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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XIII.

I **CROSSED** from Queenborough to Flushing on the night of the 23rd July, in one of the splendid boats that ply on that line, and reached Elberfeld (Germany) at 3 P. M. the following day. A most sisterly welcome was given me by that lovely and lovable woman, Frau Gustav Gebhard, since, alas! deceased. A sweeter or more loyal character I never met. She was one of those women who shed about them an atmosphere of love and virtue, fill their homes with sunshine, make themselves indispensable to their husbands and adored by their children. Frau Gebhard possessed for her colleagues in the T. S., the special attraction of being a born mystic, and for many years a student of the occult, so far as her family duties allowed. For seven years she had been one of the two pupils of Eliphaz Levi,† and after the siege of Paris was raised, that half-starved and ill-starved Occultist found generous hospitality in her house for a long period. Her impressions of him were contributed by her to the *Theosophist* for January 1886. She speaks very kindly and appreciatively of him as a learned Kabbalist, a teacher and a friend, but says that his Epicurean nicety in the matter of eating was his weak point and was often to her "a matter of wonder." As both of them are dead, there is no harm in my saying that Mrs. Gebhard told me that Eliphaz was an enormous eater, craved rich food, both animal and vegetable, and drank much wine at his dinner. Mrs. Gebhard's intercourse with him was chiefly in writing, he taking her through a long course of occult instruction by this medium. A large portion of these teachings were, with the kind permission of Frau Gebhard, translated for this magazine, and will be found in the volumes for 1884 (Supplement), 1885 and 1886. The Gebhard mansion was furnished in the best taste and, in the temporary absence in America of Herr G. Gebhard, the host, his whole family vied with each other in making the home delightful to their guests. On the upper floor Frau Gebhard had an

* Two series of thirty chapters each have appeared, and this is the third series

† Our dear friend Baron Spedalieri was the other.

occult room for herself, where she had a choice library of rare books on her favorite subjects, and on the wall a portrait from life, in oils, of her master, Eliphas Levi. It represented him just as he is described by her in the article abovementioned—"of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which covered nearly the whole of his breast." It is an intellectual face, but that of a man whose attractions were for physical rather than for spiritual things; a face totally unlike that of the type of our Indian Adepts, upon which the majesty of a divine aspiration is enthroned. Two days after my arrival, the first of a group of expected Theosophists came in the persons of Mme. Haemmerlé, of Odessa, Dr. Hübbe Schleiden, of Hamburg, and Dr. E. Coes, of Washington, and on the following day, at a meeting held in the "occult room," our first German Branch, the "Theosophische Gesellschaft Germania", was formed. The officers elected were: *President*, Dr. Hübbe Schleiden; *Vice-President*, Frau M. Gebhard; *Treasurer*, Consul G. Gebhard; and, *Secretary*, Herr Franz Gebhard, the worthy son of excellent parents. This was the beginning of the movement in the most intellectual country of Europe, a field which in the course of time must yield a splendid harvest; though, like Scotland, local causes will for the moment keep back its full development. While in Scotland our obstacle is the unexhausted power of Calvinism, in Germany there are several, viz., the tumultuous mental activity within the circle of pecuniary interests, the enormous development of physical science with its accompanying spiritual prostration, and the surviving distrust of mysticism, mystical teachers and systems, which was caused by the overdose given to Germany by the Rosicrucians, the Egyptian Masonry of Cagliostro, and the misunderstood claims and labors of the mediæval alchemists. A century ago, and more, Germany was the centre and hottest nucleus of all this occult research, and if we now see a reactive tendency it is but the natural working of unchangeable law. The capacity for this high spiritual aspiration is innate in the German character and it is quite possible that in future some change of circumstances will bring it once more into activity. If it were wise to do so, I might mention names of high Germans secretly inclined towards our Theosophical ideas, that would make my remark seem quite warranted, but all will be made clear in time. Meanwhile, my duty is to go on as I have, throughout so many years, keeping many secrets about persons and things locked up in my breast, and suffering myself and others to be maligned and misunderstood for the sake of the cause to which we have devoted "our lives, our fortunes and our sacred honor."

We have at Adyar a souvenir of the above incident, in an excellent photograph of the group of friends who assisted in forming the new German Branch, and Frau Franz Gebhard has one of myself in an oil portrait for which I gave her sittings. In the interest of the movement in Germany I left Elberfeld, on 1st August, with

Dr. Hübbe Schleiden for Dresden. It was on that day that the good Doctor received, in the train, a letter from one of the Masters which answered a question that he had just then put to me. As his account of the incident has been published by the S. P. R. (with their usual sniffings and suspicions) there is no impropriety in my saying that he had begun a conversation about certain painful experiences of his early years, which he was then relating for the first time, and about which he had not spoken to Mme. Blavatsky. While we were thus occupied the railway guard came to the right-hand window of the carriage for our tickets. I sat to the Doctor's left. He took both his and my ticket and leaned to the right to hand them to the guard, across the knees of the person who sat to his right. As he was resuming his seat he saw between his body and the next passenger a letter: it was addressed to himself in the K. H. handwriting, was in a Tibetan, or rather Chinese envelope, and its contents not only explained the cause of the misfortunes he had just been complaining of, but also answered certain questions he had addressed to H. P. B. (then in London) in a posted letter, to which, in due course of mail, there had not been time to receive her reply.* The case *seems* free of taint of fraud, but the kind, generous S. P. R. critic who reviews it hints at the possibility of an agent of (the penniless) H. P. B. having been in the train with us! Really, with such people is it worth while to waste time in taking them seriously? At all events, poor Doctor Hübbe was much cheered up and encouraged by the contents of the letter, which after all was the principal thing. And I too rejoiced in his joy—as my Diary records it.

At Weisser Hirsch; a summer resort near Dresden, we visited that noble soul Herr Oskar von Hoffmann, a gentleman in every instinct as well as action. He was then engaged on a translation of "Esoteric Buddhism," which he subsequently published at his own cost. It was at his house in Leipzig that Zöllner and the other Professors of the Leipzig University held their memorable seances with Slade, the medium, which confirmed Zöllner in his theory of a Fourth Dimension. The Germans are a handsome race, with a suggestion of the lion, very often, in their faces, and Herr von Hoffmann was a marked example of the type. Both he and his brother who resides in England, have been my dear friends for many years, and the latter, especially, has helped the Society when it most needed help.

The same evening, Dr. Hübbe and I called on Herr Schroeder, the famous magnetizer, who does—or was then doing—wonders in psychopathic healing. His method was simplicity itself; he sets up an auric communication with his patient, and then just lets his superfluous vitality flow into the other's system until he is cured or helped, as the case may be. Puts himself on tap, as it might be! Well, that is what the Jewish doctors made the Shunamite woman, Abishag, do for old King David, and it is scientific therapeutics. After two more days at

* Second Report on H. P. B.'s phenomena to the S. P. R., pp. 383-4.

Dresden we went to Bayreuth where we were in time to attend a representation of "Parsifal" in Wagner's own theatre. The performance lasted from 4 to 9 p.m. and was deeply impressive. The effect was, in fact, indescribably grand. The Doctor and I called on Baron Hans von Wolzogen, Vice-President and Manager of the Wagner Verein. He received us in his library, where he was standing at a high desk correcting proofs of an article on "Theosophy and Wagner." The coincidence struck us all as strange, and this impression was enhanced when, on hearing my name, he turned to a book-shelf and, with the remark that a friend at Helsingfors had sent it him the day before, handed me a copy of my *Buddhist Catechism*, gilt-edged and bound in white velvet! Wagner, he told us, was deeply interested in Buddhism, and "Parsifal" was originally written to represent the Buddha's struggles after wisdom and his attainment of the Buddhahood. But at the instance of the kings of Saxony and Prussia and other august patrons, he had re-composed it into its present form, a search after the Holy Graal.

Dr. Coues and Herr Rudolph Gebhard, F. T. S., joined us at Bayreuth in time to attend the opera and Coues went on with Dr. Hübbe and myself to Munich, which we reached at 8 p. m., on the 5th August and went to a hotel. We called on Dr. Franz Hartmann's most estimable sister, the Countess von Spreiti, wife of a retired German army officer, and visited the great galleries of paintings and sculptures. The same evening those excellent people, with a Captain Urban and Herr Diesel, another popular mesmeriser, came and spent a pleasant time with us at our hotel. It was here also that I first met Baron Ernst von Weber, the veteran anti-vivisectionist, whom my Indian colleagues will recollect as a Delegate from Germany at one of our Adyar Conventions and a F. T. S. who was proud of the title. The next morning he accompanied Dr. Hübbe and myself to Ambach, the summer villa on the lovely Starnberger See, of Prof. Gabriel Max, the great German painter. We returned to town in the evening, but went back again the next day to Ammerland, another lakeside bit of Paradise, where Baron Carl du Prel, the Philosopher, spends his hot-weather seasons. He is a short, stoutish, hardy, sun-browned man, with an honest face and a noble head, inside which works one of the grandest brains of our times. Du Prel is the most esoteric and theosophical writer in Germany. We dined at Prof. Max's. He is a short man also, with a thick and long body, a great intellectual head, and is very shy with strangers. We stopped at Ambach that night and the next day and night, returning to Munich on the 10th. A most charming and memorable experience it was throughout. Add to the grand company of high-thinkers, a perfect, sunny day, a clear sky, a lake-shore spread with velvety turf, picturesque villas, a smell of pines in the air, and before us, open, like a heavenly mirror of cloud and shore, the unruffled expanse of Starnberger See. Amid such surroundings I

admitted into the Society's membership, on the 9th, the Baron and Baroness Du. Prel, Prof and Frau Max, the latter's sister, Fraulein Kitzing, Count and Countess von Spreti, Baron E. von Weber, and Captain Urban. Mme. Haemmerlé, of Odessa, had joined us on the 8th and was present in the capacity of an old member. That there was some high talking may be inferred from the quality of the company present. We returned to Ambach by moonlight in rowboats. A few notes on some of the new members will be interesting outside Germany where their personal history is less known than it is at home.

Gabriel Max was born 23rd August 1840 at Prag; studied there at the Academy from 1855—58, and in Vienna until 1861; returned to his native town; in 1862 surprised the world by a series of thirteen pictures which very effectually yet fantastically illustrated pieces of music; from 1863—69 continued his artistic studies at München, and has since become by his various pictures one of the greatest artists of Germany. His subjects are usually of a weird and mystical character. He is also a great anthropologist and owns a splendid ethnographical collection.

Hübbe Schleiden, Doctor Juris Utriusque, was born 20th, October 1846 at Hamburg; studied jurisprudence and political economy; was, during the War of 1870-71 an attaché of the German Consulate General in London; travelled over almost all Europe, and lived in West Africa from 1875-77. He is the author of several very important works, and the author of the German colonial policy, his statesmanlike scheme having been adopted by Prince Bismarck and since carried out by the Kaiser.

Baron Carl du Prel was born 3rd April 1839, in Landshut (Bavaria); studied at the University in München; in 1859 entered the Bavarian military service, which he left in 1872 as Captain. Since then he has been occupied with philosophical and æsthetic studies, living mostly in Southern Germany. In 1868 he was graduated Doctor Philosophiæ by the University of Tübingen, for his magisterial work on dreams ("Oneirokritikon"), and his fame has been constantly enhanced by other books from time to time; one of them "The Philosophy of Mysticism" which appeared in 1885, has been splendidly translated by my dear friend C. C. Massey.

Such were the men who clustered about me on that green slope by the shore of the sweet lake, which that unfortunate mad king Louis, of Bavaria, loved so romantically and covered with so sad a pall by his suicide in its blue waters. My friendship with them remains unbroken, although two of them have since retired from their membership.

From München we passed on to Stuttgart, Kreuznach and Heidelberg, where we, of course, visited the Schloss, the giant wine tun, and the other sights. We slept at Mainz and went thence to Kreuznach to pay a visit to Mme. Haemmerlé. This is a summer resort for invalids and is very interesting to strangers. They have there an Ozone

Kurhaus (Cure house) which is very curious. The walls are of birch twigs piled up on each other between the timbers of a skeleton frame. A fine spray of water is caused to trickle through the twigs from top to bottom, and in evaporating is said to liberate ozone, which serves as a very healing atmosphere for patients with weak lungs. There are baths, fine gardens, lit up at night, a splendid band of musicians—one never hears a bad one in Germany—and in the bazar, numbers of little shops where one can buy at almost nominal prices jewelry and other objects in agate, onyx, carnelian, and the other stones that are found in the neighbouring mountains. Countess von Spreti and Frau Max and her sister suddenly turned up, having determined to give us an agreeable surprise. Mr. Rudolph Gebhard and I got them to consent to come on with us to Elberfeld, our faces being now turned in that direction. We all sailed down the Rhine from Mainz to Cologne, and as the day was bright, the steamboat good, and our company congenial, we had a very happy time of it. The cloud of the Missionary plot was not yet visible, but it was approaching.

The Gebhard mansion could contain us all, and the next five days passed away like a bright dream. Doctor Coues, whom we had left behind at Kreuznach, rejoined us on the 15th (August), and on the 17th, H. P. B., Mrs. Holloway, Mohini, Bertram Keightley, and Mrs. and Miss Arundale came in a body from London. I gave up my room to Countess von Spreti and went over to Mr. Franz Gebhard's villa. Herr Consul G. Gebhard had returned from America and was the very type of an ideal host. In fact, I never met a more courteous gentleman nor more sympathetic friend. We celebrated his birth day on the 18th with enthusiasm. Mme. Haemmerlé arrived that day from Kreuznach. On the 19th the Munich ladies left and Dr. Hübbe arrived. Dr. Coues departed on the 20th, and Mme. Haemmerlé on the 21st. The reader may imagine the tone of conversation that went on during this memorable week, with H. P. B. sparkling like champagne with her witty talk, and everybody contributing his or her best to the enjoyment of the others. Dr. Hübbe, debilitated by severe official work, left us to go to the Black Forest to recuperate his nervous system in the balsamic air of that vast piney wood. This reminds me that I have omitted mentioning an important incident of my visit to Prof. Gabriel Max.

In the compound of the villa stood some majestic old pine trees, under whose shade it was pleasant to lie and look out upon the lake. It suddenly came to my mind that I had been told that a certain Adept in Tibet is in the habit of lying at the foot of a pine tree, resting his back against the trunk, and so absorbing into his system the pure healing aura of the tree. Now, as I have already said, my nervous system had been pretty effectually drained of vitality by the thousands of sick folk whom I had treated psychopathically, and I did not recuperate; my general health was perfect, but the ganglia along the spinal tract felt

empty ; after five months of rest it was no better. So I tried the tree experiment. It worked like magic, the aura poured through my system, and within two days I was as well as possible.

"H. P. B. savage," is one of my Diary entries of 24th August ; which means that she was in a mood, the opposite of mild and that we all caught our share of the thunderbolts ! She had an attack of rheumatism, poor thing ! besides her regular ailments. On the evening of the 25th there was a letter phenomenon, strange and convincing enough to satisfy even Mr. Rudolph Gebhard, one of the cleverest conjurers in Europe. He described it in his address before the Annual Convention at Adyar, in December 1884, which he attended as a Delegate (*vide Official Report of that year's Anniversary, p. 111*). He said that "from the age of seven he had studied conjuring. At the age of nineteen he went to London, and took lessons from Professor Field, the best sleight-of-hand man there. He had met the leading conjurers of the day and had exchanged tricks with them. He had made a special study of sleight-of-hand. He then gave an interesting account of the dropping of a letter from a picture in the drawing-room of his father's house while Mme. Blavatsky was in the room. The letter was (by request) addressed to the speaker's father, and treated of the exact subject he was thinking about at the time. He offered a reward of Rs. 1000 to any one who would repeat the same thing under the same conditions. He was himself an amateur conjurer and had his eyes open. (Cheers)."

In passing judgment on this incident one important fact is to be considered, *viz.*, that the company present, some twelve or fifteen in number, themselves voted that the letter, if any should come, was to be addressed to Herr. G. Gebhard and to be a test to him. They might equally as well have had it addressed to any other person in the room, and as the choice was made only a minute or so before the letter dropped on the piano, it is hard to imagine a more self-evident proof of H.P.B.'s real power to effect these phenomena.

Happily, we have now passed beyond the cycle of psycho-physical phenomena of this sort, since poor H. P. B.'s death, yet, all the same, they were of the greatest importance at that time, and did more than anything else could have done to focus public attention on the Society and open the way for the diffusion of the ideas of which it was the channel. Professor Max Müller has done me, personally, a grievous wrong in declaring and repeating in print that in a private conversation between us, at his house in Oxford, I had spoken of false miracles as the natural manure of new religious movements, with the implication that if H. P. B.'s phenomena were of that category, it was all right. I cannot lay my hand upon the place where the statement occurs, but I believe he first printed it in the *Nineteenth Century*, and repeated it in a Gifford Lecture, though of this I am not sure. The important fact is that—probably without malevolent intention and only because he misunder-

stood my remark—he made me appear to uphold trickery and falsehood as a necessary means for pushing a religious movement. As we were alone in his library when the conversation occurred, it becomes a question of his memory against mine, and all I can do is to solemnly deny having ever said anything that would bear such a construction, and offset it with the record of my whole life, which in nothing shows me to have been governed by such principles. My word will go as far as Professor Müller's with those who know me intimately. What I did say was that "miracles" had attended the birth of all religions, and that when real phenomena had not been forthcoming the priests usually employed bogus ones as manure for their crops. But that had no reference to the Theosophical movement and it was only Prof. Müller's hatred of it which caused him to misunderstand me. "You have done nobly" he said "in helping so much to revive the love for Sanskrit, and the Orientalists have watched the development of your Society with the greatest interest, from the commencement. But why will you spoil all this good reputation by pandering to the superstitious fancies of the Hindus, by telling them that there is an esoteric meaning in their Shastras? I know the language perfectly, and I assure you there is no such thing as a Secret Doctrine in it." In reply, I simply told the Professor that every unspoilt (*i.e.*, unwesternised) Pandit throughout all India believed, as we did, in the existence of this hidden meaning; and that, as for the *Siddhis*, I personally knew men who possessed them and whom I had seen exhibit their powers. "Well, then," said my erudite host, "let us change the subject." And we did, and since then he has been attacking us and our movement whenever the spirit moved him.

Several other letter phenomena occurred during our stay at Herr Gebhard's house, but I need not relate them, as the one above described will do for all. Among the visitors of H. P. B. was that talented Russian Solovioff, whose book, which appeared long after dear H.P.B.'s death made it safe for him to tell his falsehoods about her, shows him to be as heartless and contemptible, though fifty times more talented, than the Coulombs. On the 1st September he related to all of us the wonderful waking visit he had had from an Adept and the striking phenomena attending it, not as a questionable delusion of the senses, but as an actual experience so perfect and realistic as to banish all theory of doubt. But, as Prof. Max Müller said, "let us change the subject."

H. S. OLCOTT.

THE CASTE SYSTEM IN INDIA.

ONE of the obstacles to the progress of Indian unity and civilisation is the Caste-system *as at present prevailing* in India. We want to lay stress on the words italicised, for we do not wish to be misunderstood on this matter. Hinduism now-a-days is mostly bound up and expressed by one word—"caste". If anything stirs the feeling of the people to fanaticism it is caste. We, therefore, approach the discussion of this momentous question in the most serious and solemn spirit becoming its gravity, and shall not fall into the recrimination and abuse with which discussions about caste are generally rife. If we unwittingly offend our brethren or any one of the numerous sects of Hindus by the free expression of our opinion, we ask their indulgence and pray them to judge us by the same spirit of toleration and brotherly love with which we are writing the following lines.

Caste is a living force in India, and a terrible force it is. Among the dying and decaying religious systems of India, caste is the only institution that is daily gaining strength with the daily weakening of the national religious and social ties of India. No useful purpose will be served by our trying to show historically the growth of this system. Every school-boy knows that. But for the proper development of our argument, it is necessary to take a short retrospective view of the system and to understand from what slow and natural beginnings this now unnatural and pernicious system has grown to its present height. There has of late grown among our educated young men, pseudo veneration for every thing past. We hear now-a-days very much of Aryan philosophy, Aryan science and our glorious Aryan forefathers. None would be better pleased than we to be convinced that this fictitious veneration for ancient sages of *Āryāvarta* is genuine. But we are sorry to acknowledge that our patriots of the present day are making this apparent veneration a cloak to hide their real conservatism, which hinders the progress of India. It is they who would stop female education, prevent remarriages of widows, advocate infant marriages, and perpetuate caste, and all under the specious authority of Hindu scripture and Indian sages. The harm that these men are doing is immense, for they are keeping back the progress of their country by hundreds of years. It is to convince these men, that we feel ourselves called upon to enter upon the historical discussion of this question, from the point of view of a strict Hindu, and to quote from Hindu *Sāstras* texts and slokas to sustain our position. Among the multifarious rules of caste, the main pillars are marriage and eating. These are the two prominent heads. Marriage with a person not belonging to one's own caste is impossible for a Hindu, for no sooner does he do that than he is no longer a Hindu, but an out-caste and beyond the

pale of Hindu society. This is the general rule, though there are a few exceptions which we shall mention later on. Similarly, eating the food cooked by another is in many instances a cause leading directly to the loss of caste. This is carried so far in some parts of India—particularly in the N. W. Provinces—that it has become a proverb that where there are eight Kanauji Brahmins, there must be nine kitchens—as no one will eat the food cooked by the other. Therefore, in dealing with the question of caste, we shall deal mainly with these two subjects, i.e., the question of Eating, and the question of Marriage.

QUESTION OF EATING:

Before entering upon a discussion of this and the cognate question, we must settle what are the authorities by which we are to be guided. To custom we do not bow, for it is the validity of the custom itself which we are questioning, and it will be begging the question to say that we must observe the rules of eating because custom says so. The defenders of the Indian customs must support their position by other arguments than that; and in order to gain a hearing they must rest their claims on the recognised books—the law books of Indians. We, therefore, premise that we accept as binding, the *Sruti* and the *Smriti*—the Vedas and the Dharma Sâstras. We hold that the Vedas are the highest authority, the *Smritis* or the Dharma Sâstras next to them. We are willing to abide by the decision of the four Vedas and the *Smritis*, among which the Laws of Manu stand pre-eminent. Our opponents will not deny the authority, or the sacred character of these books; and if we can prove that these books do not support caste as it prevails at present, or if they cannot support their position by the authority of these books, then, perforce, if they are sincere and honest, they must yield to us.

What, then, do the Vedas say on this subject? Absolutely nothing. The Rig Veda, the oldest of the Vedas, has nothing about it, and we challenge our adversaries to point out a single text or passage from those books to show that they ordain anything half so absurd as the present rules of caste. Those foreigners who do not know India intimately, and have gathered their knowledge of it from ordinary text books, think that there are only four castes, Brahmins, Kshatriyas, Vaisyas and Sûdras. They imagine that the Brahmins are the highest caste and the others are lower than these in the social rank. As a logical conclusion it follows that the lower castes ought to have no objection to take the food cooked by a Brahmin; and as a general rule it is true. Brahmins are nowadays, in some parts of India, more in demand for their culinary skill than for their spiritual gifts. A humorous Mahomedan author in these parts once told his servant to bring a creature who should combine in himself the fourfold qualities of a Pir (a saint), Babarchi (a cook), Bhisti (water man) and Khar (donkey). And the servant brought a Brahmin, who is a sacred personage, is a cook, is a waterman at all the railway stations and everywhere, and

on occasions, a donkey to carry the load of his master. Such is the present degradation of this once noble person. Well then, to come to our subject. The food cooked by a Brahmin ought to be eaten by all lower castes. But here the arbitrary rules of caste set at defiance the laws of Logic and of Manu. There are Sûdras (Ahirs, Kahars, &c.) who flatly refuse to take the food cooked by a Brahmin, not to speak of other higher castes. To such we ask, where do they find an authority for this height of absurdity. The Vedas then have nothing to say about this. Let us see what the Smritis say.

We begin with Manu. In Chapter IV while describing the duties of a Snâtaka Brahmin, Manu lays down the rule about lawful and unlawful food. In considering the verses, we must constantly bear in mind that those verses are specially meant for the Brahmins; and for the lower classes greater liberties are allowed. From verse 205 to the end of the chapter, Manu deals with this question. But we nowhere find in those verses any traces of the strict rigour of the present caste system. We search in vain in those verses for the rule which prohibits a Kanauji Brahmin now-a-days to take the food of a "Sarjupadhi Brahmin," though both call themselves Brahmins; or which makes a Gujarati Brahmin cook his own food, though he may be the best of lawyers, and acquainted with all these texts. We wish we had space enough at our command to give full quotations from Manu, but are prevented from doing so. We content ourselves, therefore, by giving some of the most remarkable verses of Manu, showing the spirit in which he legislated.

"A Brahmin who knows the law must not eat cooked food given by a Sûdra *who performs no Srîddha*, but on failure of other means of subsistence, he may accept raw grain sufficient for one night." (Ch. IV., verse 223).

The words in italics are important. The cooked food of a Sudra who performs *Sraddha* may be eaten by a Brahmin.

"He may accept from *any man*, fuel, water, roots, fruit, *food offered without asking*, and honey, likewise a gift which consists in a promise of protection." (V. 247.)

Mark again the words in italics and observe the important conclusions that flow from it. If a Christian or a Mahomedan invite us and offer us food, we commit no sin by eating his food. Otherwise we shall be guilty of gross ungentlemanliness, and insult his feelings by declining the food which he offers us in all love and sincerity. It was to meet contingencies like these that Manu and other law-givers of ancient India made this salutary rule. It was acting upon this rule, that led the great Râma, the noblest of Indian heroes and a model Arya, according to the modern notions, to accept the invitation and take the food of Guha, belonging to a caste lower than a Sûdra.

"He who, when in danger of losing his life, accepts food *from any person whatsoever*, is no more tainted by sin than the sky by mud."

“Ajigarta, who suffered hunger, approached in order to slay his own son, and was not tainted by sin, since he only sought a remedy against famishing.

“Vāmadeva, who well knew right and wrong, did not sully himself when, tormented by hunger, he desired to eat the flesh of a dog, in order to save his life.

“Visvāmītra, who well knew what was right or wrong, approached when he was tormented by hunger to eat the haunch of a dog, receiving it from the hands of a ‘chandāla.’ (Manu. Ch. X. 104-108).

Here then Manu propounds the well-known maxim that necessity has no laws; and eating the haunch of a dog, the most unclean of all animals, given by a Chandāla, the most degraded of all men, is no sin in times of necessity. It follows, therefore, as a necessary corollary, that the Hindus, while sojourning in foreign lands, commit no sin if they eat the food of foreigners, for necessity compels them to do so. Manu was a practical man and made his laws for practical men; while we are totally unpractical and our laws are made by Pandits who are still more unpractical; and the result is that few of us do strictly adhere to these absurd laws. Those who are brave, openly defy such impracticalities and suffer social martyrdom; and those who are less brave, break these laws in private and are swelling the ranks of hypocrites. We are not exaggerating matters when we say that the majority of our educated men are hypocrites. As an example, let us see what took place in the Fourth National Congress, which assembled some years ago at Allahabad. It represented fairly well (even according to the reluctant admission of its opponents) the educated Hindu community of India. Now a considerable portion of these delegates showed a decided preference for European and English dishes prepared by very unorthodox Indians (Mahomedans). They ate and drank the food cooked by Mahomedans, and the drink fermented by the English, but how many of them have the courage to acknowledge what they did? Such are our leaders.

Before leaving this branch of the subject I may give a few more quotations—not this time from Manu but from other sacred lawgivers of India. Let us see what Apastamba says. In Prasna I, Khanda 19, verse 2 and the following, we find:—

- “2. Who are those whose food may be eaten?
- “3. Kanva declares that *It is he who wishes to give.*
- “4. Kantsa declares that it is he who is holy.
- “5. Vārshyāyani declares that *it is every giver of food.*”

Thus of the three authorities above quoted, two Rishis, Kanva and Vārshyāyani are in favour of the food given by anybody—a remarkable majority. To go on with the quotation and the reason why the food given by *everybody* should be eaten.

“6. For if guilt remains fixed on the man (who committed a crime, then food given by a sinner) may be eaten (because the guilt

cannot leave the sinner). But if guilt can leave (the sinner) at any time, then food given by the sinner may be eaten because he becomes pure (by the gift which he makes)."

The above dilemma is simply unanswerable; and Vārshyāyani and Kanva argue logically when they say there can be no *sin* in eating the food given even by a sinner. Further on:

"7. Offered food, which is pure, may be eaten, according to Eka, Kunika, Kanva, Kutsa, and Pushkarasadi.

"8. Vārshyāyani's opinion is that food given unasked may be accepted from anybody."

After giving the opinion of the sages of yore as above, Āpastamba sums up his opinion in the following terms and comes to the same conclusion as Manu:—

"Food offered unasked by any person whatsoever may be eaten.

"14. The Lord of creatures has declared, that food offered unasked and brought by the giver himself, may be eaten, though the giver be a sinner. The manes of the ancestors of that man who spurns such food do not eat his oblations for fifteen years, nor does the fire carry his offerings to the gods."

So far for Āpastamba. Gautama, in Chapter 17, of his work, comes to the same conclusion. Similarly Vasishtha, in Chapter 14, holds the same view, where he says:—

"Food offered by a man who has faith must certainly be eaten, even though the giver be a thief." (V. 17).

So also Baudhāyana, in Prasna I., Kandika 10, says to the same effect.

We could multiply authorities, if so required, from all the most authentic Smritis, to the effect that the present pernicious distinctions about eating, find no countenance in them, and that these customs are the fanciful and corrupt growths of the latter-day authors.

If our educated young men who are so fond, on every occasion, of appealing to ancient authors, are sincere, they ought to show an example by bravely coming forward, and acting upon the dictates of their Aryan ancestors. We know this is a difficult task, which may appear almost an impossibility, but if they are really loyal to ancient sages, they should be prepared to brave every danger and act upon their conviction. Manu declares that a Brahmin may take the food of a Sūdra, *à fortiori* he may eat the food cooked by a Kshatriya or a Vaishya: then why do the Brahmins refuse to eat the food of the Sūdras in these days? But it is hopeless to expect in these degenerate times

* In ancient days, when students from the four castes used to go to a Brahmin teacher, the service of the Brahmin student was to look after the sacred fire of the teacher; the Kshatriya student's duty was to protect his house and cattle from attacks of wild beasts, &c.; the duty of the Vaisya student was to bring rice and other provisions and to cultivate the teacher's land, if he had any; and the Sudra student's duty was, to cook. Hence we find in the Smritis that the food offered by six kinds of Sudras is to be accepted unhesitatingly by Brahmins. These kinds are, "Dasa, Napita (barber), shepherd, a friend of the family, a benefactor and one who offered himself (to serve)." (Parasara Smriti, XI. 22)—R. A. Sastri.

the same degree of unity as in the days of Manu, though we are sure that if we could bring back the unity of those days, we should bring back with it the long lost glory of India. If the ideal of Manu be a very high ideal, cannot we do something towards its attainment, however little? Can we not do this much—let there be only four castes, and not the four thousand, which we at present find. Is there anything unorthodox or un-Hindu in a Brahmin of Bengal eating the food cooked by one of the Punjab, or a Kshatriya of Punjab eating with the Kshatriya of N. W. Provinces, and so on? In short, let all the Brahmins, whether they be Bengali, or Gujarati, or Dravadi, or Punjabi, or of whatever other country, have no hesitation in eating with each other, and so with the other castes.

The practical necessity of reconstructing the social policy of India, especially with regard to caste, lies in this, that new forces have suddenly arisen around us, and we are no longer the isolated group of men which we were some thousands of years back. We know we shall be answered that caste in some form or other exists in every community; that England with its freedom is not free from caste distinctions. Now whatever may be the specious merit of this argument it has no real worth. Admitting for argument's sake, that there is caste system in England, that is no reason, if it is a bad system, why we should preserve it. Other nations may have the same social evils that we have, but the existence of a cognate evil in another society is no excuse for the perpetuation of a similar evil in our own. Caste in its hard rigour, as it is in India, finds no equal anywhere on the face of the earth. During the Vedic period there was no caste; later on, four castes only were recognised, and even among these, birth did not constitute caste, but work.

SIRISH CHANDER BASU.

(To be continued).

MYSTIC FIRE.

(Concluded from p. 403.)

IN further pursuing our study of Mystic Fire, let us give our attention to the following phases of its manifold unveilings and operations in the varied planes of nature:

I. We will attempt to look into the manner in which the idea of **Spiritual Fire** is unfolded as the basis of **Manifestation (Creation)** :

II. To view man's soul, his conscious *Being*, the animal and the **Spiritual Soul** as a fire, or fires, as largely the product of fire :

III. To consider fire, as a living and regenerative force and power in the natural or physical, and the super-physical or spiritual worlds.

Let us in the *first* place seek to unfold the idea of spiritual fire as the *basis* of manifestation. The subject is so far beyond us, that our spiritual apprehension of it is very limited, and our power to con-

vey what little we intuitively realize, through the medium of written words, is still further limited. Spiritual ideas loom up before the inner eye, great and vast, but withal inclusive, ever seeming to escape us,—not admitting of conveyance through the formula of cold and set propositions; the spiritual flame of mystic fire, being as it were darkness to the normal reasoning faculties,—beyond them, quicksilver-like, it escapes us; needing to be seen in its own light, to be felt by its own vital energy, and to be expressed by the language of the soul, a power beyond mental cognition.

We will take to our aid, and endeavour to enter into, the deeper thought of a mystical writer whom we have already quoted. He is too rugged in style for exact quotation, we will therefore string together a few gems dug out of his rich mine of mystic lore.

“ Note the goings of fire as he creepeth, riseth, slinketh, broadeneth. Note him reddening, glowing, whitening. Tremble at his face, dilating: at the meaning that is growing into it, to you. . . . Think that this thing is bound as it were in master-chains. Think that He is outside of all things and deep in the inside of all things; and that outside and inside are both identical, couldst thou understand the supernatural truth! Reverence fire and tremble at it; though in the Earth it be chained, and the foot of the archangel Michael be upon it. . . . Wonder no longer, then, if, rejected so long as an idolatry, the ancient Persians and their Masters the Magi,—concluded that they saw “All” in the magnificent element,—fell down and worshipped, making of *It* the visible representation of the very truest. . . . being God everywhere, and in us, and indeed us, in the God-lighted man, and impossible to be contemplated or known outside,—being ALL!”

The truth is, say the fire philosophers, in the rousing of fire we suddenly come upon nature and start her violently out of her ambush of things, evoking her secretest and immortal face to us. Therefore is this knowledge not to be known generally of man; and it is to be assumed as the safest in the disbelief of it; that disbelief being as the magic casket in which it is locked. The keys are only for the gods or god-like ones, whose spiritual nature has been in a measure purified, so that *It* can reflect its supernal light within them.

Again referring to those great souls known to us as the Persian Magi, our author continues:—“Already in their thoughts, had the Magi exhausted all possible theologies; already had they, in their great wisdom, searched through physics—their power to this end (as not being distracted by world’s objects) being much greater than that of the modern faith-teachers and doctors; already, in their reveries, in their observations (deep within their deep souls) upon the nature of themselves, and of the microcosm of a world in which they found themselves, had the Magi transcended. They had arrived at a new world in their speculations and deductions upon facts, upon the things behind, which make these facts. Already in their determined climbing into the

heights of thought, had these Titans of mind achieved, past the cosmical, through the shadowy borders of real and unreal into the very inner soul of the universe,

Passing through these mind-worlds, and coming out, as we may figure it, *on the other side*, penetrating into the secret of things, they evaporated all powers, and resolved them finally into the last fire. Beyond this, they found *no-thing*; as into this they resolved *all-things*. And then, on the throne of the visible, they placed this—in the world invisible—fire; the sense thing to be worshipped in *the senses*, as the last thing of them, and the king of them,—that is, that which we know as the phenomenon, burning fire,—the spiritual fire being impalpable, as having the visible only for its shadow; the ghostly fire not being even to be thought upon; thought being its medium of apprehension when itself had slipped; the waves of apprehension of it only flowing back when it—being intuition—had vanished...the true thing being "Inspiration," or "God in us," excluding all matter or *reason*, which is only built up of matter. It is most difficult to frame language in regard to these things. Reason can only unmake God: He is only possible in his own development, or in His seizing of us, and "in possession". The view of the lower human reason, intellectually trusted, transforms what it cognizes into the angel of darkness and effaces God out of the world. Real light is God's shadow, or the soul of matter; the one is the brighter as the other is the blacker. Thus the worshippers of the sun, or light, or fire, whether in the old or the new worlds, worshipped not sun, or light or fire,—otherwise they would have worshipped the devil, he being all conceivable light; but rather they adored the unknown Deific Principle, in the last image that was possible to man of anything, the fire. And they chose that as His shadow, as the very opposite of *that* which He really was; honouring the Master through His servant; bowing before the manifestation, eldest of time, for the timeless; paying homage to the spirit of the devil-world, or rather to beginning and end, on which was the foot of the ALL, that the ALL, or the FIRST, and the LAST, might be worshipped; propitiating the evil principle in its finite shows, because (as by that alone a world could be made, whose making is only comparison) it was permitted as a means of God, and therefore the operation of God; downwards, as part of Him, though upwards dissipating as before Him,—before Him in whose presence evil, or comparison, or difference, or time, or space, or any conceivable thing, should be impossible; real God being not to be thought upon."

Let us now see how the torch of the Magi is taken up by their successors the mystical Gnostics with whom it is the creative principle and *That* also which lies at the back of all Cosmic activity and manifestation. We will quote briefly from Mr. Mead's "Simon Magus," and a fitting prelude will be two lines from a "Hymn of Ancient Babylon to the Fire-God":

"The Fire-God, the first born, Supreme in Heaven they pursued,
and no father did he know.

"O Fire-God, Supreme on high, the first born, the mighty, Supreme enjoiner of the commands of Anu."

On p. 50, treating of the Simonean Gnosis, we find the following :

"For on the 'Tongue of the Ineffable' are many 'Words,' each Universe having its own Logos. Thus then Simon speaks of the Logos of the Universe and calls it Fire. This is the universal principle or beginning or Universal Root. But this Fire is not the fire of earth; it is Divine Light and Life and Mind, the perfect intellectual. It is the One Power, 'generating itself, increasing itself, seeking itself, finding itself, its own mother, its own father, its sister, its spouse; the daughter, son, mother, and father of itself; One, the 'Universal Root,' It is That 'which has neither beginning nor end, existing in oneness.' 'Producing itself by itself, it manifested to itself its own Thought.'"

The erudite author of this instructive essay proceeds to introduce to us Heraclitus of Ephesus (503 B. C.), a sincerely religious man in every sense of the word, a reformer who strongly opposed the degenerate polytheism and idolatry of his age; he insisted on the impermanence of the phenomenal universe of human affairs, beliefs and opinions, and declared the One Eternal Reality; teaching that the Self of man was a portion of the Divine Intelligence. In further unfolding to us the philosophic system of the great Syro-Grecian, our author continues :

"In his philosophy of nature he declared the One Thing to be Fire, but Fire of a mystical nature, 'self-kindled and self-extinguished,' the vital quickening power of the universe. It was the Universal Life, by participation in which all things have their being, and apart from which they are unsubstantial and unreal. This is the 'Tree of Life' spoken of by Simon. In this ocean of fire or life—in every point or atom of it—is inherent a longing to manifest itself in various forms, thus giving rise to the perpetual flux and change of the phenomenal world..... In the pure state, the living and rational fire of Heraclitus resides in the highest conceivable Heaven, whence it descends, stage by stage, gradually losing the velocity of its motion and vitality, until it finally reaches the earth-stage, having previously passed through that of 'water.' Thence it returns to its parent source. In this eternal flux, the only repose was to be found in the harmony that occasionally resulted from one portion of the fire in its descent meeting another in its ascent. All this took place under law and order, and the soul of man being a portion of the fire in its pure state, and therefore an exile here on Earth, could only be at rest by cultivating as the highest good, contentment, or acquiescence to the law."

II. Let us now turn our attention to that aspect of our study in which it applies to our own individualities, to our essential nature. We wish to be able to throw a few rays of the light within, in order to view the nearest, the intimate relationship and the underlying unity existing between our varied parts and attributes, by the medium of **Mystic Fire** *Let us then take a view of man's soul, his conscious 'being,' the*

animal and spiritual soul, as a fire or fires—and as largely the product of fire.

We have already directed attention to the creative power of fire, fire as the basis of all that is ; we therefore turn from the general to the particular ; from the subtle living force as taken in the aggregate, to the particular manifestations or centres of power of the force, from the producer to the product. Here we are at once face to face with the great problem of life, the composite nature of man, the opposites which make up his complex being. Amidst this complexity I think we can pretty clearly trace two distinct lines along which the creative power has been manifesting ; (a) the animal soul, the passionate and desire nature in man ; and, (b) the spiritual soul, that more subtle and purified fire, having in some mystic manner a more direct relation with the eternal ocean of light, within the inaccessible depths of which harmony, peace and love forever obtain.

What an ancestry lies behind us in regard to the lowest of these developments, our animal, passionate and desire nature, as we look into its past and its sevenfold migrations, ere it was prepared for the reception of its Divine Consort, the Spiritual Soul ! Whence came the defilement which calls into activity the nobler qualities of the elder line of divine ancestry ? In this great mystery which is all too deep for our finite thought, we discern the great fact that the animal within us is also divine in its last resort ; that it is worth salvation, purification, transmutation ; that, in its essence, it also is Holy Fire. While the great mystics and teachers of ancient India, amid the calm meditations of their souls have helped us perhaps a little further than any others, the mystery is still unsolved. Their spiritual essences, the Satva the Rajas and the Tamas, assist us to clearer thought, which is valuable, yet the ' *Why*' still remains "behind the veil, behind the veil." In the language of St. Paul, we look forward to the future when "we shall see even as we are seen, and know even as we are known." Of our line of pilgrimage through the material universe, the elemental essences, the rock, the plant and the animal, something is now generally recognized. We are in a measure conscious of our relationship to this phenomenal world in which for the time being we are immersed, but of our higher, Divine Ancestry, of that spiritual line of evolution which has resulted in our God-Nature, how dim and vague our vision, how weak and imperfect our highest conceptions !

In the Ebionite Epistle of St. James, Chap. III., 6. *et seq.*, the fiery power of the passionate nature is very tersely presented, in the bold angular style so noticeable in this writer ; "Behold how much wood is kindled by how small a fire ! And the tongue is a fire ; the world of iniquity among our members is the tongue, which defleth the whole body, which setteth on fire the wheel of nature, and is set on fire by hell (the gehenna, or the fire of the valley of Hinnom). In this fine passage the 'tongue' is used as a synonym, being the organ of vocal expression of the formulation of 'words' which in their turn are the expression of

'thought,' having its origin in certain states and conditions of the individual generating it. It is the vehicle revealing the predominance of the animal or passional nature on the one hand, or of the spiritual and purified on the other. How the quality and tones of the voice reveal the characteristics of the personality, we all know; 'Out of the abundance of the heart the mouth speaketh,' whether it be wisdom or folly, gracious words of love and compassion or hard words of indifference and unkindness. The last clause in the above quotation is worthy of noting: 'It is set on fire of hell', the original being 'gehenna.' *i.e.*, 'the valley of Hinnom,' having special reference to a deep ravine outside the city walls of Jerusalem, where it is stated that perpetual fires were fed by the polluted refuse of the city cast therein. In the allusion to these fires we have a twofold illustration of mystic fire; (a) of a soul defiled by the degrading passions of the lower nature, and their destruction by fire as a means of the soul's purification; (b) to the evil use of fire in inflaming the passions and thereby corrupting the soul's spiritual atmosphere, as well as evilly affecting others. It is the same sun which ripens the fruits of the earth and breeds corruption and death in that which has lost its vitality. We need the 'pure oil of the sanctuary' to feed the divine fire into whose purifying flame we may cast all thoughts, desires, and imaginations, for cleansing in order to higher use.

III. And this brings us to the last aspect of our present subject, *viz*: *Fire as a regenerative power in the worlds of nature and spirit, of the seen and unseen.*

We see how it has ever been utilised in the physical world, and its beneficial results may be traced in the material aspect, in the present conditions of the world and nature. Earthquakes, volcanic eruptions, the destruction and uplifting of lands, islands, continents and their inhabitants, is a severe yet a necessary purifying process. Not always to be viewed as special judgments or inflictions of suffering, but as cosmic necessities arising from karmic conditions which are beyond the ken of ordinary humanity, yet, so arranged that no injustice shall be inflicted on any creature; that whatever of suffering is entailed shall have compensatory clauses attached to the infliction.

There is a still more painful side to this aspect of the operation of fire. When this mystic element is misdirected, its equilibrating compensatory reaction will necessitate a fiery ordeal, a cleansing process through which we must pass, that will entail suffering from which there will be no release until we have paid the 'uttermost farthing.' The field of the operation of 'the fiery trials which are to try us,' of the visitations of karmic justice which is constantly in operation, evidently extends over the two planes which we know as the physical and the psychic. Of these two conditions of the consciousness, we may look on the last named as that which entails suffering the most awful to those who wilfully refuse the lessons which life in physical bodies is intended to teach us. When the instrument of the passional nature

is laid aside, there are no 'drops of water' available to 'cool the parched tongue' of the voluptuary or other wilful sinner against nature's laws, who is 'tormented in this flame.' However exaggerated the 'hells' of some religions may be, there is an underlying fact in nature of which they are the symbol. As already hinted, purgatorial fires become a stern necessity in the case of those who stifle the voice of the *God within*, who indulge their selfish propensities to the injury and suffering of others. With this brief reference to a gruesome subject, let us pass to a more congenial phase of its operation.

In great variety of ancient story we have illustrations of the regenerative power of fire. The story of Prometheus and the myth of his stealing the fire from heaven wherewith to animate the man, or ensoul the visible world; the torch borne in all priestly demonstrative processions, at all times, in all countries; the vestal fires of the Romans, the whole mystic meaning of fires on altars, the everburning tomb-lights, whether in classic or other lands, everything of the kind was intended to illustrate the operation and nature of immortal spiritual fire.

Fires and lights at funeral ceremonies also bear the same import. Cremation and urn-burial, the burning of the dead, practised in all ages and now revived in Western lands, on sanitary grounds, imply a profounder meaning, and one of wider scope than it is generally supposed. It symbolically covers all conditions of the departed entity. Does it need the purgatorial process for further purification, or, has its necessity for tabernacling in clay ended? has it reached the final goal of its long pilgrimage? each, together with all the intervening states of spiritual progress, find therein a fitting symbol. In the case of the final consummation, in the commitment of human mortality into the last of all matter, thereby indicating the overleaping of the intermediate states, there is indicated a delivery of the purified ego into the *Flame Soul*, having thus passed all stages—the final soul being reached.

In the commencement of the Christian Gospels, John the Baptist is represented in his capacity of the herald of the Christ, preparing his way and saying of him, "whose fan is in his hand, and he will thoroughly purge his floor, gathering the wheat into his garner and burning up the chaff with unquenchable fire;" and again, "I baptize with water, but there standeth One among you who, coming after me, is preferred before me. He shall baptize you with the Holy Spirit and with Fire." And the writer of the Acts, Chapter II., gives us a graphic account of its realisation; whether literally true or not, on the material plane, is of no moment to us. The Master had left his disciples with the command, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In obedience to their beloved Teacher and Master "They were all together for the same object. And there came, suddenly, out of the heaven, a sound, just as of a rushing mighty wind, and filled the whole of the house where they were sitting, and there appeared to them, in process of being parted asunder, tongues

as of fire; and it sat upon each one of them; and they were all filled with the Holy Spirit, and began to be speaking with different tongues, according as the Spirit was giving them to be sounding out." In this series of events we see a mystical significance, an historic pictorial representation of spiritual things and occurrences transacted in the inner consciousness of the individual soul through the potency and varied operations of holy fire.

The necessity for regenerative holy fire, of consecration by fire, was universally acknowledged in the ancient religions of the world. Numa is said to have settled an order of priestesses whose business and care it was constantly to maintain the Holy fire. Virgil makes reference to the building of 100 temples and their altars, "consecrated to a fire that never went out," and he calls these temples and their fires, "perpetual watches" or "watch-lights," or, proof of the presence of the gods.

These are no old-world myths wherewith the peoples of those ages amused themselves, but types, faint shadowings forth of the eternal realities that are ever with us. Would we have the "gods" again walk the earth in our coming 20th century? Then let us open all the avenues, the powers and capacities of our nature, to the purifying flames of heavenly fire; let us do what in us lies to remove the dense and murky clouds of materiality that hang around us, and the divine ones of former ages will again unveil their brightness; realities will take the place of the vain shows of earth; the patriarch Jacob's mystical ladder will be utilised and men will again "see visions of God."

Perhaps we sometimes harbour the unworthy thought that the "gods" are partial in their favours; but it cannot so be. They are the embodiments of *justice, truth and love*. Let us prove ourselves true to the light received, let us cultivate an unselfish regard for others, and we shall experience—when we are able to bear it, and as we need it—the favour of the light of their presence, a presence it may be, not always visual, but none the less real.

We are occasionally informed by some of those who are known as leaders in the Theosophical Society, that they are increasingly conscious of the presence and special guidance in their work, of the beloved 'Masters' who inaugurated the present movement. This should be stimulating to each one of us; we should not look on our brethren as specially selected, or exclusively favoured ones, but rather, noting these visitations as preludes of a yet further, and more abundant manifestation of Holy Heavenly Fire—redouble our exertions to the removal of all obstacles, increase our vigilance against the recurrence of contrary currents in our spiritual atmosphere, of the lighting of 'strange fire,' so that the altar of our hearts may be prepared, made ready for the descent thereon of the heavenly fire, that the temple of our bodies may receive the Sacred Flame, that our souls may be illumined by the divine

light, in whatever form and by whatever means we may thereby be fitted most effectually to let the fire burn and the light shine through us for others.

W. A. MAYERS.

A JOURNEY ON THE ASTRAL PLANE.

I STOOD at the corner of.....street watching the motions of a crowd, when I caught sight of an old man who appeared to be almost too weak to struggle through it. Turning to my wife, I asked if she was willing to assist me in helping the old man into a quieter street; and as she agreed to do so, we both went up to him and offered to assist him. After a very sharp scrutiny he accepted our help, and we gradually made our way to a quieter part of the town when, to our astonishment, all the feebleness disappeared and we beheld before us a strong and dignified man. He smiled at our surprise and explained that he had done as he had to find out if there were any in the crowded streets who had sufficient compassion to help an old man, who appeared so weary and feeble that many openly jeered at him. He then proceeded to talk generally about me and showed an unusual knowledge of my affairs, ultimately inviting us both to accompany him to a small vessel which belonged to him and lay at anchor in the harbour.

After we had inspected the curious vessel, our equally curious old man told us he was going home, and if we cared to go with him, the time would be well spent, we should have a pleasant trip, and return wiser than we left.

Somehow I could not refuse, nor indeed did I wish to do so; I wanted to be with the old man, and I wished to see more of the vessel which in itself was wonderful. In the hull were windows of very thick glass, so that one could look out on all sides, and even see what passed under the vessel. There were several compartments or cabins on board, and a small bath-room was attached to each cabin; but what astonished me most was that when darkness fell, these rooms were filled with a soft luminosity, I cannot call it light, because there appeared to be no lamps or other means of producing light.

As we stood in one of the compartments which had been assigned to us, my wife asked me if I knew anything about the old man, who he was or even what his name was.

"No, I do not," I answered, "but yet somehow I feel we must stop; anyhow let us see this thing through and in the meantime I'll go on deck and ask what we are to call him."

Going on deck as I spoke, I found the vessel was speeding through the water at a great rate, but there were no sails nor could I discover the means of propulsion. The old man observed me, came up to where I stood and placing his hand on my shoulder said, "You may call me....., with regard to these other matters, ask nothing yet; observe and wait with patience, then all will be quite clear."

He then explained that the bath-rooms were attached to all the cabins, for all were required to bathe regularly twice a day, because it was as necessary that our bodies should be clean as that our food should be clean; since in the former case we absorbed into our system the finer matter of the atmosphere, and if it were contaminated by passing through the dirt and dust that accumulated on our skins, it would result in our building into our bodies many impurities.

"But" I said, "how can that be; don't we build our bodies from within, out of the food we eat"?

"No", he replied, "you do not; you absorb from the atmosphere much in the same way that the leaves of plants do; and to allow the dirt to remain on the body is equivalent to filtering water through a dirty sponge. If therefore, you seek to so purify the body that it may become spiritual, you must bathe frequently".

"Where are you going"? I inquired, for the vessel appeared to be making for the shore.

"I am going to see if there are any compassionate people in the town you see in front of us. You had better stay on board".

* * * * *

After the lapse of about an hour.....returned, bringing with him several persons. As we saw them coming towards the boat I could not help wondering where he would put them, for there was not a sufficient number of rooms. But this was soon settled, for they were divided into groups, each group to occupy one of the rooms. The only room not so occupied being that of.....which he reserved for himself.

My wife was somewhat indignant at this arrangement; she thought it was not decorous, and considered that as married people we should have one of the apartments to ourselves. At her request, in which several of the others joined, I went to.....and placed the matter before him; but he only smiled and said, "It is quite true that conventional usage requires certain barriers to be placed between the sexes, but then conventional usage has only succeeded in producing immorality".

"But", I urged, "it seems to me desirable that at any rate some consideration should be shown to the feelings of these people".

"No", said....., "my people are all unconventional; modern civilization has not touched us, and so, being pure-minded, we live pure lives—lives that are perfectly natural; you place a number of sheep in one pasture, a number of turtle-doves in one cote, and there is no sense of shame or indecency amongst them. Why should man who is supposed to belong to a higher evolution, be less moral than these are? Why should he, fashioned as he is said to be, in the image of his Creator, require to be shut up apart to prevent the lower animal nature conflicting with, and conquering the higher spiritual nature? Your nineteenth

century training on this matter is both crude and artificial ; believe that within is the spiritual ray which is pure and to you all things will be pure”.

We had many such talks during the voyage, indeed any conversation with.....was not only highly entertaining but was distinctly instructive and educative ; but I may not enter into the *teachings* without his permission, and will therefore confine myself to a bare account of the ‘experience’.

It was very early in the morning when the bows were directed straight to the land and ere long the narrow mouth of a river was visible. Up this river we sailed or rather went ; by-and-by the course carried us between precipitous rocks on either side, well wooded and gradually ascending, at their summit they seemed almost to meet ;—a pale, blue line above being all the sky that was visible to us, and even this soon disappeared and we were left in the narrow river, almost enveloped in dense damp foliage, with only the luminous light, which seemed to originate nowhere, and yet be everywhere.

“ Don't be afraid, and keep quite still” cried.....

For a few moments we all seemed to lose consciousness of physical matters, but when we did regain consciousness of things around us the whole scene had changed. Our little vessel was rapidly approaching an island, covered with palm trees, in the centre of the lake on which to our surprise we found ourselves. Some of the passengers were terribly afraid, nearly all were silent, wondering what next would occur. As for myself, somehow, the general appearance of the island we were approaching was strangely familiar, and I gazed at it much in the same way I suppose a man would gaze at the shores of his home after years of travel. Hundreds of questions rushed to my lips, but I had learnt the lesson of patient silence and none of them were voiced. I was quietly watching.....when suddenly looking up at me he smiled and said :

Breathes there a man with soul so dead

Who never to himself hath said,

“ This is my home, my real home.”

“ Not a very correct quotation,” I answered.

“ No, but it conveys the real sense of what you feel, which is better,”said.

Shortly afterwards we went ashore and, out of a house close to the edge of the water....., brought bundles, and placing them on the ground said : “ Here you will find tents, make this your home for a short time ; I will cause food to be sent to you and will take you home again later.” “ H., bring your wife and come with me.”

We both followed our guide for some distance and on arriving at a small plateau he bade us stand with him upon a stone slab measuring about twelve feet each way. When we were all three on it.....uttered some sound and the slab slowly sank down and we found ourselves at

the entrance to what appeared to be a tunnel. I scarcely knew what to think, still less was I capable of observing very closely all that occurred. Suffice it to say that, still keeping close to....., we found ourselves in an immense library, or, I should say, a series of rooms comprising an immense underground library, lighted in the same way as had been the boat, with a light that cast no shadow. All round the walls were shelves well-filled with books of every age,—Rolls and scrolls, palm-leaves and books, bound and unbound, in manuscript and printed. In each wall was a door; three of these doors led into similar rooms, while by the fourth we had entered. In the centre of each room sat an Attendant, one of whom looked at us very closely, but on receiving a sign from..... he took no further notice of us.

"This", said....., "is our general room, where we keep all those miscellaneous works that cannot be classified as either Religious, Philosophical, or Scientific. In the other three rooms are the classified works".

We walked around and observed on the shelves notices that all books must be obtained from and returned to the Attendant. One of the books seemed to arouse my wife's interest and, woman-like, she ignored the notice and stretched out her hand to get it, but received, instead, a very sharp electric shock.

Observing this.....said, "Did you not see the notices? We take every precaution to prevent persons using the books who have no right to do so; for, there are those who try sometimes to penetrate even here, who are really enemies to the Truth. The Attendant knows all who may use the different books".

"But", I exclaimed, "are not all who are allowed here permitted to use any book they wish?"

"No, for it would not be wise to place within the reach of an untried student all knowledge; he must prove himself fit to be trusted with it before it is given to him."

Taking us into the other rooms,.....informed me of the great treasures of writings here collected. "Here", he said, "are to be found most ancient writings, dating from, according to your calculations, prehistoric times. Combining the three departments we have the 'Secret Doctrine'.—not the one you possess, *that* is but a mere handful of the seed from this vast store-house".

We were then invited into the Laboratory connected with the Department of Science. Here were long tables, covered with all manner of apparatus. Looking around I saw placed in cupboards and recesses many articles with the use of which I was familiar. Commenting on this,informed me that all these articles were obsolete and therefore laid aside. "Just the same", he said, "as you laid aside childhood's toys when you outgrew them".

Students were working in the Laboratory under the direction of tutors, who were, I was told by....., Adepts in their work.

"Here" said he, "are carried on experiments of which the outside

world has no knowledge, and of which it will remain ignorant until it evolves through many generations. Our pupils collect their results and record them, then these results are verified and, if again proved beyond all possibility of doubt to be correct, are finally recorded and fully preserved. As we see humanity prepared, and as we find suitable agents in the world outside, we give out from time to time some teachings a little in advance of the current thought."

"Will you explain and illustrate how?" I asked.

"Certainly I will. Your scientists have elaborated a system or table of *Elements*. These differ widely from what were called elements in olden days, because, under our direction one and another was led by certain definite experiments to discover that, say water, for example, was not an element; and in the same way now there are, here and there, isolated scientists who have reduced the number of elements, discarding those which later experiments prove to be compounds. Before long there will be a general recognition on the part of physicists and chemists, of the existence of a *Single Element*, of which all those at present called elements will prove to be but different phases of the ONE, according to the rate of vibration, or else compounds."

"Again",.....went on to say, "it may appear a strange doctrine to you to be told that gold grows, as indeed do all minerals and metals. For those metals which are called elements are not really such, they are *variations* of the one element. In this way you will understand how it is that new metals are discovered. Let us take gold as an example. We have many variations of the one element, that is to say, the one element at various rates of vibration. Some of these combined yield gold; and these different variations of the one exist separately in different parts, and are frequently uniting and forming various combinations. Water, a valuable agent, carries these different variations here and there; meeting other variations, a union takes place, and gold is formed; but you know that if you seek to combine equal parts of hydrogen and oxygen you will not only obtain water but will have a residuum of oxygen left unused, but capable of being used in some other combination. So is it with gold formation, and the unused balances unite with other variations producing other metals, &c., thus sometimes you find gold mixed with silver, copper, rock, &c."

"That", I said, "is somewhat interesting, but it wants thinking out, for it seems to me that it will account for the fact that in a certain locality gold is found; a rush is made upon that locality and all the gold removed, and the place in time deserted: then probably after many years gold is again discovered and another rush takes place. Is this so, and does it satisfactorily account for the circumstance alone?"

"Well",.....answered, "you are getting a bit of the true state of the case, enough at any rate to cause you to study the matter."

"I will give you one more instance," said....., continuing; "you know what appliances are needed in the scientific world to produce

magnetism and electricity. Now these two are again but variations of the one force, and depend entirely upon vibration for their separate and distinctive existence. Knowing this principle we can at will produce either by the Mind-force."

"Is that how the light here is produced?" I asked.

"Yes," he replied, "and also how the vessel in which you came was propelled".

"But", I objected, "if these things are the product of thought, does it not necessitate a continuous strain upon your will-power to produce a continuity?"

"Not so,".....answered, "for continuity is governed by law and we are conversant with that law."

"May I see some of your recorded results"? I asked.

"You would not understand them, since all records of every description in this department are written as Ideographs."

"Well", I exclaimed "having been brought here, I suppose there was some reason for it. May I come again?"

Calling to him a Tutor, evidently, a Greek,.....told him all about our coming and my request, asking if he would accept me as a pupil: he agreed to do so and.....said he would now teach me how to get back quickly. He also gave minute instructions how I should come to the Library and Laboratory whenever I desired to do so, or whenever I received a certain sign which he proceeded to explain to me. Then taking us into a small room, he spoke very seriously to both of us, on the responsibilities that lay upon us, and the new obligations we were undertaking;—for he accorded my wife a like permission to come to this place. Then.....left us alone and, putting into practice the practical lesson we had received from him in Psycho-dynamics, we returned home.

H. D. ORKWILL.

Ed. Note.—What gives this narrative a special interest is that, in certain details, it fully confirms the statements, so often made by H. P. B. and others, as to the existence of cave-libraries wherein are stored up, for the use of our race, all the great literary and scientific products of human thought. Authorities apart, does it not seem but common sense that, if there are any guardians or watchers over the race—and what sensible man can doubt it?—they would not let any of the finest fruit of our intellectual development be obliterated and irretrievably lost to us by any imaginable chance? If they would, then there would be so much evolution to do over again, so much waste of cosmic energy. The observer in the present case is known to me as a man of honor and an advanced occultist, though as yet suspected to be such only by his most intimate friends. These rock-libraries are so excavated and afterwards hermetically closed that there is no connection with the outer atmosphere; the air within is absolutely dry, pure and free from destructive

microbes, so that books, manuscripts and other intellectual records will remain indefinitely without decaying or decomposing by dry-rot. The libraries are to be reached only in the astral body, just as in the Pyramid, the neophyte, in course of initiation, could only reach the Initiator-Guru by passing into his sealed, stone apartment in his projected Double. Hindu tradition says that he who would visit the Rishis or Mahatmas of the Himalayas must enter their caves through apertures large enough only for a small bird. Babu Sarat Chandra Das, C. I. E., Rai Bahadur, is my authority for saying that the candidate for the rank of Adept, in Tibet, is kept for a certain time in a close stone room, having but a small hole through which food and drink are supplied him, and when he is ready for the test he must get out of the room, or cell, as best he can—which is, of course, in the Double—and make the circuit of Tibet, stopping at prescribed lamaseries *en route*, inscribing his name, with the date, at each, in a special register, and getting back to his place of departure within a prescribed time. Stephens, the famous explorer of the ruined cities of Central America, describes a staircase that he saw which ended at the stone ceiling overhead, as though meant to give access to an upper-story room, yet was left unfinished—a puzzle to the modern explorer. H. P. B. explained to me, however, that this was one of the stages of initiation, the neophyte having to lie on one of the steps, throw himself into trance, project his Double, and pass through the stone floor into the upper room where the Initiator awaited him. These subterranean library repositories of the world's acquired knowledge exist in different parts of the world. So far as I know, they are all cut in hills or mountains, and a certain surface shape is given them by which they may be detected as far as the eye can see. I have passed one such in India more than twenty times, and if I had the brutally selfish curiosity of some iconoclasts, I might, with a sufficient number of melinite, or dynamite cartridges, blow the roof or sides in—if some timely accident should not blow me and my coolies into bits before I could point out the right place to attack; than which nothing would be more likely, for the safety of these treasures is not subject to the caprice of fools or knaves.

Of course, one does not have to sail to these caves in any self-propelled boat, which is evident enough from the fact that Mr. Orkwill and his wife had permission to revisit the Library at pleasure: That part of the astral voyage was an illusion. O.

MISS EDGER'S INDIAN TOUR LECTURES.

I. THE NECESSITY FOR RELIGION.

Editor's Note.—The lectures given by Miss Lilian Edge, M.A., during her late Indian tour, from Calcutta to Rawal Pindi and when returning to Madras, met with so cordial a reception, and the requests for their publication have been so many, that she has kindly consented to write them out and recast them for the *Theosophist*. Only those will be selected which were oftenest chosen from the list sent in advance to the Branches. Of course, as they were spoken extemporaneously from brief notes prepared by her, it will be impracticable to give them exactly as delivered, but in substance they are the same discourses, and their publication will increase the feeling of respect and affection which they aroused in her Indian audiences, without exception. She has added a certain value to them by quotations from works that she had in mind while travelling but has only been able to consult since her return to Headquarters. The series will comprise five lectures, whose titles are: "The necessity for Religion;" "The building of a World;" "Man, his Nature and evolution;" "The finding of God;" "The Theosophic Life."—H. S. O.

IT seems strange that in an "enlightened" age like the present it should ever be necessary to take up for our consideration the question suggested by this subject. For surely to all thoughtful minds the necessity for religion should be so obvious, that the only question that would occur to them would be, not whether religion should be the ruling motive and guiding power of life, or why it should be so, but in what way the practical realisation of this might best be brought about. And yet, when we look at the world around us, we are obliged to admit that there are many of our fellow-men who have not yet so far awakened as to give any serious or continuous thought to religion at all. They drift through life in a whirl of activity on the physical plane, seeking ever to grasp the fleeting pleasures of the moment, surrounding themselves with wealth and luxury, or gathering around them a circle of "society-friends" and acquaintances, in the hope that there they may find happiness; dissipating all their energies in this never-ending quest, apparently oblivious of the fact that they themselves are permanent, spiritual entities. And yet perhaps not entirely oblivious; for at times there sweeps over the soul a feeling of utter weariness and dissatisfaction, a consciousness of the uselessness and vanity of this mere material life, and a yearning for something higher and purer, something that might bring a lasting peace and content in the place of this feverish excitement and struggle.

There is another class of persons who have been brought to a somewhat similar position, though by a totally different process. Setting

out on the journey of life with deep reverence for religion, and being of a thoughtful and critical mind, they have sought in vain to reconcile the inconsistencies of so many of the exoteric creeds, or, having carefully studied the investigations and conclusions of modern science, they have found that these cannot be brought into harmony with many of the accepted religious dogmas. Their search has been not for pleasure, but for truth; but, amid these conflicting elements, their minds have become overwhelmed with the difficulty of the problems they have sought to solve; and, in sheer despair of finding the truth, they have fallen back upon a position of agnosticism, accepting only what can be proved by the physical senses, and devoting themselves to mere material life, because that is the only thing with regard to which they can be sure. Amongst these we often find instances of that most pathetic aspect of human development, souls who, despairing of finding any intellectual or spiritual satisfaction themselves, spend all their energies in making the lives of those around them as happy as they can; or perhaps in attempting to reform some of the great social evils by which we are surrounded.

Such are the two kinds of materialism that are more or less rampant to-day in all the countries of the world; even here, in India, in spite of the spiritual inheritance of the past, they are gradually gaining ground; and it is therefore well that we should examine carefully into religion, to see if there is any force in it to stem this tide, that is threatening the spiritual progress of man.

There appear to be three main sources of human knowledge: scientific research, philosophical enquiry, and revelation, the last being sometimes identified with religion. The first at present confines itself almost exclusively to the physical plane; and, observing and collecting facts, deduces from them theories regarding the laws of nature that govern phenomena. It is unable to penetrate beyond the realm of effects, and its theories are simply generalisations of the facts observed. For instance, an inexperienced mind might at first sight think that the law of gravity was the *cause* of the various phenomena connected with the mutual attraction of bodies; but a more careful scrutiny shows that it is nothing but a general statement of these phenomena, and that in reality, scientists are no nearer understanding the actual cause of attraction than they were before Newton formulated the law. The real value of scientific research lies in the mass of facts which it brings together, to which other methods of study must afterwards be applied. The danger of confining ourselves to scientific study is, that we may mistake the effect for the cause, and thus imagine that we are gaining all possible knowledge. Then we shall fall into that form of materialism, which rejects everything that cannot be proved by the ordinary methods of physical science; and of which one of the chief tenets is that everything, even human consciousness, is merely the result of physical force working in physical matter.

Philosophical enquiry is to some extent a safeguard against this form of materialism ; for it concerns itself largely with the nature of human consciousness. While science treats of phenomena, looking at nature from outside, and never reaching beyond generalisations of phenomena, or, at most, their *immediate* causes ; philosophy seeks to penetrate into the inmost recesses of being, to find the *ultimate* causes of phenomena and to discover the reality that lies behind or within them ; thus it treats of the nature of God and man, and tries to solve the various problems of consciousness, thought, and will. But, like science, it works from without inwards, from below upwards, and is thus able to bring into play only the purely intellectual faculties of man. Science starts upon the physical plane, gathers facts, deduces general principles from them, and throws the light of the reason upon them ; philosophy starts where science leaves off, and, still by means of the reason, rises from the concrete to the abstract, throwing the light of reason upon the more complex, internal problems of thought. But it is ever baffled, because it is trying by the intellect alone to solve problems which transcend mere intellect ; or, to use the theosophical phraseology, it is using the Lower Manas to reason upon matters belonging to the Higher Manas. Thus, if we confine ourselves to science and philosophy, there is danger of the mind being bewildered by the complexity of the problems suggested, and, in despair of ever solving them, falling into agnosticism ; or even worse, of imagining that they are actually solved, and failing to detect ignorance and confusion of thought under a cloak of stock phrases and high-sounding words.

But there is, fortunately for the progress of human knowledge, a third source, revelation ; and in that, if rightly understood, there is what will save us from materialism and agnosticism. It is well-known that the greatest scientific inventors and discoverers have not reached their best results by the mere working of the reason. Their discoveries have come to them as a flash from, they know not where ; they have suddenly, so to speak, seen a picture of the way in which some problem on which they have been working, may be solved. Then, working upon this, they have brought the reason to bear on it, have elaborated the details, and have found that it has led them aright, and enabled them to give to the world some great truth, which has been the stepping-stone to many more, or some invention which has greatly facilitated all mechanical progress. Students of Theosophy, and of Hinduism, are at no loss to explain these flashes of genius. For they know that there are faculties in man higher than the intellectual, and that, though these are latent in the majority of men, they are at times active in the more advanced. These are not confined in their action to the study of phenomena and the deductions therefrom, but are able to reach to the deeper truth that lies behind. Such students also know how, in the infancy of humanity, there were great Teachers, who came over from a past cycle, for the purpose of helping forward the evolution of the present one. They had developed the higher faculties, and were thus

able to teach men elements of the truth, which had been impressed on the astral light at the beginning of manifestation, but much of which men could not yet understand. But, as evolution advanced, a few developed sufficiently to be able themselves to catch a reflection from the astral light; and thus have come those rare "flashes of genius." Or sometimes a thought is thrown by those very Teachers into the mind of some searcher for knowledge. For they have never left humanity; They ever watch over it and guide it by Their thoughts and Their unseen influence and, from time to time, when any crisis arises, They come again and actually live among men, to renew or continue the teaching of the past. This is the true revelation; and, if to some it may seem that the foundations of the Divine origin of revelation have been undermined, it must be remembered that the faculties, whereby the great Teachers saw the truth, are those which bring man into oneness with God. There need be no miraculous revelation of truth by God to man; all that is needed is for man to rise into closer union with God, and then he will see for himself the divine laws of the universe. At present these higher faculties are confined to the few, and are only beginning to develop in others. Thus, if we were to depend solely on revelation for our knowledge, we should be in danger of falling into superstition and error, through the inaccurate exercise of faculties, which in the early stages of growth are apt to mislead, or we should have to base our beliefs simply on the authority of others, and should thus lose that independence of thought which alone can make our belief real. Revelation and intuitive genius must be tested by reason and observation.

Thus all the three sources of truth must be used and evenly balanced. They form the threefold basis on which the intellectual aspect of true religion must rest; if any one of them is absent the whole structure will totter, but if all three are there, it will rise, well-proportioned, beautiful in its symmetry, and so firmly established that it will withstand even the most violent attacks that may be made on it. And it will then be found that true philosophy is one with religion, and that science and revelation disclose to us the two sides of the truth. The relation between these two, at present, is too often one of antagonism; and a considerable proportion of humanity is divided into two classes, one of whom is looking at truth solely from the point of view of science, the other solely from that of revelation. They fail to realise that they are both looking at the same truth under different aspects, and so it often happens that each declares that the other has failed to see the truth at all. It reminds one of the old familiar story of the time when knight-errantry was so widely spread through Europe. It is said that two knights were travelling about in search of adventures, and happened to meet at a point in the road where there was a shield hanging up. "What a beautiful silver shield!" said one knight to the other. "Why, you must be blind," retorted the second, "the shield is not silver at all, it is golden." And so they began to dispute over it, and at last came to blows. After a time a third knight

happened to come up, and enquired into the cause of their quarrel. When they had explained it to him, "Why," he said, "what fools you both are; had you taken the trouble each to look at the side at which the other was looking, you would have seen that you were both right and both wrong; for the shield is silver on one side, and golden on the other." In just the same way the scientific materialists, and the narrow adherents of revelation need each to look at the truth from the point of view of the other; and then there will come that union between science and revelation, which alone can lead to a true understanding of religion and philosophy. Science looks at truth from below and can rise only to a certain point dependent on the development of our faculties of observation and reason; revelation shows us the truth from above; it is only when the two meet and join hands that we shall really understand the whole of religion.

We will now take certain of the conclusions to which scientific investigation has led us, in order to see whether the deductions made from them by those who call themselves materialists or agnostics, have really a solid foundation on which to rest. Perhaps the most important of these conclusions is the existence in nature of two great principles, matter and force. These are so closely connected that we never find one without the other; there is no matter in or through which some force is not acting; no force that is not acting in or through some matter. And we can find no place in nature where matter and force are absent; thus they are omnipresent and inseparable. Further, neither of them can be destroyed. We might take a piece of wood and burn it, and a superficial observer might at first think that the wood was destroyed. But any one who knows the mere rudiments of chemistry would know that if we were to take the various products of the burning, the smoke, the ashes, the gases and vapour that have passed off with the smoke, we should find that the quantity of matter existing was exactly the same as before. We have changed the form, the wood has been broken up into the organic constituents, but the matter *in itself* is unchanged. Similarly with force; if we lift a weight and put it on a high place we expend a certain amount of force, and again a superficial observer might say that the force ceased to exist, when we left off exercising it. But here too, one who knows only the rudiments of mechanics, would understand that there was in that body a certain amount of energy stored away as the result of the force we have expended on it, an energy depending on its position above the surface of the earth; and that by means of pulleys or other machinery, this energy could be utilised to do various kinds of work by simply allowing the body to fall; and even more than this, the amount of work done, including of course the overcoming of any friction, will be exactly equal to the work we did at the first in lifting the body. Or again, there is stored in our coal-fields a certain amount of energy which has in the first instance come from the sun. When we burn the coal, this energy is set free in the form of light and heat, both of them forces. But we can use the heat to change

the water in the boiler of a steam engine into steam ; the force of the heat has been transformed into the energy stored in the steam, which shows itself in the form of pressure, and this may be utilised to drive our machinery. And it is possible to calculate to a nicety how much work can be done by a certain quantity of coal, for we know that no force can ever be lost. We might go on multiplying illustrations of similar changes constantly taking place. The forms of matter and force are ever changing, matter and force themselves remain ever the same. Thus both are indestructible, omnipresent and inseparable.

But science is taking us yet a step further with regard to these two great principles, and showing us that there is a certain unity underlying them. Taking this first with reference to matter, it is a well-known fact that the innumerable and varying forms in nature may all be reduced to some seventy substances, known as the chemical elements ; and that the difference in the forms is the result of the difference in the proportions in which these elements are combined, and in the way in which the particles of different bodies are built up. But there is every reason to believe that these chemical elements themselves could all be reduced to one simple substance, and that the differences in the elements are due to the way in which the atoms of this single substance are built up into forms.* Sir William Crookes, one of the most advanced scientists of the day, propounded this as a theory many years ago, and gave to the single basis of all matter, which he postulated, the name of *protyle*. Again, it is stated in the "Encyclopædic Dictionary" (Phil. 1894), under the word "Spectrum," that "it is now held as probable that the so-called 'elements' are themselves 'compounds,' which at a certain temperature are broken up into much fewer elements, or possibly into one,"† M. Tiffereau, an advanced French chemist, and Dr. Emmens, a chemist of New York, are at the present time carrying on investigations with regard to this unity of matter. Many years ago M. Tiffereau discovered a process whereby silver could be changed into a substance having all the properties of gold, and Dr. Emmens has recently made a similar discovery quite independently. This can be explained only on the supposition that the two metals are in reality modifications of one common substance ; that the silver is first broken up into the atoms of this substance, and that they are then recombined in a different way, producing gold. To quote Dr. Emmens' own words, he believes that "there is but one matter in the universe. The chemical elements are but *modes* of this universal substance combined with more or less of a something we call *energy*. By changing the *mode* we change the *element*, but not the *substance*."‡

* See article on "Occult Chemistry," by Mrs. Besant, in *Lucifer* for November 1895.

† See *Mercury*, September 1897, page 4

‡ See *Theosophical Review*, January 1898, pp. 387, 388.

Turning now to force, we find that here too are signs that scientists are likely before long to show that all forces are simply modifications of one common force. It is not very long ago that it was commonly believed that heat was a kind of invisible, imponderable substance which scientists called caloric. It was thought that when a body was hot, it was because it contained a greater quantity of caloric, and that when it became cooler, it was because some of the caloric was extracted from it. But many difficulties arose in connection with this theory; for under certain circumstances which should have tended to diminish the amount of caloric in a body, there was no fall in temperature; and there was under many conditions a rise in temperature when there was no possibility of an additional quantity of caloric passing into the body from any outside source. It was already known that both sound and light were forms of vibration, or force, and so scientists began to suspect that heat also was a form of force; and many experiments were conducted upon this hypothesis, leading eventually to the establishment of the fact that not only is heat a force, but it is essentially the same as light, differing from it only in the rate of motion of the particles. A similar change has taken place with regard to electricity; and, whereas in the past it also was regarded as some form of substance, it is now admitted to be a force, and by some is thought to be a vibration similar in character to the other forces with which we are familiar.

Thus the conclusions to which scientific investigations have led us are, that matter and force are omnipresent, inseparable, indestructible, and that there is a certain unity, though not yet fully proved, underlying both. Various deductions have been made from these conclusions. One is that matter and force are the two eternal realities; that from them are derived not only all the phenomena of nature, but also those of consciousness; those who hold this view consider that the reason of man, his moral sense, his highest religious and spiritual aspirations, are only the result of the evolution of matter and force; and thus they postulate a material basis for all phenomena. A somewhat different deduction is, that there is but one reality, matter, and that force is one of its properties or functions, and that when matter has evolved to a certain point, it develops a higher property or function, consciousness. Others, reasoning from the same premises, but treating the subject rather from the point of view of philosophy, urge that matter and force, all the phenomena of nature, have no real existence apart from the mind of the person observing them; that the only reality therefore is mind and that the external world is only the outer expression of mind. There is yet another view, that matter and force are themselves but aspects of some unknown reality, which underlies both. This is the opinion of Mr. Herbert Spencer, who says:—"I have repeatedly and emphatically asserted that our conceptions of matter and motion are but symbols of an Unknowable Reality; that this Reality cannot be that which we symbolize it to be; and that as manifested beyond consciousness, under the forms of matter and motion, it is the same as that which, in con-

sciousness, is manifested as Feeling and Thought..... I recognise no forces within the organism or without the organism, but the variously-conditioned modes of the universal immanent force, and the whole process of organic evolution is everywhere attributed by me to the co-operation of its variously-conditioned modes, internal and external.* Scientific research, then, does not in itself necessarily lead to materialism; we must, therefore, see whether the teachings of the sages of old, which we have seen to be what is really meant by revelation, are consistent with the facts that science has taught us, and whether they will help us to discriminate between these different deductions and to know which is the truth. We will first take the revealed teachings as they have been preserved in the Hindu scriptures; and then as we find them in the Christian, so that we may see how these two systems, generally thought to be so different, or even antagonistic, are really at one in their inner teachings.

First, then, we learn that there is an Infinite source of all existence; that This is incomprehensible, unconditioned; we cannot attempt to describe or define It, for the finite mind cannot approach the Infinite. The only conception we can even attempt to form is that of absolute Being, and that falls far short of the Reality. The name assigned to That in the Hindu system is Parabrahman. Brahman is the Supreme Spirit, the highest conception we can form of Deity; thus That which is beyond Brahman, Parabrahman, is both unknown, and, to conditioned thought, unknowable. This then corresponds with the Unknowable Reality postulated by Mr. Herbert Spencer. In the Christian Scriptures this conception is less clearly brought out; for, in places, God is spoken of as Infinite and Unknowable, while in other places He is anthropomorphised, and very human attributes are ascribed to Him. But in reality there are various words used in the original Scriptures, and distinction has been to a great extent lost in translation. At times, however, it can be traced, and it appears to me that one of the most suggestive passages is the one in which Moses, on asking God by what name he is to speak of Him to the Israelites, is told to tell them that "I AM hath sent" him to them.† This seems to be the nearest approach that can be made in the English language to the idea of Absolute Being.

We next learn from the Hindu Scriptures, that from time to time there arises in Parabrahman a centre of energy, or of consciousness, which is by some called Ishwara. The difference between Parabrahman and Ishwara is that Parabrahman is unmanifested, and therefore unconditioned; Ishwara comes forth from Parabrahman as a manifestation, and is therefore conditioned. Not conditioned, however, in the sense in which the humanity of the present day is conditioned, for we are at a very low stage of development, where we are greatly

* Appendix to "Principles of Biology," vol. I., p. 49.

† See Exodus, Chap. III., v. 14.

limited and hampered by the bonds of dense physical matter. With reference to Parabrahman, Ishwara is finite and conditioned, with reference to us, He is infinite. That which corresponds in the Christian Scriptures to Ishwara is the Logos, or the Word; of Whom it is said again and again that all things were made by Him, that He is in all things, being "the Light which lighteth every man that cometh into the world."* In *essence*, Parabrahman and Ishwara, God (in the sense of the Absolute) and the Logos, are one; in function they are different, Ishwara or the Logos, being the active aspect of Parabrahman or God.

The next step in manifestation is the appearance of two aspects of the One Reality, which are sometimes called Mulaprakriti and Daiviprakriti. Mulaprakriti is substance, or the essence that underlies matter as we know it; the root of that original, primordial substance, out of which the different planes of the universe are afterwards evolved. It appears to Ishwara as a "sort of veil thrown over Parabrahman," and "that veil is the mighty expanse of cosmic matter. It is the basis of material manifestations in the Cosmos†." Daiviprakriti is the energy or force of Ishwara, that conscious, intelligent, active force which is the working cause of manifestation. Daiviprakriti, therefore, working in Mulaprakriti, produces the whole of the manifested universe. This is the builder or creator of the world. In the Christian Scriptures also we can trace this same duality; for we are told in the first chapter of *Genesis*, that "the earth was without form and void; and darkness was upon the face of the deep." This is in reality a description, of Mulaprakriti; the words "formless," "darkness," "the deep," all being applied to the condition of undifferentiated cosmic substance. But "the Spirit of God moved" (or brooded) "upon the face of the waters"; that is, the energy of the Logos, or Daiviprakriti, began to work in Mulaprakriti, thus "creating" the world, or producing manifestation.

Now, when we compare these religious teachings with the conclusions of science, we see how the unity that scientists find underlying matter and force, is the reflection on the lowest plane of that unity on the highest plane from which everything has emanated. The two principles of force and matter are the reflection on the physical plane, of Daiviprakriti and Mulaprakriti on the highest; and the inseparability and indestructibility of force and matter are again the reflection on the lowest plane, of the same characteristics of Daiviprakriti and Mulaprakriti on the highest. Science and Revelation thus disclose to us the opposite sides of the shield of truth, and it is only when we see both that our conception can be complete. This is the only true answer that can be given to materialism. The deduction that matter is the only reality, of which force is a property or function; and the opposite one that mind

* See Gospel of St. John, I., v. 1-18.

† See "Discourses on the Bhagavad-Gîtâ," by T. Subba Row, p. 10.

is the only reality, and the outer world is its expression ; these two express each but a small part of the truth, and hence the conclusion is faulty. The deduction that matter and force are the two eternal realities, comes nearer to the truth, but falls short by losing sight of the underlying cause, which is a unity ; and the conclusion reached by Mr. Herbert Spencer, while perfectly consistent with the teachings of science and also of revelation, needs to be supplemented from the latter, as it is the Logos that forms the connecting link between the unknowable, or unmanifested, and manifestation ; between pure abstraction and concrete life and consciousness.

This then is the necessity for religion. First that by the grandeur and sublimity of its conceptions it may awaken in the heart of the indifferent and careless a consciousness of something beyond the present world, that will satisfy that yearning which at times arises, even in the most thoughtless. And next, that by the consistency and completeness of its conclusions, drawn, as they should be, alike from Science and Revelation, it may offer that which will meet all the demands of the mind, at the same time that it satisfies the heart, and thus prevent both the forms of materialism that exist to-day. We shall see in future papers, how the religious teachings that have been here hinted at, may be applied to our ideas of the world, of man, and of duty, so as to make our lives more worth living, more full of the beauty and dignity that should always be associated with that which is divine in its origin.

And now I want to say a word or two especially to my Indian brothers, to you to whom has been entrusted the custody of Scriptures containing much, perhaps all, of the teaching given to humanity at the beginning of the present cycle, by the divine Teachers of whom I have spoken. For though fragments of this are to be found in the Scriptures of all religious systems, there is a great body of Sanskrit literature which gives a more comprehensive view of it that can be obtained elsewhere. When the great Aryan race, of which both you and we of the West are branches, was obliged to separate, our ancestors went out into the hard, stern struggle with difficult circumstances, which was to develop in them certain qualities of endurance and determined persistence, which are so marked a characteristic of some of the Western Aryans. You remained here, to guard this mighty literature, and to keep alight the flame of spirituality, so that the purpose of the Aryan race might not be thwarted by the necessary development of material and intellectual activity in the West. The question to-day is, how has that sacred charge been preserved? Since I came here, a few months ago, I have been told that some most valuable MSS. have been left to decay, to be eaten by ants, or have even been thrown away by the descendants of the ancient pandits, in order that their shelves might not be encumbered with useless matter ! I have been told also, that where there has been danger of truths being irretrievably lost, the MSS. have been withdrawn from their unworthy

custodians by the great Elder Brothers of the race, and have been hidden away in places of safety, until humanity is more worthy of them. This would not have been, had India's sons been faithful to their trust.

And even as to the MSS. that remain, how many are there in India to-day who are able to read and understand them? The study of Sanskrit has been neglected, because it has been found more profitable to devote the energies to other objects of study. In other words, such is the forgetfulness of the past, that the understanding of the sacred records is deemed of less importance than the accumulation of wealth, which at most can last one only till the close of the present earth-life!

Nor is there even sufficient intelligent understanding of those truths which are contained in the more popular, exoteric writings. Many of the youth of India are to-day growing up without knowing and understanding their own religion. How then can they be expected to appreciate and understand the deeper truths contained in much of this literature? I was talking the other day with a student at one of the Colleges in India; he was telling me of his unhappy experiences at a Christian Missionary College, of the way in which his religion was attacked there, and he simply retaliated by attacking Christianity. When I asked him why he did not rather defend his own religion, than attack one of which his conversation showed that he knew almost nothing, his answer was, "Oh, I could not defend my own religion, for I did not know it well enough myself; so there was nothing for me to do but to attack Christianity"! Some there are, undoubtedly, who realise the great privilege that is theirs, and who do their utmost to preserve and utilise these treasures of the past. But their number is too few by far. This literature is the inheritance of the whole Aryan race, and workers are wanted, not only that it may be preserved, but that parts of it may be brought within the reach of other branches of the race. Let then all who realise the importance of this, do their utmost to save what remains of the literature, and to learn to understand it. If they cannot work, themselves, let them help those who can; let time, energy, money—whatever is needed,—be gladly devoted to this work, for it is for the lasting good of humanity. Let the fathers bring up their children to know, understand, and reverence their religion, that they too, when their turn comes, may be worthy of their heritage. And let us all, we of the West and you of the East, who recognise our common ancestry, join hands in this work, for it will help to spread the truth amongst men. And then, whether India recovers her past greatness or not, whether the East or the West be the dominant power in worldly matters, will signify nothing. For we are working not for one race or nation, but for all humanity; not for material or worldly advancement, but for the development of the intellectual and spiritual powers, which alone are permanent. And as the truth is spread, so may religion again become

the ruling power on the earth, and humanity advance ever upward, becoming purer, nobler, and more divine.

LILIAN EDGER.

[*Author's Note.*—It may be of interest to those of the readers of the *Theosophist*, who are not already aware of the fact, to know that among those who appreciate the ancient Sanskrit literature, is a small band of workers in the Punjâb, who are engaged in making a comprehensive descriptive catalogue of all the Sanskrit MSS. they can trace. This work was begun nearly thirty years ago by the Indian Government, but either for lack of money, or else through the belief that there were no more MSS. to be found, the work has been stopped, and it has been left in a very incomplete state. A few members of the Theosophical Society in the Punjâb under the direction of a certain very pious and learned ascetic, formed themselves some time ago into a society called the "Sanskrit Pustakonnati Sabha," the object of which is the "research, selection, collection, preservation, diffusion, and revival of Sanskrit literature, to such an extent as may be within the power and means of the association." They are carrying on their work with loving patience, earnestness, and devotion, for they feel that they are working for the future benefit of the whole of humanity. The making of the catalogue is a stupendous task, and is likely to take a great many years to accomplish. But, realising its importance, they are undaunted by any difficulties or obstacles. The sympathy and good will of us all should be with them, and those of us who can, should help in other ways. What is more especially needed is, to gather information with regard to any MSS., whether in public libraries or in possession of individuals; and to help the Association to secure any valuable or rare MSS., either by gift, by purchasing them, or, if this cannot be done, by copying them. If any who appreciate the value of Sanskrit literature, wish to share in the privilege of doing this work, they can gain full information as to details, by applying to Rai B. K. Lahiri, Prime Minister (Diwan), Faridkote State, who is the President of the Association.—L.E.]

PROPHECY.

(Continued from page 279.)

EUGENE Baresté, in the excellent account of 'Modern Prophecies' contained in his admirable work on Nostradamus, does not mention the prediction of St. Césaire, Bishop of Arles from about 502 to 544, a man of great learning and piety. It does not appear from Moreri's notice of him that a great deal is known of his life. But he evidently wrote a good deal, and 23 of his Homilies have been printed with others in the appendix to the fifth volume of the Benedictine edition of the works of St. Augustine. He appears to have presided at four several councils and Pope Symmacus conferred upon him the *Pallium*. His prophecy is extracted from the *Liber Mirabilis*, from a unique original in the King's Library at Paris. It relates to France, and the purport of it runs thus: That the rulers of France will be smitten with judicial blindness, at a future very distant period. Her nobles, he says, shall be deprived of their estates, and rank schism shall divide the church; there shall be vast carnage, as great as in the times of the Gentiles. The world and the church shall deplore the ruin of a most celebrated city, the capital and mistress of France. Some interpret this, "of Lyons," but it manifestly relates to Paris. The altars shall be destroyed, the convents sacked, and the holy virgins forced to fly for their lives. The church shall be stripped of all her temporal property; in fact church and state shall be utterly overthrown. "But at length the Black Eagle and the Lion shall appear.....then misery be to thee, oppressed city of opulence! Thou shalt at first rejoice, but thy end shall come. Misery be to thee, O, city of philosophy! thou shalt be subjected. A captive king humbled even to the dust, shall at last recover his crown."

Here we have an exceedingly vivid picture of the French Revolution when the church toppled down, the nobility were dispossessed, the Bourbon dethroned, and then the people vanquished by the artillerist and sabreur, Bonaparte, and reduced to the dire servitude of conscription, under the insidious mask of patriotism and the re-establishment of order. The Black Eagle of Russia and the Lion of England appear and set up again for a moment the fallen Bourbon. *La Bourbe* mire is replaced on the throne of *Lutetia*, the city of mud. How the great and the mean always present themselves together and hand in hand, in all that concerns the pride of man. *Homo, humilitas, and humus*,—man, humility, dust, are all of one etymon in the Catholic philosophy of the tongue of Rome. Before passing on from this strange piece of clerical forecast let us stop to note the date (about) when it was uttered. Césaire died 544. Only four years afterwards Totila captures Rome for the second time. Add the 1260 day-years of Daniel to 549, and you have 1809, the 20th year of the

Revolution of 1789, when the Papal states were invaded, Napoleon excommunicated, and at his zenith. It is curious that the capture of Rome should coincide with the overthrow of the Papal chair, at an interval of 1260 years exactly.

The learned Alstedius, the Protestant theologian, is the next name of any interest occurring in the same book; and as Bayle says of him, he was one of the most fertile pens in the 17th Century, and quite justified the anagram of his name, *Sedulitas*. He died in 1638 at the age of fifty. One of his ideas was that all the Arts and Sciences may be found in the Scriptures. He wrote also on the Millennium. His prophecy seems to amount to little more than an attempt to unravel the 12th Chapter of Daniel and to see when the "term of days," consisting of 1290 and 1335, would respectively be realized. He complicates Daniel's periods by intermixing them with the apocalyptic numbers and finally pitches upon the year 1694 as that on which they are to reach fulfilment. His interpretations are, as we have just seen, derived from the numbers given in Daniel XII. If he could have tacked a hundred years on to that, he would have alighted full on the French Revolution. He talks of the four monarchies of the world. The East or Assyrian; the second, Southern, are of the Persians and Greeks; the third, Western, of the Romans; the fourth, Northern, a kingdom as he surmises, that God shall shortly set up "by the lion of the North." We have seen St. Césaire to make this to be England; but it does not appear that Alstedius intended the same thing.

From the Letters of Lord Chesterfield (ed. 1775) we see that his Lordship was impressed by the great coming event. In the letter dated December 25, 1753, he writes:

"The first squabble in Europe that I foresee, will be about the crown of Poland."

Now it is very remarkable that Poland was partitioned for the first time, August 5, 1772, though the actual spoliation was delayed until 1777. So that the event had taken place before the letters had appeared in type, the first edition of the Letters being 1774. He goes on to say that French affairs grow more serious every day. He represents the king as despised, as a bigot to the church, jealous of the parliaments, and oscillating between church and parliaments. He notices that the poor are discontented, that the nation begins to reason freely; in fact that all the symptoms that threaten revolution to a government, "now exist and daily increase in France." In another letter, dated April 13, 1752, he talks of the spread of revolutionary principles, adding, "but this I foresee, that before the end of this century, the trade of both king and priest will not be half so good as it has been. Duclos, in his reflections, has observed, and very truly, "*qu'il y a un germe de raison qui commence à se développer en France*;" this he considers will prove fatal to regal and papal pretensions. Of course in the temperament of Chesterfield there is the least possible proportion of the genuine spirit of prophecy. But it is

interesting as showing how a clear worldly mind of that day could read anticipatively what was about to occur. It felt the shadow of the events that were approaching. But if cold, worldly wisdom can piece enough together to make a forecast of this sort, why may not a spiritually fatigued disposition be capable of a still more lively representation of such things? If that can piece, this should pierce. Here again the inference may be drawn, that humanity has a gift of prophecy always latent in it, and responsive to external stimuli.

There occurs in the "Arcana Cœlestia," of Swedenborg, this sentence, according to the book we are handling, for I have not referred to the work to find it: "La noble nation Françoise se soulevra tout à coup, brisera ses fers, et renversera la putain de Babilone."

This is clearly an early forecast by the Swedish seer, of the upheaval of the French Revolution, and contemporaneous with the epistolary prevision of the worldly minded Stanhope. Now the "Arcana Cœlestia," in Latin, was published in London, in five parts, of which the fifth was issued in 1753, and nearly forty years before the taking of the Bastille. Here again we see that coming events make themselves felt on the sensitive tablets of men's minds, years before they emerge into fact and are recorded as history.

Count Guibert, about 1727, a soldier of distinguished talents, wrote thus to the same purpose:

"There is to spring up a people of a manly genius which arises to shake off its fetters, and settle a form of Government, the whole of which will increase its force; it will frame just laws, and call forth a revolution. This people is the French."

This is only a further evidence of the widespread feeling in France that something extraordinary was about to happen.

There follows next, a prediction by Christopher Love, a vigorous presbyterian, who states that he bases all on the Revelation of St. John, and the book of Daniel. It seems to have been published under the title of "A short work of the Lord's in the latter age of the world." But it is not given by Brook in his "Lives of the Puritans," where he notices Christopher Love (iii. 115-138), nor does Watt record it. Love makes an interesting allusion to the prophecy inscribed in Hebrew on Seth's pillar at Damascus, which was extant in the time of St. Jerome, and of which he has transmitted to us a copy. It was built by Seth before the flood, and written by Enoch the prophet, at least this is Love's view of it. Josephus talks of the columns of Seth, but Whiston holds him to be in error, saying that he confuses two things, reading Seth for Sesostris. I do think that very likely, for Sesostris' works would be at Thebes in Egypt, and not near Damascus, as Jerome certifies, and where he says he took his copy from it. I am not aware that any other writer confirms Jerome as to the fact that any such pillar was extant in the neighbourhood of Damascus, and there is a prophetic book called the Book of Seth that speaks of the coming of the Saviour and of the star of the Magi. The whole seems so mixed with confusedly related and apocryphal matter, that one

can hardly see what Christopher Love means when he talks of basing his calculation on this and the Revelation of St. John. The account that we get of Love's execution on Tower Hill, in Brook's "Lives of the Puritans," shows him to have been a gallant, truthful, pious old presbyterian. He dies in ecstasy like a primitive martyr, rejoicing in the heavenly nativity about to open upon him, and shows a will which, if a little narrow, is yet of the texture of adamant. But though beautiful in morality, and compelling the spectator's admiration, it is not the temperament from which we should expect to reap large, profound, or permeative criticism. Plasticity is required to receive philosophic impressions that will outlast opposition, and endure through the ages. He says that in 1779 there are to be great earthquakes and commotions by sea and land and undoubtedly it was a time of terrible unrest. There are to be great wars in Germany and America in 1780. The destruction of Popery and the fall of Babylon is to be in 1790. Possibly Babylon in this case is Paris rather than Rome; and the fall of the Bastille was in 1789, so that the destruction of Popery would be the suppression of the Gallican church. God will be known by many in 1795. What this means it is difficult to say. But as Napoleon established order in Paris, and Love's very next words are— 'This will produce a great man,' he seems to keep fairly within the margin of truth. In 1800 the stars wander and the moon turns to blood. As this would mean the overthrow of kingdoms and their governors, it was true enough. Africa, Asia and America tremble in 1803, and there is a great earthquake over all the world, 1805. This is very well for a man talking in the tower of London in 1651, the night before his beheading. But after that, wars are to end, and peace, that happy consummation, is yet to come. The peace of Europe seems to be maintained more than ever, by the bristling of bayonets. And it is often enough interrupted by outbursts of wars, so that an observer can scarcely determine which is worse, active war, or a peace carried on upon a war footing. Love's dates, when actually mentioned, are accurate enough, and the conclusion may be taken as a foregone formality, equivalent to "after this, the Millennium."

John Lacy wrote on Prophecy, and from his "Warnings," published in London in the year 1707, one or two curious forecasts may be gathered, leading, as he himself thinks, to overthrow Antichrist and establish that chimerical thing, the liberties of mankind. Still, the tidings out of the East and out of the North shall trouble him, and though he plant his tabernacle in the mountain of delight of holiness, he shall come to his end and none shall help him. [Dan. xi. 44]. He cites a prophecy from the "Prophetical Pleiades," of John Amatus, a monk of Mont-Cassin and a bishop of some church in Italy in the eleventh century, during the Papacy of Gregory VII., a Pope to whom he addressed many verses. He also wrote upon the breastplate of one High-Priest, and a treatise on the Heavenly Jerusalem. Amatus' prophecy, however, only extends to a vast shedding of blood, civil discords, and fields lying untilled, and he brings all these indefinite and dateless horrors to a close with, "The

right hand of the world shall fear the left, and the North shall prevail against the South." But Lacy himself threatens judgments upon France. Speaking of Louis XIV., he says: "The Lord will destroy the images which thou hast set up, all thy statues, and all the court of France. Versailles shall be thrown to the ground. Paris convulsed, the royal family afflicted, and thy iniquities avenged upon thy grandchildren. Lyons, Toulouse and Bordeaux, they shall all suffer", and Lacy winds up with, "England shall be less visited with divine judgment than France."

We come next to the learned Pierre Jurien, a Protestant polemic, sometimes called "the Goliath of Protestantism," from the virulent rancour in which he indulged. He studied in Holland and England and finally took orders in the Established Church here, but he returned to France and was called to the Professorship of Theology and Hebrew at Sedan. These duties he discharged with great honour, but in 1681 the Reformers were deprived of the academy of Sedan. The injustice of this, no doubt rankled in his mind, and he accepted a chair at Rouen. But he quitted this, quickly, for Holland, being discovered as the author of "La Politique du Clergé." He was almost immediately offered a professorship at Rotterdam. Smarting under his French persecutions he here took to the passionate study of the apocalypse, for the interpretation of which, his lively imagination led him to think he had a divine revelation. He thought, not altogether erroneously, that Paris was the great city where the witnesses lay dead, and that in three years and a half, i.e., 1689,* they should rise up again. He thought William III., of England, was the divine instrument destined to establish Protestantism in France. As he himself did not die till 1713, he felt all the ridicule that his numerous enemies heaped upon his head when 1689 had elapsed with no fulfilment of a single prediction of his that could be recognized. The disappointment is said to have thrown him into a state of dejection and langour for the rest of his days. This must however be a great exaggeration of the facts of the case, for he published several works from time to time and retouched his "Histoire des Dogmes et des Cultes," a work composed in his younger days and now completed by him for publication. Probably this is the best work of his life, and likely to live long, as it is full of new views and conjectures, indicating great vivacity of intellect. His mistake as to the witnesses was the compressing of the 42 months of years into 3½ natural years. But as to the year 1689 he is, as we have seen, by no means the only interpreter who has fixed on that year for the cataclysm, making it, to a year, exactly one hundred years before its time. In 1789 it transpired in full force. The religionless *sans culotte* massacring the Papist, as the brutalized Papist on St. Bartholomew's day had slaughtered Protestants 217 years before, on a 24th of August.

C. A. WARD.

(To be concluded.)

* Again wrong by 100 years.

Theosophy in all Lands.

EUROPE.

LONDON, March 31st, 1898.

During the past month the Blavatsky Lodge has had the privilege of hearing lectures from Mrs. Besant on two consecutive Thursday evenings. The first of these occasions was devoted to the subject of "Mental Healing." This question, Mrs. Besant pointed out, is attracting a good deal of attention at the present time, especially in America, and it was well to study carefully what the best of its exponents had to say about it, for it is a part of the work of Theosophy to consider, sympathetically, every system of religion or philosophy, and try to find in it the germs of Truth which link it to every other system. Our work is unificatory. In all systems of thought there were kernels of truth, and this was the attractive force which laid hold of men's minds, in spite of errors and exaggerations which often hid the pearls within. There were several systems of mental healing, but that set forth by Mrs. Eddy, while the most dogmatic, appeared to be the best known and most generally followed. The case as presented in Mrs. Eddy's work—from which frequent quotations were made—seemed to be stated with exaggerations which perhaps in their own place might have their use in startling minds from an accustomed materialistic groove of thought. According to this system, everything proceeds from a Universal Mind which is a trinity, viz:—Mind, Will, and Idea—a view which seems to indicate the Logos of a System rather than the *One Existence*. Man is regarded as the reflection of God, and the real man is again a trinity of mind, will, and idea, and again reflects himself as a personality. But this personality is illusory. Matter is the creation of mind, and all evils are the result of the mind of the true man working imperfectly. Matter, according to this theory, rests on belief, and any change of belief would alter the manifestation. If belief ceased, matter would disappear. Thus it is held that if belief in the health of the body can be established in the mind of a sufferer, a healthy condition will ensue.

Miss Francis Lord, who has systematised the teachings more definitely and clearly, writes of five sources of error which are always playing on the human mind, and a ripple of amusement went round the audience when it was found that the first of these "sources of error" is "our parents"; others being the Race and Race beliefs, the lower self, the environment, and the healer. Undoubtedly a belief in the reality of thought-transference is impressed on the minds of those who accept this system of thought. We are told that in the healing process it is the immortal part of the patient that must be influenced, and that the thought which it is desired to impress must be definitely formulated in the mind, but not articulated. There is enjoined upon adherents a daily practice of what are called "affirmations and denials," designed evidently to impress upon the mind by regular repetition, the truths which are to become part of the fixed convictions of the patient, a process of which Theosophists will readily understand the *raison d'être*. Mrs. Besant's conclusions with regard to the system, as laid down by Mrs. Eddy

and others, were these:—(1) Nervous diseases might be materially affected by the proposed methods; the exchange of harmonious for inharmonious vibrations might do much in such cases. (2) In diseases of fluids of the body, the method might be used to expel injurious particles, and to vitalize the white corpuscles so as to enable them to get rid of undesirable intruders in the form of microbes. (3) Clairvoyant vision and anatomical knowledge would both be needed for any such cases as broken bones, lesions, growths, etc., and failure to effect good might certainly be looked for where neither medical knowledge nor clear vision directed the energy of the healer.

On the last Thursday before her departure for India, Mrs. Besant gave a most beautiful and earnest address to members, on the Theosophic Movement. No one who was privileged to hear it could fail to be deeply stirred by the picture of the possibilities which lie before us, and by the thought of the solemn responsibility resting upon each member of the Society, to make full use of opportunities which "prophets and kings" have sought for in the past and sought in vain. Partially, at any rate, every eye must have realised in the light of the speaker's eloquence, something of the meaning of the path which opens out before the earnest student, and every heart must have been stirred to renewed life, and to devotion to the great cause which is entrusted to our keeping at this stage of human history.

On the 17th Mr. Mead lectured on the subject of the "Mysteries among the Greeks," giving a most interesting and scholarly account of the most recent investigations into this subject. Mr. Mead quoted largely from Dr. Hatch's *Hibbert Lectures* on the subject, but it is needless to say that light was again and again thrown on points from a Theosophic standpoint, which is missing from the writings of scholars who lack the key which theosophical teachings afford in these investigations. Mr. Mead especially pointed out that it is the lower, or outer Mysteries with which Dr. Hatch and other scholars deal, and that ever behind these lay the possibility of real Initiation and the steps of the Path, which have ever been open behind the outer veil of all religions; for the world has never been without its Teachers and Initiators. Mr. Mead quoted Plutarch as saying:—"When a man dies he goes through the same experiences as those who have their consciousness increased in the mysteries", which is indeed a striking piece of external evidence to the truth of those statements made regarding the *initiations* in connection with the mysteries, which it may be remembered were so interestingly described by Mr. Leadbeater in a Lodge Lecture which was fully reported in the *Theosophist*, October 1897.

In *Pearson's Magazine* for this month is an article by Mr. H. C. Fyfe describing the wonderful work of the transmutation of silver into gold, as carried out by Dr. E. S. Emmens' process. In his laboratory at New York he verily converts silver into gold—or what is sold as such to the United States Assay Office in that city. Dr. Emmens does not insist that the metal which he produces is gold, but he chooses to call it so, and it is certain that the Government pays the price of ordinary natural gold for it. Mr. Fyfe says that what the Doctor claims to have discovered is a missing element which comes between silver and gold, and which he calls *Argentaurum*; it is a hitherto unknown form of matter, and is described as having properties akin both to gold and to silver, and as being readily converted into one or the other of these metals. Indeed it would seem that this substance needs very

careful treatment, for, being an unstable body, it is as likely to revert to silver as to advance to gold. The argentaurum gold is said to have stood every test. It is of green colour by transmitted light, and yellow by reflected light, properties possessed by gold alone. The finding of it is, however, at present, out of the reach of ordinary people, for the results are obtained only by means of the *Emmens Force Engine*, which produces readily a pressure exceeding 500 tons to the square inch. "The operation consists of five stages:—(a) Mechanical treatment. (b) Fluxing and granulation. (c) Mechanical treatment. (d) Treatment with oxides of nitrogen, i.e., a modified nitric acid. (e) Refining." "I regard," says Dr. Emmens, "the mechanical treatment as the *causa causans*. The fluxing and granulation serve, I think, merely to render the molecular aggregates susceptible of displacement and re-arrangement." Writing to Mr. Fyfe, Dr. Emmens tells him that many interesting discoveries are being made in his laboratory by the use of means that other investigators do not possess, viz:—the Force Engine. He writes, "for example, we have produced some remarkable allotropic forms of gold, and a very singular growth of silver. We have dissociated an alloy by a mechanical method. We have rendered arsenious anhydride readily soluble in pure water. We have doubled the amount of aqueous extract from wood. We have produced from gold, copper, ferric hydrate, nitric acid, and a substance having the odour of oil of almonds. In light and radiant energy generally we are also obtaining some surprising results."

The Humanitarian, for this month, contains a paper on "Occultism in Eastern Lands," by the late Sir Richard F. Burton. It is the second part of a MS. published by special permission, and is entitled "Sindh: the Occult Science, Demonology, Magic and Alchemy." It is simply an account of the practice of magic among the Moslems, which is described as consisting of Talismans, incantations, etc. He says that *Alchemy* is considered by the Arabs as "the most luminous part of the philosophic learning", but that the professional alchemists are usually cheats. Also that there are many ancient works on alchemy so 'scientific' and 'sibylline' that there is probably not a native of Sindh who could understand them at all, and they now content themselves with what they take from the Persians, or learn from oral instruction. The first part of the MS. was published in the same magazine in June last. It is called "Spiritualism in Eastern Lands," and is interesting as showing that Sir Richard really had faith in occultism, though he had no faith in the "spirits" who manifest themselves. He uses the term *Spiritualism* as connoting magnetism, occultism, and similar matters, and calls himself "a Spiritualist without the Spirits"; but he avoids asserting that spirits do not exist. So long ago as 1876 he had addressed a letter to *the Times*, on "spirit" phenomena, stating that experience had convinced him that (1) "perception is possible without the ordinary channels," and (2) "that he had been in the presence of a force or power evidently material." Travellers, he says, are compelled to postulate some such force or power, even in the absence of proof, for they find traces of it among all peoples, savage or civilized. By perception being possible outside ordinary channels, he meant that the senses may sometimes be independent of their organs, and he goes on to give some notes on Spiritualism—"a handful which proves what the heap is." He gives an account of phenomena observed by Dr. Rossi, at Cairo, where, to this day, Egyptian sorcerers produce magnetic somnambulism. He says that in the *Qanom-t-Tolam*,

translated by D. G. A. Herkloss, three years before Lane's account in "Modern Egyptians" was published, there is a chapter devoted to the "Viewing of Unjun," or the Magic Mirror, the same as used in India to ascertain the position of buried treasure, etc. Another process to this end, used in Western lands, is then described in the words of a Tunisian notary who with three others was present at an incantation practised by a Moroccan, the results of which were so fearful that all four fled. After describing the austerities practised by Yogis, and their effects, he alludes to the Spiritualism witnessed by Col. Churchill in the Lebanon. There the most extraordinary and unaccountable results have been brought about; "but as the ears of Europeans would only be shocked by assertions and statements which they would not fail of holding to be utterly fabulous, and ridiculous," he gives but few instances thereof,

E. A. L.

MRS. BESANT IN THE NETHERLANDS.

Mrs. Besant's visit in January has aroused a good deal of interest. She arrived in Amsterdam from Sweden, January 26th, accompanied by Mrs. Sharpe, Secretary of the Blavatsky Lodge, London. On Thursday 27th, Mrs. Besant, lectured in Rotterdam, on "Theosophy and its Teachings." The hall, which was prettily decorated, was well filled, although the lecture was delivered in a foreign language and not translated. Many of the Rotterdam members were very glad to have the opportunity of speaking a few words with Mrs. Besant, personally, this being the first time she had lectured in that city. Friday 28th, an afternoon reception was held at the Headquarters in Amsterdam, of which a large number of members and friends availed themselves. In the evening she lectured in Haarlem in a large hall which, thanks to the energetic propaganda of the Haarlem Lodge, was well filled. The lecture was followed by an "afternoon tea" on the ensuing day. This proved a great success, as a large number of really earnest people came to make further enquiries. A group gathered round her, and her replies were by request translated by the General Secretary, for the benefit of those who did not understand English. On Saturday evening she lectured before the Amsterdam Lodge, on the "Christ Story." This lecture being for the members only, was also translated. No translation was given of the public lectures, as all were taken down in shorthand and will appear within a few days in book form. On Sunday evening she gave a public lecture in Amsterdam to a large audience in the Free Church, kindly lent us by the committee, for the evening. Her subject, "Esoteric Christianity, seemed to be particularly appropriate, and her hearers were deeply impressed by her eloquence.

Monday, January 31st, she left for the Hague, accompanied by the members of the Headquarters. A reception for members was given in the afternoon by the Baroness de Bodenhausen, and the time passed all too quickly. The evening lecture was crowded and was listened to with deep attention and enthusiastically applauded. Mrs. Besant left, the same evening, by the night train for England, *via* the Hook of Holland; a number of friends assembled on the platform to say good-bye and to thank her once again for her words.

All the lectures were fully reported in the daily press, which has never before shown itself so friendly. Mrs. Besant's visit belongs already to the past, yet the impetus given to the work in Holland is not past, but is making itself felt daily, and we hope when next she visits our country we shall be able to keep her a little longer in our midst.

E. W.

Mrs. BESANT IN ROME.

Teosofia (the Italian Theosophical Organ) for March, has an open letter from the Theosophical Lodge of Rome to Mrs. Annie Besant; the following extract is from a translation kindly sent us by a friend who is a member of the Lodge. We have not space for the whole of it :

"With you Mrs. Annie Besant, Theosophy has entered to-day into the very centre of Christianity; but it has entered bearing in its hand an Olive branch in token of peace.

Rome has heard from your lips that Theosophy is Divine Wisdom, that purest source from which all religions are derived, and which, like a careful mother, welcomes all, reconciles all, and is an earnest of peace, of brotherhood and of love.

Your words are sounding still in the ears of your hearers, who, whether prepared or not, will keep them always in their memory until the day shall come when the breath of the age, bursting from the imprisoning shell of language, shall reveal in its full glory, the spirit which has been concealed within.

We, Theosophists of Rome, have felt and shall always feel inexpressible joy and gratitude for the work of love and of progress which you have begun for our country, and for which we wish to thank you publicly."

NEW ZEALAND SECTION.

The second annual convention of the New Zealand Section of the T. S. was held at Auckland, Jan. 3rd and 4th. Mr. S. Stuart was elected Chairman and Mr. S. Davidson Secretary. Letters of greeting from other Sections and from Miss Lilian Edger were read. The General Secretary, Mr. C. W. Sanders, in the course of his remarks, after alluding to the aid rendered to the cause of Theosophy by the President-Founder, during his visit to New Zealand, and to Miss Edger's resignation of her official post, said :

"There is no necessity for me to eulogise Miss Edger's services on behalf of this Section, the facts have been before you all; the unselfish work she has done, the time and the means and the energy she has given are marked in the records of the Section and of the various Branches, and in the respect and affection we all feel for our gifted friend. We have lost her to a certain extent, but we feel that our loss is others' gain, and so we do not selfishly grudge the change, and as in future she will work on behalf of our Australian brethren as well for us, so should we be drawn in thought and sympathy and unity of purpose with the Australian members even more closely than we are at present. It is a good thing for our Section that it has been able to supply such a talented lecturer as Miss Edger, to the Society at large, and our earnest and sincere wishes for the success of her work should follow her to her new field of duty."

After taking up the different points in connection with the various activities of the Section, he closed by saying :

"Above all the money you can give, above all the time you can give, and you have given both generously, what is wanted is that you give your hearts, that you give your lives, to the great and eternal cause of the uplifting of humanity, to the great work of the Universe, the forwarding of the work of evolution, that work to which the great souls who are our Masters and our Guides have given up their existence."

The Convention was a harmonious one. The Chairman, in his closing address, said that the Convention had demonstrated the importance of such meetings. "Though the work done was perhaps not much to look at, yet the discussion of the various matters brought before them had led to a much broader understanding of the work of the Society in New Zealand than they had had before; and it enabled us to see how, should difficulties or misunderstandings arise among members or among Branches, they could by such a general meeting be discussed and settled, and the air cleared in a way that nothing else could affect.

The more experience we had of Conventions the more we would perceive the wisdom of holding them, because through them the scattered members and Branches could best come in contact with each other, and through them, we could best get to know of the nature of the work done by each Branch, and of the needs of the whole. By Conventions, changes in the Constitution could be most easily made, and with the least friction, should such arise, because at them every thing can be discussed, from the affairs of Branches to the affairs of the whole Society, and only by discussion can we learn about everything. Everything should be discussed, and so come to be understood. By this means the Section will grow and increase in usefulness; without such discussion there may be disagreement and consequent break-down, because without harmony we cannot progress. Should differences arise we can by discussion try and settle them, but he wished to point out that as Theosophists we cannot disagree, as we have a united aim and purpose. Yet, as the recent great difficulty of the Society was not yet settled in some of our Branches, he would point out that very often these misunderstandings and threatened breaks were turned to advantage by the Masters, and the splits had resulted in increased membership, so we may hope that it might be the same in the future.

The world at large opposes progress, so those who had progress at heart must work; all new principles upset old ones, only Truth can prevail, it never perishes. Theosophy being the Truth behind all things, accounts for all things, and cannot be suppressed, in spite of mistakes, which are necessary steps in evolution. We must work on. We have the ideals of the Masters to follow, and should go on, in face of all mistakes and all opposition, and do our utmost to carry out these ideals."

Dunedin Branch held its annual meeting on February 7th, when the officers, Mr. G. Richardson, President and Mr. A. W. Maurais (Star Office, Dunedin) Secretary, were re-elected.

Mr. W. Nicholson has resigned the Presidency of Woodville Branch, and Mr. Thos. Gilbert has been elected to take his place. This Branch has had a considerable amount of trouble, but the determination and enthusiasm of the Secretary, Mrs. Gilbert, has kept it going, and the meetings and classes continue as usual.

The Wellington Branch has passed through a time of comparative disruption; but activity has been once more resumed, and the following officers have been elected: President, Mrs. Richmond: Vice-President, Mr. W. S. Short, Secretary, Mrs. Gibson (24 Marion Street, Wellington). Under the able guidance of Mrs. Richmond (who was formerly President of the Christchurch Branch), the Branch should have a useful future before it.

A number of young people have lately been coming into the Society, and are displaying a considerable amount of interest and enthusiasm; a most hopeful and encouraging sign of the T. S. in New Zealand. The holidays somewhat interfered with the usual activities, but in the month of February, Mrs. Draffin gave two lectures in Auckland on "The Teachings and Miracles of Christ." These were delivered in a most sympathetic manner, and attracted very fair audiences and aroused much interesting discussion. Mr. A. W. Maurais lectured in Dunedin in the same month, on "The Ancient Wisdom; Its Relation to Christianity." It is strongly felt that as the majority of our people approach religion through Christianity, frequent expositions of the 'hidden wisdom' contained in that religion, and also frequent exposures of the falsities that have grown over it, are very necessary.

The holidays being now quite over, classes and meetings are once more fully resumed.

NOTES FROM CHICAGO.

February 26th, 1898.—This season has contrasted with last year's attractions and its number of speakers and teachers. It has been, by comparatively quietness itself. Yet owing to excellent methods for study, the Wednesday evenings have been very profitable. One or more questions from the carefully prepared list on a printed card, are answered and spontaneously discussed, eliciting much interest, different shades of opinion, and evincing much study on the part of the assemblage. These meetings and discussions are open to all, whether members or not. On each Sunday, at 3 P.M., we have an address, at which time, Josephine Leocke, Municipal Superintendent of Drawing in the city schools, drew lately a crowded audience. Her subject was Art, considered materially and metaphysically.

A Wednesday evening, lately, was varied by an address on Food, in its Material and Occult Uses, by Ella Thorington Nash, which awakened attention: she is an expert on that subject, and is an active and clairvoyant student on more lines than one.

Both central and suburban Chicago Branches manifest renewed interest in Theosophical study, and increased membership, as the effects of last year's conspicuous work by the Theosophical missionaries.

The Chicago Public Library, in its new, great and admirable edifice, equal to any in the country, and of elaborate and beautiful interior workmanship, in mosaic, etc., is I hear, finding it necessary to duplicate or triplicate its occult books, to meet the public requirement. I have repeatedly asked there for Sinnett's later work, etc., and always find those books out on loan. The Library's 1st and 2nd volumes of the Secret Doctrine, show years of constant, careful usage.

It appears that Chicago has a few, perhaps five or six, real "Mystics" of the actual Mediæval tinge; persons not identified with any of the socie-

ties which are devoted to studies Metaphysical, Spiritual, and Oriental, and who regard the throngs, hungering and groping at and around these organizations for the knowledge which has been long occult, and the light of life which has been beclouded, as merely children in the primer.

Two of these rare devotees, have just now re-published in excellent shape, a book which had become scarce and seriously expensive ;—"Occult Philosophy or Magic, by Henry Cornelius Agrippa, von Nettesheim;" first published about A.D. 1510, and translated into English in 1651. The present volume is the first of three; the second is to come in April, and the third next Fall. This first volume includes Agrippa's early life and his 74 chapters on Natural Magic, which simply means the power in nature, known by perfect intelligence. It has valuable notes, superior illustrations, and "by direction of the Brotherhood of Magic," a message to mystics, instructing how to make and use the Magic Mirror;—price \$ 5, publishers, Hann and Whitehead, Post Office Box 336, Chicago, and also for sale at the Van Buran Street Theosophical Office:

Each volume is at \$ 5. The 2nd. vol. will give Agrippa's 60 chapters on Celestial Magic, and will contain new special chapters bearing on the subject.—The work is what every student will deeply enjoy.

ANNA BALLARD.

Reviews.

NEW BOOKS ON MAGIC.

By an interesting coincidence, review copies of two large and important books on Magic reached us by the same overland mail—those of Mr. MacGregor Mathers*, and Mr. Waite†. Both are creditable alike to author and publisher, and each is a very valuable addition to the library of the student of the occult sciences. Let us notice them separately, beginning with the book of Mr. Mathers.

To the best of our knowledge this is the maiden venture of our old and esteemed friend and colleague, Mr. Watkins, in the book-publishing business, and a most creditable one it is. The paper, printing and binding are all excellent, enough to fill us poor people of Madras with the spirit of envy. The part of the author has been done with that literary accuracy and good scholarship for which Mr. Mathers is well-known. The work is divided into thirty chapters, with an Introduction and Conclusion. The manuscript now translated is in antique French, a translation from the original Hebrew, and believed to be the only copy in existence, unless the rumor be true that a

* "The Book of the Sacred Magic of Abra-Melchizedek, the Mage." Translated from a unique and valuable French MS. in the Bibliotheque de l'Arsenal, at Paris, By S. L. MacGregor Mathers. London, John M. Watkins, 26 Charing Cross, S.W. Price 21s. nett.

† "The Book of Black Magic and of Pacts, including the rites and mysteries of Goetic Theurgy, Sorcery, and Infernal Necromancy." By Arthur Edward Waite. With illustrations. London, George Redway, 1898. Privately printed at £2 2s. nett. Edition of 500 copies.

fragment of the work exists in Holland. Its date is A.D. 1458, and it purports to have been given by Abraham, the author, to his son Lamech, and to comprise the Magic taught by God to Moses, Aaron, David, Solomon, and other holy Patriarchs and Prophets. It is alleged to have been known to Eliphaz Levi and Bulwer Lytton, the latter having based his description of the adept sage Mejnour, in *Zanoni*, and his description of the observatory of Sir Philip Derval, in *A Strange Story*, upon this quaint work. Mr. Mathers believes that this Abraham, of the seventeenth century, was a man of great influence, who doubtless had much to do in the political struggles of the time. His tremendous self-confidence is proved by his many and dangerous journeyings for many years, through wild and savage regions and places most difficult of access, even in our own day, in search of a Teacher of the Sublime Science. Discouraged by no obstacles, he persevered and still persevered until he was rewarded by the accomplishment of his heart's wish: his Guru was found, the teachings were given him. No Hindu or other Asiatic will refuse credence to this narrative on the score of any inherent improbability, for it is but the repetition of the experience of many searchers after the hidden wisdom. His travels ended, he seems to have passed the most of his subsequent life at Würzburg, a place of H.P.B.'s sojourn before she took up her final residence in London. His elder son, Joseph, "he instructed in the Mysteries of the Holy Qabalah, while to Lamech, the younger, he bequeathed this system of Sacred Magic as a legacy." He seems to have utilised his occult knowledge to some purpose, since he admits that by it he got his wife, and a treasure of 3,000,000 golden florins (say about £ 900,000), by means of some of the Magical Operations described in the Third Book of the present treatise. A formidable list is given of the various sovereigns, popes, bishops and nobles before whom he performed marvels, which shows him to have been renowned as an adept in his specialty. In religion he must have been very broad-minded and eclectic, for he insists that this system of Magic may be attained by any one, whether Jew, Christian, Mahomedan or Pagan, and discountenances the changing of one's religion for another, such a change meaning in those times the absolute renunciation of the essential basis of all religions and the consequent enfeeblement of the necessary prime qualification in the Magician, an absolute faith in his own divine nature and a divine overruling Power. His advice on the manner of using Magical Power, when acquired, to the honor of God, the welfare and relief of our neighbour and for the benefit of the whole Animate Creation, is, says Mr. Mathers, worthy of the highest respect. Yet he can scarcely be said to have stuck very closely to the law of white Magic, since he used his acquired power to enrich himself and get a wife—presumably not otherwise a consenting party. In his very learned Introduction Mr. Mathers classifies the spirits of the Elements of Nature in the usual way, viz., as mild, good and friendly to man; bad, devilish and malignant; and neither good nor evil *per se*—monkeyish, tricky, childish—taking their color or impulse from the persons into whose company they may for the moment be drawn. To epitomise a ponderous work like this into a review notice is, of course, impracticable; the reader must be referred to the work itself. But it is not pleasant to find enumerated among things possible, the multitudinous feats of sorcery that are banned in India as of the Black Tantra or *jadoo*; such as the finding of treasures, the possession of unlimited wealth, the making of tempests, the revival of corpses, the rendering of oneself invisible for evil as well as good purposes, the opening of locked doors,

the compelling of spirits to bring one whatever is desired for eating or drinking, the transformation of men into the appearance of animals, the casting of spells, the destruction of buildings, flying through the air, to know others secrets, to excite hatred, and enmity, quarrels, contentions, combats, battles, loss and damage. The Third Book contains a large number of Magical Squares for use in various contingencies. The Author excuses himself for giving out these secrets on the ground that God is the Supreme Ruler of all, and that harm can only be done by the misuse of these magical formulæ if it is His sovereign pleasure : a neat way, it would seem, of shifting the responsibility for the evil consequences of his own indiscretion upon the shoulders of a Personal God who, of course, would not have allowed the publication of either the Hebrew original of this work, or the seventeenth century French translation, or Mr. Mathers' clever rendering of it into most readable English, if He had not been willing that it should have been done! Truly, a soothing salve to a rebuking conscience. The book may be ordered through the Manager of the *Theosophist*, as usual.

The tone of Mr. Waite's book is quite different, while its literary merit is equally high. He handles his subject as a transcendentalist who, recognizing that there is "a Magic which is behind Magic," regards all written ceremonials as either a debased and scandalous travesty or a trivial and misconstrued application. He says that the object in view is to bring forth from the obscurity of centuries a variety of processes "which would be abominable if it could be supposed that they were to be seriously understood;" and "to place within reach of those persons who are transcendently inclined, the fullest evidence of the vanity of Ceremonial Magic as it is found in books, and the fantastic nature of the distinction between White and Black Magic, so far as the literature of either is concerned." He is undoubtedly right in so saying, for to be a real pupil of a real Master of Occult Wisdom, no circles-fumigations, spells, evocations, or playing with evil spirits are recommended or permitted: he is taught to know Nature, handle it, and win his supreme place in it through the evolution of his spiritual faculties, powers and ideals. We have seen that Abra Melim left full instructions how to accomplish many selfish things, and how Abraham, the Jew-aspirant, gained an immense fortune and a wife by what can only be called the exercise of Black Magic. In searching through the records of Sorcery and Magic one is constantly forced to see that, in ninety-nine cases out of the hundred, the student of Magic has some personal object in view, and the immense sale of dream-books, fortune-telling manuals, and books of charms is accountable only on the theory of a selfish purpose. Compare all these ritualistic ceremonials, their practitioners and purposes with the simple, childlike faith of George Müller, in whose "white soul" no taint of self-interest existed, who lived only to do good, and asked his God to give him the means of doing it. That was the true White Magic, and, by comparison, these "fantastic" procedures seem contemptible. Mr. Waite is correct in saying that his laborious and painstaking researches will benefit the considerable class who concern themselves in the study of this side issue of human history, and find in it a curiosity of old world credulity, a proof of the ever active thirst for knowledge of the hidden side of nature and of the powers latent in ourselves. To the unchartered explorers of the borderland sphere, in this world of fascination or terror, as the mind which regards it is tempered, all paradoxes seem to obtain actually, contradictions logically co-exist, the effect is greater than the cause, and the shadow

more than the substance. "Therein the visible melts into the unseen, the invisible is manifested openly, motion from place to place is accomplished without traversing the intervening distance, matter passes through matter. There two straight lines may enclose a space; space has a fourth dimension, and further possibilities beyond it; without metaphor and without evasion, the circle is mathematically squared. There earth becomes gold, and gold earth. These words and wishes possess creative power, thoughts are things, desire realises its object. There, also, the dead live, and the hierarchies of extramundane intelligence are within easy communication, and become ministers or tormentors, guides or destroyers of man. There the Law of Continuity is suspended by the interference of the higher Law of Fantasia." Truly, a magisterial synthesis.

Yet Mr. Waite concedes that there may be some truth amid all this sham; that perhaps "in the majority of cases most of such experiments made in the past were attended with results of a kind. To enter the path of hallucination is likely to insure hallucination, and in the presence of hypnotic and clairvoyant facts it would be absurd to suppose that the seering processes of Ancient Magic—which are many—did not produce seership, or that the auto-hypnotic state which much magical ritual would tend to occasion in predisposed persons, did not frequently induce it, and not always in the predisposed. To this extent some of the processes are practical, and *to this extent they are dangerous.*" We have italicised these last few words because of the truth which they contain. One speaks of the bravery displayed by the fighting man in time of Battle, but his Courage is small in comparison with that of him who enters the Black Country of magical research without a skilled teacher to lead him by the hand; the soldier's peril is less than nothing beside that which the other must encounter, who rushes into the crooked path along which madness and death too often lurk. Only he is safe who can keep ever vivid throughout his whole experience, the consciousness of the power of his spiritual self over all other powers that (can and will) pit themselves against him, and whose motive is untainted with the slightest shade of selfishness. No such brief notice as we can afford space for could do justice to this striking contribution to the history of the branches of occult science dealt with; we must refer the curious to the book itself if, perchance, copies of it should be still available. It is copiously illustrated with about 200 page plates and small cuts, and gotten up in Mr. Redway's usual tasteful style. Of rare works on Black Magic, now first rendered into English, it contains seven of the most famous, of which one, the "Grimoire of Honorius," is usually priced, at the Paris bookshops, when a copy is attainable, at one hundred francs (£ 4). The Manager of the *Theosophist* will forward orders for the book, if requested.

O.

BUDDHISM AND ITS CHRISTIAN CRITICS.*

The profound scholarship and critical acumen of Dr. Carus is once more displayed in this latest work from his pen. Though writing in English, a foreign tongue to him, he handles it with the skill of an Englishman and the classical grace of a Cambridge University graduate. The friend of Buddhism cannot fail to feel regret that it is not to be translated

* By Dr. Paul Carus, Chicago. The Open Court Publishing Company, 1897. Price \$ 1. 25.

into the Vernaculars of the several Asiatic Buddhistic countries, and the replies which it would provoke from the better educated among the brethren of the Sangha, to be rendered into English for the instruction of the Western critics of Buddhism. Dr. Carus divides his book into the following six grand generalisations: The Origin of Buddhism; the Philosophy of Buddhism; the Psychological Problem; the Basic concepts of Buddhism; Buddhism and Christianity; Christian critics of Buddhism: besides which there are a Preface and a Conclusion. With great ability he analyzes the real idea of Atman and the Self, as embraced in Buddhism. Brahmanism and Christianity, reaffirming his previously declared view that Buddhism does not deny the existence of soul as a compound of qualities, but only as an indissoluble unit, a metaphysical self: Buddhism is not pessimistic, despite the false ideas of it among Western thinkers who have been misled by the earlier Pali translators. He sharply criticizes Professor Oldenberg for his failure to grasp the spirit of the Buddha's teaching, notwithstanding his great scholarship; and Professor Rhys Davids also comes in for his share of rebuke for the like sin. A chapter of some seventy pages is devoted to a comparison of the strange resemblances and certain dissimilarities between Buddhism and Christianity, the substance of which, if known throughout Christendom, would do immense service, possibly even teach the clergy something like humility and charitableness towards their Pagan brethren. Dr. Carus assumes it as certainly proven, that Buddhist missionaries sent out by the Emperor Ashoka, carried the Dharma to Palestine as well as to all other then civilised countries, which fact may of itself account for the infiltration of Buddhistic ideas into the new religion that was destined to spring up a century or two later. His arraignment of the Christian critics of Buddhism for their prejudice, unfairness and (as in the case of Gutzlaff) ignorance, is scathing. He says in one place, "Apparently there is a Christianity which is not yet free from paganism and lacks charitableness in judging others." Its breadth and comprehensiveness make Buddhism superior to Christianity, for it would never imitate the spirit of the latter, and say of Mohammed, Zoroaster or Confucius that they are "false prophets, Buddhists recognize the prophetic nature of *all* religious leaders." In support of this he cites from an edict of Ashoka this declaration: "There ought to be reverence for one's own faith and no reviling of that of others." Dr. Carus has earned the gratitude of every educated and thoughtful Buddhist.

O.

ADVANCE THOUGHTS.

BY CHAS. E. GLASS.*

In this closely printed book of nearly 200 pages the author has given to the world his views on a great variety of subjects, mostly of the progressive and reformatory class. His scriptural comments will hardly suit the champions of long established creeds; however, this will be all the better for the common people who are getting tired of them. Interspersed with the author's opinions may be found many quotations from the world's choicest literature—gems from cultured minds who from time to time have penned their best thoughts for the benefit of humanity. Mr. Glass firmly believes in present inspiration as being of equal value with that of the past, and his

* [Trubner and Co., London; price 5 shillings.]

ideas will, in the main, be found to coincide with those advanced by the better class of the advocates of modern Spiritualism, and a few facts relating to its phenomena are given. The table of contents of this work covers twenty four pages, showing the abundance of the subjects discussed.

E.

Charaka Samhita, part XVIII.,—translated into English—contains the closing portion of lesson VII., and the beginning of lesson VIII. The last-mentioned, treats of relations existing between the preceptor and pupil, and gives special and general rules for the conduct of the physician. It will interest Eastern physicians, especially.

WHENCE AND WHITHER.

BY ANNA BLACKWELL.

[George Redway, publisher.]

The above is the title of a neat booklet wherein the mutual relations existing between "philosophic convictions and social forms" are ably treated. It is not often that so small a book and one that is not published in the interest of Theosophy, contains so large a proportion of Theosophic thought. The author regards the present as an "epoch of transition," and concludes that as the natural result of viewing our environments from a newer and broader standpoint, there will be effected, "not merely... a decomposition of the elements of Society, as it has hitherto existed, but also... a re-combination of those elements, on the basis of some new form of mental conviction."... The differences which would naturally result from viewing the Universe from a truly spiritualistic standpoint, instead of the materialistic one of the past is clearly portrayed. In the former case, an intelligent co-operation with the divine purpose would take the place of individual antagonisms, and united efforts for ameliorating the conditions of ignorant and suffering humanity would supersede the selfishness and barbarisms of the present age. These closing words may well be repeated :

"The use we make of each phase of our existence decides the character of the next phase of our career."

A HANDBOOK OF CARTOMANCY.

BY GRAND ORIENT.

[George Redway, London.]

In the preface to the present 3rd edition of this work, the author truly says : "The successful conduct of all magical operations depends, almost exclusively, on the temporary predominance of the intuitional faculties of the seer, and the errors and uncertainties which commonly characterise the results are directly owing to the disabilities, limitations, and untrained condition of these faculties in the vast majority of men"; again, while alluding to the superstitious faith in various methods of divination, the author further says :

"Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the Seer, for the time being, into a biologized condition."

This is, verily, the cream of the whole book of 115 pages, which teaches divination by a "Wheel of Fortune."

We have also received from the same publisher, *Fortune Telling Cards and How to Use Them*. This pamphlet is accompanied by a pack of the cards—thirty-two in number.

E.

LORD GAURANGA.*

This book, of which only the first volume has yet appeared, gives a very interesting account of the life of Lord Gauranga, or Sri Krishna Chaitanya, who lived in India in the fifteenth century. The playful waywardness, the entrancing beauty and sweetness of the child Gauranga, with the occasional wise sayings that fell from his lips, making those round him wonder if he were Sri Krishna come again to earth; the strange experience at his investiture with the sacred thread, when he was for a time glorified and all present felt that he was indeed Sri Krishna; the change that then came over him causing him to develop into the intellectual giant who showed so little religious devotion; his youth spent in the midst of those who flocked to his "tole", attracted by his great learning and his loving, unselfish disposition; all these are described with a simplicity and sympathy that cannot fail to attract the reader. But the chief interest of the book is centred in the latter part which begins by describing the pilgrimage to Gaya where his experience when invested with the sacred thread was repeated, leaving him as remarkable for his *bhakti* as he had before been for his intellectual power. The steps by which Sri Krishna gradually gained the control of the personality of Gauranga, are told with an understanding and precision which show that the author knows something of the working of occult laws; while the descriptions of the various occasions on which Sri Krishna manifested Himself in Gauranga in all His glory, well illustrate the tenderness, love, and beauty of the Lord. Another marked feature in the book is the description of the effects of *bhakti* in purifying and ennobling the lives and character of the devotees. The greatness of the theme is sufficient to make any writer feel the utter inadequacy of words; but it has here been treated with reverence, and love, and an evident appreciation of the importance of making the one object of life the finding of Sri Krishna. This, together with the tolerance to other faiths that is expressed throughout, gives the book a pure, healthy tone; and it would be impossible for any one, who understands what *bhakti* is, to read it without being the better for it.

L. E.

MAGAZINES.

The Theosophical Review.—March. Mr. Mead gives a brief historical sketch of "Bardaisan the Gnostic," closing with a translation of one of his hymns which is styled by Professor Bevan a "master piece of religious poetry." "The Sufferings of Animals," by Susan E. Gay, is an attempt to arrive at a philosophical solution of the subject treated. H. Ernest Nichol

* "Lord Gauranga, or Salvation for all." By Shishir Kumar Ghose, Calcutta; Golap Lal Ghose, Patrika office.

writes on "Browning's 'Rabbi Ben Ezra,'" quoting some of the choicer stanzas of the poem, with which he is in close sympathy, and explaining the beautiful and Theosophical ideas therein embodied. "Concerning Intelligible Beauty,"—a translation from the Greek, by W. C. Ward, is continued. This instalment, especially the ninth section, appeals strongly to the instinct of beauty in the reader. Further facts, chiefly political, are given by Mrs. Cooper-Oakley, concerning the life of the noted mystic, the Comte de St. Germain. "Theosophy and the New Astronomy," by John Mackenzie, which has been a very interesting paper, is concluded in this issue. Mrs. Besant throws much light on "Problems of Ethics," treating the subject from a highly philosophical standpoint. "Together in the Death Hour" is a brief but lovely narrative, by Mrs. Hooper. "In the Twilight" is another short story, conveying a useful lesson.

February *Mercury* opens with "Some Thoughts for the Present Year," and next gives the substance of an interesting lecture by A. Marques, on "Why we should study Theosophy." "Theosophical Studies in the Bible," by S. E. Solley, and "Universal Brotherhood", by Paul Tyner, are instructive. Countess Wachtmeister tells us, in her monthly letter, how she has to cope with the materialistic tendencies of the Western mind. If not quite ubiquitous, she certainly visits many places in a very short space of time, and abounds in good works.

Theosophy in Australasia.—March—publishes one of Miss Edger's excellent lectures entitled "Christianity in the light of Theosophical Teachings." It will be read with interest, which can also be said of "Questions and Answers."

Theosophia.—Amsterdam—opens its March issue with an article by Afra on "The Three Parsis." The principal translations from the English are "The Place of Politics in the Life of a Nation," and "The meaning and use of Pain,"—both by Mrs. Besant.

Sophia.—The issue of March 7th, of our excellent Spanish contemporary magazine contains a very serious and important article, accompanied by two large folding plates of illustrations, by Senor Artmo Soriay Mata upon his demonstration of the mathematical order which is observable in the evolution of the Cosmos. "The world" says he "according to the Pythagorean doctrine partly revealed by Plato, and by Euclid, and since by the Catholic Church, by the Gnostics, Kabalists and Alchemists, is a mathematical series of forms of perfection, each one of them the manifestation in act of all its predecessors and containing the potentiality of its successors." Space filled with (living) atoms, and the atoms combining together in polyhedral forms, in minerals, vegetables and in animals, in which life manifests itself progressively, is proof that all Nature is but the transformation of the intelligible, the manifestation of the rational, ideas in motion, abstractions that we think are things, but which, in point of fact, are but ideas. This, very meagrely put, is the grand conception of Senor Soria, whom one might almost suspect to be a returned Grecian geometrician.

Lotus Bleu.—Our gallant French colleague has followed the example of *Lucifer* and changed the title of his magazine after the same fashion. Henceforth it will be known as *Le Revue Theosophique Francaise*, *Le Lotus Bleu*. The necessity for the change is not very apparent and every publisher's

experience shows that it is not sound business to alter a title which the public is familiar with, for one that is new. The March number is largely filled with a translation of Mrs. Besant's lecture on "Karma Yoga." Dr. Pascal's erudition appears as usual in his continued article on "Sensitiveness;" Capt. Courmes concludes his on Cremation; the devoted M. Gillard discusses gravely and judiciously the use of speech, counselling thoughtfulness and discouraging useless gabbling; and M. deCastro has something pertinent to say about the Symbolism of the Bible. Owing to the loss or mis-sending of the MSS. for this number in the post, its appearance was delayed and much inconvenience was caused to the Editors.

L'Idée Théosophique.—Our enterprising new Branch at Brussels has sent us the second number of a new journal edited by M. Octave Berger, bearing the above title—in English, *The Theosophical Idea*—and published at his expense. The subscription price is only 1.50 Fc. or less than one rupee, which certainly brings it within the reach of the poorest reader. M. Berger offers one of the surest proofs of his worthiness in the extremely modest value he puts upon his fitness to expound "this sublime science." He should not let that discourage him in the least, for ignorance of a subject is always a melting obstacle when one sets himself to studying and thinking with the zeal of a true aspirant and the courage of the true searcher after knowledge. The number before us is 6 pp., 4 to, and contains, besides the Editor's opening address to the reader, a report of Mrs. Besant's French lectures, and a Press Summary. We shall be thankful for a copy of the first issue of the paper, for the purpose of binding.

Modern Astrology, for April, gives, among other interesting matter, a report of the proceedings of the Second Annual Meeting of the Astrological Society, which was held in London on February 19th. The interest centred largely upon the three principal addresses, which were delivered by the Chairman of the meeting Mr. W. A. B. Culpeper, by the President of the Society, Mr. Alan Leo, who spoke on the "Past, Present and Future of Astrology," and by his wife Mrs. Bessie Leo, who called attention to the wonderful variety in horoscopes, which is in harmony with the great variety which exists throughout all departments in nature. The speeches were well received, and favorably and accurately reported by the *Daily Chronicle* and other periodicals. Now that astrology has such able and earnest advocates as Mr. and Mrs. Alan Leo, and others of the Society who might be mentioned, who aim to purify it from the accretions of past superstitions, and place it on the sure basis of truth, it is attracting the attention of the more cultured classes.

Intelligence, for March, gives a portrait of Swāmi Abhedānanda, followed by an article from his pen on "The Attributes of God." Dr. Wilder's instructive, paper, on the "Ganglionic Nervous system" is concluded. We have never known Dr. Wilder to write an uninteresting article, during the past twenty-five years. A variety of interesting contributions follow.

Received, also from Europe, *Teosofisk Tidskrift*, Balder and *Viham*, which latter notes the resignation of Mr. Mead as General Secretary of the European Section of the T. S., and the temporary appointment of Honourable Otway Cuffe to fill the vacancy.

From America we have *The Temple, Universal Brotherhood, Pacific Theosophist, Notes and Queries, The New Century, Itanner of Light, Philosophical Journal, Phrenological Journal, &c.*

From India we have *The Gleaner*, which has a very good leader on "Talking, Writing and Thinking." *The Hindu Paper*,—a new Calcutta periodical which promises well—*Maha Bodhi Journal, Brahmavadin, Prabuddha Bharata, Arya Bala Bodhini*, which contains very good reading matter, even though it may be considered a little beyond the average understanding of boys, *Prasnottara, Dawn, The Light of the East*, and others.

A pamphlet containing the report of the Second Convention of the New Zealand section T. S., *Modern Astrologers, Light, Harbinger of Light and Rays of Light* are also acknowledged.

CUTTINGS AND COMMENTS.

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

Mrs. Besant has added to our collection of curios in the Adyar Library, a book which is at once unique and beautiful. It is a copy of her lecture on Yoga, translated into the Dutch language and bound in turquoise blue silk velvet, with an over-shoulder or second half-cover in cedar wood, carved exquisitely. The design is cut through so as to show the velvet beneath in the open spaces, and in the centre is the seal of the Theosophical Society, admirably carved. The book lies in a folding case of blue cloth, with a hand-painted white lily on the face, and lined within with amber-colored velvet. The whole is a work of art and reflects great credit upon its designer and sculptor—probably one of the talented members of our Society. The curio has been placed in the large glass case where part of our collection is kept, and of course, is subject to the orders of the generous lender.

*Decease
of
George Müller.*

At the ripe age of ninety-two years and six months, George Müller, whose life has been so exceptionally fruitful in good works, has finished his labours on this plane. For a period of more than sixty years this man, a Prussian by birth, conducted an Orphanage at Bristol, England, which was supported during this entire period, solely by prayer; that being his *only* reliance and the only means used to procure the necessary funds whereby the 132,000 orphans, whom he maintained, educated, clothed, and, finally, aided to start in life for themselves, have had their many wants supplied,—about one and a half million pounds sterling having been collected by him in this manner. He made it a rule never to appeal to the public for support, "Prayer and Faith" being his watchwords—his dual motto. A more extended account of Mr. Müller's remarkable life-work may be found in the September *Theosophist*, 1896, p. 766, where some of his answers to prayer under specially trying circumstances are noticed, showing that even specific sums of money at definite times were obtained by him in this way,

for such wholly unselfish uses. Much other work was done by him during his busy life, such as publishing bibles and other religious books and tracts, and preaching 3,000 sermons.

A recent correspondent of the *Madras Mail*, writing of his work says :

"He was inspired, as no one else in his long day seems to have been, by an unfluctuating and thorough belief in the readiness of a Higher Power to provide. He held that he could never over-draw his account on that Power; and he cheerfully accepted grave financial responsibilities in the conviction that he would be furnished in due time with the means requisite to carry out the plan to which he devoted all his energies for upwards of three score years and ten. He, a foreigner, started at Bristol without friends, funds, or influence, but he was from first to last buoyed up by the conviction that 'I shall not want.' Again and again in the early days of the Orphanage, both his exchequer and his larder were exhausted, but never was his brave heart 'troubled' or 'afraid.' To him the Higher Power was no vague, cold, distant abstraction, but a living Force, an irresistible influence for good, a sure refuge, and he leaned on that Power, while never sparing pains to promote the welfare of the thousands upon thousands of friendless orphans to whom he became a father. But he absolutely refused to employ any of the usual methods of raising subscriptions for benevolent objects. It seemed to him to imply a want of trust in the efficacy of prayer, a want of confidence in the Controller of all things, to circularise the public. His Orphanage should tell its own tale of useful work, it should stand on its own merits.... He determined to pray without ceasing—not to the public, but to Providence—for the funds that he needed, and he never wavered from or modified this determination. He commenced on a small scale, but gradually enlarged the scope of his work, and at the present moment there are some two thousand orphans in the buildings which he erected at a cost of £115,000."

It is to be earnestly hoped that the good work which has been so successfully carried on by him at his Orphanage will not be allowed to languish for want of support.



Congress of Spiritualists. "The International Congress of Spiritualists" and of others who are interested in psychical science, will be held this year in London, from June 19th to 24th inclusive. A reception will be held at the offices of the London Spiritualist Alliance, 110, St. Martin's Lane, W. C., but the other meetings of the Congress will be held at the various rooms of the St. James Hall, Regent St., W. The amount of talent represented by those who are advertised to address the meetings augurs well for the success of the enterprise, and though it may not be possible for the *Theosophist* to be personally represented at the Congress, it has our cordial good-will.



Shall we encourage the butcher? At a meeting of a Buddhist Association at Colombo, the other day, the question as to whether the buying and eating of meat already killed and exposed for sale in the market, constitutes a sin according to Buddhism, was exhaustively discussed. On votes being taken it was found that a large majority of the members upheld the opinion that no Buddhist could partake of meat exposed for sale without encouraging the butcher and thereby becoming equally guilty of the sin of violating Buddha's first commandment.



Chicago has a juvenile seeress named Winifred Clive, who is attracting the attention of the public. According to the *Chicago Tribune*, when nearly two years old she predicted the election of Mr. McKinley as President, though her father and other male members of the family were ardent "Bryanites". Business often calls her father away, and at such times he is accustomed to write at regular intervals. Once when the letter did not come as expected, Mrs. Clive was quite anxious but was assured by the child's grandmother that the letter would undoubtedly come on the following morning. "But he wrote last night", said the child. The ladies said that, had this been the case the letter would have come by the first delivery, as usual. However, the letter came that afternoon, when it was proved that the child was right. There had been a failure to mail it in season. *The Tribune* says further:

"In general appearance Winifred Clive is anything but the seer described by tradition. She is plump, rosy and pretty—an image of perfect health. She does not go into long trances or shut herself off from the company of other people. On the other hand, she is vastly interested in dolls, picture books and the rest of the features of a well regulated child's life. Her predictions are often made in the midst of play. She will pause a moment, assume a serious expression, deliver her statement, and continue her sport. The entire interruption seldom occupies two minutes."

* * *

Our learned and esteemed colleague, G. R. S. Mead, makes public in the *Vahan* for April 1st, the fact that he is retiring from the office of General Secretary of the European Section, T. S., which he has so admirably filled, to devote his whole time to literary work. He recommends as his successor, the Hon. Otway Cuffe, one of the best of our English Theosophists. I think the step a wise one. He could not have named a better man than Mr. Cuffe for the responsible post. Mr. Mead has made his own that special field of comparative theosophical research which deals with the Gnosticism and Neoplatonism of pre-Christian and early Christian eras, displaying a remarkable Grecian scholarship, and adding very largely to our knowledge of the literature of chosen subjects. His official routine of duties has long been interfering with his literary work, and as in Mr. Cuffe there was, ready to hand, a thoroughly competent substitute, and one whose unselfish devotion to the cause is second to none, he has judiciously taken the necessary step by putting him in temporary charge of the Secretariat, and leaving the question of his permanent election to be settled at the annual convention of the European Section in July. I shall be glad to know of Mr. Cuffe's nomination being unanimously ratified.

O.