

A. Mahajan.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

RETROSPECTIVE AND PROSPECTIVE.

THE beginning of a new volume of the *Theosophist*—the eighteenth—brings us nearly to the close of the twenty-first year of the Theosophical Society, and as we glance at the past and note all that has been accomplished during those busy years, it should inspire us with strong courage for the future. That the Society has been a very efficient agent in moulding the thought of the age is evident even to the most casual observer. It has wrought a great work in the world, yet it is destined to achieve, during the on-coming years, still greater triumphs in the realm of mind, for the seed has been widely scattered and is springing into vigorous growth in all lands.

Yet the real workers—those who have been actively engaged in sowing this seed, have been comparatively few; while to the many, the new and vast ideals of life which have been thus brought within the scope of their comprehension have proved of inestimable value—soul-satisfying. Is it not then the duty of those who have had their mental horizon thus illuminated by the light of truth, to endeavor to extend to those around them a knowledge of these same truths?

This is a practical question which should be taken home to the conscience of each member. No one is so lacking in talent as to be unable to call the attention of some friend to a book or pamphlet explaining the fundamental principles of Theosophy, or to endeavor to get a new subscriber for the *Theosophist*,—the oldest of the magazines devoted to the advocacy of this universal philosophy.

Surely, we who have received the benefits of this light should feel a deep sense of obligation in this matter. We should also feel profound gratitude to those who were chiefly instrumental in launching the Theosophical Ship on the troubled waters of the nineteenth century, who worked together many a weary day and night, in preparing for publication that great entering wedge—*Isis Unveiled*—which helped to rend asunder the fossilized creeds of the age, and who stood, shoulder

to shoulder, enduring the obloquy, the jeers, the scorn, and the wrath of a bigoted and selfish world during those early years of labor for the cause, until the Theosophical Society was placed upon a firm footing.

Neither should we forget that band of earnest laborers in London, who aided H. P. B. in bringing forth that epoch-making work, the "Secret Doctrine"; nor the American workers, with their active leader, now deceased; all are deserving of credit, for whatever unselfish work they have done. Yet the Society was not formed to lionise its leaders, but to hold aloft to the world the banner of its noble ideals. It does not ask people to follow its special leaders, but to carefully examine its principles, and, if proved worthy and satisfactory, to cherish and promulgate them.

It is, of course, much easier for poor, weak humanity to venerate some special personality than to practise principles; to offer flowers before the image of Buddha, than to walk in the noble Eight-fold Path and obey the five precepts; to sing praises to the name of Jesus, than to love all—even our enemies—and bless those who curse us; to perform numerous ceremonies to the Hindu deities, than to use our best endeavors for the elevation of India's suffering people.

But consequences are bound to follow all action, and the Karmic results that ensue from the performance of rites and ceremonies are not of the class which follows the doing of deeds of active beneficence, from an overflowing fountain of love in the heart, and from an earnest and unselfish desire to minister to the needs of our fellow beings.

Leaders may grievously disappoint us, but ideas will continue to rule the world; and if serious mistakes have been made in the past, from exaggerated estimates of the character of certain leaders of the Theosophical Society and by an unwise following of such lead (and are even liable to occur in the future), this by no means changes the ends and aims of the Society.

We feel grateful to our opponents for their criticisms—they are more useful to us than the praises of friends. But humanity is a long way off from perfection yet, and we are not aware that any one has discovered the exact secret of founding a *perfect* society from the materials at present available. Yet we may, notwithstanding this, regard humanity as one universal Brotherhood, have charity for the weaknesses of each individual, and extend to each the same toleration in regard to conduct and belief, that we wish to have exercised toward us, and join with our brothers in all sections, in that "study of comparative religion, philosophy and science" which will tend toward the unification and advancement of truth.

While offering sincere thanks to our various contributors, and asking for a kind continuation of their favors, we should also be very happy to receive something occasionally from new writers,—those who can give us, briefly, the *cream of their thoughts*. Any who feel impelled to write, need not fear to do so because of inexperience;—valuable

literary talent may be thus made manifest. We hope to improve the quality of the *Theosophist* during the coming year, and contemplate making special arrangements with a few first-class contributors. The present number speaks for itself. Again we ask our friends and patrons to try to extend the circulation of our magazine, and to aid in promulgating the principles of the T. S. Let those who profess the latter, reduce them to practice, for the cycle is closing and work is needed.

W. A. E.

OLD DIARY LEAVES.

ORIENTAL SERIES. CHAPTER XXV.

THE Asiatics have certainly perfected the art of feeding the vanity of public men, and their public men seem to like it. To us Westerns, however, too much grandeur is a bother, and one is constantly being put into dilemmas where one has to quietly play the part of willing victim, or by churlish refusal make oneself seem a very underbred person to one's Oriental friends. This is *à propos* of my Diary entry of October 3, 1882, that I had that day crossed a brim-full river in Ceylon, and walked a mile to the temple where I was to lecture, on white cloths spread over the whole route for my eminent feet, between two continuous lines of palm leaf fringes, and under a white canopy (*Kodiya*) which enthusiastic Buddhists carried on painted staves, over my respectable head. At the same time paralytics, clamoring for the laying on of my hands, besieged me along the whole route. I could have dispensed with the whole *tamasha* without the least difficulty, but the crowd could not. What a fool one does feel when, perched on a decorated elephant, or carried in an open sedan chair, half smothered with thick garlands of tuberose blooms, and surrounded by shouting thousands, one sees even one European standing by the roadside or in a verandah, looking sneeringly at one as if he were really a voluntary mountebank. Talk about nerve,—this is one of the things to try it, for one can so easily foresee the circulation of the story throughout the station and the contemptuous comments that will be made upon one's abasement of the race-dignity, while one's whole heart is fixed upon doing good to others and impatient of all this childish show. The most difficult lesson for a white man in Asia to learn is, that the customs of his people and those of the dusky races are absolutely different, and that if he dreams of getting on well with the latter he must lay aside all prejudices and hereditary standards of manners, and be one with them, both in spirit and in external forms. If the English conquerors of the dark-skinned nations could only realise and act upon this principle, they would rule through love instead of by craft and force. They make themselves respected and feared, but loved?—never. However, they are not going to change their natures to please me, so I shall pass to the illustration of the point I was making in the last Chapter, about the true secret of successful Psychopathy, or mesmeric healing.

The secret in question was revealed to me by an experience I had at a small village in Southern Ceylon, during this tour which we are now tracing. I think it was at Pitiwella, five miles from Galle, though I am not sure, having failed to record the case apart from others treated on the same day. My interpreter, secretary and servant, together with many other witnesses, will be able to recall the facts if my word is challenged, so it does not matter. A man suffering from hemiplegia, or paralysis of one side, was brought to me for treatment. I began on his arm, making passes along the nerves and muscles and occasionally breathing upon them. In less than a half-hour I had restored the arm to flexibility; so much so that he could whirl his arm around his head, open and close his fingers at will, grasp and hold a pen or even a pin and, in fact, do anything he liked with the limb. Then—as I had been kept continuously at work on similar cases for several hours, and felt tired—I bade the Committee to make him take a seat and give me time to rest. While I was smoking a pipe, the Committee told me that the patient was well-to-do, had spent Rs. 1,500 on medical men without getting relief, and was an avaricious person, well known for his closeness. Now, of all things that are disgusting to the occultist, money-greed is one of the chief: it is so low and ignoble a passion. My feelings underwent an instant change towards the patient. The Committee, at my suggestion, asked him how much he had decided to give towards the Buddhist National Fund for schools. He whined out that he was a poor man and had spent much on doctors but he would give one rupee! That capped the climax. I told them to say to him that, although he had spent Rs. 1,500 in vain, he had now had his arm cured gratis, and he might now spend an equal sum and see if the doctors would not cure his paralyzed leg, and he had better keep the rupee he had just offered for Buddhist schools, towards the doctors' fees. I told them to take the creature away and never let me see him again. But the Committee, with one accord begged me to recall my order, as the mere mention of money would assuredly be misconstrued and misrepresented by our bitter opponents, who could not say that I had ever taken a cent for my healings, or that they had been made by the Buddhist Committee an excuse to influence subscriptions. So after a while I had the patient brought before me, and within another half hour had released his leg from its state of paralysis, and sent the man away walking as well as any one. My Secretary took from him, it seems, a certificate of the cure, and I have it among the papers connected with that Ceylon tour.

The Committee in charge of my work had arranged a series of loop tours of about a fortnight each, which brought me around each time to Galle, the central point. When this particular one was finished I was asking one day how it had fared with a certain few patients whose cases had more particularly interested me than the rest, and among others, I mentioned this miser's. The reply surprised me very much: the arm, they said, remained cured, but *the leg had relapsed into the*

paralytic state. Although I had read of no similar case in the books on Mesmerism, the reason suggested itself at once—I had felt no real sympathy for the man after hearing about his miserliness, and therefore my vital aura had not vibrated along his nerves as it had when applied to the nerves of his arm: there had been a momentary healthful stimulus followed by a return to the state of nerve-paralysis. In both cases I had had exactly the same knowledge of the science and the same measure of vital force to transmit, but in the latter, none of that feeling of sympathy and benevolent intent which, in the case of the arm, resulted in a permanent cure. I am aware that some writers on Psychopathy—among them Younger, whose work* appeared five years later than my Ceylon experience—have affirmed that “sympathy is the key-note of nearly all the phases of development of the mesmeric state” (*Op. cit.*, p. 28), but I do not recall an instance like the one above cited. The good Mr. Deleuze, formerly of the Jardin des Plantes, in Paris, whose “Practical Instructions in Animal Magnetism” is a classic, and who describes the proper methods of treatment in various diseases, notes no case like this, although he tells us that “Magnetism is effectual in all kinds of paralysis.” He says, however, that the sensitive operator will always recognize a change occurring in himself when he magnetises. “This disposition is composed of a determined intention, which banishes all distraction [meaning mind-wandering, of course, a state absolutely obstructive to the working of cures of disease, as I know by much experience. O.] without our making any effort, of a lively interest which the patient inspires in us and which draws us towards him, and of a confidence in our power, which leaves us in no doubt as to our success in alleviating him” [*Op. cit.*, p. 203]. But he quotes no example to prove the indispensableness of sympathetic benevolence of intent, and I am inclined to think my case almost unique. It is to be observed further, in reading up from the authorities, that although I felt no sympathy for my patient I nevertheless did restore his leg to functional activity for the time being; I made him walk as well as he ever did. My will and skill were powerful enough for that, but not being moved by the third element, compassion, there was a relapse after the first effect of nerve stimulation had passed off. It seems to me that it also goes to prove that Mesmeric healing is not necessarily attributable to the exercise of faith, but rather to the transfusion of vital aura to the patient, and its operation under varying conditions within his system. Here was a patient who, if moved by faith in the case of his arm, must have been doubly so in the case of his leg, after the paralysis had been removed from the former; here were several bystanders whose minds and outward demonstrations of belief would follow the same rule; here, finally, was I, exercising the identical power and applying the same technical knowledge in both cases, and, if you choose to so regard it, silently making the self-same sugges-

* “The Magnetic and Botanic Family Physician.” London, 1887. E. W. Allen, Pub.

tion of possible cure, yet curing the arm and failing to permanently cure the leg. It is a most important bit of evidence in the question of psychopathic science and well worth keeping in mind. I can conceive of no applicability of the theories of either the Salpêtrière or Nancy Schools of Hypnotism to cases like the foregoing; it stands apart and is explicable only on the theory of a vital transfusion from operator to patient. The case becomes stronger when one reflects that I was operating upon and in the presence of Sinhalese, who knew nothing about our Western mesmeric and hypnotic theories and results, to whom the whole thing was a puzzling mystery, and who, consequently, were not in a condition of mind to hypnotically suggest anything to the patient. M. M. Binet and Féré, in their academical work on "Animal Magnetism" (International Scientific Series, Vol. LX., p. 178 *et seq.*) define hypnotic suggestion as of various forms, and specify that resulting from spoken words and that from gestures. For instance, in the first case one may convey the idea of an actual object by saying "There is a serpent at your feet," or that there is a cat or dog or bird in the room; the animal being instantly perceived by the subject through the influence of the mind-picture so evoked. In the other case the idea may be provoked by simply making gestures which indicate the motions or habits of the imaginary animal. But, they tell us, gestures are "a very inferior means.....fairly successful in the case of subjects who have been long under treatment"; that is, often hypnotised and trained to accept suggestions of all kinds from the operator. What was there of this sort in the case of my patient? He had never been hypnotised; had never heard of such a thing; was not mesmerised by me, but in the full possession of his senses; could not understand a word of English or any other language which I knew, and as said above, if hypnotically sensitive, must have been doubly so to the fact that his leg could be cured since the use of his arm had just been restored to him.

Finally—not to dwell for long on a subject whose importance well excuses my having given it so much space—the Ceylon case powerfully suggests the truth of the ancient teaching that kind thoughts sent out from one to another carry with them an almost magical power for good, while evil ones have the contrary effect. How much it behoves us, then, to guard ourselves from even thinking harm to our neighbors, and how easily we can grasp the idea that the old dread of sorcerers and workers of spells had a solid foundation of fact, and that the subtle powers of nature may be handled to the undoing as easily as to the blessing of men.

A case of the "Demon Lover" type was brought me at Galle by the Chief Priest of a (Buddhist) Vihara. A young monk, of perhaps 27 years of age, had been haunted since two or three years by a Yakshini, or a female demon, who—the old monk told me—had been playing the part of spirit wife to him, but to such excess as to rather suggest a person afflicted by nymphomania. The poor fellow was thus obsessed seven or eight times a day and had become reduced to almost

a skeleton. The Superior calmly asked me to work a cure. Fortunately, I had successfully treated a similar case in America some years before, the patient being a lady, so that I knew pretty well what to do. I put the monk on a course of mesmerised water, making him come to me every morning for a month, for the day's supply, after which time he was completely cured. I then sent for the Chief Priest and advised him to disrobe his young friend and send him out to take up the ordinary life of the householder, which was done. The simple explanation is that the influence of the bad Elemental spirit upon its medium was nullified and destroyed by the power of my stronger human will, supplemented by the constant action of the vitalised water. Among the scientific practitioners of mesmerism there have never been two opinions, so far as I know, as to the efficacy of magnetised water as a therapeutic agent. Deleuze says "it is one of the most powerful and salutary agents that can be employed.....I have seen magnetised water produce effects so marvellous that I was afraid of having deceived myself, and could not be convinced until I had made a thousand experiments. Magnetisers in general have not made sufficient use of it." How long the water retains the aura has not—he says—been clearly determined, but "it certainly retains it for many days, and numerous facts seem to prove it not to have been lost after many weeks." (*Op. cit.*, pp. 216, 217).

My Southern tour rapidly approached its end. Lectures, followed by collections of subscribed sums for the National Fund, were given at Bussé, Ratgama, Dodanduwa, Kumara Vihara, Kittangoda, Hikkaduwe, Totagumuva, Telwatte, Weeragoda, Kahawe, Madumpe and Battipola, and my face was then turned towards Colombo: in all, there had been sixty-four public addresses made within the space of about three months, and visits to most of the larger villages in the Galle (Southern) Province. I must mention the fact that whenever I found myself at a village on the seashore I would take a daily salt-water bath, as I found it wonderfully refreshing in the mesmeric sense: no matter how much I might have overdone by healings, a plunge into the sea would restore my vital force within a few minutes. It is a hint that should not be lost by those who follow psychopathy as a profession. I reached Colombo on the 25th October, and was present at the High Priest Sumangala's Widyodaya College, at the exhibition of some genuine relics of the Buddha, which had been excavated at Sopara, from an ancient stupa, or mound, and been presented to the High Priest by the Governor of Bombay, through the Governor of Ceylon. An immense crowd was present on the occasion, and a number of representatives of the Ceylon Government attended out of respect for Sumangala Maha Thera. At his request I lectured in the evening and Megittuwatte, the great orator, followed in an eloquent discourse.

On the 1st November, in company with Mr. Thomas Perera, of Galle, a most excellent colleague of ours, I sailed for Bombay, which we reached after a smooth passage, on the third day. H. P. B. was away

at Darjeeling with some of our members, having meetings in the flesh with two of our Masters. On the 8th I got from Messrs. Shroff and Pandurang Gopal, the suggestion to make the anniversary meetings of the T. S. into representative conventions of all our Indian Branches. I recollect that I felt rather dubious about the practicability of the scheme, but I passed it on to H. P. B., and when she returned, on the 25th of the month, she brought with her four Bengalis and S. Ramaswamier, of Madras Presidency, as Delegates. Two more came from Bareilly, N. W. P., and two from Baroda; the next day, others came from other places, and when our Seventh Anniversary was celebrated, in Framji Cowasji Hall, on the 7th December, we had fifteen Delegates present and addresses from several of them. Mr. Sinnett had come from Allahabad and officiated as Chairman at my request. There was a very crowded audience and the applause was hearty. Thus was inaugurated the system of Annual Branch Conventions which is now universal, and for the first time—to show the Bombay public how the Theosophical movement was spreading throughout the world—I hung around the hall as many shields as there were Branches of the Society, each inscribed with the name and charter date of a Branch.

We now set to work packing our furniture, books and personal effects for transfer to Madras; the lovely Adyar property having been bought at a merely nominal price. The Bombay Branch T. S. gave us a farewell reception, with nice speeches, no end of flowers, music, a collation and the presentation of a large, artistic and costly silver vase and platter, made specially by the different silversmiths of the Province of Kutch. On the 17th we took train for Madras, the event being fixed in H. P. B.'s memory by the theft of her handsome Kashmere chudder, through an outside window of the railway carriage while we were occupied at the other side in giving and receiving compliments and salaams. Her remarks upon the incident when it was discovered, will not bear repetition.

We were welcomed to Madras at the station by a distinguished company of Native gentlemen, and escorted in grand style to Adyar, which seemed to smile upon its future masters. The reader can hardly imagine our pleasure in settling into a home of our own, where we should be free from landlords, changes and the other worries of the condition of tenancy. In my Diary I say "Our beautiful home seemed a fairy-place to us. Happy days are in store for us here." The bitter ones alas! we did not foresee.

The remaining days of December were filled with the petty annoyances of getting servants, overseeing mechanics, making the first necessary repairs, and receiving and unpacking our furniture. The Teacher (M.) came daily to see H. P. B., and I have it recorded that on December 29th, she "made me promise that if she should die, no one but myself should be allowed to see her face. I am to sew her up in a cloth and have her cremated." That, you see, was nine years before her

corpse was carried to the Woking crematory, near London ; hence the possibility of her sudden death was even then kept in mind.

The year 1882 went out with me working at my desk alone.

H. S. OLCOTT.

MODERN IDEALISM, WORSE THAN MATERIALISM.

[*Ed. Note.*—The following vigorous article, from the pen of H. P. Blavatsky, has quite recently come into my hands and, like all her writings, will repay perusal.]

THAT which is herein presented will be, as a matter of course, Dead-Sea fruit to blind materialism ; withal it may prove still more distasteful to advocates of *Hylo-Idealism*—as that modern cross-breed between misunderstood Protagoras and Büchner is now named.

Theosophy has no bitterer enemy than *Hylo-Idealism*, the great ally of materialism, to-day. This is because, though repudiating the systems of both, we accept most of the *physical* facts of science, rejecting their conclusions only ; while we recognize a good deal of the Vedântic doctrines in European Idealism, but none of its highly philosophical and consistent logic. The conclusions of Materialism and Idealism, in fact, are so far stretched, that in their final synthesis they almost meet in their atheism and pessimism. The last word of both—the Alpha and the Omega of Modern Thought, whether traced to the potencies of brute matter, or to the nihilism of idealistic speculation—is a dreary negation of any possible future existence in spirit. Apparently—there is an abyss between the two in sober reality—a platform on which both shake hands. The materialism of to-day is only a shade more scientific than the crass fallacies of Büchner and Moleschott. It is the same Death's-Head, with its stereotyped rictus grinning hideously, but now crowned with a wreath of rhetorical flowers woven by Mr. Tyndall's unparalleled oratory. As to Idealism—of whatever school—it has become “ a double caricature ” on Kant and Schopenhauer. The “ rigour and vigour ” type of generalization is prevalent ; witness the attitude of Materialists (or Realists) and Idealists toward what J. S. Mill terms the “ battle-ground of metaphysics ”—the question of an external world.

The Materialist asserts that matter—or the external Universe—exists independently of a perceiving mind ; that the object in short has evolved the subject, which latter in its turn mirrors its author in its consciousness.

The (pure) Idealist, on the contrary will say—“ Not so ; so far from Mind being the resultant of an evolutionary process from Matter, the latter exists only in consciousness. All we know, or can know, are states of our own consciousness ; objects are such only by and through a perceiving Ego—*its sensations*, and as such, are necessarily phenomenal ; with the destruction of Mind, the whole fabric of seeming objectivity collapses.”

In what respect is such an *idealist* more "ideal" than the Materialist? One denies point blank, anything existing outside of matter; the other, that anything is—no more matter than Spirit,—that these two positions do not exhaust the alternatives. While it is clear that the Realist is unable to postulate the independent existence of the *External World*, except by *projecting into space the visions of his own subjectivity*, the (*pure!*) Idealist is brought face to face with the assertion of science, that the objective universe existed æons before the first dawn of human consciousness.

It is from this predicament that we might be rescued by the compromise between the two opposing systems, known variously as *Transfigured Realism*, *Transcendental Realism* or, better, objective (as opposed to pure) Idealism—if only that transfigured Realism were to conceive of Object and Subject in the way Vedântic occultists do. According to this system, the external world of this our present consciousness, is the joint product of Object and Subject. While non-existent *per se*—it is said, the creation of the individual mind—matter is equally the *sensible manifestation of the objectivity of an unknown Substance* (unknown to—the profane only). Mind *translates* the impressions received from without—impressions radiating from the world of *Noumena* into panorama of purely subjective ideation. The object as it is given in consciousness is phenomenal, but the primary stimulus comes from *without*. Subject and Object—as *Noumena*—are equally real, but the SENSE-OBJECT is a subjective creation. Take, for example, the case of the Sun. To the Realist the glorious orb exists outside of, and independently of Mind, *just as it appears in consciousness*. To the Idealist it is the creation of Mind and perishes with it. To the *objective* Idealist, with Mind perishes the phenomenal Sun, but an *unknown Substance—removed beyond the possibility of human conception as to its nature—remains*.

This—except the "Unknown Substance"—the Occultist will deny. For him, the subject as much as the object, *Ego*, Sun, Mind and the Universe itself is—a *Mâyâ*, a huge illusion. But, as both the Perceiver and the Object perceived belong to the same plane of illusion, they are mutual and reciprocal Realities *for such time as the Manvantaric illusion lasts*. In Reality, and outside and beyond Space and Time, it is all the effect and result of Ignorance. Nevertheless, reverting to the conclusion of one of the greatest thinkers of the day—Mr. Herbert Spencer, where he argues that "If the object perceived is self, what is the subject that perceives?"—and concludes that such a process is only conceivable on "the annihilation of both" (*First Principles*, p. 66)—we say that according to the views of the Occultist he is entirely wrong. Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (*Yogic*) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the "Transcendental Ego" or true *self* (Buddhi)—a spark from the radiant essence of the Universal Spirit. Consequently, to the

query of Mr. Spencer,—“ If it is the true Self that thinks, what other Self can it be that is thought of ?” (*ibid*) we reply. The true Self is *per se*, impersonal ; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself—which, *if we limit subject to Mind* (Manas) is absolutely valid—collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “ Transcendental subject.” For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhí* which results in the ultimate *realization of existence*—i.e., self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness ; is independent of all sensation (experience) ; it does not *think*—it *KNOWS*, by an intuitive process only faintly conceivable by the average man. “ The subject that perceives” Mind, as an attribute of itself, is this Transcendental or spiritual Ego (Buddhi). He who would know more, let him study *Vedánta* and Patanjali’s *Yoga Philosophy*—*esoterically*. Let him understand the real meaning of these sentences : “ The knower of SELF passes beyond sorrow” (*Chhândogya Upanishad*, 7, 1, 3) ; and again “ he who knows Brahma becomes Brahma” (*Mundaka Upanishad*, 3, 2, 9).

It is the “ collective aggregate of Ignorance” as the *Vedántasâra* puts it, that led to *scientific* definitions by opponents ; as one for instance that we find among the many pearls scattered by Dr. Lewins’ “ *What is Religion*.*” For the beauty and clearness of language, we recommend it ; and though its critic (An examination and popular exposition of the Hylo-Idealistic-Philosophy, Mr. W. Bell M’Taggart) recommends likewise the reader to remember that “ Dr. Lewins’ philosophy does not lie on the surface” (Preface), yet one may be excused, for insisting on a close scrutiny of a system which aims at supplanting every philosophy, archaic, ancient or non-existent, by *Hylo-Idealism*, which, it is claimed, is the *scientific* union of Materialism and Idealism—or that of oil and water ; as says the reviewer—“ matter, matter, everywhere,” and justly adds of the pure Materialistic and Idealistic hypotheses that “ both positions lead to gross—nay *unthinkable*—absurdities of thought” (p. 3). But what does Dr. Lewins say ?

“ By Hylo-Idealism I mean nothing else than a less ambiguous and self-explanatory form of the term Psychology (which term)...is the accredited creed of all rational human knowledge *in contradistinction to the occult and morbid mysticism of ontology or metaphysics*...Psychology is thus relative and phenomenal, the doctrine of life...and human knowledge, beginning and ending as anthropomorphosis, and automorphosis,

* Pamphlet by G. N., with Appendices by Dr. Lewins.

which is quite one with *Hylo-Idealism*, the rational or cerebral theory of mind and matter...Without further preamble let me state that the Hylozoic theorem of life and the world may be formulated as the utter and self-evident impossibility, in the nature of things, to transcend or escape in any way from the limits of our own anatomy, our own conscious ego.....(which is thus made one with anatomy!); the non-ego, or—falsely so called—“External universe,” being but the objective or projective image of our own *Egoity*, not the *vera effigies* or absolute substance of any ‘thing’ external to Self...Entities, or non-entities—abstract or concrete—from Divinity downwards, are merely ideal or phenomenal imagery.....the essential physical basis, proplasm, or *officina* of which is THE VESICULO-NEURINE or grey tissue of the hemispherical ganglia...—the function, namely, of a somatic organism, itself fons et origo of all cognition.....It seems perfectly clear that, as now mirrored in modern thought, the objective can have no other than a relative existence...in other words this is only...formulating the *solidarité* of the ego and non-ego, as *psychosis is now diagnosed by medico-psychological symptomatology, as VESICULO-NEUROSIS IN ACTIVITY!*”

This is the clear and forcible rendering of the last conclusions arrived at by *modern thought*.

H. P. BLAVATSKY.

THE PHOTOGRAPHY OF LIFE AND THOUGHT.

THE last number of *Borderland* cannot have failed to call special attention to the work that is being done by Dr. H. Baraduc of Paris, in the domain of supersensible photography. Within the last few months he has published an elaborate and copiously illustrated volume of 300 pages giving some of his results in this field. Unfortunately for the student, Dr. Baraduc has so inextricably interwoven his facts with the theories he has formed to explain them, and has chosen to employ so elaborate a terminology based on these theories, that it is almost impossible to arrive at any clear judgment or even accurate understanding of his work. The book itself somehow gives one the impression of being a really valuable addition to our knowledge, but the experiments are so imperfectly described, and so many of the essential details as to the conditions, &c., are altogether omitted, that practically, the reader finds himself forced into an antagonistic frame of mind, which is highly prejudicial to a just appreciation of Dr. Baraduc's labours, both experimental and theoretical.

Under these circumstances it would be manifestly unfair to attempt to review such a work on ordinary lines. Fortunately, however, Col. Olcott is personally acquainted with the Doctor and requested him to write an account of his work for the pages of the *Theosophist*. In response to this request Dr. Baraduc most kindly sent the brief MS. note which is translated below, to which are appended some extracts

from an accompanying leaflet describing his work. Dr. Baraduc writes:—

“The matter of my work is,—SUPER-SENSIBLE IMPRESSIONS UPON PHOTOGRAPHIC PLATES. I possess two-hundred negatives on which are impressions produced by human emanations in the dark, with or without the use of electricity.

“In this total I do not include what has been done by others than myself, but only what has been done by myself personally or in my company. Among these I have fourteen or fifteen “*animules vie*,”* and twenty-five “Psychicones”†; some thirty “Iconographes,” (or *anses de la Force vitale*), some “*cosmiques*”‡ (the force-substances of Dr. Hirn) and a number of emanations at distance, of the fluidic “aroma§ body.”

“I have therefore a stock of examples sufficient to enable me to establish a line or general direction of investigation, and to induce future experimenters to follow it up.

“I wish to emphasise my discovery which bears on two main points:

“1st. The fact that a photographic plate can be impressed or acted upon by a vital force emanating from ourselves; the plate being influenced by the personal invisible light of our vital soul. (I say “vital soul” because the words Life, Light of the soul, have everywhere and always been synonymous; living soul, living light, etc., etc.)

“2nd. The visual demonstration of the fluidic atmosphere of what I shall call the human soul, subject to a more precise definition thereof, hereafter.

“Around us, *when we are vibrating in the depths of our souls*, we induce, we attract, we aspire waves in the form of ellipsoidal curved surfaces drawn from the cosmos, which in form and delicacy are related to what we call a state of mind or soul,—dense, and darkened, or pure and luminous. We throw back into this same Cosmos, emanations more or less gross or subtle according to analogous states of the vibrating soul.

“We thus have, objectifiable under certain circumstances, produced

*This is one of Dr. Baraduc’s technical expressions, which quite defy translation and are almost unintelligible without an elaborate exposition of his theories. Very briefly and generally, they seem to me something like the “lives” of which H.P.B. used to talk. On the reproduction of Dr. B.’s negatives they appear as small luminous spheres, softening in outline at the edges, where they tend to become cloudy and ill-defined.

† Another similar word, which in the Dr.’s vocabulary appears to denote what he believes to be the impression of the psychic nature (Kamic soul, not the Prana, or the mind-body apparently) produced either spontaneously or intentionally on a sensitive plate. These he gives in his book. All look like vague, dabby, luminous clouds, ill-defined and quite meaningless—to normal physical vision, any how.

‡ As above, but denoting, apparently, *any* sort of image produced by subtle means on a plate. Really, Dr. Baraduc ought to append in future to his books a glossary giving concise and accurate definitions of the new terms which he uses so freely. A new subject like this of course demands a special terminology; but surely the reader has a right to demand a ready and accurate means of finding out what the author means.

§ An old term revived by Dr. Baraduc, but I am not sure whether he uses it in the old sense.—B. K.

accidentally or created by training, a zone, a fluidic atmosphere of Inspiration and Expiration which puts us into relation with the 'Not-self.' *This is the fact I have established.*

"Biometry* had indicated it for the motion of life; the sensitive plate has demonstrated it for the light of life.

"We are not isolated in the cosmos: many forces, many entities surround us, may invade us, help or harm us, just as a good or bad gas affects the pulmonary respiration.

"I have therefore admitted as a logical deduction, the existence of an invisible light other than the (known) modes of energy. I have held that the vital soul of man was a centre of force maintaining its existence by inspiration and expiration performed with regard to the cosmos.

"By *human soul*, I have not, on the other hand, been willing to include under a single term the whole of extra-corporeal existence, and I have believed myself able, experiment in hand, to make a preliminary classification for my repeated observations.

"Obviously the vital soul is not the Ego, the Self, the Spirit, the Divine Ray, the being that persists throughout its corporeal and fluidic manifestations, which for these latter we include in a single definition, that of the *Human Soul*. In brief, the theory of the facts leads me to admit a trinity in man; body, soul (light of life) and Divine Spirit.

"The vibrations of this Living Soul induce in the cosmos a motion analogous to itself, in its polarisations either towards material concretion, since the soul makes its body, or towards the more subtle conditions of spirit to which it serves as the luminous envelope.

"I have desired to show that a similar fact, *the invisible light of life*, belonged to the history of peoples, religions and philosophies; each had had some imperfect vision or some slight sensation thereof.

"Therefore I have tried to form a *rock* of experimental fact where any and every partly revealed truth could rest a moment before setting forth again towards the new conquests of the spirit.

"I hope I have *established a fact*; every explanation of facts is open to criticism, but I believe I have led science out from the girdle of material metal which confined it, and have shown that after the gases and radiant matter, we needed to take up the fluidity or subtlety of the invisible lights, for *these exist* and prove their existence by their passage from the subjective into the domain of the objective; for man having now only eyes which see not (I mean spiritually), demands such proof."

DR. H. BARADUC.

* Biometry = Measurement of Life. Dr. Baraduc believes he has succeeded in measuring the life-force of a person by the relation of the angular deviation of two astatically mounted needles, suspended in an insulated and air-tight globe, and acted on by each hand of the person in question.—B. K.

The following extracts from an explanatory leaflet on "Psychicones" may be of use as throwing light on the possible nature of the impressions found on the photographic plate, on Dr. Baraduc's *modus operandi*, and, lastly, on his theoretical reasoning:—

"The psychicone is the odic cloud of vital force imagined into form, by the psychic imagination. It is a creation of the spirit, which is independent of the material body, from which it emerges to impress itself on the plate.

"Psychicones are characterised by absence of features, of lines; they are a relation of light; a hazy form of odic cloud.....

Dr. Baraduc divides them into three classes:

"1st. The simple psychicone, a simple luminous movement, formulated within us and projected outwards.

"2nd. The double psychicone, coupled; a double luminous movement, polarised; fluidic parasitism.

"3rd. The spontaneous, intentional psychicone.

"*How to obtain a psychicone.*—Besides its ordinary use in photography, the ordinary photographic plate can be impressed by luminous motions which are invisible to the eye, either in the dark, or in red, non-actinic light.

"With or without electricity, one can project upon a plate in the dark, an image clearly imagined, shaped, moulded by the mind.

"The mind, then, should conceive mentally with force and precision, the image to which it is going to give a fluidic body, and under a gentle pressure of the will this image escapes by the hand and impresses itself upon the plate.

"The conclusions following from the above are:—

"1. *Physical*: the plate impressed exhibits a different character according as it has been impressed by electricity or by the emanations from the hand. These emanations show a form related to the image conceived, when this has been powerfully willed or moulded, and externalised.

"2. *Psychological*: the proof of the *possibility* of an image marked out in a manner more energetic according to the operator and the duration of the effort (two minutes to an hour), shows the intervention of a third factor in addition to the body and the vital force of the soul; to wit, the intervention of the creative spirit.

"3. *Pathological*: From this point of view the fluidic communion with the invisible, shows the danger of fluidic contagion, of the invasions of feeble souls by powerful emanations, and by wandering influences that have lived; for none of the human emanations lose themselves among these exhaled clouds of life.

"To assist externalisation, a weak electric tension such as the electric wind or breath may be employed as an intermediary between the

hand (the body being in a bath of positive static electricity) and the plate, situated outside in a neutral condition.

“The thing seems like the issue of a soap bubble, produced in the tube of a straw by a gentle expiratory pressure; if the breath is too strong, the bubble bursts; if the electricity is too intense, the plate takes up the scattered fragments of the image and the sparks of the electric signature.

“Thus during the operation one ought barely to perceive in the dark the sheaf of electric rays from the fingers. *Electricity is unnecessary* in the case of people whose imagination and will are powerful. Such persons in complete darkness project the images they create, and often their own forms or those of the persons they are thinking of. The plate receives and preserves the image produced. A certain amount of training is necessary.”

This brief and very imperfect account of Dr. Baraduc's recent work, which has been given as far as possible in his own words and phrases, may be concluded with a reference to the July number of *Borderland* in which is given the very remarkable case of a conscious and intentional projection by Dr. Istrate, of his face in profile upon a sensitised plate placed at the foot of his bed by his friend M. Hasden, at a great distance.

All this shows that we have here a line of experimental investigation which may lead to most interesting discoveries if energetically and perseveringly followed up.

BERTRAM KEIGHTLEY.

A MOORLAND REVERIE.

“EXCUSE me,” said the tramp to the doctor; “Will you come with me and see a patient? You will not get your fee.”

The doctor was driving over Dartmoor in the hush of an August noon, and the world was purple before him. Smoke-dried Londoners standing where he stood, repined at the fact that they spent eleven months out of the twelve, in the metropolis. The doctor cursed his fate because he, being young and ambitious, was obliged to live in Dartmoor. He worked hard for a bare living; harder indeed than he need have done,—lashed thereto by the restless conscientiousness which is the special prerogative of a certain type of man. A type which generally preaches an especially brutal and crass materialism, and spends its life in contradicting that creed by action. He now turned his horse's head.

“I will come, if the case is urgent.”

“It is urgent; and it will not be the first time you have attended a case for nothing.”

“You seem to know me.”

“Better than you do yourself perhaps,” said the tramp. “In this you are not singular. It is given to few people to know themselves. That’s a platitude, but it’s true.”

“You appear to be a philosopher,” said the doctor laughing.

“I have reduced my requirements to a minimum,” said the tramp. “That is wisdom and philosophy. If you did so, you would thank any power you recognise, for a sight of this heather. But you require more than you have, and you trouble your head about causes. You are at the effect end of the chain just now, and creating new causes for future effects every hour. Don’t you know that?”

“An effect pre-supposes a cause,” said the doctor, “and so you start with a hypothesis. You don’t know of any causes, or very few. You are probably a tramp because you are lazy—perhaps because you drink. But you do not know why you were created lazy, nor with the drink tendency. Nor do I know why I was born with brains and no scope for using them. I am arguing from the standpoint of a believer in a ruling Providence—which isn’t my own.”

“We have some distance farther to go,” said the tramp, “so I may introduce you to a theory of mine, which is probably not original. You have read ‘Dr. Jekyll and Mr. Hyde,’ I presume?”

“Every one worth considering at all” said the doctor, with decision, “has read Robert Louis Stevenson.”

“Quite so,” said the tramp. “You are not utterly unorthodox, I perceive. That is a tale of a dual personality—it is also an allegory.”

“It is.”

“You have read many tales of dual personalities. Have you ever come across one?”

“Once.”

“How did it strike you?”

“It struck me that neither was the real man; that in each one, the reality lived behind the personality, and was hidden by it.”

“A very sound theory,” said the tramp. “One may trace it to St. Paul, among other exponents. There’s a horrible amount of unavoidable plagiarism in the world. Now I conclude that you have heard of the theory of what some people call the fourth dimension.”

“Of course I’ve heard of the theory.”

“Of course, every one has heard of every conceivable theory; just as nobody is stupid now-a-days. Might it be possible for a dual life to be lived side by side? Your real life—do you follow me?—might work in the ordinary three dimensional space, and also in the fourth. Thus every man might be a dual personality, only a few might know it. One personality might be the cause, and the other the effect. How does that strike you?”

“It strikes me as a theory fitly elaborated in Bedlam.”

“A natural three dimensional comment. You cannot think why you are so tied and strapped to your bed of Procrustes here. You hate this limb-losing life; and the limbs always grow again, and there is perpetual amputation.”

“ Yes.”

“ Come and see your patient here : see him, and I'll tell you his story in a few words—as much of it as you can know.”

They had reached a little cup-like hollow in the moor. A hollow filled with trees. Therein stood a tiny thatched cottage, and in the cottage was the patient. He was a young man, and he was dying. The doctor knelt beside him ; felt his heart, listened to his breathing, and shook his head.

“ I can do nothing here.”

“ I knew you could not. Do you know who this young fellow is ?”

“ No.”

The tramp bent down and whispered a name. The doctor sprang to his feet.

“ Yes,” said the tramp calmly, “ He escaped a month ago. He was not found, because I found him and brought him here, as I do when I find a wounded bird.”

“ The bird is innocent. This man is not innocent.”

“ You mistake. He is guiltless, for he did not do that of which he was accused.”

“ Do you know that ?”

“ Yes, I know it. He was a good honest country lad, and shame and a prison have killed him.”

“ If that is so,” said the doctor, “ then here is one problem more,—why should this man be born to unrighteous imprisonment ?”

“ You must look” said the tramp, “ to the world of causes, if you *will* seek for causes. Tell me, don't you think that this boy would, if health and freedom were given him back, be very tender over things prisoned from the free sky and the sweet air, whether within a lark's cage, or a stifling London court. You—if you were taken to the wide intellectual life you crave—should you not remember the pangs caused by feeling powers within you that you might not use ? When you saw a human creature struggling to express its thoughts, to use its gifts, would you not help ?”

“ Heaven knows I would,” said the doctor, from the bottom of his heart.

As he spoke, he sprang up, and rushed to his patient's side,—the blood was flowing from the white lips, and as the doctor raised him, he died.

There was nothing left to do, so the doctor went away, leaving the tramp alone with the dead boy who had once been a prisoner.

The doctor drove home, and that night a curious thing befell him. The walls of his surgery melted away, and his very self, as he knew it, melted from him, so that the real being of whom the tramp had spoken, stood aloof, and viewed all worlds. They were many more than the tramp had said. The inhabitants of them moved up and down and to and fro beside each other. So little could they understand any world beside their own, that they did not

know that any other existed. The doctor saw the dead boy lying in the Dartmoor cottage, and the tramp watching beside him. He saw that which he was used to call himself, bending over a book in the surgery. He saw a narrow line of light joining the inhabitants of one world to the inhabitants of another. He traced the chain that was beginning to fade from the dead prisoner, and at the other end he saw a being, very free and strong and gay and full of kindness. It dwelt in wilds, and sweet scented forest places, hunting the little innocent creatures of that world, and caging them from very carelessness.

Then the ray that touched the dead prisoner was drawn back into the gay thoughtless hunter.

He shivered, and stooping, loosed the creature he had just snared.

Then he walked slowly and thoughtfully through the dim forest letting all the prisoners go.

The doctor looked eagerly at the figure in the surgery, for if he could know the cause of that effect, surely he could impress his knowledge upon his impersonation.

At length he saw a man of great power, both physically and mentally. He was evidently a ruler, possessed of wisdom and knowledge.

But looking earnestly upon him, it became obvious that he was stained throughout by selfish despotism.

The women of his people were held as chattels, and from those who laboured with their hands, and from his slaves (and he had many), all knowledge, save of the work at which they wrought for him, was kept.

The doctor saw a young man dragged before the ruler for judgment; and heard the charge, that he, a slave, who was forbidden to learn to read and write, had learnt both, and had written a passionate appeal to his fellow slaves to claim the knowledge that no ruler had the right to forbid them.

The young man stood before his master and confessed his words, and abided by them, while the people accused him and demanded that he should die. Then the links between the hardworked country doctor and the great ruler suddenly shone and thrilled. The ruler rose and unlocked the fetters from the young slave's wrists, and placed in his hands that which he had written to help his brother slaves.

"Go in peace, my son," he said, "The body may be fettered more justly than the mind. Be free—thou, and thy brethren."

The doctor, filled with a great joy, turned to see the chain that linked the tramp to the world of cause.

It stretched very far, and was lost in a light so bright that the doctor could not pierce it.

He saw shining angels going to and fro, and to one of them he spoke:—

"Who are ye who go forth into all the worlds?"

"We are those who serve," said the angel.

Then from this being, so fair and godlike, with eyes that spoke of love, the doctor traced the links of light;—they led down to the Dartmoor cottage where the tramp watched the dead prisoner.

I. HOOPER.

THEOSOPHY IN PRACTICE.

(Concluded from page 733.)

THE continuance of the human race is conditioned on arrangement of families and nations. This social relation gives rise to innumerable experiences essential to an advancing Ego, and it trains to a self-restraint and sympathy and breadth of vision which could never come through isolation. But of course it has its darker side, whereon are portrayed aggression and tyranny and manifold selfishness. Fearful is the record of humanity as collected in nations and households, a record we who live at ease and peace can but faintly realize from the newspaper and the history. Even greater civilization, while it abates general coarseness and elevates the general level, yet intensifies social anomalies as discordant with an ideal state. Though there is improvement, and though experience is slowly working out remedies for abuses, new evils arise with every new angle by which the forces in a close social organization strike on individuals.

Life at its longest is very short, and the teaching and discipline possible during a few years on earth are infinitesimal. Hence the necessity to repeat them. But such a repetition would be ineffectual and therefore endless unless in extremely varied circumstances, and unless also the scheme of things provided steady pressure upon the consciousness that all must be unsatisfactory. This comes from the higher nature, which gently prompts to a percipience that terrestrial life cannot be a finality, but must mount and merge into another, finer kind. So there runs through incarnation after incarnation this steady impulse upward, and it is the greater or less acquiescence in it which marks the men of an era. But until the full lesson of incarnations is learned, the incarnations must go on. Over and over and over again, in sequence long, the human Ego comes back to earth-life, taking up its task afresh, gleaning the result of former careers and sowing the seed for later; gradually developing various sides of character, rounding the circle of acquisition, mastering the eras of experience, traversing the provinces of knowledge. When all is finished, further incarnations being but a repetition and therefore needless, the perfected man drops them forever.

But disconnected incarnations would be as valueless as a single one. There must evidently be something to relate them. What can it be but merit? As everywhere else rules an inflexible law of cause and effect, so must it in the momentous matter of human evolution. What a man chooses to do and be, he does and is. Such forces as he sets in motion cannot die without result, but in physics and mind and morals and

environment must work out their inevitable effect. Death is nothing more than a milestone on his course, and as he passes it he still carries the character and the potencies he has generated in the interval since birth. They are a part of him, inseparable from him, and when he comes back, they must too. It is not chance or fate which prepares for him the quality of the new birth next in order; he has prepared it himself. And so whether good or bad, joyous or painful, favorable to progress or prejudicial to it, such as it is has come about as the consequence of his own career, is the creature of his own hand. This great, all-pervading Law, the Law which regulates movement everywhere, reaching from the planet to the atom, measuring out exactly the results of force through the universe and in every molecule of it, determines a new incarnation with the same precision as a new sunrise. It has a name,—we call it KARMA.

But what, you will ask, becomes of man during the intervals between incarnations? Death evidently separates the body from its inhabitant, and we are told that a still further separation takes place between the permanent part of the composite being and that part which had to do only with the last incarnation and was but temporary. Then the permanent part—the Ego—enjoys long rest and felicity, during which the experiences lately undergone are digested, and preparation goes on for another entrance into earth-life. While in that state, called Devachan, no sorrow approaches, and only the reward of good deeds and thoughts is felt. When the fitting time arrives for the next incarnation, that begins.

The picture drawn by Theosophy, of Man's evolution, depicts him, then, as possessed of a continuous individuality which persists on a prolonged course of development towards supernal heights, and which passes through many zones of fleshly indwelling, during which it acquires an experience otherwise impossible, and by its conduct determines the quality of its later embodiment, the intervening spaces being for rest and refreshment, and not for discipline. The discipline is given on the earth-sphere, where the occasion for it arose.

This picture does much more than disclose a connection between things otherwise apparently isolated, a connection which gives a unity, a meaning, an explanation to human life. It accounts for our being here, and our circumstances when here,—the Why and How, so puzzling to philosophers. It shows the origin of sin and sorrow as due to turbulence of that self-principle which in moderate action was necessary to a career of development while in matter. It interprets in terms of entire reasonableness the enigma of social inequalities and individual distresses, they being the result of causes generated by the sufferers in prior lives, and now working out their due fulfilment. It explains the varieties of talent, taste, aptitude and disposition; the varying amount of high principle, self-consecration, altruistic effort; why some men are trivial, others serious; wherefore the elevation of the race is sure and yet so slow. As an intellectual treatment of the problem of human life,

it is both exhaustive and consistent, covering the whole field and construing every section of it. As a genuine philosophy—a “Synthetic Philosophy” in a sense far wider than Herbert Spencer’s—it must do this or be a mere fragment of truth.

The vital question upon its reformatory character is as to the motive it supplies. And here it is, we say, that the unique excellence of Theosophy is exhibited. For, basing itself on the fact of man’s pilgrimage through successive incarnations, it makes the certitude of Karma the spring to his every movement. Infuse into a human consciousness a full perception of the truth that the man is what he makes himself, and you have furnished adequate force for all future action. See how this thing works. The door is shut upon all contrivances for avoiding the results of conduct, and the entire responsibility for the outcome is placed upon the man’s own shoulders. Does he wish to be happy, free, secure from accident, pain, restriction; that possibility is lodged wholly in himself. Does he prefer present satisfaction, no matter at what cost: certainly, but the cost must be exacted. Is he content with an indifferent policy, acting on the impulse of the hour; the way is unrestricted, though the effects are sure as fate. In fact, every avenue is open to choice; no constraint exists; but the inexorable Law will see that each good produces good, and each harm produces harm. Evidently this is the most just of all systems, for it places the responsibility only where it belongs. But it is also the most efficacious, for it fixes the controlling motive exactly in the centre of the being. That motive is the realization of the individual’s own idea of happiness. You may say that this is pure selfishness. No; for he has been shown in the economy of life and the experiences of life that happiness can only come through harmony with the law of life. He can no more gain happiness by isolation or by outrage, than he can touch fire without a burn or reach a point by walking in a direction contrary to it. Freedom from sorrow, acquisition of joy are gained only as one joins in the universal order, never while autagonisms ensure friction and inflammation. It is so in our secular pursuits, wherein we never think of acting as if bodies fell upward, or the sun rose in the West, or plans were brought to pass through idleness; and it must be so on the higher planes where law is just as explicit and just as uniform.

It is self-interest which leads a farmer to sow in the Spring and not in the Winter, but it is an enlightened self-interest, one which nature presses upon him, and which it would be folly, not wisdom, to defy. And, similarly, a recognition that one can advance to happiness only as he respects the rights of others, fulfils his duties, disentangles himself from the ties which bind to pain, is not a dictate of a sordid policy, but conformity to common sense.

But put it on the lowest ground, treat Karma purely as a prudential matter, and see its vigor as a motive. I desire a pleasure to be had only by defrauding my neighbour. Very well, I can take it, but with the certainty that I shall some day, in this, or a later incarnation, be de-

frauded myself with quite as much relentlessness. I feel an impulse to some injustice or greed. I can perpetrate it, but knowing that I am to suffer to that full amount. I am disposed to commit an assault, a burglary, a murder. It can be done, though not without assurance that just the same thing will be done to me. Perhaps I only wish to lie, slander, take a mean advantage, be unfriendly or ungrateful. I am free to act thus, but am sure of a return in kind. What a chill to evil passion comes when one knows that nothing is gained, all has to be paid for! What a check on a hand raised to strike, when an equal blow is perceived ready to descend! What do I accomplish if I have to suffer as much as I have enjoyed?

See how the principle operates in wider fields. Formerly it was supposed that groups of men could safely do that which would be dangerous if done by an individual. "Corporations," says the proverb, "have neither bodies to be kicked nor souls to be damned." "That may be," says Theosophy, "but Karma looks after them none the less thoroughly." Cliques, syndicates, trusts, municipalities, states, nations reap, as does a man, precisely what they have sown. United effort can no more impair the Law of Cause and Effect than it can change the planetary orbits or reverse the order of the seasons. If there is a fraud, an extortion, an oppression, the generated consequences run on till the time for rebound arrives, and then the full force reverts on the guilty organization. As nothing is too minute, so nothing is too gigantic, for a Law which permeates every region and every content. Once let this be seen, grasped, realized, and not a Railway Director, or a City Councilman, or a National Legislator can vote upon the supposition that corporate action may be a shield against the judgments of Karma. The whole business of law-making must receive a different impulse when attempts to prey upon others are perceived nothing more than an indirect preying upon oneself.

In short, the consequence of belief in Karmic Law is a revival of the instinct of self-preservation. Give it thorough vitality and unrestricted range, and the whole of society is revolutionized. For the disuniting principle, has been substituted the unifying principle, and the apparatus for social security has become superfluous from want of an enemy on whom to use it. Except for uncertain contracts or for amicable arbitration, courts are needless; jails drop to pieces for want of tenants; armies dissolve and navies are used for commerce; the Brotherhood of Humanity becomes broad as humanity itself. The Theosophical Society may have been its nucleus, but as perception of Reincarnation and Karma radiated therefrom, all the surrounding region was annexed.

"This is a pleasing forecast", some one will say, "but why should it be any more possible through Theosophy than through the religious principle upheld by churches?" Simply because that principle ignores all but a small section of man's pilgrimage, and because it provides erroneous guidance as to that. Supposing that we only come to earth

once, it has no insight into the actual bearing of a single life; and believing that something else than merit will determine human destiny, it voids motive of its necessary vigor. For see what in fact is the theological theory or reformatory action. It postulates that any and all offences will be pardoned upon penitence, which is equivalent to saying that Law does not operate equally upon all subjected to it, but only upon such offenders as are not sorry for having broken it. In other words, Law is forceful up to the point where it meets a sentiment, and then collapses. Moreover, this theory vitiates in two ways the natural course of a functioning aspiration. If I endeavor to improve my character because no otherwise than by my effort can it be improved, and because I am certain of the precise results from every act, there is a very simple and intelligible spring to action. But if the improvement is to come through some process external to my will (a sanctifying Spirit, a sacramental channel, or otherwise), or if it is prompted by gratitude to some one who has shifted my punishment to himself, or to a Deity who has pardoned me outright, the spring is artificial and collateral. And there is a further difficulty. Theosophy holds that the solidarity of the race is so real that no man has any true conception of either his relations to his fellows or the path to Divinity, who does not fuse himself with the whole and sacrifice himself rather than it. But the conventional theory assures an individual believer of a salvation which the majority are not to share, and thus separates him from them as to status, sympathy, and destiny. If A. knows himself to be a child of God, and B. to be a child of the Devil, he cannot look upon B. fraternally, or as having really the same interests, or as ultimately to partake of a like bliss. They are not on a common platform, have not equal standing before God, and are brothers only in so far as they possess human bodies and human minds. Theology, therefore, produces a severance exactly where Theosophy produces a union.

There is still another respect in which the system of the Churches necessarily fails. In intellectual and spiritual development men stand on very different levels. This is but one illustration of the great fact of Evolution, a fact as truly exhibited in individual character as in the character of nations or epochs. Yet any motive, to have a universal potency, must have a universal acceptance; that is, it must be so plain and obvious as to go home to the least intelligent, as well as to the most intelligent. Karma is so. In its far-reaching range and its varied complexities it can tax the comprehension of a Mahatma, but the simple proposition that what we sow we reap, can lodge itself in the consciousness of a plow-boy as readily as of a scholar, and be just as efficacious. Not so with a mechanism of "Faith", and "vicarious atonement", and "sacramental grace." This is a complicated matter, pre-supposing no small intelligence for its comprehension, and wholly unadapted to the mental condition of the lowly; and this is a reason why, in the two religious organizations which have made a speciality of gaining the humbler classes, doctrine as to them has been repressed in favor of ceremonial in

the one case, and of sentiment in the other, the result following that in neither is morality essential to religion, or life the test of character. For surely there is no difference between the Sicilian bandit who vows an offering to the Madonna if she aids him in a robbery, and the Southern negress who had stolen a goose but who did not on that account abstain from the Communion, as she "was not going to let any old goose come between her and her dear saviour."

If, then, the miseries of human life are to be abated, the evils of society assuaged, propulsion to better things stimulated and guided on a secure path, evolution of nations and individuals to go on in normal fashion and with no waste of strength, it must be because some adequate motive has been enthroned in the centre of each being. The motive must be the offspring of fact, and be potent enough to rule. This it is which Theosophy claims to supply. The facts, the indispensable facts in any system which takes Nature as it is, are Reincarnation and Karma. Around them every thing turns, upon them every thing hangs. Out of them is born the motive to progression, the sure impulse to reform of habit and attempt at higher life. When it is in operation, we see Theosophy in Practice.

There are two questions which will instantly occur to any one who hears an assertion of this kind. The first is, whether, in fact, the lives of Theosophists show that they are more largely influenced by their motive than are other religionists by theirs. Evidently this is not an easy thing to test. One or two cases would prove nothing, and statistics, to have any value, would need to come from comparison of large groups of Theosophists with large groups of others, the groups being equal in general standing. But apart from the fact that the Society is still too small to furnish such, there is the fact that no organization so young has had time to exhibit its full workings. It may be said, indeed—and I think other observers will sustain me in this—that there *is* among sincere Theosophists a keener sense of the solemnity of action than obtains outside. Still, this may be regarded as mere assertion. Yet we are not without one illustration of the actual influence of the doctrines alleged so potent. In certain Eastern lands a belief in Karma and Reincarnation is widespread, and statistics collected by unfriendly hands show that the proportion of crime and criminals is far less than here, and that the general sentiment of kindness and duty is more decidedly operative. What might be expected from the conditions given, is shown actually existent.

The other question is, whether Theosophists have shown any exceptional activity in works of public beneficence and private charity. Here again we must remember that time and number are yet too restricted for any generalization to be possible. And it is to be remembered also that not a few of the most self-sacrificing Theosophists are convinced that, at this stage of the movement and with the small resources in their hands, they can do more for the ultimate benefit of

humanity by disseminating a knowledge of the true principle of life than by direct work in hospitals or charities. That is to say, given a certain measure of funds and time, in which can we accomplish more,—in aiding specific enterprises which have already their friends and helpers, or by entrance upon the field of missionary instruction, wherein as yet there are no other laborers? If bringing home to men the truth of Karma and Reincarnation is really the surest road to the cure of private wrong and social ill, he who does this is starting causes which will dry up the source of most human sorrow, and thus is effecting incomparably more than by any amount of temporary physical relief. He is not so much feeding present hunger or wiping away present tears, as he is helping to ensure that future hunger and tears shall not exist. And if we look at the actual dissemination of truth effected by Theosophic devotion, I think we shall concede that there has never been an organization which, in so short a time and with such feeble power, has done more to extend and impress its message.

Theosophy in practice is a theme which may well bring glow to a philanthropist. For many centuries good men have grieved over the ills so patent on the surface of things and so profound as the surface is upturned. Crime and suffering and sorrow lie everywhere around; sickness and accident and hunger are thick in every quarter. It is not only the body which is tortured; it is the mind with its disappointments, grievances, and remorse. As one gazes at the whole painful scene it is impossible to believe that any such was contemplated by Nature or is any necessary part of the scheme of things. The suspicion that the condition is abnormal, that it must be the consequence of some deflection from original purpose, becomes rapidly a conviction. It would seem a dictate of reason that men were intended to be happy, and that they were to live in harmony with natural law and with each other. As they are not happy, and as so little of that harmony exists, there must be some explanation of the anomaly and some remedy for it. The good men referred to have sought the one and invented the other, but as they passed by the region of fact and entered the region of speculation, very little has come from their exertions. Some have imagined an early curse upon the earth, provoked from a god, by human misbehaviour. Others have traced all to bad Government, and have been sure that with wiser legislation these various evils would disappear. Not a few, especially of later years, have laid the responsibility on social systems, and have supposed, like Bellamy and others, that suffering and trouble can be dispersed by the use of mechanism. But none of these reformers have perceived that Government and social systems are the creation of man himself, and that you do not cure the artificer by remodelling his work. If the possibility of future bad work is to be removed, it will be by indisposing the artificer to any work but good. That reform is to be wrought within his own nature. And so you may assign land to any tenure you please, and reconstruct the social order on any lines you like, and adopt the last panacea in taxa-

tion or production, but if you leave the great human heart still full of selfishness and greed, still obtuse to considerations of fraternity, and still ignorant of the Law of Causation, the same poisoned waters will continue to flow out of it. None the less will this be true if you attempt to rectify that heart by treatment which does not accord with facts, or which is artificial and visionary and doctrinaire. If you want a scientific remedy you must make the diagnosis thorough, and you must not undertake quackery or experiment or mere book-learning.

It is with full persuasion that Theosophy recognizes the whole circle of facts whereof only a part is recognized elsewhere, and uses a cure which is conformable to reason and verified by experience, that the Theosophist recommends Theosophy to world-wide adoption. He does not say that no more earthquakes will rend the ground and no more storms devastate lands. He does not claim that sickness is to disappear, nobody ever to be hurt, fortunes be solid as the hills. But he says that every ill which comes from selfishness will vanish with the selfishness. Almost all the sorrows which desolate humanity are the children of inhumanity. Strengthen the feeling of solidarity, uplift fraternity from a sentiment to a principle, lodge the doctrine of Karma in the innermost chamber of the soul, and you abolish an incalculable proportion of the woes now prevalent. More than this. Impress Reincarnation as a reality, illuminate the fact that we are each moment weaving the pattern of our next earth-life, and you check the recklessness or the folly which would make the pattern poor. Show the possibilities in evolution, and you incite an effort to transform them into actualities. It is something to be freed from rebirth and its lengthened imperfections. It is much to be endowed with power and wisdom and thorough goodness. It is grand to be a Mahatma, a Dhyan Chohan, a Planetary spirit. It will be transcendent to approach the border of Divinity, to enter into that Universal Consciousness of which we have now neither image nor conception, but which will include whatever has been or can be, and which will last forever and ever.

ALEXANDER FULLERTON.

CORROBORATION OF THEOSOPHY.

H. P. B.'S SECRET DOCTRINE VINDICATED BY THE
LATE SCIENTIFIC DISCOVERIES.*

ON the occasion of the third celebration of the Lotus Anniversary, by the Aloha Branch T. S., of Honolulu (H. I.), the writer was led to believe that it might prove interesting to review some of the principal scientific events of the last twelve months, from the standpoint of the sayings of Theosophy's great teacher, to show that outside of the many facts already admitted by science, every new discovery tends to corroborate her assertions.

* [The following is from a leaflet sent us for publication, it having been reprinted from the *Hawaiian Star*.—ED.]

To this effect, it is first necessary to state that the "Secret Doctrine"—that wonderful *chef d'œuvre* of H. P. B., which is the most exhaustive and trustworthy treatise on Theosophy yet published—the "Secret Doctrine." I say, teems with hints, almost amounting to predictions, about what the future has in store for the world, in connection with the tenets to which the author devoted her life; and it is easy to watch the fulfilment of these hints. She distinctly stated that her book, her teachings, which met at first with so much abuse, and ridicule, would not be fully vindicated by events and discoveries before the first decade of the twentieth century. Yet already, opposition and unbelief have gradually subsided and every year has brought its share of confirmations, so that we can even now see how correct she was. There is, however, one point to which attention is now especially called: "We are, she said, at the very close of the first cycle of 5,000 years of the present Aryan Kali-Yuga. . . . and between this time (between 1888, the date of her writing) and 1897 (the end of the cycle) there will be a large rent made in the veil of Nature, and materialistic science will receive a death blow."—(S. D., Vol. I. pp. 612, 621.)

It is a positive fact that every advance of science is now obtained on lines traced and anticipated by Theosophy. But judging more particularly from the wonderful scientific discoveries made within the last twelve months, and which seem to be only the forerunners of many others, far more important still—this special prophecy of our teacher appears to be in a fair way of its full realization; I refer, for justification, to the constant extension of science in the field of electricity, through those born magicians, Edison, Tesla and others, and especially to the latest astounding discovery of the so-called Cathode X-Ray, or Röntgen Ray of "invisible" light, which has already brought into existence a new branch of science—Radiography or Skotography—and by which we can photograph and even see with our eyes into the interior of things, through apparently opaque envelopes, see the bones of the skeleton through the clothes and the living flesh! The capabilities of this science are yet undreamed of, although surgery and pathology have already unexpectedly benefited by it, for locating diseases and even destroying the germs of contagious affections. Yet, however wonderful this discovery may appear, it only illustrates the correctness of this assertion of the Secret Doctrine, *viz.*: that "as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also" (S. D., I. p. 252), so that "by the time Nature fully develops its next characteristic", of which H. P. B. said prophetically, in 1888, "Let us call it for the moment PERMEABILITY" (S. D. I., p. 251), "this new characteristic will correspond to the next sense of man," "let us call it Normal CLAIRVOYANCE" (*Ibid.*). And so it is. While nature, or more correctly speaking, the Dhyān-Chohans who preside over human inventions, graciously allow Professor Lenard and Professor Röntgen the first glimpses of a new characteristic of electrical matter, *viz.*: a power of "permeability"

which carries as corollary an unknown property of matter, of being "permeable"—at the same time the corresponding faculty of humanity is everywhere manifesting itself, so that—in the U. S. especially—one person out of every five or less, gives proof of undeniable development of a sixth sense. On this subject one of our Reviews recently had some very sensible remarks: "With the advent of invisible forces, such as electricity, as factors in the world's social life, there has also come an awakening of inner perception, that is rapidly changing man's relation to the so-called invisible world; the veil of material sense lifts and startles even the materialist with glimpses of the Great Beyond, and each day, phenomena of the invisible (clairvoyance, clairaudience, telepathy, hypnotism, psychometry) are better known and more universally acknowledged as facts, where a few years back, they only called for ridicule and clerical or scientific denunciation. But they are yet little understood and must be looked upon with misgivings outside of Theosophy." This is quite correct, because as Mercury expressed it (II. 65), "materialistic science is now fast passing into magic." and, in ignorant hands, we know magic is sure to slide into Black Art. So the present scientific achievements may become a danger, perhaps even a curse, to humanity, if not illumined by the light of Theosophy. At any rate, to use H. P. B.'s words, such facts as the X-ray will certainly be "a death blow to the old materialistic theories," for, if there is in Nature an "invisible light" capable of penetrating through the densest matter, why cannot the human soul—which is the essence of "invisible" light—also be able to pass through matter, thus justifying and explaining clairvoyance and hypnotic penetration? Moreover, this same discovery corroborates another teaching of the "Secret Doctrine," *viz.*: that "absolute light is to us, absolute darkness." Then again, there is another singular fact made patent by it: that, while glass is the most transparent and pervious of all material substances to the ordinary light, it is one of the most impervious to the X-ray, as it also is to the human psychic consciousness. It is a fact known to all mesmerists, magnetisers and hypnotists, that the soul consciousness of a person placed in a magnetic trance can permeate through nearly all matter, except glass; in the writer's own experiments, he has never been able to make the consciousness of a magnetized subject pass through a sheet or a vessel of glass; it has to go around it, and this would seem to indicate a certain unknown relationship between the nature of the new X-ray and that of the soul or its sheaths.

But there are other facts fast confirming H. P. B.'s teachings. Another of her assertions was the following: "as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating the occult theory," namely, that "our bodies, as well as all things in existence, are built up of small lives," . . . "Chemistry and Physiology are the two great magicians of the future, who are destined to open the eyes of mankind to great physical truths" (S. D., I. p. 261). No Bible prophecy.

has ever been so clearly and rapidly fulfilled as these words of the great Theosophical teacher. Physiology, already, admits that every cell (so-called) of our bodies has a life, an independent consciousness of its own, and that certain cells even assume the character of separate living entities with well-defined missions, these entities being scientifically called microbes or bacteria, or by occultism, according to H. P. B., "fiery lives," "builders" and "devourers." Our body is filled with them; our own life depends on the existence of these various entities, and science is growing so far ready to admit—not only the existence but the peculiar functions of those devourers—under the name of Leucocytes—that, only a few days ago, I read in a medical paper, this admission, that the best way for medicine to fight sickness, is by helping the blood to produce these corpuscles in sufficient abundance and with sufficient rapidity to fight the foreign germs whose introduction in the system causes disease, so as to destroy them before they have time to multiply in our body. Thus, these Leucocytes of our organism have been aptly termed the "policemen" of the body; they have a faculty of penetrability and pass through the tissues, from one organ to another, wherever their presence is required to devour intruders; the only difficulty in relation to the above medical suggestion, is, that these devourers having a wonderful appetite, after they have accomplished their mission of doing away with foreign germs, and finding nothing more to eat, they are apt, if too abundant, to turn around and destroy the very tissues they were intended to protect, thus causing disease in their turn, or, in the words of the S. D., the builders become devourers (I. p. 262). All these curious facts are gradually being recognized by medical science, since the "Secret Doctrine" registered the axiom of their existence.

Then again, has not Chemistry already vindicated the "Secret Doctrine" in many ways? The revelations of occultism had foreshadowed the discovery of the new constituents of the Air, the gases Argon and Helion, that have created such a stir among scientists, and which, at present, make of the atmosphere we breathe, a mixture of four gases instead of two; and the time may yet come when that number may increase to seven, if we expect the theosophical law of analogies to hold good. But this is nothing, for all the old chemical theories have been capsized and a new atomic theory is gradually developing along the very lines of the "Secret Doctrine," that is to say, the unity of all things and the law of septenary divisions. And, while Tesla's and Keeley's works show electricity resolving itself into a simple mode of atomic motion, Crookes' chemistry admits that the primary constituents of all matter, of all atoms, are identical in their nature, and issue from one single basis, called "Protyle," their difference of form and appearance, in molecules and compound bodies, being only the result of a difference in distribution or position. Thus, the ultimate chemical atom is no longer held, as formerly, to be a "tiny particle of some particular unchangeable substance;" but simply a soul, *viz.*: an electrical

centre of force and motion—in other words, the “whirlwind” of the Secret Doctrine. But H. P. B. told us that, “in occultism, atoms are called vibrations, also sound;” and one of the wonders of Theosophy during the past year, has been the exposé in *Lucifer* (November 1895), by A. Besant, of the formation by complex vibrations, of the atoms of three well known gases, oxygen, hydrogen and nitrogen, out of one identical vibrating point, or central vortex or whirl-wind, of Akasa or Ether, which may be considered as the soul of every atom; and thus the outside forms of the complicated chemical molecules are only the vestment, the material body of those atomic souls, just as our bodies are the vestment of our souls! Furthermore, let us hear a lecturer of the English Royal Institute, Prof. Roberts-Austin; speaking of certain phases of the life-history of the metals, which the old chemistry used to call “inorganic,” that is to say life-less, he says that; “metals and alloys really present close analogies to living organisms,” to such an extent that “future generations will speak of the evolution (the growth) of metals, as we now do that of animals,” and will “turn to the sun as a place where such an evolution can best be studied.” This is true Theosophical occultism, which recognizes life in the mineral, and describes its evolution; and on this occultism the S. D. was based, though the learned professor might be unwilling to admit the identity of his ideas with it.

The discoveries of Astronomy also agree with the S. D., the latest being the recent observation of the planet Mars, reported three months ago to the French Society, by some promising American astronomers, whereby a much better knowledge of the planet has been obtained, confirming the teachings of the S. D., that Mars is much older than the Earth, and must have been inhabited by a highly civilized humanity. (*) Our scientists now say that Mars has no seas, but that it is covered by fields, whose powerful vegetation, formerly taken to be seas, is sustained by the waters derived from the melting of the polar snows and distributed by a vast system of geometrically disposed canals, 183 of which have been photographed, together with 45 immense round artificial lakes. Some of these canals are known to duplicate themselves during the summers of the planet, showing that provision had been made to collect the excess of melted snows. How near science is coming to the mysterious but sacred and unrevealable connection that occultism affirms between Mars and the Earth!

Another prediction of H. P. B., which is in a very patent way of, at least, some realization, is the following: “dead facts and events,” she said, “deliberately drowned in the sea of modern scepticism, will ascend once more and reappear on the surface” (S. D., I. p. 677). In other words old beliefs rejected by former science will be revived.

* I say “must have been,” because, according to occult Theosophy, Mars is now in obscurity (S. D., I, p. 165), that is to say, in a period of evolution when animal life is dormant, previous to the manifestation of higher forms.

While chemistry is fast going back to Alchemy, look at Astrology ! Forty or fifty years ago nobody dared acknowledge a belief in that exploded science, a "relic of superstition and barbarism," for fear of the most galling ridicule ; but since the " Secret Doctrine" has shown that there might be more truth than fallacy in it—if properly studied and learnt—it once more lifts up its head. Reviews have been started in various parts of the world for its dissemination, and—more surprising still—within the last few months, a society of men and women of high standing in the nation, has been founded in London for the purpose of bringing together all those interested in the formerly despised science, and to study, purify and re-establish it in the proud sceptical West. Look at the mysterious and much derided powers, formerly attributed by popular "credulity," to Witchcraft ; "dead facts" so loftily denied by Science, now "ascending once more" confirmed and admitted by scientific experiments in hypnotism and studies on mediums, culminating now as Devil-worship in Paris, and showing that the witches of old were only mediums or hypnotisers under another name ; sensitives who increased their powers by magical ceremonies, such as even the ancient Polynesian "kahunas" knew how to perform. Think of Obsession and Possession, at all times admitted by the Roman and Greek churches, but ridiculed by materialistic science, and now "reappearing to the surface," verified by scientific researches in magnetism. It is only necessary to read the experiments related in Stead's *Borderland*, or those conducted by Dr. Luyes and Colonel de Rochas (director of the Polytechnical School in Paris), and any one belonging to the self-opinionated but ignorant class of the sceptics and materialists who do not believe in "floating or travelling" souls, or in any soul at all, may there find that some things can be learned from such authorities as those. "Old dead facts" are thus re-admitted by modern science, as facts, and dangerous facts, too, for, if the Bible condemned witches, Theosophy also condemns witchcraft, mediumship*, hypnotism, sorcery and all kinds of Black Magic ; but, while the Bible condemns on mere assertion, Theosophy explains why condemnation should be pronounced, and it also has this advantage that, while the Bible condemned all witches to a cruel death, Theosophy only wishes them to see their own folly and reform. Then again, as another proof of the predicted re-appearance of "dead facts," look at the myths of Atlantis and Lemuria, those old submerged continents, a few years ago an object of derision, now accepted by scientists as a necessary hypothesis. Interesting facts have been recorded about them, even maps have been published within the past months, to such an extent that it has been suggested to start an expedition to explore the Sea of Sargasso (Sea Weeds), or shallow waters between Africa and Brazil, wherein an area larger than the half of Europe, still remains unpenetrated and unknown. And, since this area is pointed out

* On the lower planes.

by Theosophy, as being the very site of the last large Island of Atlantis (Poseidonis,) which in one night, amid terrific volcanic phenomena, sank with a population of sixty millions of highly civilised inhabitants, it may be the reward of the explorers to find there those material proofs predicted by the "Secret Doctrine."

The recent discoveries among the old ruins of Egypt and Greece have also furnished interesting facts in corroboration of the assertions of Theosophy, gradually pushing back Hellenic and Egyptian History into the night of time, far antedating the Jewish Era of Creation. Mr. de Morgan, present director of the Egyptian Antiquarian Service, has lately discovered the tombs of an hitherto unknown sovereign, and his family, Au-Ab-Ra, of the 12th Dynasty, about 2500 years B. C., or nearly 400 years before Abraham; and the ornaments and precious jewels found in these tombs are described as being of the purest gold and the "finest possible workmanship," so that they "could hardly be imitated to-day," showing a "mastery of art almost incredible." And yet—before that time even—Egypt had had eleven glorious and indisputable dynasties, the monuments of which show the Egyptians to have been a highly civilized nation from the very beginning of the reign of their first king, Menes. Their intellectuality was superior and strongly marked. By the most learned Egyptologists, the civilisation of Egypt does not show traces of ever having had a beginning, seeming already old, time-worn, at the earliest period, so that "a more glorious culture is apparent the further back we are enabled to carry our retrospect" (S. D., I. p. 786). This is a puzzle to Science, while to Theosophy the explanation is as clear as daylight: "Egypt was first settled by Atlanto-Aryan colonists" from India (S. D., I. p. 746) at the beginning of the fifth race, but their progress was hastened by the advent of other colonists from Atlantis (Poseidonis) who brought with them the perfected and already old civilization of their own country, long before it disappeared under the waters, some twelve or thirteen thousand years ago.

One more discovery may be mentioned before closing, as one more link to the evidence of H.P.B.'s correct foresight, in regard to the verifications of Theosophical Doctrines that she asserted would be furnished by science before the close of this century. I allude here to a remarkable instrument invented by a Mr. A. W. Rimington, and called by him "Colour Organ," for the production of "Colour Music" (*Th.*, XVI, 728, *Path*, X, 249). Through this ingenious contrivance, every note of music is connected with a shade of color, whereby a perfect parallelism is proven to exist between the sound vibrations producing the different octaves of musical sounds, and the vibrations of the light waves; and the inventor expresses himself quite like a Theosophist, when he says: "If our eyes could only see them, the colours of the invisible spectrum would probably repeat themselves in successive octaves like sound." Moreover, his instrument even enables him to give his audience music

in both sound, colour and form, each note producing, not only a flash of the corresponding color of light, but also a geometrical design on a properly prepared film, which can be projected at the same time on a screen, showing that the same note always reproduces the same design (see Mrs. Watts-Hughes' book on Sound Forms). This is practically demonstrating the assertion of S. D., that "form or number, colour and sound underlie all manifestation." (*) Yet, Mr. Rimington did not imagine that he was working on pure theosophical lines, and certainly he does not, so far, realise all the possibilities of his invention.

Thus, Theosophy is a rising flood, which permeates all things, and as a bookseller expressed it, it has become such a universal element that it commands the current literature, even a novel having no sale, unless there is some Theosophy in it. H. P. B. said that it depended entirely upon the kind of reception awarded to her first volumes, whether any others would be published. This reception must have been satisfactory to the Masters who are back of the Theosophical movement, since, not only the long wished-for 3rd volume of S. D. will, ere long be issued simultaneously in England and America, but moreover, various precious gems of valuable teachings, lifting many occult veils which were left untouched in the earlier publications, have been granted publicity within the last twelve months. It will suffice to mention the studies on the Astral Plane and Devachan, or the next world and its Inhabitants (Leadbeater), the lectures on the Building of the Kosmos, Karma, Man and his sheaths, and others (A. Besant), the treatises on the Human Aura (Sinnott, Trans. London Lodge, and Leadbeater, *Theos.*, XVII, 134), etc. These last deserve a special mention. Theosophy claims that we are, all of us, as well as all things animate and inanimate, enveloped, surrounded, by a very complex, yet subtle, emanation, which—to the clairvoyant eye—is not only luminous, but tinted with the most variegated colors, these colors indicating our constitution, our passions, our ideas. Of course, materialistic scientists, who are far from being gifted with clairvoyant vision—since materialistic tendencies destroy psychic faculties—and who consequently cannot see any man or woman's aura, boldly deny its existence *in toto*. But here comes the photographic camera—this little instrument that cannot lie (as an enthusiast expressed it), and which has already revealed so many things which were imperceptible even with the help of the microscope and telescope, this little fairy who has given us the picture of millions of stars, whose light does not affect our vision or manifest through our other instruments—the camera comes forward to certify to the existence of the Aura. A specialist in Paris, Dr. Baraduc, after special study in the matter, has been rewarded by obtaining a series of beautiful photographs†

* It has already been ascertained by Prof. Lenard that the newly discovered cathode or X-ray is also amenable to the theosophical septenary law, for it is itself composed of characteristic sub-divisions corresponding to those of the spectrum and gamut.

[† See article in this issue. Ed.]

in which the auras of various persons are clearly imprinted with variations due to the tendencies or passions, ideas and emotions of the subject (*Th.*, XVII, I, 182). Moreover, I must not fail to add that quite recently, an American physician, Dr. Gates, reported (*Medical News*), 1st, that the emanations of the living body, or Auras, differ according to the states of the mind, as well as to the conditions of the physical health; 2d, that these emanations can be tested by the chemical reactions of some salts of selenium; 3d, that these reactions are characterized by various tints or colors, according to the nature of the mental impressions; 4th, that forty different "emotion products," as he calls them, have already been thus obtained. Here is another confirmation by scientific authority.

Thus it will no longer be possible to sneer at Theosophy's scientific description of the human Aura and its variations, which show the spiritual man in his true nakedness for good or bad, just as Röntgen's X-ray shows the nakedness of the skeleton. Now, admitting that there is a growing number of sensitives who can perceive this Aura, there can be but one result. All hypocrisy and crime will be vain, when man will be able to see every other man just as he really is, not as he tries to appear, and the world must therefore be on the eve of some psychical revolution, as occultism intimates, and as the Bible predicted for the time when "men will rush to and fro and knowledge will increase," as it certainly is the case now.

If, to all these facts, we add the surprising extension of the Theosophical Society and the spreading of Theosophical ideas and convictions in all parts of the World, especially among the intelligent, educated, thoughtful classes, we shall begin to better realize as a whole, how interesting and significant the past twelve months have been, in their budget of corroborations to the work of our revered teacher. Last year a storm seemed to threaten disruption to the T. Society, and, eventually, it did produce a split, due principally to deplorable personal animosities and national jealousies. But this very storm has been in the main beneficial to the cause. It has produced an increase in membership and more ardent, enthusiastic efforts in the various branches, who try to outdo each other in good work. At the present time the Theosophical workers are distributed in two groups, which might be termed respectively the Basic Society, composed of the General Federation of the various National Sections; the initial one, to which H. P. B. dedicated her whole life, counting 323 branches in Europe, Asia and Australia, and 15 in America, 348 in all; and the Judge Society, or seceders, who count 92 branches in America, 9 in Europe and 4 in Australia, thus making a general total of 453 branches to which must be added over 50 centres of work not yet organized.*

Many more scientific facts could still be adduced, but it would take a volume to review them all properly, and the above are quite sufficient

* [These estimates are now too small. Ed.]

to show any impartial mind that we do not lack scientific proofs that Theosophy is positive Truth. It cannot therefore be surprising that all Theosophists, the world over, should proclaim their devotion and reverence to H. P. B., and keep a day sacred to her memory ; and also that they should express their gratitude and thanks to the Masters who used her to transmit to us, this first instalment of their precious knowledge. As the Countess Wachtmeister, through personal experience, told her audiences, these Masters are no fancy ; they are men, living but perfected, exalted above all conception, yet such as we can some day expect to be ourselves, if we only will it and work for it. But these Masters have not yet completed their teachings. They teach the members of our Society through our inspired literature, they teach the world at large by allowing discoveries which materially confirm their teachings, according to the necessities of the Cycle. Therefore the next few years that close the Century may confidently be expected to be still more interesting and pregnant with discoveries and revelations than the last. So, on every succeeding Lotus-Day, as the members of her society again meet in memory of H. P. B., we may be sure to find her teachings ever more fully vindicated. To Theosophy belongs the future, in spite of all opposition, because it is the never-dying truth. Our only duty now, is to remain faithful to its doctrines and work for it, each in his own sphere, however modest or humble that may be. Work is the watchword for all Theosophists, as it was for H.P.B., since it is the law of brotherhood that the very fact of trying to help others is the surest way to help ourselves. This is why Theosophists want every one who cares, to hear the message of Theosophy. All that is asked of every rational man or woman who listens, is—not unreasoning belief or unreasoning skepticism—but simply impartial enquiry, fair study into the occult wisdom, with a pure, clear, unbiased mind. Men may differ in their appreciation of the innumerable branches of Theosophy. But be sure of one thing: when we meet men or women of ordinary intelligence who refuse to believe in it, who speak against it, it is either because they are utterly ignorant of it, or because, as said in the S. D., (I. 298) “their minds are not quite ripe for it,” and they fail to understand it, through educational prejudices or through lack of proper tuition. And here a short digression may be useful: In India, no man is presumptuous enough to attempt the study of occultism without a “Guru.” Theosophy is the Science of Sciences, and must be treated as a science, that is to say, studied with competent exponents. Could any one be expected to dive suddenly into a book of high mathematics or medicine, of chemistry or even botany, or into any technical work, and master it at once without passing through the elements under a teacher? So it is with Theosophy; intuition or soul perception does help, but hard work is necessary for its apprehension, and men who merely skim over a few pages of some theosophical pamphlet, and then dare pronounce judgment over it, only show their ignorance of how scientific knowledge and

the right to fair criticism are obtained. Then again, unbelievers in Theosophy may belong to another class, those who have behind them some terrible karma that is pushing them downwards, and makes them blind to the very thing that might save them. The old Latins had a saying that applies perfectly to the case: "*Jupiter quos perdere vult, dementat,*" which I shall freely translate:—"those who, by their karma, are condemned to further trials in the dark, to further sufferings in matter, must necessarily be blinded to the redeeming light, blinded to the knowledge of spiritual realms, until they have acquired all the material experience they need." But even those can be helped, if they only allow it; therefore our duty is to put the light within their reach, in spite of their own indifference and skepticism. And this is best done by showing how progressive science corroborates Theosophy, and how Theosophy forestalls and elucidates the discoveries of Science.

A. MARQUES, F. T. S.

P. S.—As this is going to press, the following passage is found in a materialistic newspaper, in connection with the wonderful progress accomplished of late, in civilization, arts, sciences and their connected developments: "the powers of steam and electricity have been resurrected from forgotten ages; the history of ten thousand by-gone years have been unearthed from imperishable structures buried almost in the bowels of the earth, and the 19th Century is fleeting away with almost a bewildering and overwhelming mass of scientific discoveries crushing upon us daily, with still further portents of almost terrifying discoveries reaching nearly to the supernatural which threatens to momentarily open on us." These admissions are the best summary that I could myself write to close my own review, and it is precisely because of these ominous, impending, terrifying discoveries in the supernatural, that the Adepts who foresaw them, recognized the necessity of giving out to the world—as they did—the teachings of Theosophy, so as to ward off, as much as possible, the dangers to humanity that must accompany them. Man must be enlightened through the occult revelation. Otherwise, in his ignorance, he will be playing with the new forces, the new discoveries, as a child with gunpowder, and with even worse consequences.

A. M.

MARRIED STATE A PREPARATION FOR BRAHMACHARYA.

THE TRUE RELATION OF THE SEXES.

(Continued from page 744.)

NOW, for the historical evidence required by our querist, it would be labour lost to ransack the histories of the modern world. But even in comparatively modern times when the state of the country was unsettled and when man had to defend person and property at the point of the sword, occasions for enjoying the married relation were few and far between. Besides that, internal politics and civil wars had an absorbing interest for the minds of men of those times, inasmuch as they had much to lose or gain by them, and hence they had scarcely any time or energy left for unrestrained sexual indulgence, such indulgence being always the offspring of mental and bodily idleness. Thus the disturbed state of the country acted as a partial check upon man's sensuality. These checks however exist no longer. Religion too, which did much in this direction, is now being undermined by scepticism on one hand and superstition on the other. No wonder then that we see the sexual instinct getting so rampant amongst us. But in the 'good old times,' when Manu was universally respected and obeyed, such self-control as I have advocated seems to have been commonly practised on principle, at least in the higher classes of society. But the tradition and the ideal at least is not lost to us if we would only look for it in our ancient literature. For instance even the comparatively modern Kâlidâsa upholds the ideal to our view when he describes the Raghus as प्रजायैगृहमेधिनाम्* But Kâlidâsâ was an acknowledged poet and his statement may be set down as poetical license and hence inadmissible as evidence on matters of fact.

Shrîmat Bhâgavata again describes the marriage of the great sage Kardama with Devahûtî, daughter of the equally great Svâyambhu Manu, in the following manner.—At her request Manu took his daughter to Kardama and got her married to him on condition that the marriage tie was to last only until the woman had an issue. The condition was of Kardama's making, for, he wanted to reserve to himself the right of changing the Âsrama immediately after the legitimate purpose of marriage was served. The wife then spent at her husband's house, long and weary years of penance and service, when one day he expressed himself satisfied with her, and it was then Devahûtî requested her husband to consummate marriage by a physical union. He consented and by his yogic powers at once placed her and himself in the most luxurious surroundings and there the marriage was consummated. The offspring of that union was the great Kapila, proponent of Sâmkhya philosophy. Bhâgavata too may be invalidated on ground of poetical exaggeration. Let us take then the Mantras used at our marriage service. One small verbal formula, not strictly a

* They married for the sake of progeny.

mantra, will suffice for our purpose. Do any of you recollect the formula of words usually repeated while giving the bride as a religious offering to the bridegroom? Probably not. I will quote it here for you.

* गोत्रोत्पन्नां—शर्मणः पुत्रीं-पौत्रीं-प्रपौत्रीं—नाम्नीकन्यां,—गौत्रोत्पन्नाय - शर्मणः पुत्राय-पौत्राय-प्रपौत्राय-—नाम्ने श्रीधररूपिणेवराय प्रजोत्पादनायतुभ्यमहं संप्रददे. प्रतिगृह्यताम्.

Surely no stretch of imagination can find any poetry in the foregoing matter-of-fact words. Now, if you would only care to read between the lines, you will find that this formula is very solemn and full of meaning to both the bride and the bridegroom. In the first place it reminds both of their illustrious origin from a Vasishta or an Atri or a Bhrigu. It then proceeds to put them in mind of their more immediate parents (who of course are supposed to have been worthy of their origin), thus impliedly asking the pair to follow in their footsteps in this as in all other things. It then points to the capacity of the male to undertake the parental duties by the words श्रीधररूपिणे. By these words it is meant that the bridegroom is a man who has his physical, mental, moral and spiritual faculties well-developed and well-preserved, or else where is the significance of using the particular name of the god Vishnu in preference to all others? It then puts down in the most unequivocal and to a certain extent rough language the object of marriage, in the words प्रजोत्पादनाय,† i.e., for the purpose of procreation. The young woman is given to the man not to satisfy his lust but to beget children worthy of the family of a Bhrigu or Atri. One of the Sanskrit words for a wife is also very significant in this connection. It is सहधर्मचारिणी. A wife is not to be looked upon as a machine for producing children. She is expected to assist man in furthering his evolution, as he has to assist her in doing the same.

Now to describe conveniently the physical, mental and moral training necessary in order to secure the sort of self-control I have advocated, let us take an ideal pair and trace their training from early childhood down to the age when they become capable of undertaking the parental duties. We will then note their preparation for the sexual act, as also the general nature of the surroundings which tend to ennoble the imagination of the mother at this special time.

Of our ideal pair, let us take the male say at the age of 15, when his sexual instincts have begun to be awakened. Let us suppose that until then he has been brought up very carefully and is a fine and well developed young man, overflowing with animal spirits, intelligent,

* To thee (O) bridegroom, (to thee) that art glorious like Sṛīdhara, born of the family of—son of—grandson of—great-grandson of—by name—, (to thee) I offer this girl born in the family of—the daughter of—grand-daughter of—great-grand-daughter of—by name—, for the purpose of procreation. Pray, and (the offering).

† One who follows (the path of) Dharma along with the husband.

aspiring, essentially moral and God-fearing. Now supposing you take such a young man and keep him under the strictest hygienic regimen—keeping from him all irritating and highly spiced articles of diet, flesh-meat, spirituous liquors and tobacco; keeping all his emunctories in fine working order by proper exercise in open air; guarding him with a scrupulous care from all sensational novels and licentious and idle company, by keeping him all the day long provided with active mental and bodily work; at the same time purifying and refining his moral and spiritual nature by carefully selected books; if, I say, you do all this intelligently and well, then, unless the poor boy has a very heavy prior karmic account to settle, you will indeed have reared a young man fairly capable of undertaking parental duties. In a young man thus reared, you will rarely find the sexual instinct prematurely rampant. There is thus a symmetrical development of the various sides of his nature, each balancing and controlling the other. Now let us suppose that under the all-sided course of training barely pointed out above, our ideal youth has reached the prime of manhood. Let us suppose him to be endowed with a fair share of the sterner virtues of the head and heart, entertaining a deep aspiration to take up some line of activity in which he can be of most use to his fellow-men. Such a man, I say, a noble specimen of humanity as he will no doubt be, will still require the chisel of a gentler architect to make him perfect, to refine and polish his rude and stern nature, to embellish and set off to advantage all his many-sided attainments. This architect is the woman. It is her company that takes away all angularity and roughness from his native virtues; while it is the company of man that rationalises and renders sublime her gentle and emotional nature. Each has thus to help the evolution of the other, each giving to the other what may be best in his or her nature. Thus unconsciously, as it were, the sublime virtues of Love and Sacrifice are learnt by both.

We turn now to the training of our ideal woman. Let us take her when she is preparing to pass into womanhood, say at the age of 12. Let us take it for granted that before this time she has received a fair mental and moral education, for her age and capacities, and that she is fairly well grounded in the thousand and one nameless domestic acquirements owing to which a woman is so badly missed in a home. Let us also assume that she has been carefully guarded from all frivolous and vicious company and from all sickly love stories; that she has been fed upon a light, simple, nourishing and unirritating diet, that by proper bodily exercise all her excretory organs are kept in perfect order. Having done for her all this, if now you continue the same course of training and then present to her (the particular method of doing which I leave to your ingenuity to invent) the noble ideals of Love, Duty and Service separated from all personal or carnal consideration, if through no considerations of vanity or fashion you allow her to dress or embellish her person in a way that would injuriously affect the free circulation

of blood in any part of the body, you will have done all that is needed to rear an ideal woman. A girl intelligently brought up in the above manner, should she even reach the age of mature womanhood in her father's house, will not pine away for the sexual embrace of man.

Rest assured that it is our unnatural and unhygienic living that makes the sexual instinct so rampant in us—that makes us mistake lust gratification for love embrace. How often do we overload our stomachs, and those of our children, even when no appetite is felt for food. How often do we pamper our sense of taste, and take into the stomach articles of diet that we know to be positively injurious and irritating. With such blind devotion to the senses can we wonder that our whole system becomes chronically inflamed and irritated, and that congestion and determination of blood should occur in various parts of the body? Active physical exercise in open air might perhaps partially avoid this result, but we all know how regular most of our young men are in that respect! Nor does the evil end here. As if this inactive life and the most highly seasoned and irritating viands were not enough to keep the system in a state of prurient irritation, mental irritants—that are all the more powerful and far-reaching because of their subtle nature—are supplied in the form of sensational and realistic novels and sentimental love-stories, ballads and poems. Somehow they come to the hands of the young people at a time when they should be knocking their heads against some scientific problem or wrestling with some project of practical philanthropy. Should not these mental irritants suffice to effect the ruin of the young man, people of his acquaintance are sure to be found who would brag in his presence of their illicit love-intrigues and of the exquisite pleasure they derived in ruining the self-respect and fair name of some young and virtuous woman, or in pandering to the insatiable lust of some shameless harlot. Such moral lepers, I may remark in passing, are not few in what we ordinarily call good society, nor are the victims of their contagion less numerous than themselves. Should the young man, or rather boy, be married according to our Indian custom, accommodating and ignorant, though well-meaning female relatives who are not wanting in sympathy for his untimely sexual appetite, will not scruple to put together in bed the two children of opposite sex—for what?—for propagating misery, disease, and a race of pigmies. But all these adverse circumstances would not avail to move the ship even so much as an inch from its course, if the religious instinct were to have a strong hold upon the mind of the young man. But alas! where shall we find such a young man in these days when every attempt is made on all sides to loosen that hold?

Let us now turn to our ideal pair who, let us suppose, are married; and let us pass in review their physical, mental and moral equipment for parenthood. Let us say the young man has attained the age of 25 or 30 and the young girl who has now expanded into a splendid womanhood, has attained the age of 20 years. Both being reared under the

regimen previously described, possess a fine muscular and nervous organization free from disease; not one particle of it spent in vicious or illicit pleasures; no prurient sexual appetite goading them to excess, owing to their well-regulated and abstemious habits. Mentally and morally speaking, our ideal pair are fairly well educated and have learnt to look upon life as a very serious business and not as a holiday enjoyment. They both have a respect for each other as being equals tied together by the sacred bond of marriage, each to further the evolution of the other; unselfish love rendering their working smooth and harmonious. Both have fully grasped the spirit of the warning words of the Bhagavad-Gîtâ* **ध्यायतोविषयान्पुंसः संगस्तेषूपजायते** and hence none but the purest, sublimest and the most loving and helpful thoughts find a place in their hearts. They have recognised the fact that man, as he appears, is only a crystallization in solid matter, of the essence of the thought-pictures he had been creating until then; and knowing this they have been consciously fashioning their life so as to culminate in a noble ideal. They have assimilated the truth that an intelligent appreciation of, and obedience to the laws of nature, conduce to harmony and virtue, and that the reverse procedure tends to discord and vice, and they instinctively take to the former. They have come to recognise service of man as the law of their being, and Love as the key-note of all action; and to the best of their ability they are trying to work out this sublime ideal in daily life. And it is as part of such service that they look upon the duty of propagating their species, being fully conscious of the responsibility thus devolving upon them. They know that the nobler and more highly evolved *egos* can only be attracted to the most pure and refined tenements of flesh, and that such *egos* alone can render the greatest service to humanity and thus increase the sum of their happiness. By their sexual union therefore they actually render a direct and substantial service to the society in which they live, by procreating human bodies pure and refined enough to attract the best *egos* to inhabit them. They know that for a properly developed pair, one love embrace entered into at the proper time is enough for the impregnation of the ovum, and that any further indulgence in that direction is simply waste of energy and substance. The sexual union then of such a highly organised and refined pair cannot be that thoughtless, lust-blind, physical act which most of us so frequently and aimlessly indulge in, and which too often results in pain and exhaustion—surely not. Our ideal pair have many a noble pursuit on hand that will demand from them an enormous out-put of energy, and hence they can but ill afford thus to fritter away their substance. The principle of the conservation of energy holds as much in macrocosm as in man. When such an ideal pair determine to bring forth into the world a devoted worker for humanity what they do is this. First they select a nice airy room in which to engage in the intended love-embrace.

* A man (constantly) thinking of objects begets (in him) an attraction for them.

Recognising the power of parental imagination to affect the formation of the child, they have it so furnished that nothing mean or ignoble may meet their eye ; on the contrary everything likely to appeal to the nobler and higher emotions is placed there—such as pictures of Saints and Saviours, of philanthropists and benefactors of mankind, of noble kings, &c. They both then begin to watch for the moment when their bodies are free from all exhaustion, fatigue or disease, when their minds are at peace with themselves and with the world ; when intense love has pervaded the whole of their being. And then intuitively knowing the right moment, they, by mutual impulse, join in this momentous love-embrace which is fully sanctioned by the reason and conscience of each, and is in the broad light of day, and not in the night when crimes and deeds of darkness are usually done. Such a union is not a mere physical juxtaposition of bodies, but one in which the whole mental, moral and physical being of the one is as it were blended with that of the other. Bhava Bhûti has very truly described the nature of such a union while defining what a child really is :

अन्तःकरणत्वस्य दंपत्योः स्नेहसंश्रयात् ।

आनन्दग्रंथिरेकोऽयमपत्यामिति बध्यते ॥*

The physical union is only an expression in physical terms, of a unity of heart and aspiration that has long welded the two souls together. Of children born of such an union it may truly be said :

† सन्ततिः शुद्धवंश्या हि परत्रेह च शर्मणे ।

As there has been nothing mean, sordid or selfish in the composition of their parents, the children therefore can have no such taint. Of the intense pleasure and sublimity of such a union, the lust-blind trifler can scarcely form any conception.

Let us now compare with the above, the physical, mental and moral equipment of males and females at present engaged in procreation.

Out of the numerous women now engaged in the reproductive function, how many can be pronounced perfectly healthy ? In the higher classes especially, their number can be counted on the finger's ends and yet all of them are actively engaged in bringing forth children. When we thus see that most of our children are conceived in disease, can we wonder why disease is so much more prevalent now than it was formerly ? Sexually, they begin to function at the age of 12 or 13—not to mention the worse than brutal connexions taking place even earlier. This is exactly the time when the bone and muscle actively developes. The strain of maternity arrests the growth of both bone and muscle, and hence in the higher classes who generally lead an indolent and indoor life, muscle is a rarity. There is therefore an unstable and capri-

* A child is the blissful knot of the heart-strings of parents tied by love.

† Children born of pure parentage become a source of happiness in this as well as in the next world.

cious nervous system liable to be upset by the least adverse circumstance, mental and bodily, and hence we find them liable to hysterics, mental shocks, convulsions, and so forth. The reproductive system is one scene of ruin and devastation. In the majority of cases the mammary gland is an atrophied organ. What child can receive healthy and sufficient nourishment from such breasts? and hence wet nurses are now in frequent requisition. As to the organs directly reproductive, you will generally find that some mucous or sanious discharge is constantly oozing from them, they being either inflamed, relaxed or displaced. Menstrual discharge is often irregular—sometimes painful and scanty, at other times profuse and prolonged over longer periods. The ovarian and uterine regions are probably tender on pressure. Sacral and neuralgic pains are almost always present, and coitus is many a time painful. In spite of all or some of these, they go on recklessly performing the maternal function* with the result that before they are 35 or 40 they look wan, haggard and old, with a bent-down frame and tottering gait, capable of no physical labor and entirely at the mercy of their servants, unless some wasting disease has already taken some of them to an early grave. I have actually seen many instances of young women with delicate constitutions, who, under a very limited strain of maternity should have been happy and healthy, but who are now simply wrecks of their former selves, having to bring forth children nearly every year.

The story of our young men entering upon married life without any preparation therefor is not less distressing. They scarcely know what they are about except that they have to perform a nameless physical act which is pleasure-giving, and that they are at liberty to pursue the pleasure without any let or hindrance. Like a small babe placed before a dish of sweetmeats, they repeat the pleasurable act as often as their capacities permit. They continue at this rate for a few months or years, laughing at all warning advice, and even inflaming their otherwise normal appetite by stimulating viands and aphrodisiac medicines. Thus they go on pursuing the pleasure. Alas! At what cost, one comes to know but too late. Eventually, evident symptoms of the failure of sexual power begin to show themselves—a circumstance so galling to every man. The ruinous condition of the nervous system comes to be written in plain but pallid letters on ones face. He has wasted his substance and lost the elasticity of his gait. He becomes unfit for sustained labour, mental or bodily; gradually headache and pain in the chest become his frequent guests. He becomes susceptible to cold, and bronchitis is not uncommon. One by one he loses the regularity of the habits of nature, and general lassitude, languor, listlessness and apathy take their place. Sincerity and earnestness, the spirit of enterprise, the consciousness of the capacity to present a bold front to the difficulties of worldly life—all these manly qualities desert him. In a word he has lived too fast, and hence has become prematurely old. His unrestrained sexual indulgence

* Though possibly against their own will.

soon gathers round him a large family of weak, sickly or deformed children, to provide for whose multifarious and unnatural wants he has neither the energy nor the capacity. Habits of moderation and abstemiousness, so easy to acquire when man is not accustomed to give unbridled license to his lust, become comparatively a difficult task for him. Thus, what with the anxiety of providing for his growing family, what with the constant sexual drain upon his body, and what with disease, he goes on sinking lower and lower, when, one of these days, Heaven's mercy overtakes him and the curtain falls upon the earthly scene of his existence. To all intents and purposes his life has been one great failure. It pains me to know that this will be the history of many a promising young man of our day.

G. V. K.

(To be concluded.)

RAJA YOGA BHASHYA.

[Concluded from page 753.]

THEN there are the five conventional states which ought to be known—*viz.*, Jâgrat, Svapna, Sushupti, Turîya and Turîyâtîta.

Their signification is as follows:—If a man avoids all bad karma and does good karma, he is known as *Pravritta*; and such a one is said to be in the state of Jâgrat as he is in a state of wakefulness. A *Pravritta* is so called because he shuns the hells, &c., which are the result of bad karma, and endeavours (*Pravrittah*) to gain heaven for himself by doing good karma. If such a *Pravritta*, taking to asceticism, contemplates for ever upon the end of all births, karmas and the earthly ties, and is ever seeking after the liberation of the soul, he becomes a *Nivritta*.

15. If such a person seeks after a float to cross the ocean of earthly bondage and the flood of birth and death; is devotedly engaged in the worship of a Guru, having driven away all earthly desire and doing good karma as ordained by the Vedas; holding silence with patience, calmness, purity and fixedness of resolve, practising yoga and having controlled the breath, he (after death) enjoys *svarga* for a time, comes back to this world, continues his Yoga as if it were by a recollection, and shuns all desire, &c., as unsubstantial as things seen in a dream. (This is *Svapna*).

16. (Then comes *Sushupti*). The same person then contemplates upon the *Sat* of Brahman in the middle of the lotus of the heart by the above described method of *Antarlakshya*, and enjoys the pleasure of the remembrance of *Brahmânanda*. Then he says to himself. "I am now the only one; there is no second. For a time, owing to *Ajnâna* (false knowledge), I was *visva*. Then taking to the state of Jâgrat, I become *Taijasa*: now having crossed the above two states, I have become a *Prâjna*. Essentially the same, I was different according to the different states I passed through. There is none other than myself." Thus,

with this consciousness, that self is the pure Brahman to whom there is no second thing, leaving off even the shadow of distant existence, the person should contemplate full and deep upon the Sun which shines inside. Though such a person is always on the high road to liberation, with a firm belief that he will certainly become Brahman, and though he is feeling the outside world by his senses, he should look upon the world and its enjoyment as mere pictures, and contemplate upon the whole world as nothing but self, and should be patient and enduring, true and pure.

17. Then the same person should drop off all egotism and contemplate that he is Brahman who is far above Prâjna, and is the origin of all the world. He should then become conscious that all things had their origin from him and will dissolve in him. He then becomes Brahman, just as water in a pot plunged in the ocean becomes one with the waters of the ocean, or just as the atmosphere in a pot when broken becomes one with the atmosphere. Such a one goes to the Turîyâtîta state and is a Yogî. Him the people will worship as Siva, Govinda, Paramasiva. He becomes praiseworthy to all: to him there is no obstruction: he shines like Dattâtreyâ. Therefore all endeavours should be made (O pupil) to practise Yoga.

18. He should then enjoy the Turîyâtîta State, having dropped off all acts and states, fixed firm in Yoga, having placed his Bindu (fixedness of mind) in the Paramâtma ether, and should be in a state of indifference which is essential to Advaita. This is the Amanaska method described in the Yoga Sâstras. All should do it.

19. Thus there are (1) Unmanî, (2) Manonmanî, (3) Sahaja, (4) Amanaska, (5) Ajâdyanidrâ, (6) Yoganidrâ, and (7) Anandâkhandânanda; and these are more or less synonymous and are used in Râjayoga. This enjoyment attainable by Amanaska is measureless and endless. The Mahâyogis are plunged in this ocean of enjoyment. The worldly joys are nothing to compare with this Amanaska joy. Thus Sruti says (Taittiriyaopanishad, 2nd chapter)—“That is one measure of bliss of Brahman.” Thus the man who enjoys such is a Parama Yogî.

20. The pupil thus instructed asked his Guru again: “O Guru, though you have explained the state of Amanaska yet I have not grasped it; so you should again kindly explain to me the same.”

21. Thus accosted the Guru said “I shall now tell you the furthest secrets of Advaita.” Mere hearing would purify you. You should always have the Sâmbhavî Mudrâ and by the method already revealed to you see the five signs already described. Then leave off the visible things and throw off as useless the things (Siddhis) obtained by previous good actions and penance. You should contemplate upon the unity of self with Brahman, the all-pervading, the unlimited, the birthless, Siva, Parâkâsa the ungraspable, the One, Hari, Achyuta, the eternal bliss, and the cause of all. You will then know that living in caves is the best, and then get over the duality of things like existence

and non-existence, dream and that which is not a dream, sleep and sleeplessness, &c., and enjoy Manonmanî. Then by the conquest of all the passions, you should enjoy the Amanaska State and lead the mind to the ocean of Brahmânanda. Then you will attain Brahman which is fixed like a steady flame in a windless place next like a dry fuel, devoid of all unconsciousness, sleep, disease, breath and sighs, and duality, with a fixed body, you will attain quietude. Then your mind unable to move will dissolve in Paramâtma. By the control of the senses, you should understand the destruction of the mind like that of the milk drawn from a cow. This is called Amanaska."

22. "Now I am the Brahman which is Sat, Chit and Ânanda; and you are the pupil that are come to me: we are but one." So saying the Guru placed his hand on the head of the pupil and continued, "If you think deep you will see you are Brahman" repeating this thrice the Guru said, "Now see Brahman by the Târaka method." Then the pupil said to the Guru, "I am Brahman" (Brahadâranayaka, III, 4, 10). "This Atma is Brahman" (Brahadâranayaka, IV, 5, 19). "There is in it no diversity" (Brahadâranayaka, VI, 4, 19).

So saying, seeing Brahman, full of the greatest joy and prostrating before the Guru, the pupil said, "I have been blessed by your grace." Then with his mind fixed on the wide atmosphere, renouncing all the world, the pupil attained *Unmanî* stage, having dropped off all sensual pleasures, and having dissolved his mind in Para Brahman by the method learnt of the Guru. He then enjoyed unlimited bliss and became a liberated soul by the result of good work done in several births.

23. To the pupil who has dropped off all worldliness by the greatest joy of unlimited bliss, the king of the Yogî said thus :

"I am no other than you, we are not different, for the same Brahman is full and shines."

So saying he, "by an embrace," brought his pupil back to remembrance (to the world).

Then the pupil, thinking that all inside and outside is the white and shining Brahman, prostrated before the Guru.

24. Though the pupil has known and enjoyed eternal bliss, the Guru, addressed his pupil thus for the information of the world. "O pupil, listen carefully; you need not do any Karma; thus the saying that devoid of Karma is all happiness, is true. By means of Yoga, the Karmas dependent on the eight members of the body wait on him like. . . ." (The line is not intelligible here to translate). Therefore the person who desires Yoga should with fixedness of mind worship only Brahman, the all-pervading. The practice and contemplation may be either on *Saguna* or *Nirguna*. Such a one should necessarily leave off karma; for the outside as well as inside senses of such a person are all directed towards that one object. Therefore the fruits of karmas which give a continuation of births are not necessary for him. Even now the long string of karmas in previous lives bind us hard

to worldliness. To cut them asunder the fixedness of a resolute mind is required. It is for this only, the Yoga was prescribed. Just as a night darkened by the lusterless new moon is nowhere when the sun rises, in the same manner Yoga dispels all the ties. If the practitioner has by Yoga come to be conscious that the sun (of knowledge) has dawned inside his Pindânda, all his karmas from his first birth are cut off. Therefore such a one is devoid of all karma, is liberated from the bondage of Prakriti and enjoys bliss.

25. A mind with desire is the cause of all bondage. If it cuts off all desire, the practitioner is liberated. So all the world are creatures of the mind. If that mind is void of all, and ripened into the state of Manonmanî the practitioner should then dissolve it in the Brahman which is all-pervading. The cause of such dissolution of the mind is given in the Uttara-gîtâ by Vishnu. (Chapter I, 40). "Light, exists in the voice of the ceaseless sound, and Manas in that light; the space where the Manas, which is the cause of all the actions of production, existence and destruction of the whole universe disappears, is the supreme foot of Vishnu." Then after the 'dissolution of the mind he becomes a *Suddha Advaiti* (pure one); then there is not even a shadow of duality; this is a great truth. To keep the secret of this, the Yogî walks in the disguise of a child, a lunatic or a spirit, and engages in their doings. The Sruti says: "In the time of yore, there were Ribhu, Nidâgha, Dattâtreyâ and Raivata, &c., who disguised their bodies and actions and behaved like drunken people." Even though the Yogî has attained bliss, turned off from the karmas to ascetism, he will appear to the people as one who is bound down by Prakriti. Therefore the Amanaska Yogî is the best of all.

26. To such a Yogî, no anointment, no ghee, and no rubbing is necessary. For by the Amanaska, he attains the body of never decreasing health and the sovereign medicine by which he attains all Siddhis, the Râjayoga, the dropping off of hunger and thirst, the dwindling of the excretions, spare food, healthy body, without disease, control of sleep, &c. By the fixedness of the breath and senses, he never fears a fall from beatitude.

27. Therefore he whiles away his time as he likes, now and then by Amanaska, the source of all Siddhis, which is above all suddhâdvaita by the *Siddha*, &c., postures by the *Mûla Bandha*, &c., by the stoppage of the vital breath and by controlling his senses from the objects of knowledge and the discriminating power of the senses, &c. Such a one is always drinking the nectar of Brahman to be had by *Samâdhi*. The Sruti says—"His only expectation is to meet death" (Chandogya, 6-14-2). Thus this man is called Paramayogi Paramahansa, or Avadhûta, mere sight of him purifies all the world. Even a worldly man by serving such will become a liberated soul. Even the twenty-first remove from him will be liberated. His mother will be liberated. His father with all his descendants will be liberated. So ends the praise of the Yogîs.

28. Nârada and others have attained bliss and passed above all old age and death only by means of this Râjayoga. We have to think here about it. In other bodies there are the 3 Tâpas, 6 Kosas, 6 Enemies, 5 Kosas, 6 Changes, 6 Waves and 6 Brahmas.

The three Tâpas are (1) Âdhyâtmika, (2) Âdhidaivika, and (3) Adhibhautika. These are again Sub-divided into three divisions as Karthâ, Karma, and Kârya, Jnâtâ, Jnâna, and Jneya, and Bhoktâ Bhogya, and Bhoga—all together nine in number. The six Kosas are, skin, flesh, blood, bone, Snâyû and marrow. The six enemies are, Kâma, Krodha, Lobha, Moha Mada, and Mâtsarya. The Kosas are Annamaya, Prâna, Manas, Vijnâna, and Anandamayas. The six vikâras or changes are Priyatva, birth, growth, declension, Apakshaya and Vinâsa. The six waves are hunger, thirst, Soka, Moha, Jarâ and death. And the six Brahmas, are Kula, Gotra, Jâti, Nâma Varna and âsrama.

People with all these are ever under the control of Yama and always immersed in the bondage of family.

Therefore it is to be understood that one desirous of getting over family bondage should take hold of the route to Brahman, lead the Kundalinî from the Mûlâdhâra through the hole of Sushumnâ by stopping the air, moving along Idâ and Pingalâ inside the Sushumnâ and then breaking through three knots of Brahma, Vishnu and Rudra on the way, and then through the cave of Âjnâ, unite with Târaka. Then, through the middle way of half Bimba, he will become the fire blazing without any hindrance and kindled by the wind. Then he will become satisfied with the flow of the drops of nectar from the sphere of the full moon shining in the Ether near that blaze. He then becomes ethereal Tatva, having attained the form of Sadânanda; then he should contemplate that he is liberated by the particle of grace from the guru.

R. ANANTHAKRISHNA SASTRY.

Theosophy in all Lands.

EUROPE.

LONDON, August 27th, 1896.

This has been the holiday month and there is but little to report in the way of activities. Several of the workers at Head-quarters have been away, and the Blavatsky Lodge has been closed for the time. The next lecture there will be delivered by Mrs. Besant on the 3rd September, the subject being "The Basis of Brotherhood." Afterwards the usual weekly lectures will be continued. Mrs. Besant will lecture at several towns in the North of England, and will also visit both Amsterdam and Paris before leaving for Brindisi, where she sails for Bombay in the P. and O. steamer *Khedive*, on the 13th September.

Mr. Andrew Lang writes in the *Contemporary Review* on "Passing through the Fire", a rite which he says deserves the attention of science though not likely to get it. He shows evidence that the rite was well known

in ancient times, and not as a fatal rite. He says that it is mentioned by Virgil, Silius Italicus, Pliny and Strabo and gives quotations from their writings, all showing that persons may pass through flames *unharmed*, and the same idea is found in Icelandic *sagas*. Mr. Lang thinks that the Hebrew custom of passing children through the fire to Moloch, was a similar ceremony, and that it did not imply that their sons and daughters were burnt. And evidence is given to show that this rite is not only ancient but modern: that it exists at the present time in different places, and that even now persons pass unharmed through fires. There is strong evidence that the practice prevails at certain times in Bulgaria. There the performers are said to be entranced and are called "The Nistinares," which is not a Bulgarian word. The ceremony of passing through fire takes place in the month of May at a religious festival. Those who are the actors in it are said to be very just and temperate persons. A *Nistinare* may be either a man or a woman. We are told further that the same rite is observed in the Fiji Islands, where, on at least one occasion, Europeans, with their photographic camera, have been witnesses of the ceremony of fire-walking. Very little is said in this article of the examples that are to be given from India. The remarks of Mr. Crookes on his experiences with D. D. Home are quoted. There are many witnesses to prove that this medium would handle red hot coals with impunity. And we leave Mr. Lang in a state of wonder—"unable even to guess" how all these results are obtained. His article is noticed in this month's *Lucifer* where Mrs. Besant speaks plainly of the methods; but when will scientists allow results coming from *magical acts*?

There is an interesting letter in the *Inquirer* (Aug. 15th) signed J. E. C. It contains criticisms on some recent books on Comparative Religion. Firstly he mentions one on the "Religions of India", by Professor Hopkins, an American scholar. It is the first of a series of hand-books, on the history of religions, about to be issued. The great movement of Indian religion is said to be very sympathetically put forth, but the description of Buddhism is found the weakest part of the book. To supply this omission we are told to look to Professor Rhys David's American Lectures, especially the ones on the "Secret of Buddhism." The next book mentioned is called "Buddhism in Translations", by Mr. H. C. Warren of Cambridge Massachusetts. This writer gives many extracts from the Pali Scriptures, on the themes of the Buddha's life and teachings. There are chapters on "Sentient Existence," "Karma and Rebirth," "Meditation and Nirvana," and "The Order." Continuing the subject of Buddhism, attention is called to the lecture of Professor Max Müller on "Coincidences," which shows how the parallels of Eastern and Western miracle stories, point to links of thought connecting the ideals of the Buddha and the Christ. The writer adds—"but the historical process of transmission has yet to be demonstrated. Can Egypt, the home of so much undiscovered material, supply any clue?" The article by the same Professor in the current number of the *Nineteenth Century*, entitled "A real Mahatman", is also noticed. It deals with the life of the religious teacher Râmakrishna Paramahansa who died in 1886. His "teaching is said to embrace the tendency, planted deep in the Hindu mind, towards that Spiritual abstraction which enables men to accept the doctrines and practise the usages of each religious cult in turn." His disciples are said to have carried his teachings all over India, and the Swâmi Vivekânanda, who is one of them, has lectured in America and in England. In concluding his remarks on Indian subjects the writer says, "Whatever

message we may have to send to India we must not ignore the insight of its own seers."

In *Blackwood's Magazine* for this month, we find a strange episode in the life of the late Major-General Sir James Browne, K. C. S. I., C. B., R. E. It is written mostly by himself and points to a case of extraordinary identity, or to that of a real *double*. There never seems to have been any suspicion, that the latter was a possibility. It is difficult to put the story into few words. It seems that at a place called Mukkan, near Lake Abistada in Afghanistan—a place where the life of a European was, and is still unsafe—a saintly man took up his abode with a Mahomedan Priest for two years; he performed many wonders and was much venerated by the people. When he left he confided to his host that he was a European, that there would be war, and that he would return with soldiers and help the Mahomedans. The priest also received letters written in Persian from him from Quetta, with promises of help in time of need. The people expected him, and *he did come* soon afterwards, but it was in the person of Sir James Browne! This officer came to Quetta in political employment in 78, and was generally recognised by the Ghilzaies as the former holy man. They had an undoubted belief in his identity, and the influence he gained from this recognition was immense, helping him in much difficult and dangerous work. On one occasion the Fort of Khelat-i-Ghilze was given up to him without a shot being fired. Between 83 and 87 he commanded troops on the Sind Peshin Railway, and was Chief Engineer of the line. Here again was he recognised, greeted, and helped. In 92 he was appointed Chief Commissioner in Baluchistan, and shaved his beard in deference to Military etiquette, but the same thing occurred. The sons of the man with whom he was supposed to have lived, came to greet him at a station in the Quetta district. Sir James in writing the story discusses the extraordinary effects of the likeness between himself and *the other*, which extended not only to the physical image, "but in temper, power of language, in my voice, in my habits, in my ways of thought, in my dealings with the people, I must unconsciously have been so exactly like him as practically to make it impossible to distinguish between us." The man disappeared "leaving no trace—except myself," "I entered his labours, I inherited his influence." The advantages to the British Government were very great.

It must be known that Sir James had worked in the country in his younger days and was well acquainted with the Pushtoo dialect, with the Persian and Turkish languages, and with the habits of the Mahomedans and their religion. He had blue eyes, and a reddish-brown beard, which are not uncommon among the Afghans. Sir James' own statement is very interesting, as is also a letter appended from Synd Allam, the son of the priest at Mukkur, giving minute details of the holy man's life there. Sir James saw his double once and only once. It was when he arrived in Quetta in 78. Walking out with Colonel Fellowes, they saw a man outside the Fort who had the bearing of a European. The man was the image of Sir James, who spoke to him first in Persian and was answered in that language; then in Pushtoo, to which he replied in foreign accent: "Much as I myself should have done," writes Sir James. What became of the *double* was never known. He was searched for everywhere the next day, but he had gone and nothing more has been heard of him since that time. It is a curious story, whatever may be the explanation of it, and seems worth recording.

AUSTRALASIAN SECTION.

August 16th, 1896.

We are now in the midst of our brief Southern winter, and what Theosophical Activity there is, is mostly confined to each Branch strengthening its own position ; and keeping the Sunday evening public lectures, which have now become almost general throughout the Branches, up to the highest standard of efficiency and interest. Slowly but steadily we receive accessions to our ranks, whilst the departure occasionally of old members well versed in the philosophy, to Western Australia, South Africa, &c., gives hope of centres in time being formed in some of these at present unawakened countries.

Mr. Staples, our much esteemed General Secretary, left Sydney on July 18th *en route* for Europe. He will be much missed at Head-quarters and in fact throughout the colonies, and earnest hopes are everywhere expressed for his speedy return.

Arriving in Melbourne July 20th, he spent two weeks between the two Branches there, giving several addresses and finishing with a well attended public meeting in the Australian Church Hall on August 1st, and a farewell meeting given by the members of both branches at the Melbourne T. S. Rooms, on August 4th.

Proceeding thence to Adelaide Mr. Staples gave several addresses there, and embarks on August 22nd on the *Darmstadt* for Europe.

H. A. W.

NEW ZEALAND SECTION.

August 20th, 1896.

Though there is nothing of unusual interest to report from this section during the past month, still the various activities go on steadily. But to keep them going, and with the purpose of consolidating the Section, and increasing the sphere of Theosophic thought, the General Secretary leaves Auckland next month for the southern parts of New Zealand ; visiting all the Branches, and also lecturing in various towns where there are as yet no Branches. The ordinary business of the Section, during Miss Edger's absence, will be done by a member of the Auckland Branch, Mr. F. Davidson, who has recently come from the country to help with the work at Head-quarters in Auckland.

An interesting item of news comes to hand from Christ Church, a city in which there is much breadth of thought and opinion in religious matters, evidenced by various independent Churches, and also by the advanced ideas given out from the pulpits of even orthodox Churches. At "Our Father's Church," an institution founded on the very broad basis of having no creed, and in which the very simplest form of service is used, a lecturer recently gave an address on "What we can learn from India," in which he briefly sketched some of the religious and metaphysical teachings of India. He treated the subject in a very appreciative way, remarking that in his opinion it would take a number of incarnations to learn all that is to be learned from the East. It was in this church that the Countess Wachtmeister delivered an Address on Theosophy when in that city.

HOLLAND.

There is next to nothing to be written about Holland this time, as things go on fairly well. There is, however, this to state, that our very modest monthly *Theosophia*, entered its fifth year with the month of May. That is a good sign and surely such periodicals promote the idea to which they owe their coming into life. A society wanting to come in touch with a greater number of its fellow creatures, to impart its share of knowledge to a larger circle than is comprised in its members, must necessarily make itself known. And the best way to fulfil that condition is to have its acts and teachings printed. The appearance at its fixed date is not only welcome and agreeable to the subscribers, but gives outsiders an opportunity of seeing it also, and so the chance of its truths being spread increases.

Sure it is, that in Holland, and I think it must be so every where, there are tokens of a change in people's thoughts, and in the monotonous channel of their conversations. They do not look so exasperated, as they did before, when they hear about the wider views of Theosophy; and it seems that in this aspect a sort of evolution is going on. But one has but to open his eyes to observe how, in small circles as well as in large ones, and in those which embrace nations, Karma is working with a great intensity. Those who accept the teachings of the East must own that all these occurrences are well adapted to set a greater number of our brothers a thinking. For all these events must sound like a death-knell on one or more of our earthly hopes and ambitions, and leave in the beginning a fearful void, most fit to make us pause and measure what remains. Happy those who at this momentous hour feel that it is perhaps the best chance in their lives to get onward; that they have been awakened to a new understanding, to a broader insight, to a new order of things not belonging to the earth alone.

For man cannot long abide by this void, brought before him by his Karma: he has deserved to undergo it, and this alone suffices to show he may pass triumphantly over it. But he can be helped, if he only seeks in the right direction. Those who before him conquered that void, so to say, these are empowered to show him the opportunities favourable for his doing what they did. They cannot do more than show him the path; he must will for himself, and *think* and *act* alone. That void is only one in name; it is the falling away of the hold on earthly chains and ties, unduly fixed upon us;—one look inward and we become aware that there are other potentialities, other aspirations that ought to occupy us, and become the real duty we ought to live for. And we go where we know some light can be given to us. And here another trouble, nay, more than that, another suffering is in store for us. Light is a necessary, a precious help, but it shows clearly and distinctly whatever is bad and ugly in us. As the sun shines on things beautiful and sordid—on things full of splendour and full of decay, so the light we bring into our inward nature, shines on much that is repulsive. Alas for the dreadful void, the foulsome parts of our nature! yet, they too must be overcome: we must pass through them, cleaning and cutting away, till a better situation is attained. We cannot heal nor repair if we turn aside, pleading that the view is too loathsome: we cannot dig nor plant, if we are afraid to soil our hands by digging and planting in the black earth. We cannot help another before having passed through that stage ourselves. It is the first step onwards to begin with ourselves, and to glance courageously at whatever

we may find in our brains and hearts. There can be no helping of others if we go on accusing our own shortcomings, and fostering our bad thoughts.

Indeed, there is no excuse possible for those who have been looking for help to Theosophy. The truly enormous amount of teaching which comes pouring in, these last few years, supply all we could wish for—cover the most intense craving for mental and spiritual enlightenment. If there is one boon we must thankfully accept, one blessing we may humbly share in, then it is, truly, in this amount of teachings and of lessons given to us by our fellow workers, who are toiling with so much zeal and perseverance ahead of so many of us. And besides that help which it is their glory to give to us, they infuse into us a feeling of strength and of hope, that, however far behind, however stumbling upon the road, we, one day, may do for others, what they so nobly do for us now.

AFRA.

Reviews.

THE TAROT OF THE BOHEMIANS.

BY PAPUS.

[London, George Redway, 5 s. net.]

In addition to the Symbolism of the Tarot the author discusses the significance of Numbers, General Symbolism, and the Major and Minor Arcana. A general Key to applications of the Tarot is given, also the Astronomical Tarot, the Initiative Tarot, the Kabbalistic Tarot, and Divining Tarot, and the application of the Tarot to games. The book is intended for those who have already some knowledge of the elements of occultism. This claims to be the most comprehensive work of the kind ever issued, and we think it may be justly so considered.

E.

LIFE AND DEATH.

We have received from the Australian Head-quarters a neatly printed pamphlet bearing the above title. The subject is well treated, by J. C. S. The price of the pamphlet is threepence.

E.

THE MEANS OF INDIA'S REGENERATION.

BY ANNIE BESANT.

Though this important lecture was published some time ago and forms No. 20 of the "Pamphlet Series", it seems to have escaped notice in our review columns. The first and chief point which the learned lecturer here urges upon the attention of Indian people is the founding of Sanskrit Colleges in all the larger cities and centres of India. By this means a knowledge of this "grandest literature the world has yet produced" would be widely extended, and it might eventually become the common language of all India. This would tend, in no small degree, to unite the inhabitants of the localities where the different vernaculars are spoken, and the graduates of these institutions would find ready employment as teachers, both at home

and in foreign lands. It is of importance too, that the treasures contained in Sanskrit literature be translated by Indians—those who from their childhood have been acquainted not only with the letter but also with the spirit of the profound teachings therein contained, and who are in sympathy therewith, and not by foreigners whose knowledge of the language must necessarily be less complete. The lecturer recommends that *only* Brahmans who are thoroughly qualified by proper training, and who hold certificates from committees of *pandits* appointed to make annual examinations, “should be permitted to officiate at religious ceremonies;” and further that we [or those who desire the original four-fold caste-system] “would do well to consider the advisability of getting rid of some of those restrictions which are indefensible on any ground of reason or religion, and which interpose rigid barriers between members of the same caste, preventing intermarriage, and so on.” Encouragement of the national dress and habits, and of home industries, arts and manufactures are recommended. The unification of religions is lastly discussed—the Buddhist and Parsi faiths being considered as offshoots of the original Hindu system.

E.

ADVANTAGES OF CHASTITY.

BY DR. M. L. HOLBROOK,

*Editor of the Journal of Hygiene and Herald of Health, New York.**

This nicely bound, neatly printed and pure-toned book, full of noble thoughts and high ideals, so worthy of practice, has just reached us from our old friend, the author, and, like his many other works, it was written to make the world better, wiser and happier. It has received high encomiums from physicians and other thinkers. Dr. Holbrook says in his Preface :

“I believe that the reading of good books on Chastity and allied subjects will eventually do for the cause of social purity what the reading of works on agriculture, or education, or science, or art is doing for those who follow these occupations. Those who do not study and apply modern methods to their business are being left behind in the race. Those who are not willing to conform the conduct of their physical lives to law, must also suffer whatever evil this violation brings to them.”

“A most important part of our nature is the sexual. Thoughtful people everywhere, are beginning to see that we can no longer safely leave this part of our being to instinct, passion or ignorance ; it, too, must receive the light of knowledge : men and women must know how to conduct their sexual lives so as to be blessed instead of cursed by them.”

“What I most desire is to inspire my readers, and especially the young, with a high ideal of life, with a desire to make the most of it,—physically, intellectually and morally. If they wish to do this, they cannot waste their energies in passion.”

This excellent book is divided into eight chapters and also contains a lengthy Appendix filled with highly valuable matter, from which we may quote at some future time.

In chapter 5, the author touches upon the subject of parentage and the present imperfections of the race, as follows (p. 56) :

“When the law of a true chastity comes to be rightly observed, we shall expect that there will be some sanctity in parentage. There will be careful thought given to the fatherhood and motherhood. There will be an end to that chance union of a

* Price one dollar—in India, Rs. four.

man and woman, both totally unfit for one another, producing more incompetent ones; and there will also be a desire on the part of the more highly organized, to bring into the world as fine children as they are capable of producing. Parents will cease to squander their energies in mere passion without love, and husband them for nobler uses. They will study and master the laws of reproduction as they now do the rules of grammar and arithmetic in order that they may speak properly and keep their accounts correctly. One of the most important of all the advantages of a chaste life will be the power to create a nobler race. Very few realize that the creation of the race has been left to man himself. One generation creates the one to follow, and that still another; and so it will be, as long as the world needs human beings, or as long as it will be fit for them to live upon. We are only just faintly beginning to realize this. So far, the work has not been done so well as it might have been, because of our ignorance. The human race is not perfect. There are far too many ignorant, evil disposed persons in it; far too many sickly, weak-minded, good-for-nothing ones, who never reason or think; who create nothing worth creating; discover nothing; who neither enjoy labor, music, poetry, art, science, or the best literature; who seek neither knowledge nor wisdom. They are a dead weight, and hold the race back, keep it from springing forward with a bound to its high destiny."

In the chapter on "The Great Advantages of Chastity," the author says (p. 55):

"Socrates, with his passionate nature quite as strong as any sensualist, became one of the greatest men of antiquity, simply because he used his tremendous bodily resources for other ends. There are few sensualists living to-day who cannot do the same if they will only follow his example. If one Socrates has done so much, what could not the great multitude, similarly endowed, in every generation do? They could create a new world. Indeed it is the chaste men and women who to-day are moving civilization forward to its high destiny."

The author has certainly conferred a great blessing upon mankind by writing and publishing this book. The perfect race will dwell in pure and perfect bodies.

E.

MAGAZINES.

Lucifer—August 1896. "On the Watch-Tower" calls attention to the need of aid in the support of *Mercury*, the able organ of the American Section, U.S.; To the evidences of pre-historic races in America; to the Musæus School and Orphanage, conducted by Mrs. Higgins, at Colombo; to Max Muller's interesting article in the *Nineteenth Century*, for August—"A Real Mahatman"; to Father Clarke's article in the same magazine on "The Training of a Jesuit"; to testimony gathered in various countries concerning immunity from contact with fire—the annual fire-treading ceremonies of India, being cited by way of illustration—and lastly, to Dr. Salzer's interesting communication to the *Statesman*, in reference to "dark light,"

"Fragments," by H. P. Blavatsky, treats briefly an "Idolatry," "Avataras," "Initiations," and "On Cycles and Modern Fallacies." The continuation of "Lives of the Later Platonists," By G. R. S. Mead, treats of Oracles, Porphyry and Jamblichus. "Letters to a Catholic Priest," No. III, notes the failure of the current methods of catholicism and other forms of christianity, to reach and uplift the degraded masses, especially in our large cities. Mr. Leadbeater's highly instructive treatise on "Devachan" is concluded. The useful article by Mrs. Besant, on "The

Unity underlying all Religions" is also concluded. Following this are two interesting accounts of that sphinx-like personage, "Cagliostro;" "An Important Letter" circulated by H. P. B. among her pupils, yet not previously published *entire*; and "Occultism in English Poetry," by Ivy Hooper. "Activities" contain the revised rules of the T.S., and reports from various T. S. Sections.

Mercury,—June—July, 1896. The editor apologizes "for the non-appearance of the June issue, which was due to the extra work incident on the Countess' lecturing tour," &c. This enlarged number closes the Vol.—its first year as organ of the American Section. Thanks are tendered to those who have given such efficient aid to the work, especially to the Countess Wachtmeister and the General Secretary—Mr. Fullerton.

This issue opens with an interesting article entitled "The Wisdom of the Ancients—an Occult Study," by Charles H. Conner. Next follows a "Synopsis" of Mr. Mead's lectures on the "Later Platonists" (the substance of which was given in *Theosophist*—April, May and June). "Behind the Veil," "Practical Theosophy," "Around the Zodiac," and T. S. Echoes, each offers something of interest to the reader in its special department. "The Children's Corner" is brimful of richness in this number.

Theosophy—August 1896. "A Weird Tale," is a reprint from *The Theosophist* of July 1885; "New Forces," by J. W. L. Keightley, "The Conversion of Paul," by C., "Richard Wagner's Music Dramas," by Basil Crump, and, "With H. P. B. in the Seventies" (brief interviews), by A.L.P., follow.

Theosophy in Australasia—August 1896. "The Outlook" contains many items of interest. The chief feature of this issue is a valuable article on "Occultism and Science", by J. C. Staples. There is also a poem—"The Path", by J. A. Gemmill. Activities are always lively in Australia.

The Theosophic Gleaner still continues to glean from the best current articles and standard works on Theosophy, and also gives brief original papers. The September number is a very good one—commencing the sixth volume. Our best wishes attend the magazine.

The Thinker is still thinking how best to supply mental pabulum for the Hindu mind, as it spreads the weekly *menu* for its various readers. Hindu philosophy is its leading theme.

The Prabuddha Bhârata, or *Awakened India* is wide awake, as usual, and also presents an excellent bill of fare. A correspondent in America, in a private letter to the Editor of *Theosophist* says: "God bless the noble band of boys who started *Awakened India*".

Rays of Light radiates as usual each month from the Musæus School and Orphanage for Buddhist Girls, in Colombo, Ceylon. Theosophy, Antivivisection, and Hygiene are the leading topics. In the September issue, Mrs. Mona Caird, of London, has a well-written article which shows up the atrocities of vivisection in a convincing manner.

The Buddhist and the *Journal of the Maha Bodhi Society* continue to enlighten their readers concerning the merits of the doctrines promulgated by our Lord Buddha; the first being issued each week at Colombo,—the latter, each month, at Calcutta.

The Arya Bala Bodhini is a useful journal for the young, which should be introduced—where not already a visitor—into every English-

knowing Hindu family, where there are any young people. Are there any such too poor to spare only one rupee for it?

The Irish Theosophist, The Lamp, The Forum, Theosophical News, and all our European (continental) T. S. exchanges; *The Seen and the Unseen, The Harbinger of Light* (London), *Banner of Light,* and *Philosophical Journal*; *The Phrenological Journal, Notes and Queries, Herald of Health, Food, Home and Garden, Animal World, Light of the East, Nature, The Review of Reviews,* and a host of other periodicals are thankfully received. *The Astrological Magazine* (Indian), and *Modern Astrology* (London) also deserve mention. The latter is just entering upon a new Vol., is ably conducted, and is meeting with good success. *Harmony* (Bombay)—is an able Theistic journal. *The Vahan,* and the April and July *Borderlands,* which had failed to arrive, are just at hand, but too late for further notice. The journals in Sanskrit and the various vernaculars we are not qualified to pass judgment upon.

E.

CUTTINGS AND COMMENTS.

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

The President-Founder intends to reach Madras, *Arrivals via Colombo,* on October 18th. Mrs. Besant and *expected.* Mr. Keightley were expected to arrive in Bombay on September 27th.

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Is hypnotism a fraud? The constables' fiasco. In Detroit, Michigan, U.S.A., lives a boy 16 years of age, who possesses the hypnotic power to a remarkable degree. Our friend, Mr. E.S. Grece, a lawyer of that city, who attended our last Adyar Convention, writes us that the boy recently went to a country town to give an exhibition of his powers in public, when suddenly two constables appeared upon the stage to arrest him as a fraud. However, the youth did not lose his wits, but, turning the tables upon them, hypnotised them both, in full view of the audience. When he restored them to their normal condition, they found themselves “sitting with their coats and vests turned inside out—to the great amusement of the audience, and to their own chagrin. They left the hall wiser if not better men.” The point which deserves especial notice in this case is, that the lad used his hypnotic power in opposition to the will of both these officers of the law, who desired his arrest and conviction. The boy's name is Arthur Green. He resides at 368, Wabash Avenue, Detroit.

E.

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Theosophical Union. An American secedent Theosophist writing to *The Thinker,* of Madras, says: “May the time soon arrive when the entire Theosophical movement will be reunited in one harmonious whole,” We think it was Carlyle who asked: “Who is the true man?” and then replied—“He who *does* the truth, and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.” If our secedent brethren *desire unity,* why do they *practise separateness?* We see no obstacle in the way of their reunion with the main body whose base or *Root* is in India, and

whose Branches extend throughout the world—each section forming its own constitution, and regulating its own internal affairs, yet all being members of *one body*.

E.

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The Bo Tree. One of the most interesting additions to the Botanical Gardens, Calcutta, was last year made in the shape of a rooted cutting of the sacred *bo* tree (*ficus religiosa*) of the temple at Buddha-Gaya, under a predecessor of which, Sakya Muni, the founder of the Buddhistic faith, lived and taught twenty-four centuries ago. This interesting historic and religious relic has been planted on an island in the large lake in the Garden, from which, when it grows up, it will be plainly seen, and at the same time be practically inaccessible. A branch of the *bo* tree, or Tree of Wisdom, planted at Anuradhapura in Ceylon, in the middle of the third century B. C., is still growing there—(in the words of Rhys Davids) "*the oldest historical tree in the world.*"

* * *

Buddhist relics. Very interesting Buddhist remains have been discovered in what is known as the Ambasi estate near Kalsi, in the Western Duar. It is reported that there, buried away in the jungle, many feet down below the surface, a ruined city, with walls, ramparts and bastions, has been discovered. In this an old temple has been unearthed and many beautifully preserved bits of sculpture, coins, and curious and interesting relics of a far-off time have been extracted from the excavations.

* * *

The X-Rays again. An interesting and completely successful experiment with the Röntgen rays was made at Munich, in connection with the International Psychological Congress. A living human body was placed under the action of the rays, and with the aid of specially prepared tubes, observers were able to see not only the osseous parts of the body, but also to watch the action of the diaphragm, stomach, and heart. The experiment has attracted considerable attention in scientific circles. Dr. Ferdinand Ranwez has used the rays to detect mineral matters added to saffron as adulterants. His plan is to wrap a gelatine bromide plate in black paper, place the saffron upon this on the same side as the sensitive film, then allow the rays to act for four minutes, developing and fixing afterwards in the usual manner. The foreign matter is sharply indicated in the photograph. The same process would probably reveal mineral adulterants in other vegetable substances.

* * *

Power of Imagination. The power of the mind to produce physical effects upon the body is often vividly illustrated, and at the risk of giving undue encouragement to the advocates of the Mind-Cure who regard this ability as a normal condition rather than as a product of vivid emotion or great excitement, we quote an account of another case of the kind, communicated by Dr. T. T. Eskridge, of Denver, Col., to the *Alienist and Neurologist* (St. Louis). Says Dr. Eskridge:

"As illustrative of the influence of fear or apprehension upon the vascular system, I give the following case of a highly intelligent lady well known

to myself. Although the emotion had for its object another person, it none the less acted, sympathetically, in her own system. One day she was walking past a public institution and observed a child, in whom she was particularly interested, coming out through an iron gate. She saw that he let go the gate after opening it, and that it seemed likely to close upon him, and concluded that it would do so with such force as to crush his ankle; however, this did not happen. 'It was impossible,' she says, 'by word or act to be quick enough to meet the supposed emergency; and, in fact, I found I could not move, for such intense pain came on in the ankle (mine) corresponding to the one which I thought the boy would have injured, that I could only put my hand on it to lessen its extreme painfulness. I am sure I did not move so as to strain or sprain it. The walk home—the distance of about a quarter of a mile—was very laborious, and, in taking off my stocking I found a circle around the ankle, as if it had been painted with red-currant juice, with a large spot of the same on the outer part. By morning the whole foot was inflamed, and I was a prisoner to my bed for many days.'

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Our exchanges teem with notices of healers in Europe, India, Australia and America. One of the most successful of these is an American named Bradley C. Newell, who is often called the "Vermont Schlatter."

He is a native of Vermont, a blacksmith by trade, and a big, healthy man. He has closed his shop and is now devoting, his whole time to healing. Many have this faculty developed to a greater or less degree. Newton, the wonderful American healer who performed so many cures during the last half-century, and Col. Olcott through whose instrumentality so many were made whole about 14 years ago, were remarkably gifted in this respect. None are wholly lacking in these powers. Newell is to visit London and interview the nobility.

E.

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Lacomic teaching. Swâmi Vivekânanda in one of his American lectures on "What is Duty," said that a great Yogi in India, the most wonderful of his acquaintances, often teaches by *silence*. Again, if you wait several days, he may allude to the subject and throw wonderful light upon it. He once explained the secret of work in this manner:

"Let the end and the means be joined into one When you are doing work, do not think of anything beyond. Do it as worship, and the highest worship, and devote your whole soul to it for the time being."

E

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Ramkrishna's Precepts. We shall try to make room, in next issue, for the publication of the precepts of Ramkrishna Paramhansa, many of which have appeared in the *Brahmavadin*, also in the *Nineteenth Century*.

E.

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False Modesty. *The Congregationalist*.—American—has an article bearing on modesty, and the following from it, seems worth reproducing and should be carefully considered:—

I believe that married women in general and mothers in particular are unanimous in maintaining that a girl should be led blindfold through life. She is guarded, shielded, restricted, and taught to suppress as unmaidenly,

the innocent and natural questions which must arise in her mind. Even the text book upon physiology, which is studied, is incomplete, misleading and utterly unscientific. If her curiosity is excited by this system of avoidance, she may perhaps gain information indirectly, but it is a half-knowledge which is worse than ignorance, and she must still feign innocence (or ignorance) before her mother. If tempted, her resistance is due merely to timidity, and the strong instinct of maidenhood. If she falls, no one ventures to blame those who have kept her ignorant and helpless. On the other hand, if she marries, she enters upon her new life with no conception of the duties and responsibilities before her, and with scant preparation for them.

Is there not too much false modesty among us? However tenderly girls may be reared, is it not a cruel kindness to keep them in ignorance of facts which are regarded as unnatural and improper only because they are treated as mysteries. Certainly a more natural system of education would tend to develop womanliness in girls, and would save them from much unrest and many mistakes. A frank, scientific treatment of the subject is equally essential in the training of boys. Parents should be ashamed to leave their children, of either sex, to receive from others knowledge which it is their duty and privilege to impart. Rightly given, such knowledge must tend to purity of thought and action and a deep sense of personal responsibility.

The sins of omission which parents are guilty of in relation to this matter, are weighty in their Karmic effects. Many an innocent girl has been led to social ruin for want of a little wholesome knowledge which parents should have imparted.

E.

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The Superstitions of Science.

The men of science are, says the *Spectator*, among the most superstitious of mankind. Their faith in chimeras, their readiness to be run away with by words, their tendency to take a part of the whole and to worship blindly and perversely at their own little shrine, is often perfectly astounding. Not only are they sure that what they know not is not knowledge, but they hold that science when applied to life is producing an absolute revolution in the world and altering man's position in the universe. Only let science have a little more time to apply its discoveries, and the earth will be a completely different place. That is the attitude of some of the natural philosophers of the present day. M. Berthelot, the great French chemist, and his brother men of science have been indulging in an orgy of this kind of talk during the past week. At a great International Congress of Applied Chemistry, held in Paris, M. Berthelot told his delighted hearers that modern science had during the last 75 years produced changes so marked that "a new man was being created in a new earth." All the ordinary social and political phenomena to which we are accustomed, he implied, are of no account. They are mere walls of Jericho ready to fall down before the blasts of the trumpet of applied chemistry. When meat and wheat are produced by a chemical process "the international conditions of the world will be changed." The *Spectator* continues:—Now, with all due deference to M. Berthelot, we are obliged to declare that this dream of a beneficent "Aluminium Age," in which mankind shall sit enthroned like a god with a sceptre marked "Chemical Process" in one hand and an orb in the other inscribed with the blessed words "Electric Motor," is pure superstition. He may carry chemical process as far as he likes; he may make mutton chops direct from "selected fodder grasses"; he may make his intestines shine like a lamp, and photograph his brain thinking, or his stomach digesting; but this will not make him a new man in a new world.

If M. Berthelot could only shake off the cant of science for a moment, would forget to "wink and shut his apprehensions up from common-sense of what men were and are," was not, in fact, among those "who would not know what men must be," would see that all these things are in truth nothing but curious toys or else mere pieces of machinery, appliances for doing faster and more copiously what man has done slowly and sparsely before. You may produce wildernesses of machi-

nery and pile process upon process. but the mind of man remains untouched and unchanged. It is not the perfecting of the arts of life, or any revolution in the trades of the butcher, the baker or the smith that will make a new man in a new earth. The great changes in the world, the revolutions that really count, that shake the globe, and do indeed leave a new man in a new earth come when the spirit is touched, not when this or that ingenious triumph is achieved over matter. One word that is capable of touching the heart and moving the conscience of mankind is more potent, more prevailing, than the discovery of any trick, however strange and subtle, for harnessing the lightning or bringing bread from earth and stones. . . .

Suppose for a moment that the wildest dreams of science come true—that the air becomes as easily navigable as the sea, and is cut by thousands of aerial keels; that new discoveries in hygiene make men live a hundred and fifty years; that disease is almost banished; and that a thousand facilities are added to the conduct of life by the gift of science. Now, can any seriously declare that under such conditions man and the world would be in reality very much changed; that he would think more deeply than Socrates, or live more nobly than St. Francis of Assisi, or John Wesley, or that he would be less liable to passion and error than the man of to-day? Would the Röntgen rays, even when finally developed, fulfil “the splendid purpose in his eyes,” or beef by chemical process take the deceit from his heart and the lie from his lips? A thousand times “No.” . . . The certain knowledge of another world would indeed make a new man and a new world. Flying machines would no more alter the world than did steam. The day after their invention they would be sneered at as “improved balloons,” while the “process” chops and steaks would be criticised, as nothing but “our old friend Parish’s chemical food made in a solid form and cut into lengths.” Who can pretend that if an after-life were to become as demonstrable as the movement of the planets, mankind would ever be the same? But in truth we need not labour the point. We doubt not that those who see deepest into the mysteries of nature, the true men of science, will feel just as we feel in regard to the preposterous claim put forward by M. Berthelot on behalf of applied science. They will feel with us that his attitude is nothing but superstitious—the parody of faith, the rendering of religious veneration to that which is unworthy of such an offering.

The above comments made by the editor of the *Madras Mail*, in reviewing the article in the *Spectator*, have our hearty approval. Verily we need something *more* than brilliancy of intellect to reform the world. Burglars and counterfeiters are often highly educated men.

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A wonder of Protective Resemblance. A most wonderful case of protective resemblance is given in Mr. Gregory’s recently-published book, “The Great Rift Valley.” On walking through an East African forest the author came across what he took to be a beautiful flower something like a fox-glove, with the top buds of a green colour, and the rest of the blossom red, and on the stem just beneath the flower some white fluffy patches. In endeavouring to get a specimen for his botanical collection, the buds and flowers jumped off in all directions. On examining others of these supposed flowers they were found to be a number of perfect insects of the same kind, but of different colours, with their white larvæ below, arranged in such a manner as to deceive the eye of a most skilful observer. These insects had probably in former days been subjected to such constant persecution that to save the extermination of the race they hit upon the idea of taking on the form of a flower, and by this means safeguarding themselves against their numerous foes.

The foregoing, if true, is one of the most striking cases on record of the protective measures employed by the insect races to escape destruction by their natural enemies, the birds. It seems incredible that they should have had the intelligence to act in concert, and leads

irresistibly to the conclusion that the safeguard was invented for them by their guardian sprites, the elementals concerned in the evolution of the insect world. The paragraph is taken from a recent issue of a London paper.

The following appeared recently in a London paper. In connection with it, our readers will do well to refer back to H. P. B.'s weird story—"Can the Double Murder?" in the *Theosophist* for January 1883.

A remarkable case was on trial this morning before the Recorder of New York, Mr. John W. Goff. William Macdonald was brought into court, charged with having entered a house for the purpose of committing a robbery. Macdonald was positively identified as the burglar by a number of highly respectable persons who found him in the house and attempted to capture him, but without success.

Macdonald, in his defence, proved an *alibi* with the assistance of Professor Wein, the distinguished scientist, who swore positively that at the exact moment the robbery was said to have been committed, Macdonald was placed in a state of hypnotic trance by him before a large audience in a public hall five miles from the scene of the burglary.

A question asked of this witness as to whether it were possible for the spirit of Macdonald to wander elsewhere while his body remained in a state of trance in the hall, was, after some hesitation, answered in the affirmative.

The testimony on both sides was not only so conflicting, but so startling, that the Recorder adjourned the case until he could obtain the testimony of a number of scientific experts.

O.

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A demon-haunted tree. Herr Hugo Boltze, F. T. S., who lived sometime in Africa, gives us the following particulars about a fearful tree of which he had knowledge:—

"During my time in Kolwe, East Africa, a report was brought to the Government that a certain tree had the dreadful property of provoking the homicidal impulse in any one who should lay his hand on or bring any part of his body into contact with it. A soldier having touched it, went mad and at once murdered three or four persons by shooting them, and fled to the jungle. Several *askaries* (soldiers) were sent in pursuit and then one who professed absolute incredulity concerning the story, out of sheer bravado went and touched the trunk. No sooner had he done that than he too went mad, and, levelling his rifle, shot several men, after which, in a foaming fury, he also escaped to the cover of the jungle. Being hotly pursued, he kept up his firing, and it was only after he had emptied his cartridge-belt that he could be captured and executed. I do not know how many unfortunates in all became murderers after coming in contact with this tree of crime, but certainly it was a considerable number. The Government at last put an effectual stop to the tragedies by causing a great quantity of straw and dry wood to be placed about the trunk and set on fire. The fuel was renewed until the tree was entirely consumed. After that the murders stopped."

The explanation would be, of course, that the tree was infested by one or more of the elemental spirits most inimical to man, of which several races are specified by Eastern occultists; or that some human elementary who had met premature death by assassination, had taken up his residence there by virtue of the inherent auric attraction of the tree for such entities. The Hindus say that an earth-bound Brahman spirit often lives in a banyan (*aswattha*) tree, and will obsess sensitives who may lie beneath its shade or, sometimes, even pass

that way. The involuntary medium, even though perfectly illiterate and of low caste, will then be able to quote Sanskrit verses freely and discuss philosophy in that language with erudite pandits. It is a very common circumstance for people who wish to do harm to others, to employ *Mantrikas* (sorcerers) to send fire-elementals to burn their clothing and even their houses. Instances like this are numerous, but *Mantra Shastra* (the science of spells) gives no account of demon-haunted trees like the above, which incite men to murder.

* * *

O.

*A Plan for
a T.S. Fund.*

A correspondent who has the welfare of the T.S. at heart, sends us a plan which, if well executed would, in 25 years, raise a fund of four lacs of Rupees for the Society; the tax on each member's nett income being only one-fourth of one per cent. He estimates the *average* income of members at Rs. 2,000, which would, according to his plan, bring to the fund, annually, Rs. 5; then, calculating 10 members to a branch, and 320 branches, we would have, in 25 years:—

$320 \times 10 \times 5 \times 25 = 4,00,000$ Rupees. The interest on this fund would furnish us with a good printing-press, and cover all needed expenses at Headquarters. The plan will be published next month, lack of space preventing its appearance in this issue.

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*"Sanskrit
Grammar.*

A letter from Babu Purmeshri Dass says in reference to [the August criticism, the omission of more definite references was "only because I know that the works quoted from are not to be found in the so-called libraries of the country;" and again—"the works from which I quote do really exist and are to be found in possession of men living in Northern India;" and he also says our Librarian "can have the pleasure of seeing those books"...if he will come there. He wishes his contributions to be judged solely according to their merits, and says many "stupid things" have been given to the world on the authority of some great name. He has written a reply to the *first* criticism, which may appear in our next issue.

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*Revival of
Buddhism.*

We note the indications of a revival of Buddhism, or of a growing interest in the teachings of that Hindu reformer of mighty soul, who is now known by the name of Lord Buddha, but who was truly a Hindu of the Hindus. The anniversary of his birth, celebrated in Calcutta a few months ago, was well calculated to awaken interest in his pure and noble teachings and to arouse a spirit of true brotherhood and genuine human sympathy for human beings *because they are human*, and not because they belong to some man-made society that is walled in. Certainly Buddhists and Hindus should be on the most friendly terms.

E.

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The Crusading Theosophists from New York, will, after visiting India, return to America *via* Australia and Japan.