

(10) यतः प्रवृत्तिर्भूतानां येन सर्वमिदं -
ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्द-
ति मानवः । (१८,४६)

That man obtains the perfect shape who honours him by his proper work from whom all things have issued and by whom this all was spread out.

(11) सर्वधर्मान्परित्यज्य मामेकं शरणं-
व्रज । (१८,६६)

Renouncing all Dharmas, come unto me alone for shelter.

(5) He that believeth in me shall never perish, but shall have eternal life (John IV.).

(6) I am alpha and omega, the beginning and the ending (Rev. I., 8.).

(7) Son, be of good cheer, thy sins be forgiven thee (Mathew IV., 2.).

(8) This is the life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent (John XVIII.).

(9) Whatsoever is not of faith is sin (Rom. XIV., 23.).

(10) Whatsoever, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God (1 Cor. X., 31.).

(11) Leave all and follow me.

From the circumstances and events of the lives of Christ and Krishna and the parallel sentiments and expressions appearing in their teachings as given above, the reader must have been led to think that they are more than mere co-incidences, and that one life must have been influenced by the life of the other; but here one has no occasion to doubt. Krishna was born long before Christ. The incidents in Mahâbhârata, the epic in which Krishna appears so prominently, took place many centuries before the birth of Christ. Some historians, as Talboys Wheeler, have gone so far as to place the scene of Mahâbhârata before the scene of Râmâyana, and hence the incarnation of Krishna before Râma. Gîtâ was written by Vedavyâsa, the author of Mahâbhârata and hence centuries before the birth of Christ. Even measured in the scales of modern critical examination, the date of the composition of Gîtâ has been fixed in the 4th century before Christ, by the learned Judge K. T. Telang. There is no doubt that the stories of the life of Krishna and his teachings were well known at the time when Alexander the Great invaded India, though Buddhism was prevailing then. It is a well known fact now, that Alexander appreciated the philosophy of India when he came across the naked philosophers and wrote about them to his tutor, Aristotle, whose philosophy is to a certain extent influenced by Indian ideas. Pythagoras and Plato have distinct stamp of the influence of Indian thought upon their systems. There is no wonder that this intercourse being made between the Westerns and the Easterns, the stories and incidents of the life of Krishna may have gone to Asia Minor along with other influences. Besides, the modern search has suggested that Christ himself came to India and lived sometime in Tibet and obtained all these ideas before he appeared as a prophet or the son of God to the millions. These are not mere guesses, an amount of learned scholarship of the type of Prof. Max Müller and others has been brought to bear upon the controversy of Christ coming and living in India. We have distinct proofs of the Indian philosophy, as well as Indian arts, casting their influences across the vast plains of Western Asia into Greece—then in its glory. It is not strange when we consider all these circumstances, that the life of the last incarnation of Krishna may have been made a basis to develop the life of Christ upon, or that he himself came to India as a final preparation for his work, taking the life and teachings of Krishna for his support.*

If we reverse the case, and state that Krishna's life may have been taken from Christ's and that the teachings of Gîtâ are visibly affected by the influence of Christianity, we are going towards absurdities and turning things upside down.

First, it will be necessary to bring the incarnation of Krishna *after* Christ, and to place the wars of Mahâbhârata *after* the spread of Bud-

*It seems quite reasonable to suppose that he may have come to India to seek instruction of those very same "wise men of the East" who, guided by his star, came to do him homage at his birth. See Matt. II, Chap., verse i-ii. Ed.]

hism, which is the height of absurdity, and that which no amount of scholarship can do, notwithstanding its consummate ingenuity of subtle intellect. Secondly, we shall have to prove that Vedavyâsa, the author of Gîtâ, was not the same Vedavyâsa who wrote Mahâbhârata, centuries before, unless he had a very long term of life; besides, to take for granted even once, that other influences, chiefly the Christian influences, have tinged the teachings of Gîtâ, is to take for granted absurd things. Those who know the Indian Society in the least, can say for certain that on the orthodox side nothing is recognised from without. Mohammedanism was long the dominant faith of India; still how little is the Sanskrit literature, on the orthodox side, affected by it. Again, take for instance the present Christian rule in India. In spite of all the missionaries preaching the truths of New Testament at every corner of the street, and scattering, broadcast, the Vernacular versions of the Bible all over the country, the orthodox literature has remained as indigenous as ever. The English-educated men may have been influenced by the New Testament, or rather by the influence of English literature, but the Pandit element is still as foreign to your Bible as to the Principia of Newton. Who, among the orthodox, at all cares to read the Bible—far less to be influenced by it. The very name is pronounced with a peculiar contempt even to-day. When such exclusiveness is still maintained by the Hindu orthodox believers, notwithstanding the energetic endeavours of so many Christians, how absurd it is to think that at the time when the Hindus were already in the flourishing state of their intellectual activity they may have borrowed from the Christian Bible. No printed books, no evidence of Christians preaching in India, no other proof to support their guesses. Even Professor Max Müller and Sir Monier Williams are indignant at such a hasty presumption of some Western scholars, as that the author of Gîtâ was influenced by the ideas of Christianity. The European scholars, on their own peculiar lines, have come to the conclusion that many of the Purânas were written after the Christian era. Why are not the other Purânas which they denounce so much, affected by Christian influences, which must be increasing with the advance of time, and why alone is the Gîtâ influenced? To say that the Gîtâ alone is influenced, and all the other literature which was produced after it or at the same time is strictly in its primitive state is to come to an absurd conclusion. I have limited space, otherwise I would have gone to the length of showing that the noble sentiments and expressions which are found in the Gîtâ, instead of coming from the Bible, which nobody knew then, and which itself was not then in existence, and which still the orthodox Hindu and Pandits know nothing of except the name, have their immediate source in the Upanishads. I can quote many slokas from the Gîtâ which have been directly taken from the Upanishads, for instance :

यस्तु सर्वाणि भूतान्यात्मेन्यवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।

यस्मिन् सर्वाणि भूतानि आत्मैवा भूद्विजानतः ।
तत्र को मोहः कः शोक ए क्त्वमनुपश्यतः ॥

These and many other slokas, which for lack of time I do not quote, have been directly taken from the Upanishads—The Vedas which by no means can be said to be written after the Christian Bible. The Gîtâ is still regarded to be the essence of all the Vedas and Upanishads by the Hindus. To make the majesty and sublimity of the sentiments in the Gîtâ dependent upon the Bible, is to make the Vedas and the Upanishads, for their thoughts and sentiments, dependent upon a book which was nowhere before they ceased to be read by the people and had seen many vicissitudes.

No Pandit, even to-day, will think it worth his while to write even a lay sloka on the text of the Bible, though it is so all-pervading. To spend zeal and energy in proving that the Gîtâ is indebted for its noble sentiments to the New Testament, is to make a holocaust of those sacred things for nothing. The fountains from which issue forth the sacred stream of these life-restoring and holy sentiments embodied in the celestial song, the Gîtâ, are the Vedas of the sublime Upanishads from which any amount of quotations can be made to bear the truth of this statement. Owing to the length of this paper I refrain from making these quotations which I leave for another article.

The conclusion established by me in the opening page of the article, that Christ is an imitation of Krishna, is irresistible, and no amount of scholarship can save Christ from the charge of being a borrower from the Indian literature and the sublime truths of the Hindu Upanishads and the Gîtâ. In what manner he came by them, whether by personally coming over to India, or by hearing of them from others, we cannot at present say definitely.

KANNOO MAL.

THE CHRISTIAN PATH.

IN the religions now existing which, by their noble ethics and the lofty purity of their teachers and saints, can be said to be true religions, there is a fundamental teaching common to all. One phase of this is the teaching of the way in which the founder's example may be followed by less exalted souls who cannot strike out for themselves. This is typified as a road over which people may travel, and is generally known and spoken of as The Narrow Path. It consists of the mental, moral and physical acts of the disciples who wish to attain the same goal as is shown them by their leader.

The Path, as laid down by the great Nazarene, is summed up by him in two short verses (Luke X-27-28) ending: "This do and thou shalt live." We will now endeavour to explore. Jesus had a truly wonderful insight into the nature and methods of spiritual growth, and

this is shown by the terseness and brevity with which he delivered the most important teachings.

It is only by constant application and endeavour that progress is made, and the effort to get a full understanding of his meaning leads to the development of that spiritual, intuitive insight which eventually enables the disciple to grasp the whole and enables him to see the truth in every thing. There is a soul's salvation and a key to the solution of all life's problems in those two short verses. By deep and concentrated study, and a true endeavour to fulfil and exemplify them in daily life, an understanding of them will grow, and it will become manifest how completely they guide the whole life. When teachings are elaborated they certainly are more quickly received by the intellect, but the soul's sight is not thereby awakened. A hint or two however is often useful. No teacher has ever summed up so large and important a subject as his whole system of life and doctrine in so short and complete a form; so short that any child can remember it. Then from his other sayings he throws light on it in the varying phases of human life.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbour as thyself"—said the Lawyer quoting the old Law, and Christ answered him: "Thou hast answered right; this do and thou shalt live." This sums up the duty of the heart, the human feelings and emotions, the soul, the spiritual nature, the strength of the physical man and the mind—the intellect and reasoning powers.

Therein is all contained; but it is, like the oak in the acorn, invisible except to the mind's eye. There is the spirit of it which we can sense, perhaps, but let us delve deeply and see what we can make of it. *Love, LOVE*, is the highest and all-embracing emotion; it is to be concentrated upon and consecrated to our God. Nothing is to be held back; not love of wife or child, home, country or wealth; all must be withdrawn; not the slightest particle can remain outside that all-embracing love of God. Not that such loves are wrong but they are swallowed up in the greater as the drop in the ocean. This is the same as the idea of non-attachment in Eastern philosophy. Since you have not any particular love for any external thing, except as you see in it God's bounty, you cannot call *this* yours, *that* yours, *anything* yours, for to all you are indifferent; only one thing is yours—your God. Him only have you set your heart upon.

Then you must love him—"with all thy soul," that is, all your spiritual nature, your longings and aspirations, must be towards him. Every faculty of the soul must be turned to a closer and more intimate union with Him, to see and know Him in all his manifestations; to obey Him and serve Him so as to show your all-absorbing love. The attitude of the soul should thus be one of constant and endless adoration and devotion. Never doubting or vacillating for an instant until it reaches a complete and endless union, a perfect harmony and peace.

This cannot be attained at once, the soul must grow onward and upward, and as it grows, its capacities enlarge and it becomes capable of higher and fuller love and a more complete knowledge of God's will. And as its knowledge grows it realizes more keenly the beauty and harmony of the universe. It can make now, better, faster, and conscious advance and its love becomes grander and more spiritual still.

Few people understand how their love can be expressed by their *strength*, by their physical nature. They love God in a way, and go to church, etc., but in the shop or the office God is forgotten, yet He is there. He is manifested in everything, and by doing every act for Him, by feeling His presence and that you are but His servant doing His will, you acknowledge your love for Him. Thus you come to work for the work's sake, not for your own personal gain, but because He gave you certain faculties and abilities and you love Him so truly that you do your best. You must use this strength, this body, somehow, so you sacrifice it to Him to show your love. Everything you do, you do perfectly, for He is Perfect: let completeness, beauty and harmony of workmanship and finish be manifest for love of your Lord. It is now a privilege to work. He is the Master; and you have no feeling of ownership, it is your privilege to show how you love Him. This is the true renunciation; in your strength you have loved your God. It is in this work, this service that one can truly attain the state of mind of not looking forward to the morrow. You have your work for the present, the Master will keep you busy, every one is worthy of his hire, but to him who works not no hire is given.

With the mind the attitude is the same, but the possibilities much greater. Here also comes in the hardest struggle, for the mind is the most active and elusive function of man's nature. We are to love with all our mind, but before one can stop it a thousand thoughts rush through; thoughts good and evil, holy and unholy, elevating and degrading. This is bad; evil thoughts are crimes on the mental and moral planes. An evil thought must be avoided like an evil act, for the sin is as great, and more often greater. To bring our thoughts under control is the greatest struggle of all and must be done else our love will be poor and bedraggled, broken in pieces by the evil swarms rushing through. The first necessity, if we would carry out our Teacher's plan is, therefore, thought-control and purification. Every time an evil thought rushes in, unbidden, drive it out; will that you shall be proof against it; pray for help and turn your mind to God. Oh, the battles you will have, but you cannot but succeed, and the greater the struggle the more complete the victory. By thus forever turning your thoughts back to God, by weeding out evil and the semblance of evil, with a watchfulness that never flags, the mind dwells on God, the supreme Love, by habit. Every good thought helps to drive away an opposing evil thought, till by and by they cannot approach you. You now have, as it were, an atmosphere of good around you and you become free from all suggested evil, and evil actions are practically exterminated. But

the struggle is long, lifelong, and the vigilance must never cease, for the door once left open may let in seven devils worse than the first. That is why it is so necessary to keep your mind occupied with some high and ennobling thought or train of thoughts and ideas, until the one great thought becomes fixed and stays steadfastly in the mind. All your thoughts being thus brought under subjection to the will, you will see clearer the harmonies of nature. Your mind will forever be searching for new beauties and harmonies in God's laws. And loving Him as manifested on the mind-plane you will follow and live up to whatever becomes known. You begin to be a true Philosopher, a lover of Wisdom, God's Wisdom made manifest. You see the laws of Nature in a new light, and whatever is of truth, love, justice, in fact whatever is harmonious you use and think and do, and thus you have fulfilled the law. You love Him with all your mind and you show it to him in secret, by your life. All the realms of the intellect are thus open to service, and the more you know of nature the more you can devote to your love-offering. These are the four personal phases of your love and duty. They concern you alone and can be practised by a Robinson Crusoe on his deserted island. It is mostly internal and introspective; you need not show or tell any one anything about it; you are the judge, your soul the accused, your conscience the accuser. Search your thoughts and deeds and love, and pick out the flaws of personality, selfhood and separation, until self is lost, sunk in the love, the devotion of your every faculty to the Lord of Truth whom you serve.

The last part of our lesson has the most tangible and yet one of the most difficult of applications. Love your neighbour. Who is he, He is everybody, of every nation, race, and creed. No one is left out by the Master in his calling the Samaritan—hated, despised, and shunned—the Jews' neighbour. He is to be to you as yourself; not this one more and that one less. Your love is to be so pure and exalted that there is no room for anything like hate. Every man, woman and child is to be to you as brother, wife and son. The purest, best and noblest emotion you are capable of, nothing second-rate can be offered in sacrifice and this is your offering to Him. If he is hungry feed him, and feel the satisfaction, for you feed yourself; clothe him and you clothe yourself. But because of your love for God, you do not feel that you give. You are the servant, by whom He feeds his poor and needy child. Thus you see the Brotherhood of Humanity, you see how all are equal. It makes life absolutely communistic, it destroys the idea of "*meum and tuum*," the idea of property. But you have already lost that. What is your's, what is your property? It is what you desire and want; the instant you do not want it you throw it away. But having seen that you are only the steward, the servant who has the privilege of using and distributing His wealth, you do not count it gain or loss. You merely used his property as would please Him. Unpractical? No. He would not have uttered it were it unattainable. Wait till you can truly and fully put it in

practice and then you may judge. Till then, follow the path, and if you make any advance at all you do well. The ideal is high, very high, but Jesus could teach the highest ideal, for He could see perfection. That is His ideal in all things. Perfection. Do not rest till you attain it. Constant struggle will always succeed. Be the time long or short, you *will be* perfect. And he who is perfect shall be as the Master. That is His encouragement. Your life here is for this perfection, the hardest blows are where you lack the most; watch, and see what the lesson is.

This dictum of Jesus, taken from the old law of the Hebrews and originating before his time, is found paralleled in those most ancient of scriptures, the Sanskrit. And in them it is most wonderfully amplified and explained; showing the universality of God's truth and the true inspiration of the oldest writers. Thus in the Hindu Philosophy we find: Bhakti Yoga, the union with the Divine through love and devotion; Râja Yoga, union through control of the mind and senses, and their concentration on the One; Karma Yoga, union by action on the material plane, by sacrificing each deed on the altar of love of God. Then one must not forget that wonderful love of all creatures that characterises the Buddha's teaching. Thus are we all raised by the path we are to travel. "If ye continue in my word, then are ye my disciples indeed."

A. F. K.

THE EVOLUTION OF THE SOUL.

[The following brief abstract of one of Mrs. Besant's San Francisco lectures on the above subject is republished from *The Examiner*.]

"THE question has been asked over and over again," she said, "where does man come from? Answers have been given to this question from the materialistic point of view of science and from the spiritual aspect of religion, now with wisdom, now veiled with the ignorance of man. That same ancient question is the question we are to deal with to-night. We are trying to understand something of the evolution of the soul.

"Let me glance for a moment at those other views of the soul—those put forward by materialistic science, those advanced by the enemies of religion—so that we may better know something of their theories. The question science tells us when limited to man cannot be understood save as a part of an evolving whole. To understand the evolution of the human soul they tell us we must know something of the evolution of the universe. It takes us back to dim, distant ages, where there were no suns, no globes; when matter was in its pristine state. Science says nothing of the motive force that set the universe going, it is satisfied with things as they are. Coming down through the ages it shows us condensing and cooling globes when the possibilities of life appear, and then traces the onward progress to the time when the protoplasm is

evolved, and still onward when creatures of greater complexity, of complicated organism, are evolved, and through millenium after millenium—till the evolution of forms grows up—gradually leading on to civilization. And sweeping down currents of ages we find growing races of men, in our own time, in which the intellect is growing and the mind showing greater powers, and still onward to a golden age when what is genius to-day will be the common condition of humanity, and man shall reach the noblest form of civilization and stand on the pinnacle, the conqueror of his evolution.

“Ah, then, materialism tells us, will come a downward course of deterioration, genius shall disappear, morality grow less powerful, and on downward till the human race is back in its primeval simplicity, and still onward and onward till finally materialism gives us nothing of the universe save a globe where there is no life, a globe full of ruins and desolation. And finally these crashing globes fall against each other and melt into the primeval matter from which they were evolved. Everything shall vanish as though it had never been, and a dead world reduced to powder shall leave no trace of the existence of man. Such a prospect has been laid before us by intelligent men.

“Let us glance at another view of the evolution of man. I can scarcely call it evolution. When we look at this view of the human soul terrible difficulties meet us.

“We see upon one soul stamped a character that marks its destiny from the earliest years of its baby life. It is born into the world with tendencies to be corrupt, cruel and evil, and when we look aghast at that soul fresh from the hands of its Maker, we naturally ask, why is it that having done nothing to deserve such a destiny it should be born into the world, doomed to carry all its misery to the grave and then beyond into eternity. This is what they tell us of heredity. Then there is the soul born in happy environment; it is so directed by surroundings, by the life of others, its parents and family, that it will be almost driven into happiness; to do wrong goes against its tendencies. Its destiny is toward eternal happiness.

“Would you call such a world a world of justice? Could it be ruled by such a One as is Divine Justice and Love at once? There are those who say the immortal destiny hangs upon the soul's life on earth. One was almost driven into happiness by circumstances it could not resist, the other was compelled to suffer. If that were so, life depended on chance, eternity depended on chance, but there was no justice, no love. That theory is only a legacy of the dark ages of Christianity, when the knowledge of the true doctrine disappeared in face of all the degradation and misery. I would not have you think I am bringing you a new doctrine; it belongs to every religion. We are only restoring to Christianity what was once part of Christian doctrine, it was taught in the first to the fifth centuries of Christian

"The relation between God and the human soul is like a spark thrown out from that one fire, a ray from that one sun, the life that is the life of the universe. That spark, that ray, that seed takes human form first as an embryo, a seed, a germ with every power in it to develop itself into the highest form, then by the sun of human happiness, by the rain of human sorrow, the seed develops, one by one its powers unfold, all that is latent becomes manifest. That soul develops into the divine man, the perfected human life; it grows into the consciousness, the power, the love of the divinity, till man shows the Divine image that is within him.

"There are souls so infantile in their mentality they cannot remember events from day to day; the men among the savages of Northern Australia who cannot carry memory over the gulf of sleep, who cannot count on the sun rising in the morning, and as for their morals, the word is an absurdity used in connection with them. They know not love or hatred, loyalty or treachery, they cannot conceive of virtue, they are conscious only of sensations. Compare them with such souls as those of Longfellow, Holmes, Washington, Lincoln, and then realize the gulf between them.

"There is no connection between death of the body and the soul. The soul still lives on. What sort of life are you going to provide for the soul on the other side of eternity? The question is the same as for the well-developed soul. What is going to happen to it we don't very clearly know; we are told it is a mystery, that we shall know some day but that now we know not what will become of it in that invisible world.

"After a time the soul has to return to earth, back to the place where it can grow, where there are possibilities of its development, where it will meet the great souls.

"There are stages evident in the evolution of humanity. The first stage is the infancy of the soul, when it gathers experience by sensation. The young soul has many an experience of pleasure, and of pain, sometimes its experiences are terrible, sometimes delightful.

"Sensation is the great teacher of the soul during these early ages.

"Even the souls midway toward their youth are moved by sensations, more by passion than by reason. They don't want to sit quiet and think, they want an active life, full of powerful sensations, constant excitement, and if the outside life is not full of clatter the soul goes to sleep. You can see them all around you all the time. Their consciousness is scarcely working. All this is the early life of the evolution of the soul; and as the soul grows older these sensations give pictures to the soul. Now a little change takes place in the directing force, the mind is beginning to direct the growth and to have its effect upon the soul; mental images are beginning to battle with sensations and to dominate the course of the soul.

"We are coming to the second stage of human evolution, in which many men and women are to-day, the stage of conflict, when the

passions have still power to move you, but there is a voice that comes from within you and cautions you against unrighteous temptation. You call it conscience. What is it? The memory of the soul, the imperial voice bidding it resist the momentary pleasure and have the more lasting reward. The soul which yields to temptations of desire is the soul which has not in its memory the experience of sorrow which such a fall would cause. If the soul be not yet strong enough, then those senses drag it again into suffering, and another image is created which strengthens the memory of the soul. When the soul is able to hold its own, how sweet the peace, when it has kept itself unstained, unsoiled. Such a soul comes into the world again a higher type, wherein the struggle is growing less and the will is conquering desire.

“This brings us to the third stage. Now the soul has become the conqueror, having become master of the animal nature it draws strength from the higher world. It has mind power, art power, moral power, which show themselves as the guiding forces. Such men are found amongst us, our leaders in the world of thought, of morality, of great art achievements, making the world better and more beautiful. They gathered strength from defeat and all the sufferings that once tortured their existence have been changed into memory. Onward and onward grows the soul out of the ordinary track of human evolution, the higher powers are showing, man has grown pure in his thought, built up his mental and moral character. Such a soul is nearing the goal of its evolution.

“Shall we despise the soul because of its youth, its imperfection? Some of you may have brothers and sisters in the cradle stage, while you are in your splendid youth; what you are to-day the baby will sometime be. Those young souls shall grow as we have grown. There are older souls than we, that stand as high above us as we are above the criminals. When you see the undeveloped soul, the criminal, the savage, the thief or murderer, think that that soul is divine the same as yours, as the holiest saint that ever ornamented humanity. In years the evolution of that soul will be perfect. What *we* are to-day, *it* shall be in years to come. To the lowest, the vilest, make your appeal to the noblest in them; not to the brute, but to the spark of the Divine that is in them.

“Let us take the goal of evolution of the soul. To what are we to come? Some souls are older than we, souls that have finished their evolution, in whom the Divinity shines out undimmed. How did they make their last steps? What condition surrounds them to-day? They nourished compassion, love, tenderness for everything that lives, subjugated the lower nature, they never knew a suffering that they did not try to lighten, and their last lives on earth were lives of everlasting love. When this soul has become perfect, then opens the glorious possibilities of superhuman life beyond—of Divine consciousness, Divine power, Divine life, which it has gained the right to enjoy. When it has finished its human evolution there is that mystic silence in heaven and

on earth while nature listens to hear what this soul will do that is standing on the very threshold of the world. Will it leave the earth, pass away from human existence, from the earth where its evolution went on? Will it turn back to the world it has a right to leave? Some of these souls turn back, some remain. Having grown perfect in wisdom and in love they cannot leave these souls on earth in ignorance to suffer. They are so pure and translucent, the very light of God shines through them undimmed, and they carry that light to humanity as a beacon light to tell us what men have done in the past and what men may do in the future. That is the end of the evolution of the soul. What the Masters are, all men shall be in the future.

"What may be before us we cannot tell, only this, in humanities yet unborn we shall be the helpers and the teachers. Such is the evolution of the soul which is told by the Divine wisdom, which in the modern phrase is known as Theosophy."

A. B.

YOGA INSTRUCTION

FROM SPIRIT-LAND.

IN the April number of *Borderland* Mr. Stead publishes a further instalment of the "*Message from Julia*" obtained by automatic writing done by his own hand—"Julia" being supposed to be the disembodied spirit (Kama-lokic-entity) of a female friend of his who died some five years ago. Practical instructions have been given to call forth the *doubles* of the living as well as of the departed, and how to hold converse with them. The conditions stated are: *First*,—that you should have the heart of a child, with its innocence and simplicity, always thinking first of what it perceives, and not always of itself. *Secondly*,—with the heart of a child you must have the keen reason and common sense of a man, as there are plenty of illusions, and many pitfalls. The *third* requirement is patience, combined with hope that would never weary. Super-added into all these there should be the promptings of love to enter the quest.

In regard to physical conditions, it is necessary that you should be in good health, that you should keep your body always clean, take exercise, and eat wholesome and sufficient diet without being a strict vegetarian. In the case of married persons there need be no forced abstinence from conjugal union.

After these preliminaries you should get to a place where you can be alone, so as to induce a perfectly tranquil mood and have peace of mind. Securing yourself from intrusion and disturbance, you must adopt any easy posture that may suit you free from all discomfort, and without lying down or kneeling you should sit down comfortably, shut your eyes and become passive, so as to let the outer-world slacken its hold on you and allow the real world within to make itself felt. You must then think of the person whom you wish to see, make a thought image

of him, as if you were actually creating him, and all the while let your heart and soul go out in a steady longing for him to come. If you do this steadily and in the right spirit you will be able to see each other and hear each other speak; the image will at first be a clairvoyant vision, but after a time some persons will be able to materialize it sufficiently for it to be visible to the physical eye in broad day, while others would only be conscious of the astral presence.

"Be alone; be silent; be in a mood to receive; and you will be able to verify what I say," says Julia. "Why should you with a heritage—as described above, live only in the material senses? Why, when you can defy time and space and live with your friends, no matter how far you may be severed, should you live and think and act as if you were confined to the narrow cell bounded by your physical consciousness? All that it needs is to be alone, to be silent, to be passive. There are many things to be learned, many stages to be passed through, but make a beginning; and know that what you know of the reality of the Double, which at present goes like the wind where it listeth, is for you a sign and a pledge of the possibility of making the sense-world appear but as a dungeon with the immense potentialities of the spirit."

The whole of the message as given *in extenso* in *Borderland* should be read to be fully appreciated. It was submitted to Mr. Leadbeater as a Theosophical aspect, and he thus writes:—"Her statements appear to me to be perfectly accurate, and I should have no doubt at all that the results she describes could be attained along the lines which she indicates. I should however strongly insist upon the necessity of the experimenter subjecting himself to severe moral training, first of all, in order that he may not make an improper use of his powers when he acquires them. I would also attach more importance to celibacy, vegetarianism, and abstinence from Alcohol."

Mr. Lock, a disciple of Swedenborg, thus gives his opinion regarding this communication:—"With the exception of one or two points the paper seems to me to be all right, and I am very glad to see so much insistence upon the importance of never losing control of our faculties. Potentially we are all clairvoyant, but the whole social conditions are against the development of the faculty. Then, also, constitution has much to do with it. Those born under *passive signs* of the Zodiac, as Cancer, Pisces, and Virgo, are much more susceptible than others. The information given contains knowledge handed down the ages by Rosicrucians and others, and expressed in different forms. Julia has expressed the truth in the simplest and least objectionable form. You need not have the slightest objection to publishing it—nor the slightest fear."

Among communications from the spirit world, the messages of Julia show an earnestness and frankness that is very remarkable. The clear practical sense, honesty of purpose and the upright and frank methods of Mr. Stead, who serves as the medium, have undoubtedly

an influence in bringing out the communications in so lucid a manner. The substance of the automatic writing seems clearly to emanate from an intelligence other than the conscious or sub-conscious self of the writer, and this last message is a very good proof of this.

Eastern spiritualism has made a great deal of mystery about even the mere beginnings of psychical practices. Whatever the reasons in the past may have been, they cannot now apply with the same force at present. There is a wave of psychism passing over the world just now, and nature herself has, as it were, rent a portion of the veil to widen the range of observation and carry it beyond the physical. The Yogis and Munis having through a long course of training acquired a knowledge of the higher planes of nature have been so much absorbed in their higher visions that they seem to have lost all touch with humanity and their needs, and being awfully pledged to secrecy have been indifferent about sharing any of their knowledge with the world they look down upon. The epidemic of spiritual phenomena over the civilized world seems to have forced some of them to see that it was high time they bestirred themselves a little and gave up some of their spiritual selfishness. The efforts made have, however, been so unsystematic, so unsympathetic and so little calculated to inspire confidence, that no wonder they have been only partially successful. The initiates in spiritual science have much to learn from us and about us before they can even make a beginning in elevating humanity.

In the meanwhile the entities in spirit land are as anxious as ever to help mankind on their own way and according to their lights, and the latest communication of Julia shows that even Kama-lokic spirits can speak out more lucid teachings than embodied spirits with a long course of Yoga training.

The instructions given by Julia are likely to be tried by a large number of seekers after truth, and they seem to be meant for a wide trial. It could easily be foretold that where one man will succeed ninety-nine will fail, and that, for the simple reason that many will get impatient, and many others will scarcely be able to exclude the rushing and distracting flood of cares and worries, or scarcely be able to exercise discrimination and common sense in avoiding pitfalls. The student must first teach himself the full significance of the words, "Be alone, be silent, be in a mood to receive," before he can expect any results. The popular idea of love is so much mixed up, consciously and unconsciously, with lust, that many a trial must fail by learners trying to visualize persons for whom they bear affection—thus imperceptibly exciting the passional nature. The use of animal food and alcohol, as well as sexual union, keeps alive and strengthens the Kamic nature, hence if upward progress is the aim in view, the advice of Mr. Leadbeater must preferably be taken; and, particularly, no attempts should be made in this direction until one's moral nature has been strengthened before trial. Julia has herself pointed out that, "the power ought to be under control. There would be only harm done if you

could not shut at will the clairvoyant eye. If you cannot control this new sense you had better not acquire it." To acquire control one must have a strong and trained will and therefore the learned must first of all subject himself to a great amount of self-discipline, and must, above all, have purity of heart. "Merge into one sense thy senses if thou wouldst be secure against the foe."

JULIAN.

Theosophy in all Lands.

EUROPE.

LONDON, 24th June 1897.

The *Times* has lately given a further account of the large and important find of papyri which has been made in Egypt, by Mr. Bernard P. Grenfell, and Mr. A. S. Hunt of Queen's College, Oxford, while working on behalf of the Egyptian Exploration Fund at Behnesa, the ancient *Oxyrhynchus*. The site of this old town on the edge of the Western desert has until now remained almost untouched. Very few buildings were discovered, and the place seems to have been used as a quarry for bricks and stone. But the ancient rubbish mounds yielded a rich store of papyri, especially in three mounds where quantities of rolls were found together. "The papyri range from the Roman conquest to early Arab times, and are mostly written in Greek, with a sprinkling of Latin, Coptic and Arabic. As the excavators had not time for deciphering, very little is yet known of their contents, but Mr. Grenfell's chief hope in digging the site of *Oxyrhynchus*—the prospect of finding early Christian documents—would seem to have been to some extent realized. Among the papyri is a leaf from a 3rd century Papyrus book, apparently containing a collection of *Logia* or sayings of Christ. Some of these are not in the Gospels, while others exhibit divergencies from the parallel Gospel passages. It is hoped that when the papyri come to be examined, further discoveries of early Christian records will be made, as well as of fragments of lost classical literature, since in some of the mounds an unusually large proportion of the papyri found were written in uncials." The cream of the collection in point of size and condition—150 large and complete rolls—are retained by the Gizeh Museum. The rest, which is in a fragmentary condition, is on its way to England. The same paper in recent issues has also given an interesting paragraph on "Signalling through Space," and an article on the new "Encyclopædia of Indian Research." The first is the report of a lecture given at the Royal Institution by Mr. W. H. Preece, on "Signalling through Space without wires." He described his own methods of sending signals by making use of electro-magnetic waves of low frequency. Then he said, that in the new system brought to England last year by Signor Marconi, Hertzian waves of very high frequency were utilized, and that Marconi's receiver is the most delicate instrument we possess. By its aid signals have been transmitted nine miles across the Bristol channel. Under this system, secrecy could be maintained, for the receiver must be timed to accord with the transmitter, if it was to respond to it. It was curious that hills and apparent obstructions failed to obstruct the effects; neither did weather have any influence. One apparent anomaly which had developed itself in

the course of Signor Marconi's experiments, was that the receiver acted even when enclosed in a perfectly close metallic box.

The "Encyclopædia of Indian Research" is described as an enterprise directed from Vienna, the chief organizer and editor being Professor G. Bühler. Its object is to present a survey of the "languages, religion, history, antiquities, and art of India." Each contribution is said to embody the life work of a specialist, the several subjects being treated by leading experts of various nationalities. The English language is used as far as possible, with a view of making the work more useful in the Eastern and Western worlds. Among the subjects that have already appeared are, "Ancient Indian Law and Custom"; "the Sankhya and Yoga Schools of Thought"; "Buddhism"; "Sanskrit Syntax"; "Indian Palæography." The great subject of *Vedic Literature* has been treated by Professor A. A. Macdonell, (Deputy Boden Professor at Oxford) in seven chapters; 1st, dealing with its philosophy, general characteristics, primeval sources, and relation to other systems; 2nd, Vedic conceptions of the world and its origin; 3rd, list of Vedic gods on scientific principles of classification, with a wealth of original texts; 4th, the world of mythical priests and heroes, the connecting links between the traditional period of Indian history, and an ancient period lost sight of; 5th, part played by animals and inanimate objects in Indian mythology; 6th, brief survey of the world of spirits and demons, a realm that seems to contain the recollections of races and religions of a still more pre-historic type; 7th, Vedic conceptions with regard to death and the life to come. That this great subject has been assigned to an English scholar is, they say, an honour to England.

At the Blavatsky Lodge Meeting, on the 17th instant, Mrs. Cooper-Oakley lectured on "The Brothers from Asia." The lecture was an account of a most interesting discovery made by herself, in the course of her investigations into the lives of the Mystics of the last century. In her reading she had often been struck with the similarity which existed between the teaching of St. Martin and others, with that of the Theosophical Society, and in the course of further research she came across traces of a Society founded in Berlin in 1780, which appeared in objects and teaching to be identical with the T. S., and to have been founded under the same Eastern auspices. It bore the title of the *Lodge of the Brothers of Asia*, and out of a number of secret societies with which Europe was honey-combed at that time, this appears to have been the one most virulently attacked. The pamphlet which had afforded her the most information was written in defence of this Society by one of its initiates, and a short account of it has been written by Mr. Bertram Keightley, at Mrs. Cooper-Oakley's request, and appears in the current number of *Lucifer*.

From this, and some other clues which are being followed up, it appears evident that an attempt was made to found a Society with aims and objects similar to those with which we are familiar, on a basis of free-masonry, and it is also distinctly stated that this was one of several more or less abortive attempts, made by the "Brothers in Asia," to bring the light of Eastern philosophy to the West, in different centuries.

Mrs. Cooper-Oakley has thus made known a most interesting confirmation, from entirely outside sources, of statements regarding this very subject made by H. P. B. in the "Key to Theosophy" and elsewhere.

We learn that ethical qualifications were specially insisted on in all candidates for initiation to the Order; that they must openly confess a God (and mark, this was the age of Voltaire); that no religious faith was barred from their ranks; that their first object was the unity of humanity; that they had a real knowledge of the meaning of symbols which were common to masonry, but little understood by masons in their real significance (another confirmation of statements by H. P. B.); that they were pledged not to persecute, and to be tolerant to *all* sects, and to work for the "Brotherhood of Asia"; finally they did not claim that the higher teachers from whom they derived their knowledge, were with them in their European Lodges.

Students will be much interested in this discovery, and probably Mrs. Oakley is only at the beginning of her work in this direction, as indications were not wanting that some of the better known mystics, such as Cagliostro and Count St. Germain, may be found to have been closely connected with this interesting Society.

Mr. Leadbeater spoke in the same Lodge on the 10th instant, on "Some Recurrent Questions." In the course of this lecture, the subject of which had been suggested by the frequent repetition of enquiries directed to the same points in the *Vâhân* and elsewhere, Mr. Leadbeater cleared up various difficulties in a very felicitous manner. The first topic dealt with was the relationship of the Higher and Lower Manas, the question of its duality being so often raised. The lecturer suggested that if students would endeavour to regard the seven-fold nature of man more from the Indian standpoint—of Sheaths of the One Self—rather than as a group of separate principles, they would probably grasp the teaching more readily. A point of special interest was the statement that the Manasic vehicle—the causal body—is composed of that monadic essence which has passed through all the lower kingdoms in the course of its evolution. Man would be *ensouled* on that level by the third outpouring which comes from the First Logos. In the union of these two lines of evolution is found the germ which is the *real man*—the man, who, in the course of successive incarnations puts down into the lower planes so much of himself as his stage of growth permits, and who uses bodies composed of the matter of the several planes. Thus, the mind-body belongs to the four rupa levels of Devachan, and it is this portion of Manas which has been termed Lower Manas, as distinct from the whole Manas on the arupa levels. It is important to remember that none of the vehicles can express man in his totality.

Another point of deep interest had reference to the nature of the *Logoi*. Mr. Leadbeater said that much confusion and misconception prevailed in the use of this term, especially in the mistaken identification of the Logos of our own System with the incomparably greater Being referred to in the *Secret Doctrine*, and elsewhere, as alone existing during Maha-pralaya. What took place at the expiration of such a period must not be confused with the beginning of the Solar System, although the occult maxim, "as above so below," would no doubt hold good, but it should be borne in mind that between the great Divinity who originated our System out of Himself, and the far greater one in whom millions of Systems have their existence, there comes a great space in which millions of Logoi may be functioning.

E. A. I.

AMERICAN SECTION.

THE GENERAL SECRETARY'S REPORT.

BRETHREN OF THE CONVENTION :

The opening words of any report are naturally of greeting and felicitation. In the case of this, the report made to the 11th Convention of the Theosophical Society in America, otherwise known as the American Section T. S., they are very properly so, because, in addition to the pleasure felt over the completion of another year in our corporate life, we have the satisfaction of knowing that that year has been one of healthy growth, of unusual privilege in the presence and work of two of the most eminent living Theosophists, and of rapid recuperation from the disaster of 1895. It is true, and no review would be accurate or fair which ignored the fact, that Theosophy has been sadly confronted in its influence by the inevitable prejudice, even ridicule, which has been created in the public mind and the press by conspicuous burlesques of it. No dignified system of rational philosophy and spiritual teaching can escape opprobrium if its name is used by a contrary system of irrational sciolism and unspiritual pretence; and the opprobrium is made more certain if any palpable folly or transparent imposture or ludicrous claim is used in support. The incongruity of asserted truth and paraded falsehood is quickly discerned in an intelligent age, and a moral revolt turns away the truth-seeker from any and every system which, however rightfully bearing its name, has undergone the discrediting of the name through travesties of it by those outside. It is probably the fact that most movements of an ethical or religious character have had some such experience on their way; and, human nature and aims and artifices being as we know them, it can hardly cause surprise that Theosophy too should be subjected to just such an era. And yet, painful, saddening, disheartening even, as may be the spectacle to the sincere and the devout, there need be no doubt as to the final outcome. It is not in the nature of things that shams can permanently succeed. All the forces of God and Nature and Truth and Masters are against them; having no root in reality, they are doomed to wither as sunlight pours its beams around. And so we may confidently expect a time, possibly not remote, when delusions shall melt away, and sincere souls marvel that pretensions and absurdities, so transparent alike to reason and the moral sense, could ever have misled them.

In compensation for detriment to the Theosophic cause and obloquy to the Theosophic name, the American Section has been granted visit and labor from those two illustrious Theosophists who are happily with us to-day. It might not be delicate to here expatiate largely upon either their merit or our obligations, but it certainly would not be graceful or grateful to pass by the fact that in the past year the Countess Wachtmeister's work has added 12 Branches to our roll, and that in three months Mrs. Besant has added 6, besides a number of members-at-large, and that pure and undefiled Theosophy has been radiated forth in public and in private, suffusing the press and penetrating into countless minds. Such service at this epoch and under present conditions has a value which no one can compute, and if any one hesitates to call it "Providential" he can call it "Karmic," thus enjoying the assurance both that the Section has deserved it and that the service will be triumphant.

During the 14 months of the past Conventional year, there have been chartered the following 19 Branches :

NAME.	PLACE.	DATE.
Unity Lodge T. S.....	Pasadena, Calif.....	July 15, 1896
San Lorenzo T. S.....	Santa Cruz, Calif.....	Aug. 27, "
Ananda Lodge T. S.....	Seattle, Wash.....	Sept. 16, "
Olympus Lodge T. S.....	Spokane, Wash.....	Dec. 4, "
Butte Lodge T. S.....	Butte, Montana Ter.....	Dec. 14, "
Sheridan T. S.....	Sheridan, Wyoming Ter.....	Dec. 22, "
Yggdrasil T. S.....	Minneapolis, Minn.....	Jan. 25, 1897
Streator T. S.....	Streator, Ill.....	Feb. 19, "
Fidelity Lodge T. S.....	Buffalo, N. Y.....	Mar. 31, "
Englewood White Lodge T. S.	Chicago, Ill.....	April 1, "
Mercury T. S.....	Brooklyn, N. Y.....	April 2, "
Cleveland T. S.....	Cleveland, Ohio.....	April 3, "
New York T. S.....	New York, N. Y.....	April 4, "
Washington T. S.....	Washington, D. C.....	April 13, "
Topeka T. S.....	Topeka, Kansas.....	April 29, "
Eastern Psychology T. S.....	Chicago, Ill.....	April 30, "
Manasa T. S.....	Philadelphia, Pa.....	May 1, "
First Newark Lodge T. S.....	Newark, N. J.....	May 24, "
Brotherhood T. S.....	Denver, Colo.....	May 27, "

In July, 1896, the Dhyana T. S., Los Angeles, Calif., disbanded. In April of this year the Boise T. S., Boise City, Idaho Terr., formally surrendered its charter and expired. It had for a long time had an existence little more than on paper, and, in pursuance of that policy of reality which the American Section has always maintained, its candid extinction was advised by the General Secretary. The number of Branches is now 32.

The statistics for the 14 months are as follows: Members admitted, 405; restored, 44; resigned, 15; died, 3. Allowing for names dropped from the roll, the number of Branch members is 563; of members-at-large, 140; total, 703. The number last year was 281.

From the Report of the Treasurer you will perceive that the surplus on hand is \$675.63, that of last year being \$320.91. Our growing pecuniosity is due very largely to the fact that we are still free from the expense of office rent, the General Secretary's work being performed in his private quarters. It is probable that in this respect no change will soon become necessary, but the growing correspondence and other duty of the General Secretary's office have compelled a steadily increasing use of stenography, and I have lately been obliged to arrange, at a very moderate rate, for the services of a stenographer upon four days of each week. This will reduce our future accumulations, possibly even our present capital, but it is an outlay forced upon the office by the pressure of enlarging work, and has been urged by the Executive Committee as an imperative measure of relief.

In the circular announcing the meeting of Convention, the General Secretary pointed out that the date fixed therefor by the Constitution is the 2nd Sunday in June, which falls this year on the 13th day of the month, but that the exceeding importance of having with us at Convention the presence and counsel of Mrs. Besant, who could not possibly arrive before the 27th, had caused the Executive Committee, by unanimous vote, to instruct the General

Secretary to announce the Convention for the latter date. Now the Committee have avowedly no power whatever to alter a Constitutional provision, but it was felt that the wish of every member of the Section without exception would be in favour of the change, and that a form should give way to a fact. In pursuance of the declared purpose of the Committee to ask the sanction of Convention for their step, I submit and recommend for adoption the following Resolution:—

Resolved, that this Convention fully concurs in and ratifies the action of the Executive Committee in postponing its meeting until the 27th of June, cordially approving the reason which prompted the postponement.

At this point there may well arise the question whether, in view of the possible occurrence of analogous or other contingencies in the future, it might not be well to so amend the Constitution as to leave the date of Convention, and not merely its place as now, in the hands of the Executive Committee. I have never been convinced myself that June was of necessity the best time; it is apt to be unduly warm, it is in a season when many persons have already left town, and the notion that travelling is then cheaper has never been conclusively proved. At all events, the plan of a more flexible date could be tried, and, if this should be the judgment of Convention, all that would be necessary is to strike out from Art. I., Section 5, the words, "on the second Sunday in June after 1896" and to insert after the word "such" the words "time and," the Section being thereby made to read, "The Council shall meet annually in Convention at such time and place as the Executive Committee may determine."

In order that the American Section might have part in the effort of Theosophists to assuage the terrible famine afflicting India, a circular was sent out in February inviting donations to the fund administered at Benares, and also for the relief of the Adyar Headquarters. The full amount received in response and remitted was \$215.00 for the Famine Fund, \$93.75 for Adyar.

There are four points connected with the General Secretary's office to which I should like to ask attention. The first is the payment of Branch dues. The Constitution provides that the Branch dues of \$1.00 for each member are payable Jan. 1st and not later than March 15th, yet in several cases these have only been paid at the end of April or the beginning of May, thus involving extra trouble to the office and some annoyance. The reason probably is that the dues of members to the Branch are not regularly collected at fixed times—semi-annual or quarterly being the best—but are allowed to accumulate until January and then demanded in a lump, the obligation to the General Secretary's office being thus made to take the chance of delay or loss. But, obviously, these obligations, being fully known in advance, should be provided for in advance, and anyhow the true system of collecting dues is by instalments, they being small and more easily met. Thus collected, they are on hand for local needs and for Constitutional demands, and the latter can promptly be met early in the year, much to the convenience of the central office and to the comfort of the Branch itself.

The second point respects the *Vāhān*. The section is not financially strong enough to resume the issue of its old publication, *The Theosophical Forum* (only the issue, not the right, being in abeyance), and during the past year, as during its predecessor, the generous kindness of the Gen. Secy. of the European Section, Mr. Mead, has supplied us with sufficient

copies of the *Vâhân* for each Branch Secretary and each member-at-large, thus furnishing all our members with discussions of important Theosophical topics by skilled writers—one, Mr. C. W. Leadbeater, of the highest rank—and informing them of the work done in our sister Section. But it did not seem just that the American Section, when at all able to do so, should fail to bear at least a part of the expense, and the Executive Committee authorized a contribution of \$50.00 thereto. Our growing numbers have required an enlargement of the supply, and our growing resources make proper a better contribution this year. I therefore recommend to the Convention the adoption of the following Resolution:—

Resolved, that the General Secretary be empowered to transmit to the General Secretary of the European Section the sum of \$75.00 as some remuneration for the supply of the *Vâhân*.

The third point concerns a munificent contribution to our propaganda work, made by a most generous member of the Section. Early in Mrs. Besant's tour he went to the expense of reprinting her pamphlet, *What Theosophy Is*, and furnished 10,000 copies for distribution at her lectures. Later he determined on a still more extensive outlay, and, adding to its contents the *Epitome of Theosophy*, presented a further edition of 25,000. This enables both Branches and members-at-large to take part in the work of missionizing the community, and arrangements have been made to supply copies to all members who can usefully send them to persons likely to welcome and read them.

And this leads to the fourth point. A very important department of the former activities of the Section was the Propaganda Fund, a fund made up of donations throughout the Section and used by the General Secretary in furthering the spread of Theosophical doctrine and work. I am very anxious to reestablish this, not only on the general ground that such a resource is greatly needed and of utmost value, but specifically because of the large donation of pamphlets just mentioned and because Mrs. Besant's labors have opened to us opportunities of securing very valuable services from lecturers if we can pay their expenses. It is hardly possible for us to raise a sum sufficient to support a lecturer and keep him continually in the field, but we can certainly, if every member contributes, even through some self-sacrifice, accumulate enough to secure occasional trips and work. Each such tells. And if our members keep in mind the Propaganda Fund as a special channel for their help to Theosophical activity, we shall be able to spread truth and motive far and wide, sowing seed in countless fields, and forming centers which shall develop into full Branches as time goes on.

A word about *Mercury*. Though improved in quality, and though carried on at great outlay of time and strength by its editor, it is not supported as it should be, being subscribed to, indeed, by but a small proportion of our members. And yet, I take it, our Sectional organ should be gladly ordered by every member who can afford \$1.00 a year, not considering whether he can borrow or otherwise see it, but subscribing as a direct help and as enabling him to circulate it among friends.

Every era has its particular trials and therefore its particular duties, and both the trials and the duties of the Theosophical Society and of this Section in this era stand clearly before us. They grow out of the specific work laid upon us of faithfully maintaining true Theosophy before the world and of por-

traying it publicly as it is. That is the work which Karma, the conditions of the time, the will of the Great Souls who stand behind and prompt all spiritual activities, have committed to us members of the Society. The history of all great movements shows that they succeed precisely as their adherents are single-minded, staunch, inflexible, yielding to no side-influences or compromising suggestions, clear-headed as to the truth contended for, and firm-willed as to the maintenance of it. Whenever there is doubt or imperception of that truth, the temptation inevitably arises to belittle its importance or to obscure it by magnifying lesser ones; and whenever there is relaxation of the purpose to maintain it, there starts up a disposition to compromise or postpone or sentimentalize. Where equal rights are concerned or where opposite opinions have equal legitimacy, compromise in human undertakings is often both seemly and salutary; but where the question is of morals, of assured facts, of demonstrated tendencies, compromise means abandonment of reality and hence of success. No compromise is possible on the question whether the three angles of a triangle are or are not equal to two right angles; and in the sphere of morals such is equally impossible on the question whether evil should be winked at or openly withstood. We may imagine that the right will be more surely vindicated if we cover it up and leave it to itself while we deploy emotions and maxims and attractive phrases; but just as the Physical Law brings to nought the calculations of him who supposes that a land survey may be conducted on the supposition that the three angles of a triangle equal a right angle and a half, or two and a half, so the great Moral Law confounds in time the notion that Truth is maintained by concessions to error or that error itself is of no importance. To undergo such temptation seems particularly an experience of the time.

But the particular duty is also as palpable. It is that resolute, inflexible, persistent championship of fact and truth, which is not only an obligation but the condition to triumph. Wavering, half-heartedness, concealment, suppression, timidity is not a mere mistake in morals; it is fatal as a policy. Karma ordains that men succeed as they deserve to succeed, and we shall deserve only as we adhere rigidly to those realities on which success is based. So, in our maintenance and circulation of Theosophic doctrine, in our statement of facts as to Theosophic history and the vicissitudes of the Society, in our accurate use of titles and terms and descriptive names, in our attitude to the T.S. and to all which opposes it, we have opportunity to perform the duty and secure the triumph. There is a glorious future for Theosophy in this land. Every year brings new evidence of its adaptation to the needs of intelligence, motive, spiritual desire. Its influence is more and more penetrating, influencing, moulding thought; its friends are multiplying in the circles alike of the cultivated and the lowly; its doctrines are exhibiting themselves in many a heart, and many a book, and many a life. To have been incarnated at such a time is a privilege, to contribute the force of that incarnation to such a cause is a glorious boon. Permeated with Theosophic truth and inspired by Theosophic motive, we may help forward the great currents which are sweeping over the land, and may ourselves be refreshed and strengthened by the same vitality which is to regenerate men and institutions and nations. If it is not our lot to stride side by side with those illustrious visitors who have made Theosophy known and revered over the civilized world, and who both honor us with their presence and stimu-

late us with their words, we may at least follow in their steps, imitate their devotion, aid their work, and gather in their harvest. And when they and we alike shall have passed out for a time to other scenes and higher services, it may be with the hope—nay, with the anticipation—that all shall be reunited in later years, again to participate together in the same glorious mission, though with a world more suffused with Theosophy, an evolution upon a plane far richer and ennobling, a future of possibilities compared to which the present seem but poor and small and mean.

ALEXANDER FULLERTON,
General Secretary.

[For Treasurer's Report, see Supplement.]

OUR TOUR IN AMERICA.

May 25th.

On White Lotus Day we reached San Francisco and were met in Oakland and escorted across the bay by Mr. Walters, the earnest and energetic editor of *Mercury*, as well as by the Brahmacharin Bhodabikshu (Roy Choudhuri) who is doing such good work by his classes and lectures on Theosophy and Eastern Philosophy. We were most hospitably received in the house of one of our members and a grand celebration of White Lotus Day, and a reception, took place in the evening; over 300 people were present.

In San Francisco we met Mr. Marques, whose interesting observations on the human aura have lately been brought to the notice of the public, and we hope that he will impart his knowledge of the fundamental ideas of Theosophy to some of our groups of students, a much needed work if the Society is to live and grow as rapidly as is required in order to be ready for the incoming egos.

Mrs. Besant was much taken up by the usual routine, for San Francisco is an important Theosophic Centre, and Lodge meetings and talks to Clubs, and public lectures as well as private interviews succeeded one another with startling rapidity—as closely as one human being could fulfil the engagements. On one day *five* meetings were addressed by Mrs. Besant. By some misapprehension, a public announcement had been made of a lecture which had been refused by Mrs. Besant, from want of time, and yet she would not disappoint those who might come, for her heart is in the task of helping all who are interested and it is difficult for her to draw the line when it seems that good can be done.

From this centre visits were made by Mrs. Besant and the Countess Wachtmeister to Alameda, Oakland and Stamford University, and lectures were given by Mrs. Besant in each place, with the result that many new members joined the Society.

Then we passed on to San Jose, to Santa Cruz, with its earnest group of members, and to Sacramento, and at each place lectures and talks helped the people to a fuller comprehension of the realities of the inner life.

At midnight, on Friday, May 21st, we left Sacramento by the beautiful Mount Shasta route and on Sunday morning found ourselves in Portland, Oregon, and some of our members on the station platform to greet us with the same warm welcome and kind care that has been shown everywhere. A halt of two days for two public lectures to be given by Mrs. Besant was

made there and then we came on to Tacoma, on Puget Sound, where last night Mrs. Besant's lecture was attended by the more thoughtful people of the town.

LATER.

Friday, June 4, 1897.

Puget Sound with its fir and cedar clothed hills guarded by isolated snow-capped peaks is left behind us. We visited three towns upon its shores. At Tacoma, where two members of the Society met us in rather a hopeless state of mind about the prospects of Theosophy in their town, we only remained one full day, a very short time to start things when little work has already been done, but even in that time the town showed its readiness to respond to the truths of the ancient wisdom, for Mrs. Besant's lecture was said to be attended by the most thoughtful people in the place and a group of its best citizens gathered around her on the night before she left. The seed was sown here, as in so many other places: the future growth is in the hands of those who received it.

We passed on to Olympia early on Friday morning and a very quiet day was spent in this little tidal town, whose life ebbs and flows with the coming of the Judges to the Court house. The Countess knew one or two of the people who had been interested in Theosophy, but all was very quiet and Olympia only began to awaken after Mrs. Besant's evening lecture: amongst others the Governor of the State attended and was afterwards presented. Much regret was expressed that we could not remain, but we had already arranged to take the 6-30 boat next morning and could not delay. In beautifully situated and pure-aired Seattle we found a strong Lodge of the Society and much hopeful work progressing. This is one of the many Lodges who owe their origin to the tireless energy of the Countess Wachtmeister. It was only started last summer, but already has its Lecture Room and Library and over fifty members. Its President, Mr. Barnes, is a capable and devoted worker and the Seattle Lodge promises to be a strong centre of Theosophic thought in that district.

Mrs. Besant gave three lectures in the Theatre to a full and deeply appreciative audience:—"Theosophy and its Teachings," "Man, the Master of his Destiny," and "Thought Forms, a Glimpse of the Unseen Universe"—this last lecture was with the stereopticon presentations of the human aura and thought-forms.

The five days spent in Seattle passed swiftly and much good work was done by Mrs. Besant in interviews and meetings for the members and the public at the Society's rooms. The Countess started the nucleus of a future Lodge in West Seattle by lecturing and talking and forming a group for study there.

Two members came over from Tacoma for the lectures and returned when we left, with a better understanding of the real strength of the Theosophical Society and of the important work that it has to do in the world, and full of hope that, by patient study and earnest practice, they might do their part in the great whole.

One of the ideas mooted by Mrs. Besant here was, that of a federation of all the Lodges in the State of Washington, on the plan of the Northern Federation in England, for the purpose of the interchange of Theosophic thoughts and help in the work generally. This would mean a meeting every

six months in one or other of the towns, and it tends to foster outside interest and to promote a closer tie amongst our members. Each group of Lodges might adopt this plan with great advantage both to individuals and to the work generally.

W.

HOLLAND.

This time I am able to give a very good report of the activities in Holland. Not only about our Section, the 7th in the world, being formed and inaugurated on the 18th of July, and how much this is a proof of progress and sympathy in the good cause, but I can speak of progress and sympathy quite apart from this happy event; of an impetus most encouraging to witness.

I wrote in my last letter how several provincial newspapers published a series of articles on Theosophy; the result was satisfactory, a correspondence was set up and members enlisted. The newspapers of a northern province, which fell to my lot, acted in a queer way. After my third article, I asked how many more I might send in; the gracious answer was that I might go on as long as I wanted to. But lo! my fifth one was never published and so I stopped too. Then Mr. J. M. Lauwerths, one of our most intelligent members, gave a lecture in that northern town; many came, out of curiosity, but many were really interested and the result is that the seed is planted there too.

In Rotterdam we have a serious member, a working man, who saved up money to hire the room where Mr. W. B. Fricke, the President of our Amsterdam Lodge, held his lecture. The large hall was crowded and so much interest shown that a smaller room was taken for the following Sunday, to receive enquirers and answer questions. The local press gave a good report of the lecture.

Three public meetings were held in the Hague, the first given by Mrs. Meuleman in April, the hall being quite unpleasantly crowded; there was not even standing room; the second one by Mr. Fricke, and the third one again by Mrs. Meuleman, as Mr. Lauwerths was obliged to postpone his lecture on "Geometry the Basis of the Universe," through illness.

In Amsterdam the monthly open meetings were well attended, and listened to in silence, while the opportunity for debating was always seized upon. The literary work also increased. The translations went on in our monthly "*Theosophia*," then Baroness van Bodenhausen published the first seven stanzas of the Book of Dzyan, having first translated them in Dutch. The three original Dutch books aroused much interest. Meltaspero's dialogues followed by "Envoudige Schets van de Theosophie" excited a certain wonder, if I may use this word, because of the *nomes de plume* being soon brought home to the real authors. These plain, modest booklets found their way on the tables of those we had not fully reached till now. Many will think their writers to be pitied, but there are those amongst them who will be obliged to think about the great questions put before them, and, at all events, they are talking about them.

After our Convention we shall nearly all leave soon for the country; but we already know that we will find Theosophy in the country too. Change of scenery but no change of work.

That is more than ever our duty, now that we have outgrown the first stage in our Theosophical life, and stand up as a Section. Have we not the good example of those Sections who went before us? Do we not owe much to them? Did not our English brothers and sisters help us, explaining and encouraging us? Theosophy addresses itself to the best that is in every man, and, *noblesse obligé*, so we hope to so think and to act well in the future.

AFRA.

Reviews.

THE SECRET SOCIETIES OF ALL AGES AND COUNTRIES.

BY CHARLES WILLIAM HECKETHORN.

[London: George Redway. Price 31s. 6d.]

The two well bound volumes before us contain an encyclopedic fund of information on the subjects treated, and the author says of them: "This is not so much a second edition of my book * * * published in 1875, as an almost entirely new work." Many additional accounts of societies have been added, some previous topics have been greatly amplified and others reduced, and the whole matter re-arranged. A list of authorities consulted is given and a copious index added. The work is the fruit of twenty-five years of research on the part of the author, and contains a record of more than one hundred and sixty secret organisations which have existed in all times and lands, and have manifested the most diverse characteristics imaginable. Some of these societies are briefly touched upon, while to others which command attention in nearly all countries, much space is devoted. Of course in a work like this, gleaned from so many different sources, some errors may be reasonably expected, and are found,—for instance, on page 36, vol. I., the author says, in referring to Buddha, or Sakyamuni: "of his real existence there is no proof; the most recent researches show that the story of Buddha is a solar myth first told of Krishna, and afterwards transferred to Buddha." Certainly, in the light of modern discoveries, to say nothing of the more ancient records and rock-inscriptions, this reference might be classed with those portions of history which have been so appropriately styled, "the stupidest of all fiction." In the addenda, page 327, reference is made to Dr. Führer's reported discoveries, but they are considered as affording no real evidence of the Buddha's corporeal existence. However, on page 64 (same volume) the wonderful parallel which exists between the ceremonies of Buddhism and those of Romanism seems to be, in the main, clearly portrayed, yet even here, the reference to the "supreme and infallible head of Buddhism" is not supported by facts, at least in regard to the Southern Church. But, notwithstanding some errors, the general reader will find in these volumes a great amount of very interesting and valuable matter on subjects of far-reaching interest, the portion devoted to Freemasonry alone occupying over 100 pages.

E.

ANIMAL MAGNETISM OR HYPNOTISM
AND THE
YOGA SYSTEM.

By C. Thamotheeram Pillay, of Ceylon.

We have here an interesting book of 200 pages, wherein the author seeks to compare the phenomena attendant upon Animal Magnetism or Hypnotism, as chiefly manifested in Western Countries, with those developed by the Yoga system of Eastern races, especially the Hindus. The principles underlying the two systems are briefly touched upon, and the chief characteristic points belonging to each are also given. The author has read the standard works on Animal Magnetism and familiarized himself, to some extent, with the Hindu system of Yoga; and though the various divisions of his subject are all too briefly handled, his efforts will at least serve to awaken a deep interest in the mind of many a reader, who will thus be induced to pursue his investigations further and eventually reap more permanent satisfaction.

Very interesting examples are cited, on good authority, in illustration of hypnotic suggestion, different phases of clairvoyance, thought-reading, magnetic cures, retrovision, prevision, levitation, increasing and diminishing of stature, immunity from the action of fire, auto-suggestion, self-mesmerization &c.: cases illustrating the wonderful powers attained by Yoga practice are also given, the magnetization of the lower animals by man is touched upon, the dangers in the practice of both Yoga and Animal Magnetism are pointed out, the hybernation of animals is considered in its relation to trance in man, the powers of Animal Magnetism or Hypnotism are "scientifically explained" by the principle of "inhibition," and several remarkable (so-called miraculous) events are narrated and, in conclusion, the author points out the resemblance between Hypnotism and the Yoga system, and shows that wherein there is an apparent difference, it is simply in degree, not in kind—the Yoga system being only Animal Magnetism farther advanced. His closing words are: "Let physicians and metaphysicians, men of science and humanitarians, unite to study and cultivate this divine science—a science which would excel all other sciences hitherto known. Let them investigate its laws, forces and principles in all their ramifications, and frame out of them a new science which will be vastly conducive to the increase of real knowledge, to the exhaustion of mysticisms, to the eradication of misconceptions, to the exposition of supernaturalism, to the elucidation of miracles and to * * * universal and social elevation both in the physical and intellectual capabilities of the human race."

If the price (Rs. 3-8 As.) could be reduced about one-half, and the many typographical errors corrected, the book might command a ready sale, and be the means of accomplishing much good. E.

THE BROTHERHOOD OF THE NEW LIFE,

OR

T. L. HARRIS, THE INSPIRED MESSENGER OF THE CYCLE.

BY RESPIRO.

We acknowledge the receipt of this pamphlet which is devoted to extolling the merits of Mr. Harris, and defending him from the many slanders and evil reports which have, from time to time, been circulated against him.

We know nothing whatever of this man save from hearsay and from reading, some forty years ago, a few quite attractive poems of his, each filling a separate volume; but if "In a multitude of counsellors there is wisdom," it might reasonably follow that in a multitude of testimony such as this pamphlet contains, we might arrive at a fairly close approximation to the opinion in which Mr. Harris is held by those who are most fully acquainted with him. Although, from the title-page of this pamphlet it might appear that the author regarded Mr. H. as an "Adept" and an "Avatar," we are not herein informed that this noted man, of whom he writes, makes this claim for himself.

CHROMOPATHY,

OR

HEALING DISEASES BY COLOURS.

BY PANDIT JWALA PRASAD JHA.

We have received the third edition of this useful pamphlet, somewhat improved, and the fact that the two previous editions have been exhausted shows that it meets with a ready sale. The present edition has been neatly brought out by M. S. Ramaswamy Aiyar, B.A., Editor of *The Thinker*, Madras, who can also supply lanterns with movable glass panes of different colors, colored bottles, &c. The pamphlet is dedicated to Tookaram Tatyra, F. T. S., who has done so much to extend the knowledge of the efficacy of Chromopathy and other hygienic appliances, in the vicinity of Bombay, during the prevalence of the recent plague. There will, doubtless, continue to be a lively demand for this little work.

TRANSACTIONS

OF

THE ASIATIC SOCIETY OF JAPAN.*

We have received Vol. xxiv. of this interesting series—a bulky pamphlet containing over 200 pages. It contains "Contributions to a Bibliography of Luchu;" "Chinese Refugees of the Seventeenth Century in Mito," an important historical paper; "Ainu Words, as Illustrative of Customs and Matters Pathological, Psychological, and Religions—" an exceptionally interesting article in the line of folklore; "A Review of the History of Formosa, and a sketch of the Life of Koxinga, the First King of Formosa;" "The Influence of Greco-Persian Art on Japanese Arts;" and "Nasu no Sumoto." Following the above are about fifty pages of "Minutes of Meetings," and other Society matters.

MAGAZINES.

We are sorry to state that *Lucifer* is not received.

Mercury.—June—opens with a choice article, "The Royal Road," by M. L. B., and those who seek that road to walk in, would do well to read it. "What Food is Best," seems to be an editorial, and gives some cogent reasons in favour of the vegetarian system of diet. "The Relation of Theosophy to Politics," by Frank Cousins, is well thought out, the conclu-

* London: Kegan Paul, Trench, Trübner & Co., Limited;—price \$ 2, 50.

sion being that all political or other reforms, to be permanent, should originate in man's spiritual nature. In the Children's Corner we find "Nature's Parables—Submission," and "How Karma Grows." There are various other Departments in the Magazine—all interesting.

Theosophy in Australasia.—"The Outlook" has a variety of items illustrating the progress of ideas throughout the world. "Dream—A Means of Initiation," by P., offers some important and suggestive ideas relating to this borderland of mystery. "The Message of Theosophy," by H. A. W., is a philosophical and instructive paper which should be widely and carefully read: "Questions and Answers" and "Activities" follow.

The Theosophic Gleaner—June—opens with an article on "Sun as a Symbol of Ahura-Mazda," by N. F. B., after which follow the usual variety of reprints from the most valuable articles in current theosophic literature. *The Thinker*, *The Brahmavádin*, *The Prabuddha Bháratá*, *The Buddhist*, *Rays of Light*, *Dawn*, *The Maha Bodhi Journal* and other Eastern periodicals are each doing good work in their own line of efforts. In the May issue of *The Madras Review* we notice a semi-historical article entitled "Female Worship in The East," which was contributed by Pandit R. A. Sastry, of the Adyar Library. The omission of the name of the author was doubtless the fault of the printer.

Theosophy—June—comes to us enlarged and improved; the following articles are especially worthy of commendation: "The Influence of Oriental Thought on Occidental Civilization," by B. O. Flower; "A Short Outline of Theosophy," by J. A. Anderson, M. D.; "The Genesis and Pre-Natal Life," by Alexander Wilder, M. D.; and "Capital Punishment," by a Clergyman.

The Pacific Theosophist, for May has the continuation of the lecture on "Hidden Meanings in Christianity," by E. P. Jones; a paper on "The Historical Jesus," by W. R. Wilson; and some other articles, brief but good. *The Metaphysical Magazine* comes to us in a new dress, and with the June issue commences under a new name—*Intelligence*—but the same wide-awake, progressive spirit characterizes it as hitherto. We notice among its contents a brief but appropriate preliminary explanation of "Modern Astrology," by our valued contributor, Alan Leo.

Theosophia—Amsterdam—opens with "A Fable" by Afra, in the June issue. In addition to the various translations, the importance of the Theosophical work in Holland is discussed and correspondence presented.

Our Swedish, Spanish, German, and other foreign exchanges are received with thanks. Our valuable contemporary, *Light*, of London, has removed its quarters to 110, St. Martin's Lane, W. C. The July issue of *Modern Astrology*, which closes a volume, has some very excellent articles.

The Light of Truth—A new magazine—*Nova Lux*, and *Lotus Bleu* are just at hand, and will be noticed next month.

CUTTINGS AND COMMENTS.

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

We learn that the closing volume of H. P. Blavatsky's great work, so long expected, has at last been issued. It is a book which all theosophical students will desire to have. There are 600 pages, and the price, in London, is only fifteen shillings. It may be ordered from *The Theosophist Office*.

* * *

New edition of the Buddhist Catechism. The *thirty-third* edition of Col. Olcott's Buddhist Catechism, which has been re-arranged and largely extended, will be issued in a *few days*. It contains much new matter and an Appendix, and is a concise and clear exposition of Buddhist Doctrine, as approved by leading Buddhist Priests and scholars. That so many editions have been called for proves that the work has been widely appreciated. In its present improved form it will long continue to be the standard work on Buddhism.

* * *

Stone-throwing from glass houses. The editor of the *Banner of Light*, in the course of a very dispassionate article on "The Theosophical Secession," says:

"We laugh at the schism in the ranks of the Theosophists, yet forget to clean our own household that we may have a better place into which to invite all seekers for spiritual truth. The quarrel among the Theosophists proves them to be human beings with human weaknesses and human passions. Spiritualists, instead of casting stones at them, should prove by their daily acts in life that Spiritualism spiritualizes and broadens their lives, by removing the petty weaknesses so painfully apparent in our ranks to-day. * * *

It is our duty, first of all, to cast out the beams from our own eyes, after which we can easily find the motes in the eyes of our opponents. * * *

Until we can prove to the world that all inharmony has been removed from our ranks, that selfishness and jealousy have been overcome, that scandal has been killed, that envy, hatred, malice and revenge have been obliterated, we have no right to sharply criticise or find fault with our associates or opponents. So long as we continued to live in glass houses we must not throw stones."

* * *

Difference in development. The *Tribune*, of Salt Lake City, gives the following brief gleanings from one of Mrs. Besant's lectures in that place:

One child may be born a genius, another almost an idiot; one with moral, another with criminal tendencies. Why this difference in souls? That difference teaches us that souls are not all of equal growth. If you believe in a just God, you cannot believe that he would make such distinctions in his

creatures. No, the more perfect souls are simply older in point of evolution, and the men we call idiots and criminals are simply undeveloped souls which are learning their first lessons in the school of soul experience. The more advanced souls owe it to those of inferior growth to lend them helping hands. This is the doctrine of reincarnation.

The speaker admonished her hearers to attend to the education of their souls in this life, for unless they advanced here they would be embarrassed by corresponding deficiencies in the next life. By effort and attention men could make their evolution swifter so that the perfection of their soul life could be reached in a much shorter time than would otherwise be possible.

She also stated that the present theosophical propaganda was made necessary by the progress of materialism and the danger of men's losing their faith in the divine powers and the immortality of the soul. Unselfishness and a desire to help one's fellow men were the keys to Theosophy, the wisdom of the ages.

Captain E. C. Denny, who has had much experience among the North American Indians while serving as mounted police, and later as Government Agent, gives, in a recent issue of the *San Diegan Sun*, some interesting narratives concerning the "medicine men," and the magical ceremonies of the Blackfeet tribe of the North West. Among other things, he says :

"All Indians believed in their familiar spirit, which assumed all kinds of shapes—sometimes that of an owl, a buffalo, a beaver, a fox or any other animal. This spirit it was that gave them the power to perform the wonders done by them and was firmly believed in by them all. On one occasion I visited a lodge where a medicine smoke was in progress. There were about a dozen Indians in the lodge. After the smoke was over a large copper kettle, about 2 feet deep and the same or a little more in diameter, was placed empty on the roaring fire in the middle of the lodge. The medicine man, who was stripped, with the exception of a cloth around his loins, was all this time singing a medicine song in a low voice.

"The pot after a short while became red hot and, a pole being passed through the handle, it was lifted in this state off the fire and placed on the ground so close to me that the heat was almost unbearable. On the pole being withdrawn the medicine man sprang to his feet and, still singing his song, stepped with both naked feet into the red hot kettle and danced for at least three minutes in it, still singing to the accompaniment of the Indian drums. I was so close, as I have before said, that the heat of the kettle was almost unbearable, and I closely watched the performance and saw this Indian dance for some minutes with his bare feet in it. On stepping out he seemed none the worse, but how he performed the act was and is still a mystery to me."

This seems to be quite similar in principle to the fire-treading ceremony frequently practised in India, and which has been previously described in *The Theosophist*. He says these wild tribes of America are much averse to having a white man witness their ceremonies, but from long acquaintance with them, Captain Denny was thus favored. He further says :

"On another occasion I was sitting in an Indian tent alone with one of the medicine men of the Blackfeet Indians. It was at night, and all was quiet in the camp. The night was calm, with a bright moon shining. On a sudden the Indian commenced to sing, and presently the lodge, which was a large one, commenced to tremble, and the trembling increased to such a degree that it rocked violently, even lifting off the ground, first on one side

and then on the other, as if a dozen pairs of hands were heaving it on the outside. This lasted for about two minutes, when I ran out, expecting to find some Indians on the outside who had played me a trick; but, to my astonishment, not a soul was in sight, and, what still more bewildered me was to find, on examination, that the lodge was firmly pegged down to the ground, it being impossible for any number of men to have moved and replaced the pegs in so short a time. I did not enter the lodge again that night, as the matter looked, to say the least, uncanny."

Other remarkable incidents were witnessed by him among these peculiar people, but space fails us.

* * *

Mrs. Besant, in speaking of the state of the soul after death, gave, in substance, the following, on one or two points, as briefly reported in the *Seattle Post-State*." *Intelligencer*, of June 1st:

She stated that death is nothing more than the slipping out of the body, and no more painful than sleep. The soul does not suffer from the convulsions of the body, which occasionally occur at death, these being of an entirely physical and automatic nature, produced by the nervous system. She said that it is quite common to people to aver that they possess a soul, whereas in reality the body is the mere possession and garment of the soul; there is no magic power in death, and the character is not changed by the putting off of the body any more than by changing one's clothes.

Mrs. Besant then went on to describe the astral plane, known in the Catholic Church as "purgatory," and sometimes vaguely alluded to by Protestants as the intermediate state. This was divided into several sub-planes. In the lowest of these sub-divisions are to be found the souls of those who have led grossly impure lives. Having developed strong sensual appetites, which still remain with them in their astral body, and which they are then unable to gratify, they suffer terribly in consequence. To them it is truly a hell, but this condition only lasts for a limited period. In the next higher sub-division of this plane are to be found those whose lives have been almost entirely occupied by the trivialities of the physical life, and here they are occupied in the same petty manner. It is necessary, indeed, to do one's duty, even to wash dishes and sweep floors, but the mind need not be always dwelling on the trivialities of life. On the highest sub-divisions of the astral plane are located those realms which are often alluded to in spiritualistic works as "summer land." There are to be found many good and earnest souls, who live very much as they did in the world, among the astral counterparts of their former surroundings, their thoughts becoming objective in the astral matter. All souls, however, that have had any pure emotions or spiritual aspirations in earth-life ultimately pass from the astral to the Devachanic plane, the heavenly state, the true home of the soul. When the entity first passes into this condition it experiences feelings of intense and indescribable bliss and enormously increased power, and finds itself, so to say, floating in a sea of living light. When it gradually becomes accustomed to its surroundings, it finds itself in contact with the souls of all whom it had loved, whether living on earth or not, and in this region of pure and elevated peace and joy is able to realize all its highest aspirations and desires. Here it assimilates all the experiences of its former earth-life, and the efforts and aspirations it had put forth upon earth now become faculties and powers which it brings with it again when it reincarnates.

Mrs. Besant stated that the description given of the after-death states was of her own knowledge; that just as in her earlier life she had experimented with and made herself familiar with chemistry, so she had been able to investigate the conditions of these more subtle planes of consciousness and verify the facts that she stated.

* * *

The following thoughts by J. B. in the *Christian Improve the World* are worth recording:
present.

The present is the verdict on our past. In what we are capable of to-day, we find often the judgment pronounced on what we were doing yesterday. There are people who have no extempore wisdom; no capability of dealing with the existing instant. The reason, in nine cases out of ten, is their slovenliness in dealing with its predecessors. It is not by mere raw ability that a man successfully meets an emergency. He is ready for it by reason of his previous training. A speaker, unexpectedly called upon, astonishes people by the felicity, force and point of remarks suggested by the moment. But the address is spontaneous only in form. It is really the result of long years of drill in the accumulation of facts, in the art of rapid consecutive thinking, in the choice of words. Moltke was over sixty before his chance came as a general. When it did come it spelled the history of his past. Koniggratz and Sedan were a revelation of the knowledge and resource he had been so patiently building up through those long, obscure decades.

There is indeed something tremendous in the way the present moment has of sending its search-light through our past. A man falls into the water and is drowned. He remembers as he goes down, that all his life he has been intending to learn to swim, but he has never taken the trouble to begin. A topic is started at dinner on which our neighbours brim over with information. We should dearly like to join in, but our idle, unread years forbid. We are rolled into the mud by some vile assault of the flesh or devil, and then try to excuse, even to condole with ourselves on account of the unexpectedness of the attack. We know all the time the enemy would have had no chance with us had not the defences been of late allowed to crumble and the garrison been withdrawn from the walls.

And if the present moment carries in these ways the judgment of our past, it in like manner holds the key of our future. To become persuaded of this is one of the most difficult lessons in life.

* * * *

There is no more precious faculty, as related to the joy of living, than that of being able to taste to the full the flavour of the present hour without reference to either its past or its future.

* * * *

This art of ignoring, of putting aside for the time as non-existent, the roaring whirlpool of affairs in which by-and-by we shall again be plunged, is the secret of recuperation; it is at the farthest remove from selfishness; it is the faculty, born of faith and moral discipline, by which the man of a thousand responsibilities is able to carry them all without breaking down, and besides, to brighten the world for his neighbour by the sunshine of a glad heart and a cheerful countenance.

* * *

Sir Edwin Arnold, while writing about India, in the *North American Review* for March, says concerning the virtues of the Hindu:
Sir Edwin Arnold and the Hindus.

Yet, notwithstanding the primitive rudeness of his implements of industry, hundreds of millions of these human beings manage to subsist without poor laws, by the constant manifestation of virtues too often unknown in more civilised lands.

India is the home of the Ideal—religious, metaphysical, and domestic—to an extent which makes those ridiculous who speak of her creeds as ignorant, or her inhabitants as 'heathen.' You never see any but the most wretched woman begging for alms there. The sentiment of the *Bhao-bund*, or blood relationship, is all powerful in the land and never repudiated. As also in Japan, where there are no poor laws and no paupers, the ties of kinship are everywhere acknowledged, discharged and repaid; and the household cakes will be distributed to all who put forth the claim of poverty

hunger, and relationship. Add to all this that charity is not so much a virtue in India as a habit, a religious necessity, an indispensable passport to further prosperous existences and it will be seen why India, in a most tender and effective manner, fulfils the law which Christians only or principally talk about. A Sanskrit verse says that—

When the door is rudely fastened, and the asker turns away,
Thence he bears with him thy good deeds, and his sins on thee doth lay.
According to the above, Europe and America, need missionaries more than India does.

"The Conflict of ideals in India." A "Brahmin Correspondent" of the *Madras Mail* questions the practical value of asceticism in its relation to the community as a whole, or to the nation; and also thinks that the average Hindu is just as much attached to what *he* considers the good things of this life, as the Western man is to *his* good things; the only difference being that, in consequence of the different environment of the Eastern man, his "standard of comfort and material prosperity came to be pitched low." He further says:—

The spirit of fatalism that is a marked feature of our people has doubtless enabled them in a great measure to bear with patience and resignation the troubles and sorrows of the world. This, however, is all that can be said in favour of it. The evil effects of such a spirit are many, chief among which are the absence of self-reliance and the repression of all inducement to exertion towards improvement, and the tendency to remain callous to the sufferings of others. These features are prominent in Hindu Society.* A people who believe their lot has already been ordained and that no efforts on their part will be of any avail in changing it, will certainly not do anything to remedy even remediable evils; and such is the case amongst us. We have only to compare the movement for the abolition of slavery in England with the movement in favour of social reforms in this country. The former in a very short space of time achieved its object because it was worked by and among people who had faith in the increasing perfectibility of man, and in his power to make, by his exertions, his life and that of others better and better every day. The latter movement has been languishing for want of support and serves only to amuse a very large section of our educated men. In this country no man feels called upon to take steps to remove social abuses, of which we have plenty, and all because of the influence consciously and unconsciously exercised by this spirit of fatalism. Tell a man that the widowhood enforced under the existing system on girls of 5 and 6 years is a remediable evil and ask him why he should not try to mend matters, he will reply, "It is their lot, we cannot help them." The effect of such a spirit upon the general condition of a nation can be easily imagined. It leads to selfishness and want of sympathy."

The following "Remarkable Vision" is related in the March issue of *The Metaphysical Magazine*.

Curious vision of a thought image.

"One evening toward the latter part of September, 1896, I had been calling with my wife on some neighbours in the village by the sea where we spend our summers. Returning home at about 11 P.M., we were amazed to see the west-

* Not that Hindus are indifferent to the sufferings of their friends and relatives and caste-members, but that the natural barriers of caste would tend to make them indifferent to those outside its limits, especially to outcastes.—Ed. Note.

ern sky brilliantly illuminated by what was undoubtedly a very large and disastrous fire. The night was tolerably clear and but few clouds could be seen.

As we continued eastward up the beach toward our home, we stopped occasionally to look back at the brilliant spectacle. My wife was much disturbed but I assured her that, as we heard no alarm, the fire must be quite distant—probably below Rockaway-park, and possibly at Coney Island, five or six miles west of our village. Our cottage faces the west, and from a balcony leading off our bedroom the progress of the fire could easily be observed.

Before retiring I thought I would take another look, and stepped out upon this balcony. As I stood there, a neighbour and the watchman hailed me from below, making inquiries regarding the location of the fire. I repeated the statement previously made to my wife. At that moment I chanced to glance upward in the sky at about an angle of sixty or seventy degrees, and a small white cloud attracted my attention. Its outline seemed peculiar, and its shading in white and pink was also unusual. Suddenly this cloud assumed the perfect outline of an elephant. The phenomenon seemed so strange that I called the attention of the other men to it. Without any further hint on my part, they declared it to resemble the figure of an elephant most strikingly. The fire soon died out, and with it—in fact long before it—the image. No further thought was then given to the matter.

Next morning I took up my 'Herald' and found the following head line: 'The Elephant at Coney Island Burned.' The 'Elephant' was a large wooden structure, shaped in the image of an elephant and serving as a hotel attraction at that resort.

Incidentally I might mention that the main topics of conversation during our evening call had been telepathy and psychic phenomena in general."

The editor of the *M. M.* thinks the man who saw this cloud was sufficiently sensitive to receive its form from the minds of those who witnessed the burning of the elephant, and that the cloud was shaped by this thought thus transferred to his mind, but this supposition seems, to us, hardly sufficient to account for such a result.



Our esteemed contemporary—*Light*—seems inclined *How we are criticised.* to criticise the chief editor of *The Theosophist* for allowing certain statements to appear therein—statements which he is pleased to class under the head of "foolish nonsense," but, as the editor in chief has been far away from India for several months, the sub-editor hastens to exculpate him from all blame for the short-comings of the *Theosophist*; however, as the editor of *Light*, before closing his criticism, frankly admits the chief point at issue—that "an unscrupulous use" has been made of powers hypnotic—we do not see that there is any special occasion for controversy. He says one class of hypnotists are, "those who are endeavouring to obtain an understanding of a department of Nature, and of human nature, that has hitherto been strangely misunderstood and grossly misused by unscrupulous persons." Where our Hindu contributor says: "many mediums, are made by their mesmerizers to do things which the former could not have even dreamed of, in their normal state," doubtless the word subjects, instead of "mediums," would have expressed our author's idea more definitely, but let us not be too critical.



The Bible as a friend in need. An intimate knowledge of the scriptures sometimes proves very serviceable, and there is doubtless a foundation of fact in the statement which is being circulated in the American press, to the effect that a man was recently brought before a New York Magistrate, on a charge of drunkenness, but who skilfully evaded punishment by using his knowledge of the bible. There was no doubt about the evidence, but the man pleaded that he had acted strictly in accordance with scripture. The Magistrate not being disposed to accept his statement, the man took the book used in administering the oath, and read from Proverbs, xxxi, 6, 7: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart," "Let him drink, and forget his poverty, and remember his misery no more." He was then discharged by the court, but we are left in doubt as to whether the vagrant was regarded as of unsound mind, or as being a typical Christian who had obeyed the letter of the law. The upholders of slavery used to cite the Bible in its support, and many texts may be found to justify the drinking habit and many other practices equally reprehensible. This illustrates the folly of accepting implicitly the *letter* of any so-called sacred writing of whatever origin. *Let truth stand solely on its own merits.*

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Buddhists in Paris. *The Daily Graphic*, in alluding to Buddhists in Paris, says:

In 1889 M. Guimet, the founder of the well-known Oriental Museum bearing his name, introduced two Buddhist Priests into the Museum, as there was a small Pagoda there. In a few months they made a large number of converts among the educated classes of Paris, and at the present time, the Buddhist community consists of several hundred members who zealously attend the ceremonies of the Asiatic cults.

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* *

A new kind of telescope. *The Washington Post* thinks the study of the stars may soon be revolutionized by the discovery of telescopes having lenses of oxygen gas instead of glass. It says they can be made of such immense size that "the moon will apparently be brought within a few miles, so that every topographical feature of the side which it turns toward the earth may be explored and mapped." Our neighbouring planets, Mars and Saturn, will then be brought near for inspection. Professor Dewar had previously ascertained that oxygen is magnetic, and Professor Elmer Gates, acting upon this fact, converted a piece of iron tubing, in the ends of which pieces of glass were set, into a magnet, by winding it with fine wire. The molecules of oxygen are by this means attracted to the sides of the tube, so that the density is less in the centre. This makes a more perfect lens than can be made of glass, as the particles of oxygen "arrange themselves in accord-

ance with mathematical law." Glass lenses have their imperfections and limitations, and their usefulness does not increase *indefinitely* with size, but Professor Gates thinks that "there is practically no limit to the size of the oxygen lens."

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Harper's Magazine gave, sometime since, a singularly interesting account of a case which puzzled the doctors years ago. After the battle of Bull Run, which occurred at the commencement of the American civil war, more than a third of a century ago, a surgeon was called to see a negro who had been injured, but no one could tell where. He could not talk, but would try to march, as if in time to music—always bearing to the left till he came in contact with the wall of the room, and then walking around it repeatedly, in a dazed condition, sliding his left elbow against it. His mother, Aunt Martha, affirmed that he had always been strong and well until brought home in this condition after the battle. The young surgeon did as doctors usually do when befogged; he gave some trifling remedy and looked wise.

After the close of the war he spent several years in the hospitals of France and Germany and, twenty years after the visit above noted, while attending an international convention of physicians in the city of Washington, his attention was called to a negro patient in a hospital, who proved to be the same one he had visited the day after the battle, so long ago, and who was still marching to the left and rubbing his left elbow against the wall, in a harmless, helpless condition, but eating and sleeping well.

The next day the burly negro was laid on an operating table and while examining the right side of the skull a piece of bone from an old fracture was found pressing upon the brain. This was lifted up and the skull and scalp replaced. After reviving him he spoke the first intelligible word he had uttered for over twenty years, and said: "Whar did de army move to, yisteday?"

For a while, they were too excited to reply. Then the operating surgeon said: "Toward Richmond, John, but you were hurt a little and had to stay behind...How do you feel."

"Fus rate, thankee, sir; fus rate."

The negro then began to question as to the result of the battle of so long ago, which was now "yisteday", the many years which had intervened having been, to him, an entire blank. He recuperated rapidly and is now driving the carriage of a well known senator in Washington. In conclusion, the writer says: "There has never come a glimmer of memory to him of the twenty odd years that he was a mere circling automaton; but where that mind was, and

how it was occupied during those years, is a never-failing query to me."

* * *

In a recent paper on "Theosophy and Science" *Scientists in contrast.* by John Mackenzie (see April *Lucifer*, p. 57), he quotes a paragraph from Lord Kelvin, the great Scientist, taken from his address in June last, "on the occasion of the celebration of his Jubilee as Professor of Natural Philosophy in the University of Glasgow, as follows :

I might perhaps rightly feel pride in knowing that the University and City of Glasgow have conferred on me the great honour of holding this jubilee. I do feel profoundly grateful, but when I think how infinitely little is all that I have done, I cannot feel pride, I only see the great kindness of my scientific comrades, and of my friends, in crediting me for so much. One word characterizes the most strenuous of the efforts (for the advancement of science) that I have made during fifty-five years—that word is, failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy fifty years ago in my first session as Professor.

Upon this confession of the foremost physicist of the age so frankly and humbly made, the author of the article above referred thus comments :

How different this is from Tyndall in his famous Belfast address. He gave out to the world that he had solved the whole problem; *he* had decided that there was no God in the universe; *he* decided that in matter itself lay the 'promise and potency of life.' Ah, how the world has changed since that time!

* * *

As we are going to press we are by letter informed that the President-Founder of the T. S., and Miss *The Australian tour.* Lilian Edger, M. A., the General Secretary of the New Zealand Section, are making a joint lecturing tour in Australia. It is hoped that Miss Edger, who is a talented and eloquent speaker, will visit India in December and deliver the usual course of the four morning lectures, at the Annual Convention at Adyar. A report of a very interesting lecture by Miss Edger may be expected in the next issue of *the Theosophist*.

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1897.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various Funds of the T. S. from 25th June to 24th July 1897.

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ADYAR, MADRAS, }
24th July 1897. }
T. VJIARAGHAVA CHARLU,
Treasurer, T. S.

AMERICAN SECTION TREASURER'S REPORT.

(From April 1st, 1896 to June 1st, 1897.)

RECEIPTS.

Surplus from last year ...	\$320.91
Received from Branch dues and fees ...	861.50
" Dues and fees at large ...	270.00
" Charter fees ...	95.00
" Branch donations ...	15.00
" Individual donations ...	93.38
Donations to Adyar head-quarters ...	93.75
Donations to Indian Famine Fund ...	215.00
Donation to Musæus School ...	5.00
Sundries ...	.10
	\$1,969.64

DISBURSEMENTS.

Remitted to Adyar Head-quarters as one-quarter receipts from annual dues and entrance fees ...	\$282.87
Remitted donations to Adyar Head-quarters ...	93.75
Remitted to Indian Famine Fund ...	215.00
Remitted to Musæus School ...	5.00

(Continued on page xlvi.)

To The President of the Theosophical Society.

DEAR SIR AND BROTHER.—According to President's approval of our recommendation that from 1897 the accounts of the Theosophical Society be examined half-yearly instead of quarterly, we have carefully examined the accounts of the Theosophical Society for the period from 25th December

Account Current of the Theosophical Society for the

Particulars of Receipts.	RECEIPTS.											
	By Cash.			By transfer.			Total.		Grand Total.			
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Balance on 24th December 1896...												
Permanent Fund ...							21,163	6	9			
Anniversary do ...							168	11	1			
Library do ...							313	6	5			
Head-Quarters do ...							922	0	11			
Subba Row Medal do ...							634	4	9			
Blavatsky Memorial do ...							2,681	6	10			
Olcott Pension do ...							2,574	0	11	28,457	5	8
Suspense Account ...												
Receipts during the period from 25th Dec. '96 to 30th June '97...												
Permanent Fund ...	5,385	8	6	...	...	...	5,385	8	6			
Anniversary do ...	893	15	1	...	...	...	893	15	1			
Library do ...	32	7	0	*100	0	0	132	7	0	*Being loan from Anniversary Fund.		
Head-Quarters do ...	2,822	1	6	*200	0	0	3,022	1	6			
Subba Row Medal do ...	...	...	...	...	...	...	...	...	...
Blavatsky Memorial do ...	221	0	9	...	...	...	221	0	9			
Olcott Pension do ...	180	0	1	...	...	...	180	0	1			
Suspense Account ...	...	...	...	...	...	...	...	...	...
Total Receipts...	9,535	0	11	300	0	0	9,835	0	11	9,835	0	11
Detail of balances on different Funds												
	RS.	A.	P.									
Permanent Fund	26,007	15	3									
Anniversary do	70	10	7									
Library do	95	12	2									
Hd.-Quarters do	129	8	1									
Subba Row Medal do	634	4	9									
Blavatsky Memorial Fund	2,902	7	7									
Olcott Pension do	2,754	1	0									
	32,594	11	5									
Suspense Account												
Total Rs...										38,292	6	7

1896 to 30th June 1897, and found them correct. The several items of expenditure are supported by vouchers from the parties who received the disbursements and by accounts signed by Col. Olcott, and by Dr. English during the former's absence on circuit.

period from 25th December 1896 to 30th June 1897.

Particulars of Outlays.	OUTLAYS.													
	By Cash.		By transfer.		Total.		Grand Total.							
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.				
Permanent Fund ...	541	0 0	...	...	541*	0 0	...	...	...	...	...	...	...	...
Anniversary do ...	691	15 7	+300	0 0	991	15 7	...	...	...	...	...	...	...	...
Library do ...	350	1 3	...	...	350	1 3	...	...	...	...	...	...	...	...
Head-Quarter's do ...	3,814	10 4	...	...	3,814	10 4	...	...	...	...	...	...	...	...
Subba Row Medal Fund ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Blavatsky Memorial do ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Olcott Pension do ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Suspense Account ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total...	5,397	11 2	300	0 0	5,697	11 2	5,697	11 2	5,697	11 2	5,697	11 2	5,697	11 2
Balance on 30th June 1897 ...														
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cooppusawmi Iyer, as per Bank Secretary's receipt. ...							5,000	0 0						
Do with Babu Upendranath Basu as per his letter, dated 21st April 1897 ...							16,000	0 0						
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt. ..							2,600	0 0						
Olcott Pension Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt. ...							2,400	0 0						
Deposit in Madras Bank as per Bank Pass Book and receipt ...							1,049	3 5						
Post Office Savings Bank Deposits.														
Permanent Fund 133 6 9														
Anniversary do 3 2 0														
Head-Quarters do 104 4 0														
Library do 6 0 0														
Subba Row Medal do 634 4 9							881	1 6						
Cash in the London and Westminster Bank, Limited, in the name of Col. Olcott as per Post Office Schedule No. 42, vide President's receipt ...							87	4 0						
Cash with Babu Upendranath Basu ...							4,000	0 0						
Cash with Col. Olcott ...							509	13 0						
In the chest ...							67	5 6						
Grand Total...													32,594	11 5
													38,292	6 7

C. SAMBIAH.

S. V. RUNGASAWMY IYENGAR.

(Continued from page xliii.)

Contribution authorized by Executive Committee to cost of Col. Olcott's "Historical Retrospect" ...	40.00
Donation to "Váhán" authorized by Executive Committee	50.00
Printing Convention Proceedings	75.00
Printing	157.75
General Secretary's railway expenses to Convention.	55.00
Stationery and stamps	157.68
Stenography and typewriting	129.50
Telegrams	17.96
Incidentals	14.50
	\$1,294.01
Surplus on hand ...	\$675.63

ALEXANDER FULLERTON,
Treasurer.

From

THE GENERAL SECRETARY,
of the Scandinavian Section, T. S.

STOCKHOLM, June 6, 1897.

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

DEAR SIR AND BROTHER,

I have to report, that the second Convention of the Scandinavian Section is successfully concluded May 30th; I enclose an address of greeting from the Convention to the President-Founder.

The Executive Committee of the Section, elected at the Convention, consists of:

Mr. A. Zettersten, General Secretary.
Med. Dr. Emil Zander, Vice Chairman.
Mr. G. Kinell.
Mrs. Fanny Ingestrom.
Miss Frida von Betzen,
Mr. Gustav Zander, Treasurer, and the Presidents of the Lodges.

New Rules for the Section have been adopted by the Convention. I send them to you for confirmation.

I am,
Yours sincerely and fraternally,

A. ZETTERSTEN,
General Secretary.

CONVENTION OF THE SCANDINAVIAN SECTION.

To the President of the Theosophical Society,

Adyar, Madras.

The Scandinavian Section of the Theosophical Society, in Convention assembled, sends its hearty greetings to the President-Founder, and wishes him a long life for the cause of the Society.

STOCKHOLM, May 29th, 1897.

On behalf of the Convention.

G. KINELL,
Chairman.

A. ZETTERSTEN,
General Secretary.

CHARTER TEXT; NETHERLANDS SECTION.

THE THEOSOPHICAL SOCIETY,

FOUNDED MDLXXV,

PRESIDENT'S OFFICE,

ADYAR, 14th May, 1897.

I, the undersigned President-Founder, by virtue of the authority vested in me, do hereby authorize the Fellows of the Theosophical Society in the Kingdom of the Netherlands, to organize under the provisions of the Society's Constitution and Rules, a body to be known as the Netherlands Section of the Theosophical Society.

In testimony whereof, I have signed this Charter and affixed the Society's seal, this 14th day of May 1897.

H. S. OLCOTT,

President.

NEW BRANCHES.

A new Branch of the European Section has been formed at Nice, with Mrs. Terrell as President, and another has been chartered in the Australasian Section, at Perth ;—Officers not yet reported.

NEW BRANCHES IN AMERICA.

DEAR SIR,

On June 3rd, a charter was issued to the Alameda Lodge T. S., Alameda, California, with seven charter members. The Secretary is Colonel William H. H. Russell, 2216 Encinal Avenue. On June 6th, a charter was issued to the H. P. B. Lodge T. S., San Diego, California, with eighteen charter members. The Secretary is Miss Louise C. Heilbron, 1406, D Street. On June 14th, a charter was issued to the Sacramento T. S., Sacramento, California, with thirteen charter members,

These three Branches are due to the work of Mrs. Annie Besant.

The Nyima T. S. of Philadelphia, Pennsylvania, has, with the consent of the Executive Committee, changed its name to Manasa. The Branches in the American Section now number thirty-five.

Yours fraternally,

ALEXANDER FULLERTON,

General Secretary.

THEOSOPHY AND POLITICS.

We desire to enter our protest against the attempted coupling of the name of Theosophy with the affairs of a small political meeting lately held in Mylapore by a few persons signing themselves "*The Hindus of Southern India*," who sent their congratulations to the Sultan of Turkey. The misrepresentations of certain editors, especially in Bangalore and Bombay, were wholly uncalled for, and undignified. No Theosophical Society had *anything whatever* to do with this small political gathering, neither was it held at the present premises of the Madras Branch of the Theosophical Society, and those who thus attempt to cast reproach upon Theosophy might well pause and reflect upon their injustice.

AMBASAMUDRAM BRANCH.

Mr. K. Narayanasawmi Aiyar, our Southern Provincial Secretary, has been spending a week at Ambasamudram, during which two lectures were delivered by him in English in the Jubilee Reading Room, on "Worship of God," and "Evolution East and West," and two lectures in the town on

“Sandyavanthanam” and “Yagnopavitham,” in Tamil. The gentleman also convened a meeting for reviving the activity of the Branch, which resulted in the admission of new members and the choice of the following named gentlemen as officers of this Branch of the T. S.—G. P. Nilakantam Aiyar, President, and H. T. Subbuswami Aiyar, Secretary. The finances of the Branch were adjusted, and it is hoped that it may now prosper.

A RARE MS.

Pandit R. A. Sastry has recently been on a tour in S. India and brought some MSS. for the Adyar Library. Among them is one entitled, *Itihāsa*. Every student of Sanskrit knows that the *Itihāsa* was lost (as a separate book), and at present the Mahābhārata is identified with that name. This Manuscript is a rare addition to the T. S. Library.

THE PRESIDENT'S TOUR.

We have recent news from the President-Founder, who has been lecturing in Rockhampton, Bundaberg, Maryborough and Brisbane. *The Daily Record*, of Rockhampton, contains a summary of a lecture delivered by him in that place, Friday evening, June 18th, on “The Theosophical Society, Its Aims and Success,” and styles the address both “fluent” and “eloquent.” Surely, no one is better qualified to do justice to the subject above mentioned than the one who founded the Society, and has laboured for it and watched over it unceasingly for the past twenty-two years.

THE ADYAR LIBRARY.

The following books have been added during the last two months :—

DONATED :—

The Secret Societies of all Ages and Countries, from George Redway, two volumes; *Hypnotism, and the Yoga System*, from C. Thamotharam Pillay, Ceylon; *The Brotherhood of the New Life*, from the publisher; *Chromopathy*, third edition, from the Editor of *The Thinker*; *Transactions of the Asiatic Society of Japan*, volume XXIV., from the publishers; *Zenia, the Vestal, a Story of Occult Life*, from George Redway; *Gaudapada's Devi Sūtras*, *Nigamārthadīpikā*, *Varivasyārahasya*, *Agastya Sūtras*, and *fifty Palm leaf MSS.* bearing on different subjects, from R. A. Sastry; *Practical Vegetarian Cookery*, from Countess Wachtmeister and Kate Buffington Davis.

PURCHASED :—

Anandasrama Series No. 35, *Sangītaratnākara*, and *Colebrooke's Miscellaneous Essays*, II. Vols.

R. ANANTHAKRISHNA SASTRY,
Librarian.

OLD DIARY LEAVES.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,
By COL. OLCOTT, P. T. S.

Illustrated Crown 8 vo. Cloth, 483 pp.
Price Rs. 7. Paper cover Rs. 4.

Mr. Stead notices this Book in his *Borderland* and calls it:—
“A Remarkable Book about a very Remarkable Woman. This is the Real Madame Blavatsky.”

A gentleman writes from America—“After many years of study of spiritual problems, and the reading of all the best-known works, from Eliphas Levi to Anna Kingsford and Sinnett, I still had a good many problems unsolved until I read ‘Old Diary Leaves.’ Then, things I had pondered over many a day flashed clear to me from simple paragraphs in that book, which, often, related to other subjects, but at the same time helped me to solve my old riddles.”

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1893.

Building of the Kosmos.

Subjects: Sound; Fire; Yoga
Symbolism.

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Subjects: The Body of Action;
The Body of Feeling;
The Object of the Sheaths.

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1895.

The Path of Discipleship.

Subjects: I.—*First Step*; Karma-
Yoga and Purification.

II.—*Qualifications for Discipleship.*

Control of the Mind, Meditation
and Building of Character.

III.—*The Life of the Disciple.*

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ing of the sacred fire, and the
Siddhis.

IV.—*The Future Progress of Hu- manity.*

Methods of future Science, Man's
increasing powers, his coming
development, and Beyond.

1896.

Four great Religions:—

Hinduism, Zoroastrianism,
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THEOSOPHICAL MANUALS Nos. 6 & 7.

The Devachanic Plane, by C. W. Leadbeater, bound copy Price As. 14.

Man and his Bodies, by Mrs. Annie Besant. Do Price As. 14.

THE ARYA BALA BODHINI.

(Or Hindu Boys' Journal.)

Is the organ of the Hindu Boys' Association, of which Countess Wachtmeister is the President, and Col. Olcott, the General Adviser. It is to be published punctually on the 15th of every month. The aim of the Magazine is to stimulate the moral and religious education of Indian youth, and to create a true patriotic and religious feeling among them. First number began in January 1895.

Does any Hindu father begrudge one Rupee for his son's welfare?

Annual subscription including postage, Re. 1-0-0. Half-yearly, Rs. 0-12-0. Single copy, 0-2-0.

Names are registered only on receipt of subscriptions. All remittances must be made to the Business Manager, *Theosophist* Office, Adyar, Madras, India.

Foreign subscription is 2 shillings or 50 cents per annum.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*, all books, pamphlets and magazines.

NEW BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 2 Vols., and a third Vol. for Index. Price £2. 5s. Will be sent to any part of India and Ceylon. Price Rs. 40. Price of Index Vol. to Secret Doctrine is Rs. 14 for non-subscribers to the new edition.

Isis Unveiled, by do., latest Edn., 2 Vols. Price 10 dollars or Rs. 35.

Reminiscences of H. P. Blavatsky and "The Secret Doctrine," by the Countess Constance Wachtmeister. Price Re. 1.

Prasnottara, Vols. I. II. III. IV. V. & VI., paper cover. Re. 1 each.

Theosophy, Religion and Occult Science, by Col. Olcott. Paper-bound copies of the English Edition. Price is now reduced to Rs. 3-8.

Agastya Devi Sutras with an Introduction, by R. Ananthakrishna Sastri. As. 6.

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The Human Aura with Illustrations, by A. Marques. Paper cover Rs. 1-12-0. Cloth bound, Rs. 2-10.

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New Aspects of Life, by Dr. Pratt, M. D. Price Rs. 3-8-0.

The Story of Atlantis (with 4 maps), by W. Scott Elliot. Preface by A. P. Sinnett. Rs. 3-8.

The Upanishads, Vols. I & II, translated into English with a pre-ambule and arguments, by G. R. S. Mead, B. A., M. R. A. S., and Roy Choudhuri. Paper cover. Price 8 as. each. Cloth Re. 1.

The System to which we Belong. Transaction London Lodge No. 30. By A. P. Sinnett. Re. 1.

In The Outer Court, being **Five Lectures** delivered at Blavatsky Lodge, T. S., London, by Mrs. Annie Besant. Rs. 1-8.

The Aura: An enquiry into the Nature and Functions of the Luminous mist seen about Human and other bodies. (Reprint from the *Theosophist*). 2 annas.

The World Mystery, by G. R. S. Mead. Rs. 3-8.

The Theosophy of the Upanishads. Part I. Cloth Rs. 3.

Plotinus—The Theosophy of the Greeks, by G. R. S. Mead. As. 14.

Sathanachatushtaya, by R. Jagannathiah. Very useful pamphlet in English. 4 annas.

Involution and Evolution according to the Philosophy of Cycles As Kalpa. Rs. 7.

The Vedanta Philosophy, by Prof. Max Müller. Rs. 4-12.

The Theosophy of the Greeks, Plotinus. Rs. 0-14-0.

Pistis Sophia, translated by G. R. S. Mead. Rs. 6-9-0.

Orpheus. Rs. 3-15-0.

Yoga-Vasishta (Laghu) translated into English, by K. Narayana-sami Iyer. Rs. 3-4-0.

The Growth of the Soul, a sequel to *Esteric Buddhism*, by A. P. Sinnett. Of great value to all students. Rs. 4-6-0.

Old Diary Leaves. The true History of the Theosophical Society, by Col. H. S. Olcott, P. T. S. Mr. Stead notices this book in his *Borderland*, and calls it "A Remarkable Book about a Very Remarkable Woman. This is the real Madame Blavatsky." Cloth Rs. 7. Paper Rs. 4.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor his interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one-fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Bequests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Up to Dec. 27, 1896, 428 charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1896, where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, apply to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London, in Scandinavian countries to A. Zettersten, Nybrogatan, 30, Stockholm, Sweden. In Holland, to Mr. W. B. Fricke, Amsterdam. In India, to Bertram Keightley, Benares, N.W. P., India. In America, to Alexander Fullerton, 5, University Place, New York City. In Australasia, to J. Scott, M. A., 42, Margaret St., Sydney, N. S. W. In New Zealand, to Miss Lilian Edger, M. A., Mutual Life Buildings, Lower Queen Street, Auckland. In Ceylon, to Mrs. M. M. Higgins, Musæus School and Orphanage for Buddhist Girls, 8, Brownrigg St., Cinnamon Gardens, Colombo, or to Mr. H. S. Perera, 61, Maliban St., Colombo.

NOTICE.

A New and Revised Explanatory Catalogue of 27 pages, containing the titles of over 600 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, PHANTOMS, SPIRITUALISM, THOUGHT-READING, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, ETC., may be had free upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue, with the addition of only V. P. commission.

CORRESPONDENCE NOTICE.

To save needless trouble, always observe the following rules :

1. All correspondence from any country about Head-Quarters (Non-Indian) T. S. business, and all cash remittances for the support of Head-Quarters, address to *The Recording Secretary or Treasurer, T. S., ADYAR, MADRAS.* Cable telegrams address "OLCOTT, MADRAS."
2. Letters to myself should be addressed to me at Adyar : confidential ones to be marked "Private."
3. All letters about Indian Branch work and Fellows, applications for membership in *India*, and for blank forms, and all fees, dues and donations for the support of the work in India only, address to *BERTRAM KEIGHTLEY, Esq., General Secretary, Indian Section T. S., Benares, N. W. P., India.* Telegraphic and cable Address: *BESANT, BENARES.*
4. All business relating to the *Theosophist* and orders for books and publications of all kinds, address only to *The Business Manager, Theosophist Office, ADYAR.*
5. All matters for publication in the *Theosophist* and books for review, address to *The Editor of the Theosophist, ADYAR.*

ADYAR, January 1895.

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

MADAME BLAVATSKY'S WORKS.

<p>THE SECRET DOCTRINE. NEW EDITION, 2 VOLS. WITH INDEX SEPARATELY BOUND. ... 40 0</p> <p>ISIS UNVEILED ... 35 0</p> <p>THEOSOPHICAL GLOSSARY ... 10 15</p> <p>KEY TO THEOSOPHY, 3RD AND REVISED ENGLISH EDITION ... 5 4</p>	RS. A.		<p>FROM THE CAVES AND JUNGLES OF HINDUSTAN ... 6 9</p> <p>GEMS FROM THE EAST ... 2 15</p> <p>NIGHTMARE TALES ... 0 14</p> <p>THE VOICE OF THE SILENCE ... 6 8</p> <p>INDEX VOL. TO THE SECRET DOCTRINE ... 14 6</p>	RS. A.
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Note.—The Manager, *Theosophist*, is now ready to supply complete set of the new Edition "Secret Doctrine," with Index Vol. for Rs. 40. Post Free. by V. P. P. Rs. 40/8.

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Now Complete.—(Both Text and Translation).

The English Translation of the *Mahabharata* by the late Babu P. C. Roy, C.I.E., is now complete in 100 parts. Price for the whole is Rs. 22. Complete Sanskrit Text can also be had for Rs. 5 only. The further reduced rates will continue only for three months.

Apply to the undersigned—all remittances being strictly payable to Mrs. Sundari Bala Roy, at No. 1, Raja Guru Dass Street, Calcutta.

AGHAR NATH BANERJI, *Manager.*

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A Monthly Magazine devoted to Theosophy.

Founded by H. P. BLAVATSKY ; Edited by ANNIE BESANT and G. R. S. MEAD. Published on the 15th of each month by the Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W. C. *Terms*,—17 Shillings and 6d., or Rs. 16 a year in advance. Indian Agent, Business Manager, *Theosophist.*

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A Monthly Magazine devoted to Theosophy, Oriental Philosophy, Occult Sciences and the Brotherhood of Man. Organ of the American Section.

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The Monthly Organ of the Australasian Section, Devoted to the Dissemination of the Principles of Theosophy.

Edited and published at the Head-quarters of the Section, 42, Margaret Street, Sydney, Australia.

Either of the above Magazines, and all new books announced in them, may be subscribed for through the Manager of the *Theosophist.*