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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 XIV.

OUR last chapter brought us up to the 1st September. There were more days of sunny friendships and bright surroundings at Elberfeld, but on the 10th day the first growl of the coming tempest was heard, for we received from Adyar, a lugubrious letter from Damodar, intimating that the Missionaries were hatching a plot, evidently with the help of Mme. Coulomb. He said that this woman was going about here and there, breathing vengeance against H. P. B. and the Society. The members of the Board of Control, to which I had confided the management of our affairs at Headquarters, became so tired of her and her wretched gossip that they tried to get her and her husband to go to Colorado, where Dr. Hartmann offered to present them with a gold-mine claim of his. They were both willing and anxious to go, and a day for their sailing, *via* Hong Kong and San Francisco, had been agreed upon, when they spoilt everything by saying that they held compromising letters of H. P. B.'s, and that if they did not receive a bonus of Rs. 3,000, they should give the letters for publication. Of course, that stopped all negotiation; the Board held a meeting to which the accused were summoned, affidavits of their slanders were read in their presence, and they were expelled from membership in the Society. Then came a wrangle and contention about their quitting our premises, they contending that Mme. Blavatsky had left her rooms in their custody, and that they should not leave Adyar until an order was received from her to that effect. Under advice of counsel, the Board wrote and cabled H. P. B. to send the required order, she cabled it back, and at length, after weeks of most disagreeable disturbance, the worthy couple were turned out of the compound, and went and settled themselves at St. Thomè in a house provided for them by the gentle, Christ-like Missionaries! Their bombshell mortar battery was fired off in

\* Two series, of thirty chapters each, have appeared. This is the third series.

the September number of their Madras organ, the *Christian College Magazine*, and then they stood by to see the superstructure of the Theosophical Society crumble and bury its founders beneath the ruins. No reasonable person was deceived by the pretence that the employment of the self-discredited Couombs as tools to attempt our ruin, was "in the interest of public morals;" the partisan spirit underneath the attack shone clearly through. If it had been a question of attacking the leaders of one of the sects of their own religion, it is very doubtful if the interests of public morals would not have been left to take care of themselves, but when the chance of discrediting the Society which of all others had the strongest hold upon the confidence of the Indian peoples offered itself, the temptation was irresistible, and even such unsavory accomplices as these were paid their price—partly in cash, partly in promises—and the Rev. Mr. Alexander is said to have served as their literary *chef de cuisine*. Very ably, too.

Naturally enough, so sensational an article achieved instant notoriety; the Calcutta correspondent of the *Times* cabled its substance to that paper on September 20th, and it very soon became known throughout the whole civilised world! Only by the reaction was it now seen how widespread the interest in our views had become, and it is doubtful if any Society had ever before had to sustain so terrible an attack! It almost seemed as if the very reactive bitterness of public denunciations of Mme. Blavatsky was the strongest proof of the deep impression which her revelations of the existence of the Eastern School of Adepts, their individual characters and spiritual attainments, and the part they play in the progress of our race, had made on the public mind.

Though I have traced the development of this conspiracy to its culmination within a single paragraph, weeks passed between our first warning from Damodar and the appearance of the Calcutta dispatches in the *Times*. These were weeks of painful anxiety to us and others, but to H. P. B. herself of strong mental agony. Her super-sensitive temperament made her suffer mental tortures proportionate to the length of her enforced inaction. A perfect parallel can be found in the case of my distinguished compatriot J. Fenimore Cooper; the author, of whom his biographer, Prof. Lounsbury, says:

"The extent to which Cooper was affected by hostile criticism is something remarkable, even in the irritable race of authors. He manifested under it the irascibility of a man not simply thin-skinned, but of one whose skin was raw. Meekness was never a distinguishing characteristic of his nature; and attack invariably stung him into defiance or counter-attack."\*

What H. P. B. could do under the circumstances, she did. She wrote to the *Times* of October 9th, denouncing the alleged private letters of herself to Mme. Coulomb as forgeries, and in published interviews in the *Pall Mall* and other journals declared her intention of returning to India and prosecuting the Couombs and the Missionaries for libel. Follow-

\* "James Fenimore Cooper." By Thomas R. Lounsbury. London, 1884. Kegan Paul, Trench and Co.

ing her letter to the Editor of the *Times*, appeared one from Mr. St. George Lane-Fox, who had just returned from Madras and who said that, in common with all who were acquainted with the circumstances of the case, he had "no doubt whatever that, whoever wrote the letters, they were not written by Mme. Blavatsky;" moreover, that he did "not believe that the true theosophic cause suffers in the slightest degree." The accuracy of this judgment has been abundantly proven by subsequent events, for, as statistics show, the growth and strength of the theosophic movement has, year by year, been double what they had been up to the moment of the attack.

I have no intention at this late day to flog this dead horse; the public have taken their sides, H. P. B. has cast off the burden of her earthly sorrows, and time is daily vindicating her greatness of character and dignity of life-aim. Her personal faults and weaknesses are well nigh forgotten and her reputation now rests upon the books she gave us, whose paramount value is being brought to view after the dust and smoke of the conflict have passed away. In company with Mr. Rudolph Gebhard, I returned to India in the first half of November, and Mme. Blavatsky followed in December, bringing with her Mr. Leadbeater and Mr. and Mrs. Cooper-Oakley, of London, and three Delegates from Ceylon to attend the Annual Convention. Dr. Hartmann and I had joined the party at Colombo, whither I had gone to report to the Sinhalese the grand results of my mission to London in their interest.

Before her departure from Europe, H. P. B. received the most gratifying proofs of the unshaken confidence of our European colleagues in her integrity; the London Lodge and the German and French Branches unanimously adopted resolutions of a complimentary character, and the first two cabled their decisions out to Adyar. Meanwhile letters and telegrams poured into Headquarters from the Indian Branches, and the reports from our colleagues of the Board of Control—all of which are now lying on my table as I write—became bright and reassuring; we felt that the storm had passed without doing us such grievous damage after all.

Landing at Bombay on November 10, I lectured on the 12th, on "Theosophy Abroad," in Framji Cowasji Hall, to a packed audience, and one of the most enthusiastic I ever addressed. Madras was reached on the 15th, and what sort of reception I had the local papers of the day show. More than 300 students of the very Christian College whose professors had attacked H. P. B., and a large number of our Society members met me at the station with cheers, a band of musicians, addresses, garlands and perfume-sprinklings. Their joy and enthusiasm seemed boundless. The address read to me by the school-boys is very flowery, but quivers with true affection. In certain of its sentences they touch the very heart of the mystery of the failure of the missionaries to weaken our hold on the Indian public—for a mystery, indeed, it must have seemed to them. These Indian lads identify the Theosophical Society with the revival of Sanskrit Literature, the re-

couciiliation of Religion with Science, the throwing of light upon man's future state, the welding of the "incohesive" Indian castes and creeds into one brotherhood feeling of mutual sympathy, and the defence of Aryan wisdom and Hindu honour against all critics and all comers. With such convictions as these possessing their minds, and with such thrills of gratitude pulsing through their hearts, the poor conspiracy against H. P. B. and the Blessed Ones, was foredoomed to failure, nay, was predestined to do us infinite good instead of infinite harm, in the long run. One sees this in the tone of the influential Indian journals of the day. Noticing the return of Mme. Blavatsky and her party, the *Indian Mirror* of December 20, said :

"The Hindu community, in general, is the more attracted to Mme. Blavatsky because they believe that the Missionaries have, in reality, attacked the ancient Hindu religion and philosophy under the guise and pretence of exposing that lady's 'trickery.' On that account the feeling of the Native community against the Missionaries and for Mme. Blavatsky is very strong."

The *Indian Chronicle* said : "We are not Theosophists ourselves... but we have a great respect for the founders of the Theosophical Society. It is the only foreign movement which appeals to the national feeling of India...and instead of being made the butt of ridicule and its leaders the subject of persecution, it ought to be patiently nourished. The Christian scoffers...are perhaps not aware that the existence of Mahatmas .....is universally believed throughout India, and it is preposterous to suppose that...the Padris of Madras will do any serious harm to that belief...Theosophy, though it may have to bear much temporary annoyance...will come out of the fiery ordeal purer for having gone through it." The *Sahas*, of 3rd November, expressed the same opinions, saying that the Hindus believed in occult science before we two persons were born, and that this belief—in the case of hundreds, knowledge—cannot be affected by anything that may happen to us. The *Amrita Bazar Patrika* said that the Christian accusers were incapable of grasping the possibility of facts such as Theosophy dealt with, but the Hindus, knowing Yoga, believe in the Mahatmas implicitly. In trying to discredit the existence of such men, the missionaries, as the tone of the whole Indian press showed, were slapping the faces of and offering deadly insult to the whole Indian people.

Her reception at Madras was even more tumultuously joyous than mine had been. She was met at the pier by a large Committee, garlanded, along with her party of fellow travellers, and escorted in procession to Pacheappa's Hall, where an assemblage that crowded the place to suffocation was waiting. They rose to their feet and gave vent to their feelings in a roar of cheers and vivas, as she slowly walked through the press to the platform, her hand nervously gripping my arm, her mouth set like iron, her eyes full of glad light and almost swimming in tears of joy. The new-comers from London received each a separate ovation also. Mr. C. Ramiah, the Tahsildar of Madras, bade her welcome on behalf of the local Branch, Judge P. Srinivasrow requested permission

for the address of the Christian College and other College students bearing some 500 signatures, to be read, and she assenting, it was read by A. G. Krishnasawmy Iyer, a student of the Christian College, amid great excitement. When the outburst of cheering at the end had somewhat subsided, H. P. B. made her first and, so far as I know, only speech from a public platform. She said that "of all the letters published, not a single one, as it stood, had been written by her. She would deny them all *in toto*...she would be the greatest fool in the world to commit herself so that she might be fairly accused of such vile, disgusting things...As for her accusers, she and the Colonel had treated them with all possible kindness, and what should she say of their going over to the enemys' camp, when her back was turned, and selling her like Judas Iscariot. She had not done anything against India of which she should be ashamed, and she was determined to work for India while there was health in her". (Report in the *Madras Mail*).

Other speeches were made by Mrs. Cooper-Oakley, Mr. Leadbeater and myself, which were vehemently applauded, and the presentation of garlands and bouquets to H. P. B. and the rest of us terminated the proceedings.

H. P. B. came back fully determined to prosecute the Coulombs and the Missionaries; she had so declared in London and so wrote me from Cairo, where she had stopped some time to collect testimony about the antecedents of the Coulombs. From thence Mr. Leadbeater, then an Anglican curate, or clerk in Holy Orders, wrote to the *Indian Mirror* (issue of Dec. 16), about what he and the others had discovered; facts, certainly not much to the credit of these champions of "public morals." He says that the information, derived from the members of Mr. Coulomb's own family, showed that his (M. C.'s) wife, formerly a Miss Emma Cutting, had been employed for a short time as governess in the family of S\*\*\*Pasha, "but was expelled from his household upon the discovery that she was endeavouring to instil vicious ideas into the minds of her charge"; that she pretended to be able to see clairvoyantly, buried treasures; that several were induced to dig where she told them, but discovered nothing save once, when they found some doubloons—which a little girl had seen her place in the hole the night before." Mr. Leadbeater further says that he was assured by Mr. Gregoire d'Elia, Vice-Chancellor of the Russian Legation at Cairo, that he knows Mme. Blavatsky intimately, and saw her daily during her (former) stay there, and "esteems her most highly and has never till now heard the slightest reflection on her moral character." I think we may fairly offset this testimony of a high Russian official against the calumnious falsehoods of an accuser like Mme. Coulomb. And a fair-minded person would be disposed to look with great suspicion upon her statement that Mme. Blavatsky, one of the most brilliant women of her time, had put her reputation so completely in her power as the wretched letters in question would show. Of course, never having seen the letters themselves, nor being as infallible in determin-



ing the genuineness of handwriting as professionals like Netherclift and Berthelot—the Government expert in the recent Zola trial, who made as ridiculous a failure about Dreyfuss' writing as the other did about Parnell's—I cannot express any opinion as to their genuineness; moreover, since poor H.P.B. is dead, the truth will never be known\*; but I can and do say, for the hundredth time, that I have had numberless proofs of H.P.B.'s occult powers, of the clear altruism of her motives, and the moral purity of her life; and I thrust those old sump-books and bundles of letters and papers back into their boxes, with the sense of relief that one feels on putting out of sight a loathsome thing. Yet not until I have shown *why* H.P.B. never redeemed her promise to prosecute the Coulobms; for that fact has been used ever since to her discredit, and most unjustly. Fortunately, it is all a matter of record. For it, we must now turn to the Annual Report of the T. S. for the year 1884.†

She sent me from Cairo the following cable: "Success complete. Outlaws. Legal proofs. Sail Colombo, *Navarino*." The meaning of this is that she had what she regarded as legal proofs of the fact that the Coulobms were outlaws who had fled the country to escape arrest for fraudulent bankruptcy. This I learnt on reading the written statements of reputable witnesses which she brought with her; statements which, however suggestive as to the line of enquiry that should be followed up in case the matter should come to trial, I saw at once were not in form for production in Court. Acting without legal advice, she had made a mess of the affair. From the day she landed she kept urging me to take her to a judge, or solicitor, or barrister, no matter which, for her to file her affidavit and begin our action, but I positively refused. I told her that within the next few days the Convention would meet, and that our paramount duty was to lay her case before the Delegates, have a special Committee formed, of our ablest lawyers, and let them decide what steps she should take; that she and I had so merged our personalities into the Society that we ought not to move until we should know the wish of our colleagues. She fretted and stormed and insisted, but I would not stir from my position and, when she threatened to go by herself and "wipe this stain off her character," I said that I should, in that case, resign my office and let the Convention decide between us: I knew too much about legal practice to do any such foolish thing. She then yielded.

The Convention met in due course on the 27th, and in my Presidential Address I laid the matter before it. The following paragraphs will be pertinent to our present narrative:

"With regard to the proper course for Madame Blavatsky to adopt in the matter of a lawsuit, there is a difference of opinion among her friends.

\* In his "Leaves from a Life," p. 263, Mr. Montagne Williams, Q. C., says that in a case in which he appeared, Netherclift and Chabot swore positively to a writing as that of a certain man, and it was proved to be by quite another one; that their evidence from handwriting is quite worthless. "In fact," he says, "in my opinion they are utterly unreliable."

† Cf. also, my article on the death of H.P.B., in *Theosophist* for August 1891.

She herself naturally feels anxious to go to Court with her proofs, and have her accusers punished. That was her first thought when we received the news in London, and I am not aware of her having changed her opinion. Some of her friends and all her enemies also urge it. Her assailants especially display a very eager and unanimous, not to say suspicious, anxiety for her to do so. But the vast majority of our members throughout the world have expressed a decided objection to this course. Their opinion is, that, do what our counsel may, it will be impossible to avoid having the trial of Madame Blavatsky's reputation turned into a trial of the truth of the Esoteric Philosophy and of the existence of the Mahatmas, and, as these are subjects the most sacred, not only to Hindus but to occultists of all religions... the prospect is shocking to their feelings. They represent that, in view of the angry prejudices against us among the Anglo-Indians as a class the utmost latitude is likely to be given to opposing counsel to ask the most insulting questions, and goad to desperation our witnesses, especially Madame Blavatsky, whose extreme nervousness and excitability all know. This strictly within the limits of legal practice, and without our having any redress. I have the written opinions of eminent London counsel upon this point, which will be submitted for your consideration. In face of this divergence of opinion, and in deference to the views of so many of the leading men in our Society, I have represented to Madame Blavatsky that it is her duty to be governed by the sense of the General Council and not undertake to decide for herself..... If for (the Society's) sake we should be required to sacrifice even our lives, we ought to be ready to do it without a moment's hesitation. And, finally, I have insisted that the present imbroglio shall be unreservedly laid before a special Committee of the best lawyers and judicial officers, selected from among the Delegates, who shall be required to examine persons and papers, and submit their recommendations for the decision of the Convention before its final adjournment; she, to hold herself ready to sue or not to sue her traducers, as the Convention may order. To this she has with some reluctance, finally consented."

A committee was chosen and, before the adjournment, duly reported as follows :

"Resolved — That the letters published in the *Christian College Magazine* under the heading "Collapse of Koot Hoomi," are only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed even by a judicial verdict given in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of Law. Signed by Narendro Nath Sen<sup>1</sup>, Chairman; A. J. Cooper-Oakley<sup>2</sup>, Secy.; Franz Hartmann, M. D.; S. Rāmasamier<sup>3</sup>; Naoroji Dorabji Khandalvala<sup>4</sup>; H. R. Morgan, Major-General; Gyanendranath Chakravarti, M. A.<sup>5</sup>; Navin K. Bannerji<sup>6</sup>; T. Subbarow<sup>7</sup>; P. Steenevasrow<sup>8</sup>; P. Iyaloo Naidu<sup>9</sup>; Rudolph Gebhard; R. Raghooonath Row<sup>10</sup>; S. Subramania Iyer<sup>11</sup>. The high charac-

(1) Editor *Indian Mirror*, Honorary Magistrate, Calcutta; now a Member of the Legislative Council; (2) M. A. (Cantab.); now Registrar, Madras University; (3) District Registrar, Madras; (4) Judge; (5) formerly Professor of Mathematics, Allahabad, now Inspector of Schools; (6) Deputy Collector and Magistrate; (7) B.A., B.L., Pleader, High Court, Madras; (8) Judge; (9) Deputy Collector (Retd.); (10) Deputy Collector, Madras, formerly Prime Minister, Indore; (11) now a Justice of the High Court, Madras.

ter and competency of this Committee cannot be questioned, and if a client is ever justified in acting in legal matters under the advice of counsel, assuredly H. P. B. was in this case.

In the course of the debate upon the above Report of the Committee, Babu Norendranath Sen cited the case of an action for libel brought by his cousin, the late Keshab Chunder Sen, and said that "the position of plaintiff in an Indian libel case is much worse than that of defendant." This was his professional experience as a Solicitor of many years standing. Judge Khandalvala said that, after giving the Coulomb letters a careful study, he was convinced that the one in which his own name occurred was "a perfect forgery." General Morgan said that, for reasons stated, he believed that the whole series of letters were forgeries. Judge Sreenevasrow narrated the circumstances which attended his own receipt of Mahatmic letters, and which made a deep impression on his audience; finally, he felt convinced that there was no legal proof of the genuineness of the letters in Mme. Coulomb's possession, "at the best it is but a matter of opinion." Mr. (now High Court Judge) S. Subramania Iyer's remarks were full of the luminous impartiality and common sense which have elevated him to his present position on the Bench.

"From my experience," he said, among other things, "I know the difficulty of proving the genuineness of letters in a Court of law, a difficulty which has existed in cases in which I have been engaged myself. It is merely a question of opinion, and I would ask if it is not better to form such an opinion from the evidence embodied in a pamphlet than by the surrender of one's judgment to the verdict of a Court of justice. The question is whether this Society, putting itself forward as a Society for the promotion of peace and order, is justified in making an appeal to a Court of justice in this matter. I think that every reasonable man is at liberty to form an opinion on the evidence placed before him...without going into a Court of justice in which results are very often contrary to the truth. If Theosophy has only strength in itself, I consider it will survive such difficulties... We cannot bind Madame Blavatsky, but as a member of our Society I do not think it is the proper course for us to give the world the spectacle of a spiteful cross-examination. Many are insisting that it will be necessary, *simply because it would make an interesting trial*, but as sober men engaged in spreading the truth, we ought to take a different view."

Other speakers took part in the discussion and, the question being put to vote, "The report of the Committee was then unanimously adopted by acclamation. Three cheers were then given for Madame Blavatsky, who was deeply (and very naturally) affected by this fresh proof of affectionate confidence." On her appearance the next evening before the audience of 1,500 persons who attended the celebration of the Society's ninth anniversary, she was cheered to the echo, and every allusion to her in the speeches of the several speakers aroused great enthusiasm.

One fact, reported confidentially by a very respected colleague of ours, made a deep impression on the minds of the Committee. He had over-



heard a conversation between two influential Madras civilians about Madame Blavatsky and the charges against her. In reply to a question by one of them as to what would be likely to happen, the other said "I hope she *will* bring an action, for\*\*who tries it, is determined to give the greatest latitude for cross-examination so that this d—d fraud may be shown up, and it is not at all impossible that she may be sent to the Andaman Islands." Of course, this was equivalent to saying that the case was already prejudged and that H. P. B. would not have a chance of getting justice. What it was that was calculated upon, seemed pretty clear from the fact that when the Missionaries saw that H. P. B. had been kept from walking into the trap, they caused Mme. Coulomb to bring an action for libel against General Morgan, intending to subpoena H. P. B. as a witness and cross-examine her, but immediately withdrew it when she was sent away to Europe by her attending physician, as will hereafter appear. Their anticipated victory proved a defeat; H. P. B.'s persecution doubled the love felt for her by the Hindus and her foreign colleagues; and they were left with their disreputable informer on their hands. The Rev. Mr. Patterson, "Editor, *Christian College Magazine*," in the *Madras Mail* of 6th May 1885, appealed to the public for money to send them to Europe, "as the genuineness of the Blavatsky letters may now be considered (by them?) settled, and there is therefore no longer any necessity for M. and Mme. Coulomb to remain in India. . . . They are penniless, and it is impossible for them to earn a livelihood in this country. . . . They are not without some claim upon the consideration of the public. . . . There are many who, feeling that a good work has been done, will be willing to contribute, &c." He acknowledges receipt of the following sums: The Rt. Rev. the Bishop of Madras Rs. 50; the Hon'ble H. S. Thomas Rs. 100; the Rev. Dr. Miller Rs. 100; the Rev. J. Cooling, B.A., Rs. 10. Poor Missionaries; poor Coulobms! This was their last resource, after the ghastly failure of a lecture scheme, in which the Coulobms—personally conducted—were to have made the grand tour, showing up the fraudulent tricks of H. P. B., with accessories of bladders, muslin, wigs, and pulling-strings. The one trial given them at the (Missionary) Memorial Hall, Madras, was such a *fasco* that it was never repeated, and the poor traitors sank gradually out of sight into their congenial mud. Up to that time, the Society had chartered 95 Brauchos in all the world, up to last December, it had chartered 492. Evidently, the crumbling which was expected to follow the Coulomb episode did not happen: the engineer was 'hoist with his own petar.'

While the party were in Colombo, *en route* for Madras, an interesting episode occurred. The Rev. Mr. Leadbeater, with H. P. B. and myself acting as sponsors, "took *Pansil*" from the High Priest Sumangala and Rev. Amaramoli, in the presence of a crowded audience. This was the first instance of a Christian clergyman having publicly declared himself a follower of the Lord Buddha, and the sensation caused by it may be easily imagined.

As we are not likely to have to recur to the Coulomb scandal in any detail, it is proper that I should say what its actual effects were upon us. We have seen that the growth of the Society, as a whole, was quickened to an unexpected degree, and I must also add that very few individual resignations of members were sent in. Yet, so far as the great public is concerned, undoubtedly both H. P. B. and the movement were for a long time under a cloud. They will be for another fifteen years until her generation dies out. It is so much easier to think ill of others than to judicially decide upon their merits and shortcomings, and "where much mud is thrown against a public person some of it always sticks:" a venerable truism. Until the attacks of the Coulombs and the S. P. R. were made, H. P. B. was simply an exceptional, eccentric and brilliant woman *sans pareil*; after that, she was as one who had been arraigned before a Scottish jury and dismissed with the verdict "Not proven," which was very different from "Not guilty." Among our members were quite a number, and some influential ones, who had acquired doubts of her perfect innocence yet excused her in their minds for the sake of the public benefits and private consolations she had given.\* We were still under the spell of phenomena-hunting and to have doubt cast on H. P. B.'s phenomena was to shake the whole superstructure—that now solid edifice of Theosophy which settled on its base later on. My correspondence shows the existence of this feeling of gloom and unrest, and in my succeeding chapters it will be shown how I handled the situation. As these fourteen years have gone by since that tragical 1884, the relation of H. P. B. to the movement has greatly changed, and for the better. She is now remembered and appreciated, not so much as the thaumaturge but as the devoted agent of the Elder Brothers for the spreading of long-hidden truth to modern times. As time goes on this will be more and more so, and in the growing effulgence of this new day the shadows cast about her martyr personality will melt away and the calumnies of her foolish foes be forgotten, as are those libels against Washington which were so rife in his lifetime. For she was the herald of truth and, as Bacon said, "the sun, though it passes through dirty places, yet remains as pure as before." He might have added, "it illumines the faces of those who stand in its glory."

H. S. OLCOTT.

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\* This same charity has been extended to W. Q. Judge, whose guilt was much more capable of proof. One might almost fancy the author of these lines had poor H. P. B. in mind when writing them:

"A thousand blacker names, worse calumnies,  
All wit can think and pregnant spite devise.  
Strike home, gash deep, no lies nor slander spare;  
A wound, though cured, yet leaves behind a scar."

### CONTEMPORARY NATIONAL EVOLUTION.

THERE are two phases of the exceedingly ample field covered by the term evolution which largely occupies, and rightly so, the thought and attention of theosophical writers and students; these are perhaps best described by the terms used in the titles of Vols. I. and II. of the "Secret Doctrine," as cosmo-genesis and anthropo-genesis. The *first* dealing with the great illimitable Universe as a whole, and the *second* with the various phases of cosmic activity which lead up to and centre in man, finding in him and his future their ultimate crown and glory. Then there are again, also, the two phases which for lack of better terms we may name the natural and the spiritual evolution of man; the first pertaining chiefly to the casket, and the other to the jewel within the casket; the evolution of the organism, and of the soul, the life within it, which carries within itself the purpose of the entire process. In considering the evolution of the organism we again find that it covers a realm so vast, of such variety, and magnitude so amazing that it is only of an infinitesimal section that we can obtain even a glimpse. From the evolution of a solar system to that of the physical body of man there is indeed a wide and ample intervening field, all the varied parts and processes being intimately related.

It is into one small section of a section of these ample spaces that I wish to enter on the present occasion. In brief, I desire to take the reader with me in a bird's eye view of *contemporary national evolution*, with the object of gathering its lessons for us, who, to some extent occupy the position of on-lookers. That which we especially wish to glean, to gather a knowledge of, is, how these national activities and political turmoils are working out the higher evolution: how out of the collision of organised selfishness, on the platform of national unity, is the principle so dear to us, that of universal amity and brotherhood, to be evolved?

Holding the above purpose steadily in view we shall try to obtain a view of the undercurrents which are now in so marked a manner agitating the many millions, of the European nations more particularly. And here we note that the most prominent, the strongest current, to which all others are made to contribute, appears to be that of '*Racial and national aggrandizement.*' And as a contributory, another is the enormous development of the modern commercial spirit and instinct, having as its consequence the accumulation of material wealth which appears to be without a parallel within historic times.

It is significant to watch how these forces for the time being override considerations of humanity and equal justice toward the weak, the suffering and down-trodden. We have an eloquent illustration of this in the position recently taken up by the British Government. For

many months past they have been urged to action by a large and influential section of their own people, in connection with the suffering Armenians and others who form the remaining portions of the disintegrating Turkish Empire, but without effect. No considerations of suffering humanity, however appalling those sufferings, were sufficient to move them to action,—perhaps the most humane Government on earth. But as soon as it became evident, at the commencement of the present year, that the other European powers were about to take advantage of the decrepitude of China, so markedly revealed to the world in her late conflict with Japan; and that they intended in their own way, and for their own purposes to manipulate the defenceless Eastern Empire—it now being not a question of humanity, but of commerce—we find the British cabinet promptly deciding on a vigorous course of action, in which they immediately had the support of the leaders of the opposition.

In a telegram from London dated 18th January 1898, occurs the following: “In a speech delivered last night, Sir Michael Hicks-Beach, Chancellor of the Exchequer, referring to the present situation in China, declared that Great Britain regarded China as being the most hopeful place for the future extension of British commerce, and the Government were absolutely determined, at whatever cost,—even, if necessary, at the cost of war—that the door should not be closed to British trade.” Thus in careful and well-measured phrases, of unmistakable import, does the greatest commercial power on earth define her policy, and deliberately throw down the gauntlet. Let us now turn for a moment and note a few utterances of the current daily press. From a recent article we cull the following:—“The multitudes of China are like sheep without a shepherd.....we now see that natural wealth undeveloped, and millions on millions of thrifty industrious people hardly governed at all in the proper sense of the term, represent the truth..... politically every move on the part of China shows decrepitude and helplessness.” And again:—“Great Britain has fought in the past for untrammelled intercourse with China, believing that the influx and influence of Western ideas must serve to awaken the people as a whole to the *blessings of civilisation*.” The above writer is apparently oblivious to the fact that China enjoyed these ‘blessings’ when Britain and Northern and Central Europe were the homes of comparatively savage races.

What a descriptive phrase, what unconscious irony! “The multitudes of China are like sheep without a shepherd.” Yes! but the ‘shepherds’ are quite ready to rule them with a rod of iron, when they can agree on the little questions of priority, &c. Poor Old China! the Wolves in sheep’s clothing encircle her, East, West, South and North: well aware that the decrepitude of age has come upon her, and that she must fall an easy prey to the spoiler. The question for the time, apparently being, who shall have the first bite, who shall secure the largest share of the plunder.

The myriads of China appear to have none to voice their view of the processes under contemplation, to which it appears they are destined to be subjected, by the inevitable destiny of fate. It would be an advantage if we could obtain one of these 'Eastern sheep's views on Western shepherding.' Very recently I came upon such a view on the Turkish question, and although it was given some years since, it is quite up to date as regards its conclusions. It is from the pages of *Blackwood's Edinburgh Magazine*.\* The writer's father held high office in Constantinople, and died leaving his son an ample fortune. He, being of a philosophic turn of mind, threw himself with ardour into the study of the peoples, and the religions and philosophies of both West and East. Leaving his native land at an early age, he first spent a year in Rome, then several years in England, which he left for the East, remaining a year in the United States of North America, *en route*. After another year in India, three years in Ceylon and one in Persia, he returned and settled down in his own country.

We will now make an extract from this highly interesting article. It is entitled "A Turkish Effendi on Western Civilisation and its Christianity." He says:—"After a careful study of the Founder of this religion (Christianity), I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to wit, the Greek, Catholic and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which if it could be literally applied, would, I believe, exercise so beneficial an influence on the human race as the teaching of Christ; but there is none, as it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by his followers, of all denominations. The Buddhist, the Hindu, the Mahomedan although they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away until but a faint flicker remains, but Christians have developed their social and political morality out of the very blackness of the shadow thrown by the 'Light of the World'. Hence it is that wherever modern Christianity—which I will for the sake of distinguishing it from the Christianity proposed by Christ, style Anti-Christianity,—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christianity and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christianity is Mammon; in Catholic countries Anti-Christianity is tempered by a lust of spiritual and temporal power; in Greek countries it is tempered by a lust of race-aggrandisement; but in Protestant lands Anti-Christianity reigns supreme.

\* See *Theosophist*. Vol. L



The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition, and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called "heathen nations," whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

This overpowering love of the "root of all evil," with the mechanical inventions in the shape of railroads, telegraphs, ironclads and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western Civilisation.'

Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilisation of Anti-Christianity comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christianity, it almost invariably shivers it to pieces. The consequence of the arrival of so-called Christians in a heathen country is, not to bring immortal life but physical and moral death—unless as in the case of Japan, they save themselves from physical decay by worshipping with all the ardour of perverts to a new religion, at the shrine of Mammon, and so fortify themselves against dissolution by such a rapid development of the mental faculties and avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom."

The above view certainly does not lack vigour or clearness of expression; if it is a little one-sided this is only what might be expected. There is no questioning the fact that 'Western Civilisation' is the dominating material force on our globe at the present time, and we shall be wise if we wish to understand its import, to attempt to view it from all sides, and to take cognizance of its varied aspects before arriving at a conclusion regarding it. We have need of remembering the poet's axiom, 'There is a soul of goodness in all things evil.' In order to appreciate the fitting events of the present, it is necessary that we take a retrospective historical glance. The germs now developing have long been in process of incubation. The character of the past colors the present and the future. All theosophical readers are acquainted with occult teachings regarding race cycles and their symmetrical sevenfold unfoldment. Of the seven great races, the seven sub-races in each great race, and the seven family races in each sub-race, &c., &c. I presume that the present dominant European nations constitute a series of family races, but in regard to this phase of the subject I have nothing to state, and as at present I possess no means of verification on these lines, I wish merely to state that it appears to me to have analogical support from other facts in nature. But mine is a much humbler task than the elucidation of history from an occult standpoint.

What I wish to do is to make a brief sketch of the more recent development of the dominant races which have their homes in Europe—the Latins, Anglo-Saxons, Germans, Slavs and Jewish Semites. The peoples who have in large measure inherited and succeeded the Roman Greek civilisations, and who, since the fall of the Roman Empire, have been gradually consolidating, slowly preparing for their mission, which as it presents itself to us, is yet to a large extent in the future. We are therefore about to examine the phenomenon known as the 'March of the White Man'. And we will confine ourselves to a glance at *their development during the past two centuries; their chief characteristics; and their probable future.*

Sometime since, a very interesting article appeared in the *London Spectator*, a well known magazine of high repute, in which it is stated that in 1680 the total white population did not number a tenth of the whole population of the globe, that in 1780 they had increased but to one-seventh, while in 1880 they were quite one-third of the entire population of the globe. Mr. R. Giffin, in an address to the Statistical Society of London in 1884, stated that then the white population of the world was 420,000,000; and in a recent number of the *Forum* it is stated that the peoples of European lineage now (1897) number 510,000,000; and their number in 1871 is put by the same authority at 371,000,000; showing an increase in twenty-six years of 139,000,000! If these statistics are only approximately correct, they show a remarkably accelerated ratio within the past quarter of a century, and point as we think to other changes in the near future, of a world-wide and startling character. Again to quote from the *Spectator*, "this, if pondered over, will appear one of the most startling facts in the history of the world. It would appear as though the world were to be given as a heritage to the white man; for in 1980 the white races will number 1,000,000,000, of whom 600,000,000 will be Teuton and 300,000,000 Slav." Or if we take the more recent figures as given in the *Forum*, 1,000,000,000 will be reached about 1950 instead of 1980, or within the lifetime of some of the present generation.

The century now closing has been marked by an advance so rapid and so unbroken as to be scarcely credible, and presents one of the most striking facts in history. The white races in and out of Europe under the influence of some mysterious call upon their energies have multiplied threefold. As there is no evidence of any corresponding increase in the dark races, and as indeed, outside of India such an increase is nearly impossible, the white men are now by the best calculations considerably more than one-third of the entire population of the world, instead of being as they were some two centuries ago a little more than ten per cent. And numbers are not by any means the only item to be taken into consideration; others of a more portentous character must present themselves to the mind of the most casually informed. They have increased in physical strength, and have so developed in brain and in consequent power of organisation, that it may be doubted if the

whole remainder of mankind, even if all were reduced to equal weapons, could seriously injure the white third which, again, if it chose to act together, and employ without pity the weapons its intelligence has enabled it to construct, could in a few years reduce the remainder of the world to an uninhabited desert.

The general movement sweeps ever forward, the wide spaces of the earth in Africa and Central Asia are being rapidly absorbed, and we can scarcely add, conquered, for they fall an easy prey to the dominant race, and it is safe to predict that within fifty years from 1898, every corner of the earth will be ruled by white men; and thus the Aryan race be sole possessors of the world.

W. A. MAYERS.

(*To be continued.*)

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### THE INDEBTEDNESS OF POPULAR CHRISTIANITY TO BUDDHISM.

FEW students, and still fewer scientific men of the present day, have much reverence for the religions of the world. The ancient writings of India, the sculptures of Assyria, and the hieroglyphs of Egypt, have shown the hearts of the ancients—their veneration and their sentiments. And what is the conclusion we favoured ones of the 19th century A.D., have come to—we that drank the Baconian Philosophy with our mothers' milk? "That human nature is human nature all the world over," that the same feelings have inspired the race throughout all ages, and if the ancients may be called "Children," "We are but children of a larger growth." We find the same religious principles, the same kind of worship, the same feelings expressed, the same hopes entertained. In fact, we are compelled to say that the religions of the world are one. They have had a common origin? They possess many thoughts in common, though separated and moving in various channels, and in many varieties of mind for ages, yet startling similarities prevail. The Mexican, the Druid, the Egyptian, the Hindu, the Greek, and the Romanist worship the same God—one who, though slain, has become incarnated through a woman, which woman is at the same time wife and mother of the deity; and that the slaying does not destroy the individuality, but liberates it to a wider sphere of usefulness and power. These ideas will be found in all the above-named religions.

But the object of this article is to draw attention to a striking similarity between Buddhism and popular Christianity. We say "popular Christianity," for we believe that what generally passes current under the name is very wide of the mark, when compared with the religion taught by Jesus of Nazareth.

Of all the many religions now professed, the Buddhist is, perhaps the most philosophical, learned and attractive. It certainly has many

more adherents than the Christian religion; its numbers amongst its wise men, intellects as bright as any the race has seen. It is customary in this country to call them "Heathens," to pity them for the darkness in which they have been born. Missionaries are sent to convert them. Thousands of pounds a year are spent in salaries to men whose business is to show them "a more excellent way." But with what result? In nine cases out of ten, instead of converting, the missionary has been converted, or, at least, has gone so far as to say that the road to life is not so narrow but that a Christian and a Buddhist may walk arm in arm.

But as to pity, the Buddhist scorns your pity, smiles at your fancied superiority, and challenges your clergy and doctors to find a flaw in his scheme of theology.

Sakyamuni or Siddhartha (for that was his original name, according to a prophecy made at the time of his birth), the founder of this religion—the first Buddha—lived about 600 B.C. His successors and followers went over the known world propagating their faith. The Essenes of Palestine are now proved to have been Buddhist priests, though they are commonly reckoned to be a sect of the Jews. Their numbers were not few when "Jesus was here among men." A monastery was built on the shores of the Dead Sea, and perhaps we thus get one clue to why Jesus has been called an Essene. He loved the solitude of the wilderness and the mountain, and was known to frequent such places. The Essenes, too, preached a strict morality and honesty; they were abstemious, lived on very plain food, wore none other than necessary clothing, lived in societies with all things in common. Those who think that Jesus' chief work was the preaching of morality, are thus induced to say that he was one of the above-named sect, and that the religions are the same.

We think it more than probable that the Buddhist teaching became very soon mixed with the doctrines of Jesus; that Christians, after the Apostolic days, soon adulterated their pure faith with the popular doctrines then common, and so they have set down to us a Gospel which is in truth no Gospel, no good news, but a mystery a non-understandable jargon. We shall prove this by a few quotations from the popular writings of the two religions.

The final state of eternal and supreme enjoyment is called by the Buddhists, "Nirvana." It is difficult for the Christian mind to comprehend what this word conveys to the minds of Buddhists. They do not mean by it, annihilation, but an absorption into the infinite—the loss of self in Buddha. This happy state is reached by "The Four Paths." The following will give a pretty clear idea of the meaning of "Nirvana." "The Four Paths, or Stages of the Path," are:—

1. Conversion. The entering upon the stream follows on one of four favourable conditions: companionship with the good, hearing the law, enlightened reflection, and the practice of virtue; while in the

first path, he becomes gradually free from three fetters—namely, the delusion of self, doubt, and belief in the efficacy of rites and ceremonies. Freedom from these fetters is ‘the fruit’ of the first path. Better than universal empire in this world, better than going to heaven, better than lordship over all worlds, is this threefold fruit of the First Path.

2. The path of those who will return only once to this world. The converted man, free from doubt and the two delusions of Self and Ritualism, gradually succeeds in this stage in reducing to a minimum, sensuality, ill-will and foolishness. To have done so is the fruit of the Second Path.

3. The path of those who will never return to this world. In this stage the last remnants of sensuality and malevolence are destroyed. When not the least low desire for one’s self or ill-will towards others can arise in the heart, the fruit of the Third Path has been attained.

4. The path of the Holy ones. In this they become free from desire for life under material or immaterial conditions, from pride, self-righteousness, and ignorance. One is now free from all delusion—from all sin; He sees things as they are; evil desires of all kinds being rooted up from his mind, he only experiences right desires for himself, and tender pity and regard and exalted spiritual love for others.

This fourth part is Nirvana, which, literally, means ‘the going out,’ ‘the extinction.’ It is the disappearance of that sinful, yearning, grasping condition of mind and heart which would otherwise, according to the great mystery of Karma (desert), be the cause of renewed individual existence. Nirvana is therefore a moral condition, a pure, calm, clean state of mind; and if translated at all, may best be rendered *holiness*. Holiness, in the Buddhist sense—perfect peace, goodness and wisdom.

The life of man, to use a constantly recurring Buddhist simile, is like the flame of a common brass lamp (a metal saucer) in which a cotton wick is laid in oil. One life is derived from another as one flame is lit from another: it is not the same flame, but without it the other would not have been. As flame could not exist without the oil, so life, individual existence, depends on the cleaving to low and earthly things, the sin of the heart. The wise will be extinguished like the flame of a lamp; their old Karma destroyed, no new Karma arising, their hearts no longer lusting after future life, the seed of their existence being destroyed, and no new yearnings springing up with them, the wise go out like the flame of this lamp.

N. SUBBI.

(To be continued.)

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*Ed. Note* :—The writer does not seem to distinguish between the individuality and the personality; it is the latter only that is destroyed.

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### THE GEOCENTRIC SYSTEM AND ASTROLOGY.

WHILE attending a lecture on Astronomy, I was struck by the air of proud superiority with which the lecturer referred to the mistaken notions of the ancient astronomers, and their belief of the Earth forming the centre of the Universe.

There can be no doubt that our astronomers have achieved a good deal since the middle ages, in elucidating the mechanical aspect of the visible Universe; but it seems to be unpardonable for them to continue to deny to the philosophy and wisdom of the ancient civilizations their due homage. We know, and they also should know, that philosophers, long before Copernicus, taught the heliocentric system, and it is only their wilful ignorance of the principle on which the geocentric system was based, which makes them look with such contempt upon it. It is another apt illustration of the verse of "The Voice of the Silence," : "Self gratulation, O disciple, is like unto a lofty tower, up which a haughty fool hath climbed." . . . .

Our revered H. P. B. has gathered convincing quotations, in "Isis Unveiled" and "The Secret Doctrine", from European scholars and scientists, showing that the Earth's rotundity and the heliocentric system were known from immemorial ages. If these arguments were not convincing to our astronomers, one would think that the archæological discoveries of this century were sufficient to impress them with respect for the astronomy of the Ancients. People who constructed the zodiac of Dendera, although they are supposed to have believed themselves on a flat Earth, could not have been flatheads.

The lengthy quotation from M. Bailly, the famous French astronomer, in the "Secret Doctrine" I. 722, *et seq.*, is highly interesting, as showing that the Hindus were able to calculate the motions of the planets with great accuracy, 5000 years ago. And as they must have calculated these motions for 5000 years in advance, to enable them to make their predictions for the end of the cycle now ending, their observations, without the help of instruments which modern mechanical skill has rendered so perfect, must have been remarkably accurate, not to say wonderful.

But why then, if the ancient astronomers knew so well the constitution of our Solar System, became the idea that the Earth was its centre so widely accepted?

Perhaps the answer may be found in astrology. Professor Tyndall, in his celebrated Manchester lectures, explained that every object which is perceptible to our senses is a centre of force which so influences ether-waves as to give us through the medium of our sense-organs, the sensations of color, form, &c. The mode in which centres of force refract and reflect ether-waves determines the impres-

sions we receive of the various objects—determines their *influence* upon their surroundings. Now, setting aside for a moment the teaching that the esoteric constitution of the Kosmos was revealed by the avatars to the flower of humanity at the dawn of time, it is only reasonable to conclude that, if the ancient Hindus, as Bailly acknowledges, were such accurate observers, they must have observed that, besides the changing positions of the Sun and Moon, the aspects which these and the planets formed with each other changed among the Zodiacal constellations, and being like any other objects centres of force, their influence, singly and in combinations, must also be a changing quantity.

Even if we consider only the undoubted influence of the Sun and Moon on the seasons and tides, the astronomical observations of these bodies were for the purpose of calculating and predicting these events beforehand, to guide mankind in their relations to these changing influences, and for this purpose it is certainly not so essential to know the exact position of the Earth in space, in relation to the Sun, as to estimate the position of the Sun and Moon in relation to the Earth.

But we know that the ancients did not only consider the influence of the Sun and Moon, in their calculations they also gauged the influence of the planets and groups of stars forming the zodiacal belt, upon the Earth. According to the angle which these bodies, in their varying positions, formed with the Earth, they calculated the varying influences which would be exerted by them upon the Earth, predicting therefrom, not only the seasons, but also the changing conditions which would prevail during these periods.

To enable them to calculate these positions and influences beforehand, they must have known as much as our present astronomers, about the motions and constitution of our system, but as they had advanced a step further and calculated the varying influences resulting from these motions in ever-changing combinations, they must have considered this knowledge as an elementary though essential object, just the same as arithmetic is an elementary though essential object of study leading to the higher mathematics. It seems, therefore, excusable that the ancient astronomers, or rather astrologers, in what is left to us of their teachings, did not lay much stress upon the fact that the Sun is the centre of our System; that was a self-understood fact; for their higher purpose it was essential to observe the Sun, planets and stars as they surrounded the Earth and shed their influence upon it as a centre.

Besides, the study of astronomy belonged only to candidates for initiation into the mysteries; to the general public it was paramount to know what good or evil the future had in store for them; they were interested principally in their own physical well-being, and for that purpose the Earth had to be considered as the centre, and they naturally became accustomed to consider it as such in reality.

And when, later, ancient wisdom and civilization became, with every

century, more and more obscured, is it surprising that a belief of the Earth being the centre of the System became to be accepted as truth? A little knowledge has ever been very misleading, and we find still, thousands who claim intelligence, but yet consider that the Sun, Moon and stars were expressly made for the enjoyment of the self-styled Lord of this little Earth. And also in this belief there is a substratum of truth.

The degenerate Astronomers or astrologers of early modern history, having neither the spiritual senses and wisdom of the ancient Initiate-astrologers, nor the perfect instruments of modern astronomers, had to be content to use the tables and rules left by their noble predecessors. They continued to predict seasons and influences, and with the former they succeeded, but with the latter, failures became more and more numerous, thereby bringing the whole science into discredit. Since the second century of our era, Claudius Ptolemy's rules and tables of planetary influence, arranged of course for the geocentric system, had to serve astrologers for the purpose of prediction and spiritual knowledge; but these were gradually though surely suppressed by the budding Christian Church, until the re-discovery of the A. B. C. of astronomy by Copernicus, gave the deathblow to astrology as a science.

Since then, the primary fundamental knowledge of astronomy has been reestablished by modern science on a wider basis, and is becoming public property; and now with the advent of the higher spiritual teaching, given to the world by the leaders of the Theosophical movement, we notice also a growing tendency to revive the second and higher part of astro-science, the determining of planetary influence—astrology.

And now it may be asked, is modern astrology, then, an exact science, and are its results reliable? Well, the writer has given the subject some considerable study, and found that the general claims of astrology are undeniable, but the simple application of rules left by Ptolemy and others, unless used by one possessing a high grade of intuition, is unreliable and must lead to mistakes.

Let us consider briefly the principles on which the present system is worked.

The planets, as centres of force, modify ether-waves according to their constitution, and the particular way in which each modifies them constitutes their influence. This influence, which to our physical senses appears as rays of light, is radiated into space and therefore falls also upon the Earth. As the appearance of the planets is different, so their influence differs also, and this is especially noticeable with the Sun and Moon, which for the purpose of astrology are considered planets. Again, the constellations of the Zodiac, the path along which the planets move, as organs of the great Kosmic body, have each a distinct influence, and as the planets move in succession through these spheres of influence, their individual influence is modified, and continuously changing.

Further, the planets in their regular motions form ever varying angles with the Earth, and when the influences of any two planets (just as any other forces) meet in a certain angle on the earth, this combined influence becomes modified and varied, according to the angle in which they meet. Thus we have an endless succession of combinations, and to accurately gauge the value of these influences at any given point of time, and for one particular spot of the earth's surface, would baffle the greatest mathematician, unless he could employ spiritual perception.

Now in Genethliacal astrology, or the prediction of planetary influence on individuals, this influence prevailing at any given point and time is supposed to agree with the karmic load with which a soul is entering the cycle of rebirth at that point, and the succeeding combinations of planetary positions foreshadow the influences and changes to which the new-born individual will be subject during his earthly career. It is supposed that the changes of planetary positions for each day after birth, correspond to the changes that will occur in each succeeding year of life.

Now any one who has ever taken the trouble to examine horoscopes or nativities, must admit that the rules laid down to estimate the value of the various planetary positions and influences, seem to be approximately correct; but it would be unwise to predict that these influences will produce certain results; all they could do is to form certain tendencies at certain periods. Planetary influence can only act directly on free elemental essence, but where this essence is co-ordinated to the will of man, where it is ruled by moral and intellectual faculties, evolved in the stimulating light of the divine spark, it can only respond to outside impulse as far as permitted by its ruler. Planetary influence may affect our various bodies, may awaken tendencies to certain actions or emotions, but we need not succumb to them; our moral strength and intelligence will aid us to counteract them.

It may arouse in us, for instance, a tendency to bad temper, irritability or anger. The man in whom the animal still preponderates, will give way to them and commit deeds under such impulse, which he might deeply regret, but the higher evolved man has learnt to subdue his passions by reason, and will successfully restrain and overcome them. The aspirant to Adeptship, in his greater moral strength, will even arrive at a state when influence of this kind cannot any longer impress him; he will challenge his Karma, beyond that allotted to him at birth, and may therefore be considered beyond planetary influence.

In justice to some exponents of modern astrology it must be admitted that this is recognised, and predictions are made more for the purpose of giving rules for conduct during the different life-periods.

But there is another point of weakness in the modern application of the science, for we have learnt, and have reasonable grounds for belief that, besides the visible planets, there are a greater number invis-

ble to physical sight, belonging to our Solar System. The exclusion of these spheres of influence, acting on the higher planes of being, from astrological calculation, must render any prediction or speculation doomed to mistakes and failure.

In Mundane Astrology, which relates to the prediction of general events, as the rise and fall of nations, wars, plagues, famines, &c., nations and countries are substituted for individuals. It is supposed, that certain countries and even towns are "under the rule" of certain parts of the Zodiac. As before mentioned, the signs of the Zodiac have each a distinct influence; they have each a distinct mode of altering ether-waves, or a distinct rate of vibration. It is probable that their having "Rule" over certain countries, means, that the different parts of the earth, being differently constituted, according to geological formation, climate, fertility &c., and also according to the nature of the nations inhabiting them, they also have a distinct influence or rate of vibration, and those parts whose vibrations are consonant with the vibrations of any part of the Zodiac are under the rule of that part. This being granted, then any disturbance set up in any part of the Zodiac by the presence of one or more planets, will give rise also to disturbance in that part of the earth which is in special relation with the influence from that part of the Zodiac. Such disturbance might be benefic, or malefic, according to the nature of the planet, or combination of planets causing it.

As far as I can learn, the rules for the guidance of modern astrologers with regard to these influences are derived principally from Ptolemy, and from some astrologers of note who attained some renown during the middle ages, and it may be that they attained a knowledge of these correspondences, either by direct vision or simply by simultaneous observation of events and planetary positions extending over lengthy periods. But whatever were the sources of these rules, we know that they cannot any longer apply. The earth, like a man, is a living entity, and is developing, and therefore changing; and the changes during the last 1000 years have been very great. Very noticeable have they been, during the last few centuries, in America, Australia and Africa. These continents have been occupied by other races, barren deserts have become fertile, and primeval forests have given place to farms and busy cities. Even the very form of some parts has been changed by volcanic and other agencies.

With such changes of the countries, and the rapid progress of civilization, changing the very nature of the peoples inhabiting them, their influence must have changed also. The old rules cannot therefore any longer apply, and any predictions based upon them, must be liable to gross error.

We must consider, then, that the practice and conclusions of modern astrology can be anything but reliable; correct prediction of events based on rules the reason of which is not understood, must always



contain an element of chance and uncertainty. Our modern professional astrologers are shrewd enough to couch their predictions in ambiguous terms; whenever they venture to prophesy something more direct and definite, a dismal failure is usually the result. They are ever ready to claim credit for the few successes, but the greater number of failures are quietly ignored; just the same as in our modern business, gambling, and share-swindling, we hear only of those who make lucky hits, thereby alluring more victims, but the many thousands who lose are never heard of. Astrology being a high occult art, only a high Initiate who can use direct vision from the higher planes can be a true astrologer. The indiscriminate practice of it for sordid, mercenary purposes, can only bring discredit on Occultism generally, and prejudice the thinking public against it. Even the more honorable attempt of some, to treat the ethical side of it, cannot lead to much good; the attempt to find correspondences is, after all, empirical, is not based on Knowledge, and their energy would be better employed in teaching people to understand their own place in Nature, and to rely upon the divine power within themselves to recognise and counteract planetary and other influence.

H. F. KESSAL.

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#### NOTES ON DIVINATION.

THESE notes, in dealing with the subject of prevision, will involve an enquiry into the basis of every predictive art; exemplified, as history shows, under the many phases of what is popularly known as Divination. If this seems, in the boasted scientific illumination which is supposed to be so plentiful at the close of the present century, a somewhat strange subject to bring under the notice of Theosophists, yet to whom else could it so properly be submitted for consideration? For the members of a society whose aim it is, among other things, to study and seek to understand the psychical powers latent in mankind, cannot very well afford to neglect anything which may possibly furnish some evidence in connection with those powers—and if the history and practice of the predictive faculty is found to do so, in whatever degree, then it becomes a legitimate object for Theosophical investigation and research.

The recent developments in occult science, as these have been made known through the publications of the T. S. during the past twenty years or more, as well as through other sources, have brought to light so many instances of events foreseen (or said to have been so) through the agency of some method akin to the diviner's art, that we must either reject all such instances as false, or else admit the feasibility of putting in practice some means of anticipating, with more or less accuracy, the occurrence of future events. The methods of attaining this end are, as everyone knows, very numerous, and they are of

every degree of complexity and simplicity. Beginning with the most conspicuous of them, the ancient "lore of the stars," which we call astrology—a science whose origin is lost in the mists of most ancient time, and whose votaries to-day are said to outnumber the professors of every other art having a similar object in view—we might thence run through every form of vaticination, until at last we came down to the commonest toss-up of a coin to decide, in jest or earnest, whether some simple every-day act shall be done or left undone.

Modern science of the manifest order has long since put her veto upon the validity of every such procedure, and holds in contempt all those who put the slightest faith in any kind of prophecy\* outside the doings of the weather bureau, and contents of the Nautical Almanac. But, nevertheless, there seems to be an innate feeling in the human mind, † which, despite all reasoning to the contrary, leads it to something very like a conviction as to the feasibility of penetrating the veil which, for the major portion of mankind, is found to conceal the future. And doubtless this may be considered as a manifestation, in one special direction, of that universal aspiration—one of the strongest in the nature of man—which is evidenced in the longing to penetrate the unknown, to get beneath the surface of things, and to acquire knowledge which may be hidden from others. The majority of children will break their toys to see what there is inside; and we are all familiar with the picture of the small boy cutting open the bellows to see where the wind came from—though not all of us may have perceived the significance of the feeling so exemplified. This feeling or sentiment is innate, and is Protean in its forms; for it may be seen in every degree, from the ridiculous to the sublime. In the uneducated, it lies at the root of that indiscreet inquisitiveness which consists in prying into the affairs of others, however trivial; whilst it expands, among the cultured and learned, into that love for knowledge which leads them to explore the highest branches of science, filling the academies and the schools with the triumphs of mind. It is the romance of the explorer, the guiding power of the seeker after the unknown, and the impelling motive which has led us to the degree of perfection in attainment which is found at the present day.‡

It is upon this feeling, especially in its most weird and romantic form, that the modern fortune-teller and the ancient magician, the medieval witch and the sorcerer of the dark ages, have alike grounded their pretensions to the gift of prophecy; § and the same feeling which has led these to the study of futurity, has also found them abundance of enquirers and supporters ready to lean upon their efforts

\* "Chambers' Cyclopedia," art. Astrology.

† Godwin, "Lives of the Necromancers," pp. 6, 7, and Dr. Chas. Macky, "Hist. of Extraordinary Popular Delusions," vol. I. p. 242. Cf. "Pop. Cyclopædia," p. 854, Vol. IV.

‡ Cf. *Luctifer*, vol. x, No. 57, p. 185.

§ "Isis Unveiled," I, 133.

with more confidence than, perhaps, the modern scientist will generally feel in the result of his most skilful operation in the natural sciences; and modern intellectual knowledge looks upon this feeling, when so directed, as a remnant of the superstitions of a bygone time, or as but the remaining effects of a lamentable ignorance,\* which the (doubtful) light of materialistic rationality is, or ought to be, sufficient to completely dispel—but this it signally fails to do.

However these things may be from a speculative point of view, nothing seems more certain than that, with all the spread of scientific knowledge and unspiritual education, this feeling of the human heart, this longing to penetrate the darkness of futurity, remains as much an integral factor in the operations of the mind to-day as it ever was; † and it is said that all works which treat of such arts as profess to minister to this sentiment not only meet with a ready sale, but that the issue of such books never was so great, nor the demand for them more insatiable than it is at the present time‡.

Thus, in the broad daylight of this present enlightened age we may plainly detect this undercurrent of occult feeling; and that as palpably as we do the moon's influence in the rising and falling of the tides—a not unsuitable illustration; for when such universal manifestations of feeling, especially if impeded and partly suppressed, as scientific and scholastic writers, by their influence, have made it their business to attempt, seem to die out, this is only the signal for their future return with tenfold power. Their periods of special manifestation are cyclic, like every other such natural phenomenon, whether mental or Cosmic, racial or national.§

Those who have studied the phenomena of clairvoyance have demonstrated the facts || as to the prevision which is sometimes exercised by hypnotic subjects; while the yogis and fakirs of India have long had a weird notoriety for the wonderful nature of their performances in this particular branch of the magic art.\*\* Upon the whole, it may be reasonable for the non-occultist to infer that nature does not implant feelings of such persistence in the human mind concerning a particular thing, without having also placed in the framework of things a legitimate object for their exercise; and upon this hypothesis it may likewise be inferred that it is not reasonable to suppose the future is so utterly impenetrable as some dogmatic authors would have us believe—or that no art or effort of which the human mind is capable will be of any avail in penetrating it. If this be so, it may likewise have happened, through the long and laborious researches carried on by the students of such arts, that means have been devised for performing

\* "Hist of Ex. Pop. Del," vol. I. Pref., p. vii.

† Also, citations in "Pop. Cycl." loc. cit.

‡ Dr. Macky, op. cit. vol. I, 254, note.

§ Cf. *Lucifer*, loc. cit. and S. D., II., 621, 622, a. e., 658, 659 n. c.

|| "Animal Magnetism and Artificial Somnambulism," by C. de St. Dominique, p. 180, and Dods's "Electrical Psychology," pp. 33, 34; also "Isis Unveiled," I., 175.

\*\* *University Magazine*.

the required operations with more or less complete success; and it is into some points in connection with certain of these means that enquiry may now be attempted.

As a general thing, the origin of the various divining methods is attributed to a revelation of some sort, just as the various religions, with which they were more or less affiliated,\* were always said to do. However that may have been, it is certain that every truth which has been discovered by mankind is a revelation in some sense, and thus, whether or not it is an offshoot of the great mass of truth which has been so often called "divine" can only be proved by its capacity to endure.† For that alone is true which contains in itself the faculty of outlasting alike the changes of human sentiment and the flight of time; and whoever shall discover any such portion of truth, whether it be in regard to the physical sciences, or of the things of the hidden knowledge, has to that extent been the medium or the recipient of a divine revelation. If, therefore, the principle which lies at the base of all the practices we are considering can be shown to be connected with the higher part of the human septenary, which is a portion of the one supreme, we cannot deny that there is some reason for the various legends as to the genesis of these arts. As to their history, the popular voice, whether correctly or otherwise, assigns their first manifestation (in their more modern guise at least) to ancient Egypt. The isolation and secrecy of that strange land, the jealousy with which, in the earlier times, all foreigners were excluded, together with its mystic reputation as the home of magic, all led to its being considered as the birth-place of everything that was strange and occult. "As from the inmates of the happy valley, in "Rasselas", no tidings escaped to the outer world, so to the early European, the valley of the Nile was a land of mysteries and marvels. \* \* \* Great pyramids covering acres of land, their tops rising to the heavens \* \* \* colossi sitting on granite thrones, the images of Pharaohs who lived in the morning of the world, still silently looking upon the land which, thousands of years before, they had ruled; of these, some obedient to the sun, saluted his approach when touched by his morning rays; obelisks of prodigious height, carved by superhuman skill from a single block of stone, and raised by superhuman power erect on their everlasting pedestals, their faces covered with mysterious hieroglyphics, a language unknown to the vulgar, telling by whom and for what they had been constructed; temples, the massive leaning and lowering walls of which were supported by countless ranges of statues; avenues of sphynxes, through the shadows of which, grim and silent, the portals of fanes might be approached; catacombs containing the mortal remains of countless generations, each corpse awaiting, in mysterious embalment, a future life; labyrinths of many hundred chambers and

\* "Pop. cycl.", loc. cit.

† S. D., II., 461 o. e., 472 n. e.

vaults, into which whoso ventured without a clue, never again escaped. but in the sameness and solitude of those endless windings found his sepulchre. It is impossible for us to appreciate the sentiment of religious awe with which the Mediterranean people looked upon the enchanted, the hoary, the civilised monarchy on the banks of the Nile".\* A fitting country, indeed, to which to attribute the origin of aught of magic or of glamour—whether it were, in fact, the parent of our modern methods of Divination or not. But, apparently, these arts, in various forms, are coeval with the origin of mankind; and therefore a glance at the exercise of the vaticinating faculty in past times may prove neither un instructive nor without interest. From the earliest epochs at which we have distinct records, whether in writings or monuments, relics, or the survival of peculiar rites and customs,† there is an almost unbroken chain of evidence as to its exercise;‡ and we have abundant notices among historians and others, as to the practice of soothsaying in all sorts of ways§, and indeed, we need not go back very far to examine these, for we may see almost every development of them, as one might say, side by side, amongst the savage and civilised races of the present day. The magical operations of the Siberian Schamans, the Maori Tohmagas, American medicine men, and the African Obi sorcerers, are probably as exact representations of the same doings in ancient times as need be looked for;|| and on the other hand we have the spiritualists, clairvoyants, and others of contemporary date, one part at least of whose performances have not infrequently been concerned with enquiries as to 'future events.\*\* Returning, however, to the ancients, we find that each nation was more or less celebrated for some particular method of divining. Among the Chaldeans it was the practice of judicial astrology, †† which also was largely the case in Egypt, as it is to-day in India and elsewhere. Among the Romans, it was augury by the flight or other movements of birds, and the examination of their bodies when offered as sacrifices to the gods; †† and later, by other methods, as the Romans gathered together all these from the nations they had conquered. It is apparently a safe assumption that the further back we may look into the history of our race, the simpler and less "scientific" become the means resorted to for such purposes. Thus, among certain peoples in the earlier times, the soothsayer, ignorant of the movements of the heavens, had not thought of that complex scheme of mathematical calculation elaborated later by the Alexandrian Greeks, and practised by the astrologers of the middle ages and the present day; but in lieu of this, he drew portents

\* Draper, "Int. Dev. of Europe," ed, 1882, I. p. 75. 76.

† Cf. S. D., II., 472 o. e., note, 494 n. e.

‡ Macky, *op. cit.*, I., 251.

§ Cicero, "De Divinatione", *passim*.

|| Cf. "Chambers's Information," II., 457.

\*\* As in the case of Mrs. Cora L. V. Tappan.

†† Chambers, *op. cit.*, II., 458. and "National Cyclop." art. Astrology.

‡‡ Godwin, *Op. ci.* P. 7.



from the thunder, the winds, the colours of the sea and sky, and traces of this earlier astrology, or rather, meteorological divining, are to be found in the works of Claudius Ptolemy, \* where he speaks of peculiar colours seen during eclipses, and of shooting stars, &c., which are no parts of the modern astrologer's science.

But it is among the Romans in the time of the Empire that we find the most various and extensive methods of attempting to foresee the future; for, as above remarked, they gathered together at Rome the divinatory arts of every nation, and all their religious systems also, of which the matter we are now discussing formed no inconsiderable portion.† The historians and others, as Tacitus,‡ Cicero,§ the poets, as Virgil,|| the philosophers, such as the elder and the younger Pliny,\*\* have all noticed these proceedings at more or less length; and Juvenal the satirist, does not spare them.†† But, from a digest of the reports of all these and other writers, there comes out the fact that an immensity of faith was put in the results obtained; and, after making every allowance, it would seem as if this would hardly have been the case had mere chance governed the results. We shall, however, get more light upon this subject, when we come to deal with the psychic basis of the arts. The growth and popularity of these practices became so great and prominent a feature of the times, that, as in all such cases—notably in regard to religious systems‡‡—every sort of intentional imposture was at length resorted to, §§ and thus became mixed up with the proceedings whose votaries were really sincere; so that in the sequel these knaveries became of such magnitude that the Senate, which had passed acts regulating public worship and all kindred proceedings, had to step in and take the most drastic measures to rid the public of such an incubus, and thus purify, to some extent, the moral atmosphere. It thus happened that considerable numbers of the occult professors were expelled from Italy; and, as not infrequently happens in regard to political measures, the bad and the good had doubtless to suffer together for the shortcomings of the former.|||| But in an age when luxury was sapping and destroying virtue to so great an extent, it was natural that gross superstition should take the place of true spiritual insight; and then, according to the "law of supply and demand," vicious and degraded means of pandering to the irrational superstition born of fear, bad consciences, and evil desires, consequent

\* "Tetrabiblos," Lib. x, pp. 91, 100, Ashmand's trans.

† "Pop. Cyclop.," art. "Augurs and Aruspices." Cf. Le Plongeon, "Sac. Mys. among the Mayas," &c., pp. 14 & 15.

‡ "Hist.," i, 22, ii, 62, and "Annals," iii, iv, vi, xii.

§ Op. Cit.

|| The Sortes Vigilantes having been a favourite method during the middle ages.

\*\* "Nat. Hist."

†† iii, vi, vii, xiv.

‡‡ "Last days of Pompeii," p. 421, ed. 1850.

§§ Cf. "Tetrabiblos," ch. II, p. 7, Ashmand's trans.

|||| Cf. "Astral Light," by Nizida, p. 80.

upon unbridled indulgence in selfish pleasures, will take the place of the simpler and purer operations which an unclouded spiritual horizon requires. Thus, whatever of "white magic" had been involved, became in this way transmuted into the "black" variety—but this made no difference to the true science of the adept hierophants and true magi, which has ever gone its way quite undisturbed by these demoralized proceedings; and in spite of all efforts to the contrary on the part of those who were interested in keeping the masses in the darkness of ignorance in such matters, the art and its votaries never were wholly suppressed—as, in truth, never can be the case.\*

With the decline of the Roman Empire, and before the setting in of the mental darkness and ecclesiastical tyranny which predominated during the next few centuries, there was an interval of partial freedom in matters spiritual, which was probably the outcome of the confusion of beliefs, and consequent absence of much dogmatic authority united to the civil power, which union afterwards exhibited so deadly an enmity to true knowledge. The overthrow of the sybaritic age of luxury by the sternly simple and straightforward northern nations under Attila and Alaric was most likely a change eminently favourable to the development of psychic powers; and thus the practices of the Scandinavian and Saxon Sagas, Alrunes, and Nalas,† which are supposed to have been the result of austere development of the spiritual principle,‡ and had the prediction of the future as their primary object,§ found free scope for their action in the period of semi-quiescence between the demise of the preceding confusion and the incoming of the later developments.

The succeeding dark period of the middle ages presents a curious psychological study. It was preeminently a time of warring interests; and the conflict between dogmatic ecclesiasticism and imperfect science was a fitting type of the struggle between the scattered and disunited adherents of the magical and mystical, with the power of an exoteric religious system whose supporters were firmly united in its defence by a selfish love of authority, and its consequent gratification at the expense of truth. We find that the practices of the would-be occultists of that period (who tended mostly towards the "left-hand" path) are a queer medley of the mediæval and the antique. The ancient Greeks, with their high intellectual and metaphysical development, had used the forms of Geometry|| and that great underlying principle of the

\* A fact curiously noticed by Mr. Walter Besant in his novel, "A Son of Vulcan."

† Henry More defines "witch" as the same as "saga," and as meaning "wise woman." "Isis Unveiled," I., 354.

‡ Cf. S.D. II. 458 o.e., 480 n.e., and I.U. I, 18, 19; also "Night Side of Nature," pp. 470, 477.

§ "Pop. Cyclop." IV., 854; and cf. "Night Side of Nature," p. 45.

|| Cf. "Isis Unveiled" I, 506.

power of numbers, \* which they employed with more or less of true knowledge. But if we are to judge of the later practitioners of the art of magic by their exoteric works, those of the middle ages mixed up the names of the heathen gods with those of their successors, the Christian saints; and used the diagrams of geometry as applied to the Hebrew designations of the angels and the names of God, jumbled together with those of the so-called planetary spirits, the four elements, &c. It was a time of mental and psychic darkness; and accordingly we find the true science mingled with much that is heterogeneous, false, and seemingly very absurd; whilst the dominant religious ideas of the age had impressed themselves as strikingly upon the practices of magic as they had upon material science and the arts.

And in all, there is a barbarous incompleteness, and a lack of clearness and precision, which is a manifestation of the vague and uncertain feelings of that day; when neither spiritual nor physical science had a firm foothold either in theory or practice †; and when, consequently, every man's opinion was nearly as good as that of any other. Therefore, it was only among the very few that the lamp of true psychic development was kept burning, and the metaphors and abstruse symbolism so often used by the mystics, under which they were compelled to veil their knowledge (through fear of the church and the necessities of occult law) served only to make the development of occult practices, up to the close of the XVIIth century, a confusion impenetrable to the exoteric enquirer, and a source of much stumbling and difficulty to the neophyte and student.

But the outcome of all this was, that by the above date, nearly every one of the simpler methods of divining which had been practised by the ancients, and which could in any measure be revived, had been somehow put into practice; ‡ and as the real principle which underlay these was in a great measure lost sight of, so neither the resuscitated methods nor their practical application could lead to all the results which their advocates expected; except in those somewhat rare cases where the natural psychic powers of the diviner, or those acquired by art, led to the correct practice, for with this last qualification, the particular means used will be but little to the point. All through the ages, and upon every sort of soothing scheme, there have been striking instances of the exercise of the predictive faculty; § such as led those concerned to so strong a conviction regarding the possibilities of magic as to

\* More particularly as understood by Pythagoras. Those who wish to develop the true principles and various applications will find data in S. D. III., 101, 107, 139, 176, 190, and notes, 206, 437-439, 451, 475, &c., from which details may be worked out as promised in S. D. II., 455, o. e., and applying also to my "Notes on Reincarnation" in this journal.

† Whewell "Hist. of the Inductive Sciences."

‡ Macky, op. cit., I, 243, cf. Les Devins, on "Commentaire des Principales Sortes de Divinations," by Gaspar Peucer, under date 1584, mentioned by A. E. Waite in "The Occult Sciences."

§ If we are to credit old authors, cf. I. U., I., 198, 194.

place them altogether outside the pale of sceptics. But modern science, denying any truth beyond chance coincidence in these instances, does not see that the mountain of occult powers has many roads which lead to its summit, and so, assuming that, if a science of general prediction is possible at all, there could be only one true method, feels safe in denying that any of the old ones could have given genuine results, on the ground that their number alone is sufficient to condemn them. And in order to get rid of the difficulty that predictions from all sorts of sources have been and still are fulfilled in large measure, science has found it necessary to resort to the theory that all these fulfilments are to be explained as coincidences only. But those who have had much experience in these matters are aware that it would be necessary to carry this attempted explanation to such a pitch in order to cover all cases, that it would at length be not infrequent to find the array of coincidences so great as to exceed all mathematical probability, and thus compel, upon scientific grounds, an admission that the instances in point were genuine cases of prediction, however reached. In fact, the theory of coincidence, no matter how plausible it may seem as a general explanation, will break down when it is required to explain the particulars of a series of cases—for there are so many points as to time, place, personal relations, &c., that the fulfilment of all or most of them would in general, if tried by this theory of probabilities, too often give a negative result—that is, it would nearly always appear safest to say the predicted events would *not* happen—or at least, not in the order given—if they did so at all.

Now, in the cases of a great number of predictions as to whether a thing would or would not happen, the theory in question points out that in the long run, upon the ground of pure chance, all things being equal, the number of successes and failures as to any single event will also be equal\*, therefore, if the number of the former is greater than half the total number examined, and the discussion of successive sets of these predictions yields continuously a similar result (or even in the majority of sets only), there is a reasonable ground to infer the certain existence of some means of penetrating the future; and this will be reliable as a means of securing such penetration just in proportion as the number of successes may be to those of failure. Thus, if the observations showed there were, on the whole, three successes to two failures, these numbers would show that there was a true ground for the prophecy; and that the chance of the given event coming to pass would, to that of its failing altogether, be in proportion as 3 to 2—the failures being due to the imperfections of the method, or the operator, or both. This is the simple case of, let us say, having some rule to determine the colour of a ball drawn from an equal number of black and white ones in a bag; but where the prediction, in place of being confined to such a simple event, is one which concerns persons, times, places, and

\* Cf. Brand's "Dict. of Science and Art," on Probabilities.

things (as such generally do), the probability of its coming to pass is inversely as the number of incidents multiplied together; and this gives results so immensely at variance with the facts of observation as narrated by those experiencing them, that it amounts to a practical collapse of the mathematical theory *in toto*, and the consequent triumph of the occult hypothesis.

S. STUART.

(To be concluded).

### MISS EDGER'S INDIAN TOUR LECTURES.

#### II. THE BUILDING OF A WORLD.

WE traced out briefly in the last lecture how the teachings of science and of revelation may be reconciled with regard to:— (1) the one Unknowable Reality which lies behind all manifestation, and is the *source* of all existence; (2) the emanation from that Reality, which is dual in its nature, and which becomes the *active cause* of existence. We will now take the matter in greater detail, and try to trace some of the chief steps in the growth of a world, or rather of a Solar System; in order again to see how science and revelation are related to each other; and also to deduce whatever practical lessons may be applied to our present life. For it would be of little use to know all the mysteries of life and growth, were such knowledge possible, unless we could in some way apply it to our present conditions and surroundings.

Again beginning with the teachings of science, then, we find various hypotheses put forward by scientists as to the origin of a world or system. Perhaps the most popular of these is what is known as the nebular theory, with which the names of Laplace and Sir William Herschel are chiefly associated. According to this, a system begins as a vast glowing mass of gas at an enormously high temperature, and rotating at a very great velocity. In the course of time this begins to cool, and consequently to contract towards the centre. As this contraction takes place the rate of rotation increases, and with it the tendency for the particles on the outside of the mass to separate themselves from the rest by what is known as centrifugal force. A ring of matter will thus be formed around the central mass and a repetition of the process may produce a number of successive rings. These will naturally cool more rapidly than the larger mass in the centre; and, as they condense, each of them will either form a ring of small bodies, or else, if the condensation takes place unevenly, the matter composing it may be broken up and drawn together into a single body. In either case, the original rotatory motion will produce a revolution round the central sun of the system, of the ring or planets thus formed. The former case is illustrated by the rings of Saturn in our own system; and it is the opinion of some that all the planets known to science were thus cast off from the sun.



A modification of this theory, put forward by Prof. R. A. Proctor, is that the formation of the sun and planets of a system is by successive aggregations, under the influence of attraction, of the matter composing the nebula; the chief aggregation being at the centre, forming the sun of the system; and of others, the larger ones being at the greater distances from the centre; all nearer to the centre being comparatively small, owing to the greater velocity of the nebulous matter there. Professor Proctor thinks that in all probability most systems have been formed by a combination of this process, which he calls accretion, with the contraction which forms the most important part of the Nebular Hypothesis\*.

But though these theories suggest the way in which a system may be formed, given a nebula to begin with, they do not throw any light on the origin of such a body, or on the reason for its rotatory motion; again illustrating the fact that physical science cannot reach the plane of causes. Nor does what is known as the Impact theory throw much light on this question. According to it, a nebula is formed by the collision and combination of two dead suns moving at high velocities. The result of the impact is to change the energy of their motion into heat, thus raising both to a gaseous condition at a very high temperature. As the bodies would probably strike each other more or less obliquely, a rotatory motion would be produced in the new nebula thus formed. But as this presupposes the earlier existence of two nebulae from which the "dead" suns must have originated, it does not bring us any nearer to an understanding of the cause.

There is a theory, however, which aims at explaining, in some measure, the origin of systems, from an earlier point than in the case of those mentioned above. This is the famous Vortical theory of Descartes. He assumes that the universe is filled with matter uniform in character, which is in a state of constant circular motion. In this way vortices of varying size and velocity are set up among the material particles. He claims that, as a result of the constant motion and collision of the particles, there will be produced two kinds of matter; one consists of fine dust worn off the larger particles, and, having had its motion checked by the force that separated it, it will tend towards the centre of the mass, and will thus form the sun or star; the other consists of the larger particles themselves, which by centrifugal force tend to recede from the centre, and form the atmosphere of the sun or star. In the course of time some of these vortices come into contact with one another, and if the respective velocities allow of it, one vortex may be, so to speak, absorbed by a larger one, may pass into its atmosphere and remain there, continuing its own rotation, and at the same time revolving round the central sun of the new vortex, thus producing a planet or satellite. Although this theory in its original form has many defects and is not now accepted, yet the two broad principles of a general diffusion of matter through

\* See "Our Place among Infinities"; by R. A. Proctor, pp. 4-13.

space, and the formation of vortices, are in close harmony with occult teachings; and there is a modern modification of it, to the effect that vortices have been set up at various points in space resulting in a gradual drawing together of matter from the surrounding space; this has gradually condensed, forming a nebula, and the effect of the vortical motion has been to produce the rotation of the nebula. This is of course open to the same criticism as the other theories; for, though it may be, and probably is, perfectly true. as to the method of formation of some nebulae, it simply takes us a step farther back, but does not touch the ultimate cause; for it in no way shows how the vortical motion first originated.

But though probably inaccurate and incomplete as to details, and though unable to touch ultimate causes, these scientific investigations and theories are of incalculable value, as having demonstrated, as far as is possible on the physical plane, the existence of the two most important principles that underlie evolution, as taught to us in various revealed Scriptures. These are:—(1) that motion is the first manifestation of life or spirit; and (2) that in the first part of evolution there is a gradual condensation of matter, from the rarest and most spiritual to the densest and most "material". It is not easy to trace this process exactly in any Scriptures, for they are often written in very allegorical language, and the exoteric accounts of cosmogony very imperfectly and partially convey the esoteric meaning. Madame Blavatsky in her "Secret Doctrine" has been somewhat more explicit, and the outline of the process is very simply and beautifully described by Mrs. Besant in her "Ancient Wisdom". When the building of the system begins, there is an ocean, so to speak, of homogeneous, undifferentiated substance, or *Mūlaprakriti*, in which *Daivīprakriti*, or the energy of Ishwara, begins to work. We find in the "Secret Doctrine" that, during *Pralaya*, the One Existence is in a condition of "dreamless sleep"; yet even then "Life pulsated unconscious in Universal Space,"\* until the "last vibration of the seventh eternity thrills throughout Infinity."† This vibration, thrilling through the darkness, caused the latter to "radiate light" and the "light drops one solitary ray into the waters, into the mother deep," which "may be taken as meaning Divine Thought or Intelligence impregnating chaos."‡ Hence originated the "Mundane Egg," a conception familiar to all Eastern, and to many Western thinkers. Then this "Luminous Egg curdles and spreads in milkwhite curds throughout the depths of mother," (= space): the curds being the "world-stuff, or primordial matter in its first form."§

At first this substance is homogeneous, but gradually it differentiates into varying degrees of density, which constitute the seven planes of matter in the system, from the most spiritual, of which we know nothing, down to the lowest and densest, that of which our own Earth

\* Vol. I., p. 46 (3d. Ed'n. p. 77.)

† Vol. I., p. 62. (3d. Ed'n. p. 91.)

‡ Vol. I., p. 64. (3d. Ed'n. p. 94.)

§ Vol. I., pp. 86, 67. (3d. Ed'n. pp. 95, 96.)

is composed.\* These may also be regarded as corresponding to the elements, of which as yet only five are known, ether, air, fire, water, and earth, or, to use the Vedantic phraseology, Ākāsha, Vāyu, Agni, Apas, Prithivi. Thus in the Eastern Scriptures this process is described with singularly beautiful simplicity :—“From that Self (Brahman) sprang ether (ākāsha); from ether, air; from air, fire; from fire, water; from water, earth.”†

It must be remembered that these are the elements, not in the form in which we know them, but sublimated to the highest degree, the *spirits of the elements*.

On the three lower of the seven planes referred to above are built the globes or worlds which are to form our Solar System. These are not the same as the planets known to science, the latter being all on the physical plane. The Solar System is in reality made up of seven “chains” or systems of globes, each chain having either one or three of its globes on the physical plane, and the others on higher planes. Thus it is only the lowest globes of these chains that are known to science as the planets.‡ With regard to their formation, it is said in the “Secret Doctrine,” that the Planetary Spirits, who will be referred to later on, send forth the “fiery whirlwind, Fohat, who runs circular errands.”§ For the beginnings of Solar Systems are “centres of force, around which primordial cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal, and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of esoteric cosmogony, that during the kalpas (or æons) of life, Motion, which, during the periods of Rest, ‘pulsates and thrills through every slumbering atom’, assumes an ever growing tendency, from the first awakening of kosmos to a new ‘Day,’ to circular movement.||

Here, then, are the types of the physical vortices which are set up at various points in space, according to science! And thus we find not only perfect agreement between science and the esoteric philosophy as to the motion and condensation which are the two most marked characteristics of evolution in its earliest stages; but we also find that each supplements the other, and that, taking the two together, we have a complete picture of the course of evolution; and we see that the cause of all lies in the energy sent forth from the One Absolute Existence, under the form of Ishwara or the Logos.

In the Christian Scriptures similar ideas are expressed, though the precise order of evolution is not quite the same. We saw in the last lecture that the beginning of manifestation is expressed in the words: “the Spirit of God moved upon the face of the waters,” in which we see the motion which is the beginning of all evolution. The next step in

\* See “Ancient Wisdom,” pp. 53, 54.

† Taittiriyaopanishad, II. 1. (See translation by Prof. Max Müller, “Sacred Books of the East,” vol. XV, p. 54).

‡ See “The System to which we belong,” by A. P. Sinnett, pp. 11, 16.

§ See “Secret Doctrine,” vol. I., pp. 106, 107. (3d. Ed’n. pp. 131, 133.)

|| See “Secret Doctrine,” vol. I., pp. 116, 117.

manifestation is:—"and God said 'Let there be light;' and there was light."\* Leaving for the present the personal element implied in the words, "God said," we find that the first result of the evolutionary force was *light*. As darkness symbolises inactivity, so light is the most fitting symbol for activity. We must not of course imagine that this means light in the ordinary understanding of that word, any more than the elements referred to in the Vedantic writings must be taken as referring to the *physical* elements. It is again the *spirit* of light, that of which our light is the reflection on the lowest plane. We can look at it in yet another aspect. For all forces, as we have before seen, are forms of vibration, and light is the most subtle and rapid that we know, hence we may regard it as the most spiritual form of force, and therefore the first aspect under which the energy of the Logos will appear in manifestation. Similarly that energy is itself sometimes spoken of as "the *light* of the Logos."† Just as the "face of the waters" corresponds with the Vedantic Mûlaprakriti and also with that aspect of Mûlaprakriti called the Akâsha, so does this "light" appear to correspond with the Vedantic Agni, or fire.‡ As the result of this first step in manifestation, time began to exist. In Pralaya there is no time, or, to quote again from the "Stanzas of Dzyan" "Time was not, for it lay asleep in the infinite bosom of duration."§. But activity implies change, and it is change that lies at the very basis of all our conceptions of time. And so we find in the Christian Scriptures, that "God divided the light from the darkness, and called the light Day and the darkness He called Night."|| Again, of course, we must not take Day and night in their lowest, most material meaning, but as showing the alternate periods of activity and repose which together make up time.

The next step in evolution was the formation of the firmament, corresponding with the element air, the Vedantic Vâyu. Here we see the gradual increase of density, which is continued in the next two steps, the "gathering together" of the waters, and the appearing of the dry land. The last two elements are here grouped together, water and earth, or the Vedantic Apas and Prithivi.

The process of evolution has now been traced up to the close of what is spoken of as the first life-wave, or the first outpouring of energy from the Logos. It has resulted in the evolution of all the different conditions of matter out of which forms may be built. There is complete differentiation as regards density and quality of substance, but there is as yet no form. The life of the Logos has been involved in all these conditions of matter; He has clothed Himself in substance; and the latter part of the whole scheme of evolution is the unfolding

\* See Genesis, chap. I., v. 3.

† See "Discourses on the Bhagavad-Gîtâ," T. Subba Row, p. 11.

‡ The order of the evolution of Agni and Vâyu appear to be reversed in the Christian cosmogony.

§ See "Secret Doctrine," vol. I, pp. 36, 37. (3d. ed'n. pp. 68, 69.)

|| See Genesis, chap. I., verses 4, 5.

of the potentialities that have been thus involved, the development of individuals who may be similar to Himself in purity and perfection, and who may consciously share with Him the guidance of future evolutions. But for this, individualisation is necessary, and there can be no individualisation without form; hence the next stage is the building of forms, and that is the work of the second life-wave, or the second outpouring of energy from the Logos.

But this cannot be clearly understood apart from a consideration of the intelligence or intelligences that guide evolution. We have already seen that the active cause of manifestation is the Logos, as it is from Him that the energy proceeds. This supplies what we may call the "personal" element: it is expressed in the Christian Scriptures by the phrase "God said", already referred to; it is from the degradation of this idea that the anthropomorphic conception of God found in some systems has arisen. Here science and revelation part company; for some scientists see no need to suppose the existence of any intelligent entity directing the outer phenomena of nature, while those who feel that there must be a designing mind to produce a universe of law usually limit themselves either to a belief in an anthropomorphic God, or else to a mere recognition of the Unknowable Reality postulated by Mr. Herbert Spencer. Revelation, on the other hand, is able to supply the details by which the infinity of Deity is reconciled with the existence of conscious intelligence guiding all the processes of nature. Taking religious systems separately we find that some are pantheistic, emphasising the unity of the universe, and claiming that there is no such thing as separate existence, that all is one with Parabrahman; others are monotheistic, teaching that there is one creative and guiding intelligence, and that all created forms, though dependent on him, yet exist separately and will ever continue to do so; while others again are polytheistic, recognising the divine life and intelligence in every form, and thence building up a host of deities presiding over all the departments of nature. All express a part of the truth, but it has in all times needed occult knowledge to combine them into one complete whole; and this is done to-day by the teachings which are given out under the name of Theosophy.

According to these, then, the details of evolution are carried out by intelligent beings working under the impulse and direction of the Logos, and one with Him in essence, though separated in manifestation. These are of varying stages of development; the highest being the seven lesser Logoi, or Planetary Spirits, the "Seven Spirits of God, sent forth into all the earth,"\* each of whom has charge of one of the systems or chains of globes, referred to as composing the Solar System. They are the result of past evolutions, mighty beings who have far transcended the highest ideals we can yet form, who in their power, purity, and wisdom, are very gods. Under their direction are the

\* See *Revolutions*, chap. V., v. 6.



Hierarchies, or hosts of Dhyan Chohans, also mighty intelligences, who guide certain parts of the evolution of the chain. Others, often referred to by Madame Blavatsky, are the Lipika, or recorders of Karma. Indeed every department of nature has its presiding intelligence, and if we can form some dim conception of the perfection they have reached, and of their complete unity with the purpose of the Logos, we can understand how the perfect order of the universe is maintained.

Below these higher intelligences are the many and varied hosts of Builders, whose work is concerned with the second life-wave, the building of forms. Of these some are highly evolved entities others comparatively undeveloped elementals and nature-spirits; while intermediate between these are many Builders at all stages of development. But all work in obedience to the will of the Logos, shaping the forms according to the plan formed by Him, and thrown out as a thought-picture to guide them. Under their hands the universe gradually evolves, the forms at first being shadowy, ethereal, hardly forms at all from our point of view, but becoming gradually more and more dense; the same course being thus followed as in the evolution of substance. At length, after long ages of growth, forms appear similar to those with which we are familiar, and the system as we know it comes into existence. During this period the work of evolution was confined to these intelligences, higher and lower, for man, *as we know him*, did not exist. But, as we shall see in the next lecture, the point was at length reached when the forms were sufficiently developed for the strictly human evolution to begin. Then came the third life-wave, the third outpouring of energy from the Logos which caused the complete individualization of form, and the awakening of human intelligence. From that point man has been developing and has been taking a share, at first very small, but gradually increasing, in the building of the world; and at the present time we are ourselves playing a very important part in this work, perhaps more so than we think. In order to understand this, and see its bearing on our life, we must study the action of thought; and here again we can call in science to our aid.

We saw in the last lecture how scientists are gradually recognising that there is a unity in force, and that many of the forces with which we are acquainted, if not all, are vibrations differing from one another in quality, intensity, and rate, but not in essential character. There are a few among modern thinkers who are beginning to recognise that thought also may be a vibration, far more rapid and subtle than any of the physical forces. Professor Crookes, in the course of his Inaugural Address to the Psychical Research Society, January 29th, 1897,\* deals with this possibility. He classifies the vibrations so far as they are yet known, according to their rate, from 32 per second up to over two

\* Quoted in *Borderland*. Vol. IV., pp. 133-140.

trillions per second, showing how in this scale we have first sound vibrations, then electricity, then something as yet undiscovered, then heat and light, next another "unknown region," and lastly the region to which in all probability the Röntgen Rays belong. He points out that at very high rates of vibration the power of the rays to pass through so-called opaque bodies increases, that they cease to be subject to many of the ordinary changes such as reflection, refraction, polarisation; and he suggests that "in these rays we may have a possible mode of transmitting intelligence which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research. Let it be assumed that these rays, or rays even of higher frequency, can pass into the brain and act on some nervous centre there. Let it be conceived that the brain contains a centre which uses these rays as the vocal cords use sound vibrations (both being under the command of intelligence) and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy..... seem to come into the domain of law, and can be grasped."\* Again he says:—"To this hypothesis it may be objected that brain waves, like any other waves, must obey physical laws. Therefore, transmission of thought must be easier or more certain the nearer the agent and recipient are to each other, and should die out altogether before great distances are reached. Also it can be urged that if brain waves diffuse in all directions, they should affect all sensitives within their radius of action instead of impressing only one brain..... These are weighty objections, but not, I think, insurmountable. Far be it from me to say anything disrespectful of the law of inverse squares, but I have already endeavoured to show we are dealing with conditions removed from our material and limited conceptions of space, matter, form. Is it inconceivable that intense thought concentrated towards a sensitive with whom the thinker is in close sympathy, may induce a telepathic chain of brain waves, along which the message of thought can go straight to its goal without loss of energy due to distance? And is it also inconceivable that our mundane ideas of space and distance may be superseded in these subtle regions of unsubstantial thought, where 'near' and 'far' may lose their usual meaning? I repeat that this speculation is strictly provisional. I dare to suggest it. The time may come when it will be possible to submit it to experimental tests."†

If we admit clairvoyance as a means by which experiments can be made, then the existence of thought-vibrations is already supported by some evidence based on experiment. We must however be cautious in our conclusions, in view of the fact that clairvoyant powers are at present possessed to any large extent by only a minority, that in many of these they are entirely untrained, and that our knowledge of the laws governing their exercise is limited. There is a suggestive passage in Colonel Olcott's article "Old Diary Leaves" in the *Theosophist*

\* *Loc. cit.*, p. 139.

† *Ibid.*

for March 1898, in which he describes some experiments with a Mr. Ewen who possessed clairvoyant powers. Mr. Ewen was able to detect clairvoyantly the moment at which Colonel Olcott concentrated his thought on any object, and also the direction in which the thought travelled to the object. He describes the effect of concentration of thought upon a subject, without any definite object, as being a "shimmer of light" about the person; while if the thought was directed to some particular object, it produced a "ray" darting "from the brain towards its target, like the flash of lightning in a thunder-storm." Similar investigations, which were carried somewhat farther, are described by Mrs. Besant in her article on "Thought-forms," in *Lucifer* for September, 1896. She says that "two clairvoyant Theosophists observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made." She then describes some of the forms and colours produced by different kinds of thought.

Now it is well-known that colour is the result of vibration; and though it has not yet been positively demonstrated that form is always the result of vibration, yet it is well established that there is a definite connection between the two. A very simple scientific experiment illustrates this. If a metal disk be supported so that it is free to vibrate, and lycopodium dust, or any other very light powder be sprinkled over it, then, if a bow is drawn across the edge of the disk, its vibration will cause the lycopodium dust to be thrown up from the surface, and when the vibrations have ceased the dust will settle again in definite forms, varying according to the pitch of the note. Recently the dust has been photographed while in the air, and has been found to assume definite solid forms of which the flat figures on the disk are the projection.\* Thus the claim made by all occultists that thought is a vibration and that it is a powerful factor in building forms, is well supported not only by experiments in clairvoyance but also by scientific analogies.

We can now understand how we are to-day taking our share in the building of the world. It was by the power of thought that the Logos called the System into being. It was by thought that the differentiation of substance took place, and it was by thought that the Builders produced all the variety of forms. As Madame Blavatsky says:—"The ancients held that any idea will manifest itself *externally*, if one's attention (and will) is deeply concentrated upon it..... Creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*."† This truth, known to the ancients, is only beginning to be recognised by the moderns.

\* See *Lucifer*, Vol. XX., p. 177.

† See "Secret Doctrine," Vol. II., p. 173. (3d. ed'n, pp. 182, 183).

Our thought is of course a comparatively weak force as yet, and, fortunately perhaps, the mass of humanity does not know how to direct it so as to build up whatever forms are desired. But still, every time we think, nay, even when we are only allowing our minds to drift, we are surrounding ourselves with forms, sometimes very evanescent, sometimes, if our thought is intense or often repeated, very strong and enduring: these are beautiful or hideous, gentle and soothing in their effects or irritating and harmful, according as our thoughts are full of helpfulness and love, or of antagonism and ill-will. And according to these forms will be the aura, or moral atmosphere, with which we surround ourselves. We all know that the very presence of some people inspires us with noble aspirations, fills us with love and strength, while that of others seems to arouse all that is worst in our nature, and to make it tenfold more difficult for us to think and live well. Thus, in our building, do we affect those around us for good or for ill. This is but the influence of the general character of our thoughts. There is an equally important influence which special thoughts may have in arousing similar ones in others, but the consideration of this must be deferred to a later lecture. More than this, the very places in which we live reflect the character and tone of our thoughts. It is a common experience to those who are sensitive to the influences just outside the range of the physical senses, to feel around places the effect of the events that have occurred there, or the character of the persons who have lived there. Professor Draper, speaking of the persistence of *physical* impressions says:—"A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes."\* Then, after referring to photographic plates as an illustration of this, he continues:—"Upon the walls of our most private apartments where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."† He might have added whatever we have thought: but the impressions left by thought are more subtle, belonging to a higher plane of matter.

The question then arises, if our thoughts have this force, if we are constantly creating an atmosphere around ourselves, if the places we have frequented are strongly affected by us, if those with whom we associate are elevated or lowered by our unconscious influence, may it not also be that the very face of nature may be affected by the collective thought of humanity? May not the antagonism shown by a great part of the animal kingdom towards man be the result of the selfish attitude, not to speak of the cruelty, of man to the animals? May not the intensity of the warfare among different parts of the animal kingdom be, in part at least, a reflection of the similar warfare in thought, if not in

\* "Conflict between Religion and Science," p. 132.

† *Op. cit.*, p. 133.

act, among different nations and classes of men? May not the very warfare of the elements be at least intensified by the mass of evil, violent, and uncharitable thoughts constantly sent out by men as forces into the unseen world? Though, if this be true, it would require the influence of the collective thought of very many minds, running for long ages in certain grooves, to produce antagonistic forces that would culminate in some great cataclysm, yet we must remember that the minutest parts are necessary to build up the whole, and thus even each individual thought becomes of importance.

On the other hand, if we could only all of us think none but pure and loving thoughts, might not their subtle, unseen influence shed all around such a holy peace and joy that all nature would smile and rejoice, and be in perfect harmony, and that the world would be so full of sweetness and happiness that it would be a very paradise? A Utopian dream, no doubt! Yet it is the ideal towards which we are all working, for the return to unity is the aim of separated existence. Then we can at least begin to make the realisation of our ideal possible by carefully watching our thoughts, and seeing to it that none are allowed to go out from us save those that are true and pure: thus alone can we become centres of harmony and joy, from which will spread peaceful influences that in the course of long ages will transform earth into heaven, and thus accomplish the purpose of the Logos.

LILIAN EDGER.

### KRISHNOPANISHAD.

A slight acquaintance with theosophic literature, and especially the "Secret Doctrine" gives us sufficient encouragement to read the Purānas and enables us to understand aright the stories contained therein and view them as scientific verities clothed and preserved in metaphorical language and handed down to us in all their pristine purity, undefiled by any sacrilegious hand because of the mask of frivolous story they wear. This clue to the unravelling of the mysteries of Aryan literature is not confined to theosophic lore exclusively, and we are provided with sufficient aids in Hindu books as well, in the way of explanations and commentaries, which, in virtue of the ancient system, have in some respects taken the form of Upanishads. Some of these Upanishads are to be seen in the collection of 108, which are now available to the public. The commentaries on some of these, which are very rare, are really valuable and throw a flood of light on the Pauranic literature. These secondary Upanishads as they may be called (the principal ones being ten in number), may be grouped under three different heads, *viz.*, 1: those dealing with philosophy and metaphysics; 2: those treating of science in general and practical Yoga, and 3: those giving the esoteric explanations of several names and stories. These last are of some interest to Theosophists especially, as they are often charged by ignorant orientalists with twisting and torturing texts



to coin unwarranted explanations called "esoteric meanings", and thus "pandering to the superstitious fancies of the Hindus" (*vide* "Old Diary Leaves," *Theosophist*, May 1898, page 456). Thus the study of these secondary Upanishads, numbering 98 in all, from Brahmapanishad to Muktikopanishad, is important as well as instructive, and hence necessary. These Upanishads treat of conditioned Brahman in the various aspects of Siva, Râma, Devî, Nrisimha, Krishna, &c. Amongst these ninety-eight, shine two Upanishads (95 and 96) which speak of Krishna as Lord of Gopîs (milkmaids), one being Gopâlatâpinî, and the other, Krishna Upanishad. These two form part of the Atharva Veda and give the occult interpretation of the story of Krishna. According to these two Upanishads this much-abused story of Krishna represents a high philosophy, a knowledge of which would prevent one from ridiculing the life of Gopikâs as is often done at the present day. It is symbolical all through. Take, for instance, the word *Gopâla*, shepherd. The Gopâlatâpinî Up. (V. 5) explains it to mean the 'Protector of souls' (*Gopas* souls, *âla* protects). In another place the Upanishad gives a variety of meanings for the word *Govinda*—*Go*=Earth, Vedas, and so on, *vid*=to know. The word *Gopîjanavallabha*, the husband of milkmaids, is explained thus: *Gopîs*, means *Rîgs*, i.e., the verses of the Vedas, for the word *Rîgs* is used in the feminine gender; hence the husband of *Gopîjana*, means the 'Lord of Scriptures.' Again, the same Upanishad says that the syllable *Om* is represented by Vâsudeva, Sankarshana, Prudyumna and Aniruddha, the four *Vyûhas* of Vishnu. Similarly, Râma and his three brothers are said to represent (*vide* Ramatâpinî Up.) the four parts of *Om*. So, students of occultism, if they go through these Upanishads, can find out the real meaning of the various Pauranic personages and enlighten their ignorant brothers. The Krishna Upanishad is also full of occult interest.

I believe such stories as *Tîrâsasânka* (Lady Târâ and the moon), which once represented grand problems in occultism, have in these degenerate days come to be regarded as love stories. Several poets are to be blamed for inculcating these ideas in the minds of modern students. In order to give a full description of *Sringârarasa*, the foremost of the nine *rasas*, the poets have attempted to use the names of Krishna, Gopîs and so on, in this degraded sense. But it was not the case with the author of "*Bhâgavata Purâna*" where the story of Krishna and the Gopîs is fully described in the tenth Book. The main object of that Purâna, as the author says at the beginning of the Book, is to set the wise and others right and prevent them from yielding to worldly attractions.

A word more about the Upanishads. These ninety-eight secondary Upanishads were first printed in Telugu characters; subsequently they appeared in Devanâgarî, and lastly in Grantha characters. Most of them are full of mistakes, not on account of carelessness on the part of the publishers, but, I believe, on account of the rarity of correct MSS. to compare them with. So, in the absence of a commentary or

commentaries on these Upanishads, it is very difficult to trace out the correct meaning of some of the sentences.

Three commentaries on these Upanishads are known to exist: one by Sankarānanda, styled *Sarvopanishad Sārasaṅgraha*, the second by Nārāyaṇa, and the third by Appayadīkshita. The following is a translation of the "Krishnopanishad" based on Appayadīkshita's commentary.

*Om.*

1. Attracted by the perfect formation of the limbs of Sri Rāma, the incarnation of Mahāvishnu who is characterised by *Sat*, *Chit* and *Ananda*, and bewitched by his transcendent beauty, the Munis who were dwelling in the forest addressed him thus :

2. "Our incarnation on earth is said to be unholy. May we embrace you (and be sanctified) ?"

3. (Sri Rāma replied): "In another cycle when I incarnate as Krishna, ye shall be born milkmaids (Gopikas). Then shall ye embrace me."

4. (The Munis rejoined): "When you next incarnate (as Krishna) you will make us Gopikās. Please let us touch your limbs now, and then we shall take other forms. We would (gladly) be born (again and again) if only we are allowed the pleasant privilege of touching your limbs in every one of those births."

5. On hearing these words of Rudra and others, the Lord himself replied thus :

6. "I shall have the contact of your bodies and fulfil your desires."

7. Then all of them were pleased and felt that they had achieved their ambition.

8. Nanda (the foster-father of Krishna) represents supreme bliss; and Yasodā (the foster-mother), the maid of Salvation. She is Mâyā of the three-fold qualities, viz., *Satva*, *Rajas* and *Tamas*.

9. It is said that Mâyā, of *Sātvic* nature, resides in Rudra; of *Rājasic*, in Brahmā, the devotee; of *Tāmasic*, in the Titans. Thus Mâyā is three-fold.

10. Thus the unborn Mâyā of Vishnu, uniting with the Mâyā bīja (seed of Mâyā), created the Asuras.

11. Devakī (the natural mother) is sung by the Vedas as Brahmavidyā. Vasudeva (the natural father) who learned (from sages) the secrets (of the incarnations) of Krishna and (Bala) Rāma, is the Vedas.

12. Whom all the Vedas are ever praising (as Mahāvishnu), it is he who incarnated on earth (as Krishna).

13. Of the shepherds (gopas), Gopis and Devas (&c.,) with whom (Krishna) sports in the forest of Brindāvana, the Gopis and cows are the Rigs (Rigvedas), the (cows') stick is Brahmā.

14. The flute is the divine Rudra. The horn is Indra. The Gokula (place) is the Vaukuntha. The trees therein are the ascetics.

15. The Titans are represented by men of greediness, anger and fear. Abuse is the time (Kali-yuga).

16. Vishnu himself assumes the form of a Gopa (i.e., Krishna) through his Mâyâ. His Mâyâ, by which the world is deluded, is hard to be understood. It is very difficult to be overcome even by the gods. The flag-staff is the vision.

17. Him (Krishna) to whom even Rudra serves as flute, how can Mâyâ or the universe affect? For wisdom is the strength of the Devas, and their knowledge in a moment is carried away by Him. Such a Lord how can Mâyâ or its products influence?

18. Sesha, the Serpent-God, is Balarâma. The eternal Brahman itself becomes Krishna.

19. The sixteen-thousand one hundred and eight wives of Him are the Rigs and the Upanishads thereof: the chief queens being the Rigs.

20. Enmity is the athlete named Chânûra. The victorious Mushthika is jealousy. Pride is Kavalîyâpîthâ. Arrogance is the Râkhasa Baka who assumes the form of a bird.

21. Compassion is the mother Rohinî. Satyabhâmâ is the mother Earth.

22. The Titan Aghâ is the great disease. King Kamsa is Kali itself.

23. Peace is the minister Sudâma; truth, Akrûra; temperance Uddhava. The Conch is the form of Lakshmi, who is always identified with Vishnu. It originated from the milky ocean, and its sound resembles that of the clouds.

24. The apartment where curd is kept, Krishna converts into the milky ocean, by breaking the curd pot, and sports in it in the form of a child, as he had done once before in the ocean.

25. For the purpose of destroying the unrighteous and protecting the (righteous) and establishing the true (Vedântic) religion, He, the protector of all beings, manifests himself by compassion as Krishna.

26. The Disc which was created by Siva is the form of Brahm. The wind blown by the fan is the son of Jayantî. Châmara, the fan, was Dharma (virtue).

27. The sword shining like fire (in his hand) is the supreme Lord. Kâsyapa is mortar. Mother Diti is the rope.

28. The Conch and Disc stand at the head of all weapons (of Krishna). All the Gods, say the wise, for the time being, serve him as (weapons); adore them (therefore) assuredly as gods.

29. The Club, the destroyer of all enemies, was itself the great Kâlî; the bow, Sârngâ, is his own Mâyâ; the weapon, Subhojana, is the summer season.

30. The bunch of lotus he bore playfully in his hand is the seed of the universe (i.e., Avyakta).

31. Garuda (his vehicle) is the great banyan tree. Sudāman, the florist, is Muni Nārada.

32. Brindā is Bhakti (Devotion); Kriyā is Buddhi which enlightens all beings.

33. Thus all the dwellers of heaven are incarnated on earth (in one form or another). Therefore they are separate from Him and at the same time not separate. The Lord is also not separate from these forms.

R. ANANTAKRISHNA SASTRI.

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## Theosophy in all Lands.

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LONDON, April 29th, 1898.

The Blavatsky Lodge "Lecture List" for this month is as follows:—April 7th, *The Middle Path of Buddhism*, J. C. Chatterji. April 14th, *Types of Magic*, C. W. Leadbeater. April 21st; *A Hymn of Initiation*, G. R. S. Mead. April 28th, *The Rosicrucians and the Knights of Light*, Mrs. Cooper-Oakley. The first and third of these lectures were addressed to members of the Theosophical Society only. The first was delivered by Mr. Chatterji, who is making a very earnest study of the Buddhist Scriptures, in order to bring to light the more esoteric of the great Master's teachings, and to show their harmony with the inner teachings of Hinduism. He is thus making a valuable contribution towards that section of the work of the Society which is covered by the "Second object."

On April 14th, Mr. Leadbeater lectured on "Types of Magic". He first pointed out that a magician was simply a person who happened to know more of the laws of nature than the average individual, for none of the so-called acts of magic were a subversion of natural law, but were produced only by knowledge and use of laws not commonly understood. He said there are two ways in which the intelligent life and elemental essence can be affected to produce results. You can send a vibration or shock through matter, as for instance, electricity, or you can affect the matter by affecting first the elemental essence—working as it were from the other side. In a sense we are all working in that "magical way" by our thoughts, and real magic is only achieved by the absolute control and power of thought. Mr. Leadbeater then defined what was meant by "Black" and "White" magic. He said that the same laws and powers, and even methods, were sometimes used in both kinds of magic, but the *motive* constituted the difference between the two kinds. Selfishness was the moving impulse of the "Black" magician; *selflessness* was the guiding spirit of the "White." In the method of the production of results magic might be divided into two chief kinds, *vis.* :—magic by command, and magic by evocation; these again might be sub-divided, as for instance, magic by command might be classified into (a) magic by the exercise of a strong driving will. (b) magic by devotion. Almost the only force in connection with magic is the human will, and whereas in some cases a trained and powerful will could compel the performance of desired action by elementals, and even by nature-spirits, in other cases that will was only exercised in connection with extreme devotion to

some great One, through faith in whom came the necessary force to achieve the desired result. The whole *raison d'être* of ceremonial magic is simply to steady and aid the concentration of will, and church ceremonies are mostly relics of real magical processes, such, for instance, as the consecration of buildings or burial grounds, the making of holy water, and the ordination of priests. In the latter case a very real and powerful magnetic effect is often felt by the initiated priest during the 'laying on of hands,' especially if the candidate is sincere and sensitive and the officiating bishop and assistants devoted and strong. The virtues of holy water depend entirely upon the faith and devotion of the priest who makes it—the strength of his will and the sincerity with which he performs the necessary ceremonial; it is therefore of a very varying efficacy or non-efficacy as a magnetic talisman.

Much interesting information was added as to the nature of talismans in general. Some are natural, and in that case the object—usually a precious stone—is associated with a particular kind of one of the many varieties of elemental essence, which might be helpful in certain directions. Others, such as the Gnostic gems, are artificial and some of these (examples of which are in the British Museum) are exceedingly powerful and have been known to affect sensitive people very strongly, although so many hundreds of years have elapsed since they were made. They are objects which have been magnetised for a definite purpose.

Mr. Leadbeater said that *mantram magic* is also divided roughly into two kinds. First, the mantram which by the nature of the vibrations it sets up—the words and tone being devised for that purpose by those who can see the results produced—affects the elemental essence of the astral plane; secondly, and greatly in the majority, the kind of mantram which acts simply by strengthening the will of the operator. With regard to magic by evocation, he said that it might also be subdivided according to the type of entity whose help was evoked. All prayer partakes more or less of the character of magic by evocation, and Spiritualism, as a system, might be regarded as a species of evocatory magic. Help may be obtained from *devas*, from nature-spirits, and from artificial elementals which have been made by powerful Adepts, whether black or white. Much of evocatory magic is however of an evil type, notably that of Voodoo and Obeah amongst the Negro tribes. Some traces of very old magic of this kind still exist—a type which goes back to pre-historic Egyptian, and even Atlantean days. It may generally be taken for granted that where blood-sacrifices form any part of a religious or magical rite, the entity evoked is of a distinctly evil type. The so-called compacts with Satan, were probably chiefly agreements with certain powerful elementals to purchase a special kind of help for an agreed reward. Sometimes rather curious instances of a harmless character might be found in the shape of the possession of a peculiar faculty by a family, or individual, which might be the result of their own or of some ancestor's agreement with an elemental. An instance of this particular kind of magic had come under Mr. Leadbeater's own observation when in India. On April 21st, Mr. Mead brought before the Lodge the 'Hymn of Initiation' attributed by him to Bar-daisan, and which was dealt with very fully in the *Theosophical Review* for March. As usual, Mr. Mead threw suggestive light on the mystic sayings of the Gnostic writer, and once more made the world-crisis, whose throes produced the Christian religion, live in the imagination of his hearers.



The *Times* (weekly edition, April 15th) contains a short account relating to the deciphering of some of the fragments of the Hebrew manuscripts which were found in the *Genisah* of the old synagogue at Cairo, and to which reference has been made in a former letter. The discovery of the MSS. was made by Mr. Schechter, the Reader in Talmudic Literature in the University of Cambridge, and amongst the fragments some relics of importance and interest to scholars and theologians have been deciphered. They are "Fragments of the Book of Kings according to the translation of Aquila"—a translation made from the Greek, in the second century, A. D. The fragments are supposed to date from the end of the 5th century, or the commencement of the 6th, and the faded writing, which is in the form of Greek uncials, has been deciphered by Mr. F. Crawford Burkitt, M. A. The shapes of the letters are said to resemble greatly those of the MSS. known to have come from Egypt, so that "the *prima facie* probability that the Aquila MS. was Egyptian in origin is sustained by the palæographical evidence."

E. A. I.

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#### AUSTRALIA.

The Fourth Annual Convention of the Australasian Section took place successfully in Sydney on April 8th. Mr. Scott, M. A., proposed that Mr. T. H. Martyn should be elected General Secretary in his place, which was done.

There was some discussion about discontinuing the sectional paper, to leave more funds at liberty for subscriptions to the *Theosophist* and *Theosophical Review*, but it was pointed out that if this movement was to progress in these colonies there must be a local paper giving the local news and supplying a literary link between the widely separated Branches and members, and it was decided to continue it.

Finance and suggestions as to other means of advancing a knowledge of Theosophy were discussed. It was also voted, "That the Secretaries of Branches in Australia be requested to invite their members to donate, in large or small sums, as able, contributions to the Section Maintenance Fund, and to collect the same." Fuller report will reach you soon.

Yours sincerely,

H. A. WILSON,  
Assistant Secretary.

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#### HOLLAND.

In my last contribution I mentioned the good results which those visits of our gifted sister and brother theosophists now and then make for us. The beneficent influence lasts much longer than they themselves may think; and the echo of powerful speeches and the answers given to many a question stir up our higher thoughts, and give food for many a day. They stimulate and increase the desire of being helpful and active.

Mrs. Besant wrote in the *Theosophical Review* that "the last Section is growing vigorously and bids fair to become a lusty infant," and if I repeat it here it is to acknowledge it thankfully and to give her a large share of credit in this progress. The coming in of so many younger members, with youthful energies and bright intellects, is a good sign, for it furnishes a sound basis for the future of the Society.

Thoughts are things, and good thoughts generate good words and good deeds. I can relate a striking proof of this. At the last anniversary of the T. S., at Adyar, Colonel Olcott spoke of the stupendous outcome of the Salvationists' self-denial, and our President put the question as to what we Theosophists—professing to spread the most noble of all truths throughout the world and to teach the highest morality and altruism—have to boast of in this direction?

Well, this was translated and printed in our monthly *Theosophia*, and the words fell on good soil. For an appeal has been made to all the members of the T. S., in Holland, to effectuate something analogous to what our brothers of the Salvation Army are doing so cheerfully. And so it is proposed to collect free gifts during the White Lotus Week, and to have the sum, small or large, sent to Adyar to be employed as best may be; and 2nd—on the basis of what is a right action to be done for India, is also a right one to be realised in Holland—to create a permanent fund, whereby gifts may be sent in daily in order to help those who are in need of it in our own country.

So the thought of self-denial, worked out in the sun-burnt antipodes, spread by a stimulating word of our President, produced a good deed in the temperate North, and will strengthen the tie of brotherhood amongst the different nations. And musing on this solidarity, I applied it on higher planes. As below, so above. I objectivated that current of charity or love, I felt it as strong and as eternal as the mightiest of currents. I viewed it springing from a centre of Light and of Life, swiftly sweeping in curving lines over countries and oceans, piercing the laziness and selfishness of human hearts, stirring up small centres of good-will and helpfulness, and throwing out sparks which turned to gold and silver. As powerful Fohat builds worlds in the Cosmos, so love builds cottages here on earth, dries tears, softens grief and proclaims good-will amongst all the nations in the name of whatever religion you please.

So, thanks to our brothers of the Salvation Army for their good thought, and thanks to Colonel Olcott for his good words, as a good deed here has been a result of it.

AFRA.

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## Reviews.

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### THEOSOPHY, THE NEW GUJARATI BOOK.\*

We are glad to announce that the Gujarati Book entitled "Theosophy" is before us for review. This is a book which has for some time past been advertised in the *Theosophic Gleaner* and is written by one of the members of the Bombay Branch (Blavatsky Lodge) but the author chooses to withhold his name. It is dedicated to Madame Blavatsky through whom, as he states, "Spiritual knowledge has been revived in the present time throughout the world." The volume is of super-royal size, handsomely bound in cloth, and contains 320 pages of printed matter, exclusive of 15 pages of detailed con-

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\* The author of this review, Pestonji M. Gndiali, had left it with a friend in Bombay to be forwarded to *The Theosophist*, and started for the Nilgiri Hills for a few months' rest and change of air. While on his way, he died suddenly, at Arcotum, the news of his demise being received by the same mail which brought his review notice to us.

Ed.

[JUST OUT].

[SELLING RAPIDLY.]

# THEOSOPHY APPLIED:

- |                 |                  |
|-----------------|------------------|
| 1. To Religion. | 3. To Society.   |
| 2. To the Home. | 4. To the State. |

being the course of Lectures delivered, by LILIAN EDGER, M.A.,  
during the Convention of 1897.

**PRICE RE. 1.**

## NOTICES OF THE PRESS.

[*Theosophy in Australasia*].

The Four Lectures making up the above book lie before us and the points are so clearly put, the arguments so simply stated, and the deductions drawn so well worked up to, that we have no hesitation in recommending all our members to supply themselves with a copy of it; not only for their own information, but also because it is a book which we have long felt the need of, something which we can put before people who as yet, have heard nothing of the Theosophical teachings, nor of the work which the Theosophical Society has set itself to do.

[*The Theosophical Review*].

In these four lectures Miss Edger has given us an elegant and scholarly attempt to fulfil the task set by "A Master of Wisdom" in the 1st volume of *Lucifer*. \* \* \* Her lack of the intricate knowledge of her Indian audience possessed by her predecessor in the chair—a lack for which she more than once gracefully apologises—only makes the little book the more readable and intelligible to the English public. \* \* \* In this connection Miss Edger's account of her own experience in the education of children is exceedingly interesting; the young creatures, yet unspoilt by their surroundings, may be taught unselfishness as easily as they are, in almost every case, carefully instructed in the hard self-seeking which is understood to be the only fit preparation for what is truly called the Battle of Life. \* \* \* To a Theosophist one thing at least is certain—that the only way to prepare for it is for each one of us steadily and perseveringly to apply our faith in Universal Brotherhood, each in his *own* way, to the forms of our own daily life. And as a contribution to this—the most important service we can render to our country, and to the civilisation in the midst of which we live—we heartily welcome Miss Edger's Volume.

Apply to—

THE MANAGER,

*The "Theosophist,"*

ADYAR, MADRAS.



tents. It is embellished with four diagrams, three of which give the principles of man and the planes of the universe; the fourth, showing the prismatic analysis of light, is introduced to illustrate the existence of the higher and invisible planes of being. There are eight chapters in all, written in the form of dialogues between an Inquirer and a Theosophist. In this way the author has succeeded in laying before the reader in a most clear and succinct way, the main teachings of Theosophy. In fact we may safely assert that it is the best epitome of the Ancient Wisdom that has yet appeared in the Gujarati language. Turning to the analysis of the work itself we find the first chapter opening with an enquiry into what 'Theosophy is: here the author very successfully clears up many of the prevailing misconceptions regarding it, and very beautifully lays before the reader its fundamental teachings. The chapter closes with a demonstration of the importance of the study of Theosophy to all who would know how to live, the meaning of life, and the real secret of happiness. Thus he leads us on to the teachings contained in the subsequent chapters. The second chapter gives information regarding the constitution of the Cosmos, on its seven planes, and their mutual relation to one another.

The description of these planes is helped by a good diagram, and the proofs brought forward in favour of their existence, based on modern scientific research, are very striking. This is one of the most important chapters in the book, as a right comprehension of it renders the entire theosophic study easy. The third chapter treats of the constitution of man, otherwise known as the seven principles of man, in a clear and lucid manner, and the subject is further illustrated by a diagram containing the classification of these principles from the stand-point of Theosophy and other schools of Oriental philosophy. The fourth chapter deals with the all-important subject of Reincarnation, in which are set forth fourteen convincing arguments supporting its truth and logically and conclusively proving it as a necessary fact in the economy of life, and as solving many of the hopeless puzzles of life and mind. The next two chapters are on "Death and After States" and the "Astral Plane." The former explains the after-death conditions from physical death upwards through its stages of Etheric, Astral, Kamolokic and Devachanic existence and discusses the inhabitants of these planes. The chapter on the "Astral Plane" contains exhaustive information on the subject and is certainly highly interesting and instructive. The seventh chapter treats of Karma—the law of cause and effect on all the planes of the Universe. In it arguments relating to destiny and free-will are well handled. Power of thought in the making of Karma and the various divisions of Karma are nicely explained and finally the way to liberation from its sway is pointed out. The last chapter is devoted to the path of discipleship and the methods by which this path can be trodden, and the efforts which one has to make to see his Guru face to face in this life. Thus the book begins with the most simple enquiries relating to Theosophy, and their solution, and after dealing with its teachings in a systematic manner, ends with information relating to the *summum bonum* of life, viz., the way of liberation from the miseries of birth and death and the attainment of true freedom and happiness in spiritual life, in "the peace which passeth understanding". The author has written the book studiously, and in a style easily comprehensible both by the Hindus and Parsis, so that the less educated classes may share in the life-giving words of divine wisdom. The book supplies a real want long felt on this side of India, among the Gujarati reading



public, for a clear and intelligent exposition of Theosophy, and we therefore hail with delight the present effort in this direction which is really a valuable acquisition to vernacular theosophic literature. We accordingly strongly recommend it to every lover of truth and of the good of humanity—in other words of Theosophy. We earnestly solicit all our well-to-do Gujarati brothers in this Presidency to give it as wide a circulation as they can, by purchasing a goodly number of copies for distribution among their poorer brethren and by inducing others to do the same, thus bringing the blessings of Theosophy to the very doors of the high and low. Looking to its important and valuable contents, to its superior printing and paper, and its handsome cloth binding, the price of the book, Re. 1, is extremely moderate, and the effort therefore deserves every encouragement at the hands of the public.

#### THE BORDERLAND POST.\*

The letters which Mr. W. T. Stead, the recipient, has gathered together into this neat little volume, are among the most interesting and instructive communications which purport to have come to mortals from the inhabitants of the spiritual realm. In literary style, in contents, and in the problem of their authorship they are exceptionally interesting. If comparison be permitted, they should be ranked with the similar teachings written by the hand of the late Mr. Stainton Moses. While rhapsodical in places as the perfervid utterances of the Catholic visionaries, they contrast most favorably with them in the vein of practical commonsense which runs throughout the series. A few extracts will prove this. The alleged spirit, "Julia," says :

"On this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and of holiness than some who never committed a crime, but whose minds, as it were, were the factory and breeding-ground of thoughts which are the seed of crime in others. I do not mean by this that it is better to do crimes than to think them. Only that the doing is not always to be taken as proof of wicked-heartedness. The sins of impulse, the crimes perpetrated in a gust of passion—these harm the soul less and do less harm than the long-indulged thoughts of evil which come at last to poison the whole soul."

This is purely theosophical teaching. I have italicised a sentence which embodies the identical thoughts which all of us leading Theosophists, as echoes of the teaching given us by our Masters, have proclaimed for years. It is not the sin of momentary impulse that is most deadly, but the sin of premeditation, the outburst of devilish forces engendered in a corrupted nature.

"It is not love when it leads to selfishness. The love which leads a mother to engross herself with her own children and neglect all her duties to other people is not wrong itself. It is only because she has not enough love for others that her love for her children makes her selfish. The great need.....is not less love for those whom they do love, but more love for the others who are neglected. You never love any one too much."

The doctrine of altruism has never been more compactly formulated.

"Even a guilty love, so far as it takes you out of yourself, and makes you toil, and pray, and live, and perhaps die for the man or woman whom you should never

\* "Letters from Julia: Light from the Borderland." London, 1898, Grant Richards, 16 mo, Price 2/6d. post free.

have loved, brings you nearer Heaven than selfish, loveless marriage,.....all love is of the nature of self-sacrifice.....That is why mothers are so much nearer God than any one else. They love more; it is they who keep the earth from becoming a vast hell."

"Christian resignation' is often only another word for despairing acquiescence."

We, mortals are "spirit-fogged in a little body limited and conditioned by that fog. But the real self is spirit, not *flesh-fog*," etc. An admirable simile, recalling the fact that Shakespeare seems to have had the same idea when making Hamlet say:

"O, that this too, too solid flesh would melt,  
Thaw, and resolve itself into a dew;"

a process exemplified in the carefully observed dematerialisations of the flesh-bodies of Mrs. Compton, Mrs. D'Esperance and other mediums.

Some wise sayings about good and evil entities on the trans-sepulchral plane occur on pp. 46 and 47. For instance—as to them and ourselves:

"They are distinct, although united, for no one can live to himself alone. We are all members one of another, and this is as true of spirits as of bodies."

Pure monism, this.

In connection with what Julia says (p. 50) with respect to the thirst for knowledge among intelligent spirits, read Thomas Moore's "Loves of the Angels."

"You can hardly, by any stretch of imagination, realise what a change it is to live in a place where the only test is character, where property, station, and work do not count—no, nor religious profession. The idea that you so often have in the world, that the words which you say with your lips have magic influence on your hearts, must be seen in all its hollow absurdity to be understood...Often what seems to you the worst things are the best. Judge not until at least you see the man as he is."

"The loving thought of a friend is an Angel of God sent to carry a benediction to the soul...When you think with real feeling and earnestness of another's welfare and long to help him, you do help him."

Julia's views about the seeking for and giving of 'guidance' in one's personal affairs, are strikingly sound. It is a pity that they could not be read and heeded by the whole countless multitude of weak-willed persons who have not the stamina to stand and struggle alone, but in every pinch however slight, go and 'flop' like Mrs. Cruncher.

"Why, my friend," she writes, "when you ask me for guidance, I often feel that I might be a great curse to you if I gave it you as you wish to have it...if I were to attempt to tell you what to do. It would be like a mother always carrying a child. It would never walk...unless you are on the look-out you will find much harm will be done by the attempt of those on your side to get their thinking done for them by us. And there are many fond parents and others on this side who are only too eager to continue to exercise the authority by which they overshadowed the souls of their children on earth."

Here she touches the secret of the power of the Roman Catholic Church—the denial of private belief and the enforcement of vicarious thinking by the confessor. We have seen a strange illustration of this same moral disease in the recent concession of absolute authority to one American woman "leader" by the great body of our seceded Theosophists, in defiance of the very basic principle of Karma. Many equally good passages might be cited

did space permit, but the booklet itself should be read. The messages of "Julia" were written, as probably most of our readers know, through the hand of Mr. Stead, automatically and, as he says, without any conscious aid from his own mind. Whether this is so or not I cannot say, but, to judge from their contents, I should suspect that, unwittingly to himself, his own latent self did have something to do with it; not all, but something—enough to color the messages. I fancy that his close friendship with Mrs. Besant and his familiarity with our Theosophical literature have tinted the panes through which these sun-rays have passed.

O.

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### A CONFIRMED GLOBE-TROTTER.\*

Dr. Peebles, the veteran Spiritualist, is the author of numerous books and numberless lectures, articles and pamphlets. He is a fairly acute observer, a crisp writer, a man of cheery temperament, and a great employer of the desk scissors and paste-pot. He makes his books readable, hence popular, and they go through several editions, to his own profit and in another sense to that of his readers. His English is that of the States rather than that of England. While he is usually liberal, he can be sometimes quite the reverse, as for instance where, in his latest book, now under notice, he sums up Mme. Blavatsky's works in so supercilious a tone as to prove that, if he has ever read, he certainly has not had the mind to understand them. He is often inaccurate, too, as where (p. 203) he says that "H. Dharmapa (*sic*), a Buddhist monk, has already established the temple of Buddha Gya as a Buddhist shrine in Calcutta;" the sentence containing no less than four blunders; and where, in padding out this book with a goodly portion of the contents of an older one of his, he forgot to alter his dates, and says that Madame Blavatsky, "assisted by other brave souls" (to wit, the Coulobms, whom he mentions without giving their names) formed a society of Spiritualists in Cairo *about three years since* (i. e., in 1895, four years after her death)! Dr. Peebles gives a rather gay description of our Adyar Headquarters, and a humoristic one of a trip he made from Rambukkana, Ceylon, into the jungle with myself. The fact seems to be that he did not accumulate enough good material for a book in his last tour around the world, so he made one by huddling together a disconnected lot of old matter with that which was fresher; the result being that his new volume will certainly turn out a pecuniary success. The publisher's part is excellently well done.

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### BHAGAVAD GITA.

WITH SRI RAMANUJACHARYA'S COMMENTARY.†

We have been favoured with an advance copy containing the first chapter of the Text and the introductory portion of Sri Rāmānuja's commentary. It is a well-known fact that it is very difficult to render into a foreign tongue the technical words of the Visishthādwaita Vedānta, which establishes the divine attributes of the Lord, *vis.*, from *Nikhilāheya, &c.*, to *Nārāyana* (*vide* the introduction), yet Mr. Charlu's translation is faithful to the Sanskrit. The copious footnotes he supplies add to the value of the work. We believe

\* "Three Journeys around the World." By J. M. Peebles, A. M., M. D., Ph. D. Boston, *Banner of Light* Publishing Co., 1898. Price, 2, post-free.

† Translated into English, by A. Govindacharu, of Mysore.

completion of this book will supply a long-felt want on the part of the public, and we wish the translator success.

E. A. S.

### THE GIFT OF THE SPIRIT.\*

The collection of essays in this book were first published separately, in Boston, U. S. A.—the series commencing in 1886. The author was a genius of an original type—a thinker rather than a reader. He believed the world was ready for the glorious thoughts which were stirring in his soul; so, supported by this faith, he commenced the work of publishing them, alone and with barely enough money “to print the first number.” But he judged rightly, and many hungry souls were quickened in spirit and mentally expanded by the gems which he had to offer—gems crystallized in the silent depths of his own heart, though not of finest polish—and many live to-day to bless the memory of Prentice Mulford. Mr. Waite’s present compilation embraces only a portion of the various essays written by this original thinker, but doubtless the public will, after digesting and assimilating these or such portions as meet their different needs, gladly welcome another volume. Following are some of the subjects discussed in the present collection: “God in the Trees,” “God in Yourself,” “The Doctor Within,” “Faith, or being Led of the Spirit,” “What are Spiritual Gifts?” “Healthy and Unhealthy Spiritual Communion,” “Re-embodiment Universal in Nature,” “Immortality in the Flesh,” “Regeneration,” “You Travel when you Sleep,” “Prayer,” &c. The book may be ordered through the *Theosophist* office.

E.

### THE AMERICAN BUREAU OF ETHNOLOGY.†

In its dealings with men of science and societies engaged in scientific research, the American Government are now very liberal. It was not always so, for when the late Prof. S. F. B. Morse asked Congress to aid him in building his first working line of telegraph—between Washington and Baltimore—he was mortified and insulted as a visionary and charlatan, and only succeeded when hope had become almost extinct and despair had seized upon him. His associate, the late Ezra Cornell, the founder of the world-famed Cornell University, told me that things had got to such a desperate pass that at one time he had gone without food nearly two days, and was barely saved from starvation by kicking a quarter dollar coin out of the snow on the sidewalk, as he walked with downbent head pondering over his wretched chances. But now all this is changed and it is doubtful if any Government more cheerfully and wisely patronises men of science than that of the United States.

Thanks to old army associations with one of the chiefs of the Ethnology Bureau, I have been in regular receipt of the splendid volumes issued by Colonel Powell, which equally prove his pre-eminent qualifications for his official position, the ability of the associates and helpers whom he has attracted around him, and the generous patronage given by Congress to the Bureau for

\* A selection from the Essays of Prentice Mulford, reprinted from the “White Cross Library;” with an Introduction, by Arthur Edward Waite. George Redway, London: Price, 3s. 6d., net.

† The 14th, 15th and 16th “Annual Reports of the Bureau of Ethnology to the Secretary of the Smithsonian Institution,” by Colonel J. W. Powell, Director; 1892-93, 1893-94, 1894-95. Washington, D. C.

the issue of these sumptuous volumes. Each Report comprises some 700 pp. royal quarto, with many illustrations in the form of full page, half-page and smaller cuts; exquisitely colored lithographs, maps, facsimiles of ancient manuscripts, charts and charters; portraits of single Indian chiefs, sketches and photo-gravures of villages, Indian dances and other ceremonials of warlike and peaceful characters; pottery; pictures of woven products, arms, weapons, tribal totems, pictographic writings, etc., etc., *ad infinitum*. I doubt if, in the whole world, there is such a comprehensive and complete presentation of ethnographical facts, for I know of no second Powell to have made it. The three Annual Reports now under notice are quite equal to their predecessors, and one cannot help praying that Colonel Powell's life may be spared for still many years, to continue issuing the yearly volume.

Readers of the *Theosophist* may remember that I had the good fortune, in 1879 and 1882, to render some slight service to Lt.-Col. Garrick Mallery, Colonel Powell's Chief Assistant, in his researches into the Gesture Speech of mankind, and that this was handsomely acknowledged by Col. Mallery. The object of my old friend was to collate from all primitive peoples reports of the gestures employed by them to convey ideas without speech, so that he might perhaps compile a code of signals by which persons travelling in far countries might hold intercourse with those of whose spoken languages they were ignorant. With the zeal and tenacity of purpose peculiar to his character he pursued this study to completion, and it is pleasant to learn from Colonel Powell's 4th Annual Report that the work (of some 800 pp., with 1500 figures in the text, besides 54 full-page plates) is in type and ready for issue. It is a real sorrow to me, personally, to hear of Mallery's death on October 24, 1894, in his 63rd year. His war record is that of an intrepid soldier and warm patriot. When the Bureau of Ethnology was organized, in 1879, Major Powell secured his help and, in his obituary notice, pays a deserved tribute to the value of his scientific services. Col. Mallery and I were brought together during the war, in connection with the Doubleday Court Martial, a military Court assigned by the Secretary of War to try the cases of delinquent army contractors and others which I might send before it, in my capacity of Special Commissioner of the War Department. Our life-paths have since then so diverged that I have only learnt of his death in this round-about way more than three years after the event.

H. S. O.

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#### VERNACULAR BOOKS.

Our good brother Manmohandas Dayaldas, of the Bombay T. S., has sent us a neatly bound copy of a Gujarati translation of one of Mrs. Besant's lectures, the circulation of which, he justly thinks, should not be confined to the small fraction of the Indian community who know English. If it were generally understood that Theosophy is the perfect and only key to the Hindu Scriptures, its publications would be most eagerly sought after. It only rests with our local Branches to bring this about.

A Telugu commentary on "Bāla Pārāsaryamu," an elementary treatise on Astrology, has been issued by the gifted President of our Madras T. S., Koralla Subbarāyāya, F. T. S., whose ability as a Telugu-English scholar is well established. We hope it may have a wide circulation.

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## MAGAZINES.

*The Theosophical Review* for April gives the concluding portion of Mrs. Besant's thoughtful and helpful essay on "Problems of Ethics." Arturo Soriay Mata writes on the "Polyhedric Theory," and Mr. A. M. Glass furnishes an introduction to the article. "Personality and Individuality," and their relations are ably discussed by Mr. Bertram Keightley, and the importance of "subduing, dissolving and purifying" the former is emphasized. "The Forgiveness of Sins," by Anâma Jiva, is an instructive paper abounding in spiritual truths. Wm. T. James writes on "The Over-Soul," and shows that the sublime philosophy of Emerson is in harmony with essential Theosophy. "The Dethroning of the 'Inanimate,'" by W. C. Worsdell gives a record of some experiments highly important to the biologist. The co-editor, Mr. Mead, presents the first half of a paper entitled "Notes on the Eleusinian Mysteries", which is exceptionally interesting, though the writer claims to deal with the subject only "in the most cursory manner." Mrs. Cooper-Oakley continues her historical sketch on "the Comte de St. Germain", the present instalment treating of the "Mitchell Papers." J. C. Chatterji's "Thoughts on a Buddhist's Manual of Meditation" is worthy of the reader's careful attention. "The Japji of the Sikhs," is republished from the *Asiatic Quarterly Review*, for April. It contains extracts from their daily morning hymns of devotion. "In the Twilight" is a very readable ghost story.

*Mercury*, in its issue for March, invites all its friends and readers to visit its new printing office at the Pacific Coast T.S. Headquarters in Odd Fellow's Building, on Mason St. An illustration of the magnificent building is given. We congratulate *Mercury*, also The Golden Gate Branch and the Pacific Coast Theosophists on securing such desirable quarters. "The Attitude of Theosophy in regard to Capital Punishment", is the title of a paper read before the Olcott Lodge, of Kansas City, in January last, by Marian Howland, and here published. Capital punishment finds small favor among Theosophists. M. O. Leacock presents some good ideas on "The Training of Children." Mr. L. B. says in his article on "The Law of Brotherhood":—"If, as the Esoteric Philosophy teaches, universal brotherhood is a living spiritual truth on the upper side of our nature, then it must be grounded in the very essence of things—in the root of being—and like every other aspect of spiritual truth, its analogies must be found on every plane below spirit, all experience is in reality mental, the physical or objective side constituting only its expression. Hence brotherhood is the mental, harmonic interflow of one common life." Miss Walsh's "Glimpse of Hawaiian Folklore is excellent and D's thoughts on, "Evolution and Reincarnation," are instructive and will be read with interest. Countess Wachtmeister, in her "Monthly Letter", gives brief mention of her journeyings in New York and vicinity, and notes a few items of interest in her busy life. We hope Mrs. Higgins' appeal, from Ceylon, which appears also in *Mercury*, may bring some helpers, as well as pecuniary aid for her school, from America.

*Theosophia*—Amsterdam—opens its April number with an article on "Colours," by Afra, following which, are several translations from Mrs. Besant's writings, a "Fairy Tale," Questions and Answers, Communications, &c.

*Intelligence*, in its April issue, reverts, quite wisely, to its former title—*The Metaphysical Magazine*, by which it will be hereafter known. It contains

much interesting reading matter on topics abreast with the thought of the age, such as "The Design of Nature," "Is Man the Architect of his own Destiny?," "Sophists," "Socrates and Being," "Reincarnation," and various other subjects.

*The Review of Reviews* for April has a good portrait of the late George Müller,—who was, perhaps, the most noted philanthropist of his age—accompanied by an illustrated character-sketch occupying fourteen pages, and showing beautiful photo-gravures of his orphanages. If his life has not demonstrated the unfailing efficacy of prayer, then there is no such thing as proof. As usual, the current events of the age are ably discussed and the cream of its periodical literature presented.

*Mind*, is the title of a magazine of progressive thought, recently started in America, and devoted to "Science, Philosophy, Religion, Psychology, Metaphysics, Occultism." Its contributors are Theosophists, Vedantists, Metaphysicians and advanced thinkers, and its contents are evidently intended to expand the intellect and elevate the aims and aspirations of the reader. It is issued monthly by the Alliance Publishing Co., 21, West 31st Street, New York. Foreign subscriptions, ten shillings.

*Revue Théosophique, Lotus Bleu.* The April number contains the continuation of Mr. Leadbeater's "Devachan," commentaries on "Light on the Path," extracts from Colonel Olcott's "Old Diary Leaves," notes on contemporary periodicals, and a further instalment of the excellent translation by Capt. Courmes of the "Secret Doctrine," which brings us to the 270th page of the main text. Appreciative notices are given of lectures by Dr. Baraduc on Fluidic Iconography, and M. Jules Bois, on Eastern and Western Fakirism—a horrid French word intended to mean Yoga practice. We are pained to learn of the death of M. Lemaitre, an old, zealous and highly respected member of our French Branch—husband of the gifted lady who translated "Esoteric Buddhism" and Hartmann's "White and Black Magic" into French.

*Teosofia.* Our new and interesting Italian organ has reached its fourth number, which contains translations of writings of H. P. B., Mrs. Besant and Countess Wachtmeister, and a talented translation by Olga Giaccone, a member of our Rome Branch, of Mr. Marques' essay on the "Scientific Corroboration of Theosophy." The typography and paper of the Magazine are very good, and the publication is calculated to do good.

*Pearls.* We have been favoured with a copy of the first issue of this new American monthly for the home circle. It is devoted chiefly to the "Mental Forces," and is ably edited by Elizabeth Francis Stephenson. We bespeak a very favourable reception of this new-born periodical by our American brothers, for it seems admirably adapted to meet the needs of the home. The frontispiece illustrates the "Editor's Dream" The general reading matter is good, and the selections in the "Classic Review" department are very choice. It is neatly printed on a superior quality of paper, and issued by the *Metaphysical Publishing Co.*, at the low price of one dollar a year.

*Journal of the Buddhist Text and Anthropological Society.* Rai Sârat Chandra Dâs, C. I. E., Bahadur, continues the publication of his useful and instructive journal. The necessary work has found the one needed man. The number before us, Vol. V., Part IV., contains, besides the report of the

Quarterly General Meeting, a number of Folk-tales of Korean children contributed by Dr. Landis, a History of the Mādhyamika Philosophy of Nāgārjuna, by Prof. Satis Chandra Acharyya Vidyāthusana, M.A., an appendix giving the parentage, age and fatherland of Gautama Buddha, by Dr. R. Sen, and a continued biographical note on Chaitanya.

*Theosophy in Australasia* enters upon its fourth volume. Though, as it is now, there is no doubt concerning its usefulness as "a medium of communication between its Branches and numbers," still, we think, with united effort on the part of these numbers it might be enlarged and improved, thus making it still more useful. "The God of Human Evolution," by H. A. W. is the chief article in the present issue, and is a meritorious one. Miss Edger's excellent work, "Theosophy Applied," is reviewed, at some length.

The *Vahana* comes too late for review. The *Gleaner* has been improving of late. The *Prasnottara*, the *Arya Bala Bodhini*, the *Brahmavadin*, the *Prabuddha Bharata*, the *Journal of the Maha Bodhi Society*, and other Indian exchanges; our Spiritualistic, Phrenological, Astrological, Hygienic and Vegetarian periodicals and non-English Theosophical magazines are all thankfully acknowledged.

### CUTTINGS AND COMMENTS.

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

*Central  
Hindu  
College,  
Benares.*

The need of some central institution of learning which shall tend to revive ancient Hindu ways of thinking and living has long been felt, and those who are specially interested in the work say "we wish to found a School and College wherein students shall be taught to live and think as true Hindus while assimilating all that is best and highest in European learning, so that their lives may be moulded from the very beginning—and therefore with greater effectiveness than is possible if they are taken up at middle age, as only they can be by the Theosophical Society."

At a meeting held at Benares on April 10th,—Mrs. Besant, Babu Upendranath Basu, and a number of other prominent Theosophists of high standing being present—it was "Resolved that the Central Hindu College be started in July next." An executive committee was appointed "to carry the scheme," and Dr. Arthur Richardson, Ph. D., was appointed Principal of the College. Monthly subscriptions guaranteed for six years were soon promised, amounting to Rs. 350 per month. Further particulars are given in the April issue of the *Prasnottara*. We sincerely hope this plan will eventuate in full success and that similar institutions may be established in different sections of India. Babu Govinda Das, Municipal Commissioner, Benares, is Secretary and Treasurer to the Committee.

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*Fruits  
of  
Theosophy.*

Our old and respected friend, Mme. De Steiger, thus admirably synthesises in *Light* the actual results of our Theosophical movement:

"It is not too much to say that Theosophic thought has permeated all literature and is the greatest factor, I say *advisably the greatest factor*, of thought of the day. It has given a push to modern views, such as no other modern philosophy has done. And

moreover, it has done this noble and most far-reaching deed in its consequences, and that is, it has saved modern philosophy from materialism and the still further logical development—that morass and quagmire of ultra-materialism in which thinkers even begin to doubt their own existence."

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*An impostor unmasked.* One of several impostors who have been bringing disgrace on the names of Theosophy and our Society has been at last unmasked and punished. Henry B. Foulke, of Onset—formerly of Philadelphia—is one of several pretenders to special commissions from the Mahatmas, as successors to H. P. B. For years past, his silly falsehoods have been circulated by the American press. He has been frequently interviewed and his portrait printed. His latest scheme, which was being concocted in connection with the equally notorious Diss Debar, was suddenly interrupted by his arrest "for the most heinous crime known among men." His trial ended in his conviction on two counts, and the evidence proved him to have debauched and ruined many young boys, and moreover, to have "acted the part of a spook for more than one pretended materialising medium in Onset and Boston." It is sad yet true that there is no guarantee that the summary conviction of this rascal will either prevent his future reappearance in the same character, or deter either Diss Debar or other women pretenders to Mahatmic commissions, from deceiving the incurably gullible public. *Experientia docet.*

The *Banner of Light* indignantly repudiates the right of the papers to make the Spiritualistic party responsible for Foulke or his tricks. It says:

"The name of Henry B. Foulke stands for nothing but dishonor, and is associated with every bad practice, secret vice and unnamable sin known to the world to-day. Both Foulke and his doctrines are held in utter detestation by every true Spiritualist, and he is considered only as a monster of wickedness in human form."

We gladly print this denial which, we feel convinced, reflects the views of every respectable Spiritualist, as it certainly does those of every Theosophist. We wish, however, that our esteemed editorial colleague had done us the justice to intimate that our Theosophical party was no more likely to palliate or approve of Foulke's filthy practices than themselves. It simply says:

"He has always stated that Theosophy was his only religion. He even went so far as to assert that he was the head of the true Theosophical Society in America."

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*Growing young again.* The following singular narrative appeared in the columns of the *Cincinnati Enquirer*, U. S. A. Old people have been known to grow new teeth and to have their former power of sight renewed, but such a thorough rejuvenation as is here recorded has seldom if ever been witnessed. It would be interesting to know more concerning this wonderful old lady, and to learn from what fount she has quaffed this fresh draught of the elixir of life.

"Limestone County, Alabama, has an interesting phenomenon in an aged matron who has fallen heir apparently to another period of youth. Mrs. Polly Emerry, aged eighty-seven, of excellent family, has for thirty years been an old woman with white hair, wrinkled face and enfeebled strength. Twenty-seven years ago a dentist brother extracted every tooth from her head.

About a year ago her health commenced to improve. Her strength returned, her figure became more erect, her eyes brighter, her movements more elastic. Her hair began to turn dark and her gums to swell. To-day she has a fine suit of black hair and has cut a new and complete set of teeth, has regained her erect carriage of fifty years ago, and looks like a woman thirty-five or forty years of age!

\* \* \*

*A second Netherclift.* Apropos of "the infallible Netherclift," of past years, the following, from one of our Indian exchanges will be of interest :

During the trial of Zola, his advocate, Maitre Laborie, told a good story. There was a case long ago, he said, wherein an expert in handwriting was called upon to give evidence as to the handwriting in a certain forged document. "The handwriting is not," he said, "that of the culprit, but there is a marginal annotation that undoubtedly is." "This is unfortunate," said the Judge, "for the annotation is mine."

A colonial friend writes us something which is of interest in this connection :

"In a book by Montagu Williams (Q. C.), \* there is a case given where experts in handwriting—Netherclift and Chabot—swore positively to the writing as being that of a certain man, and it was proved to be by quite another one. As the book is a mere narrative of interesting Court cases, and does not anywhere mention Theosophy and its exponents its evidence might be of value to you, as the author says that Netherclift and Co.'s evidence on handwriting is quite worthless.—In fact, in my opinion, they are utterly unreliable."

It seems more and more as if H. P. B. was ruthlessly sacrificed to gratify the prejudice and spite of the S. P. R.

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*How to be an Occultist.* E. D. French, speaking of the light which Occultism may throw upon the path of life, says : "To enter into this light one must banish all unworthy motives ; the spirit, the heart must be cleansed. Anger, hatred, revenge, and every inclination to lower the standard of growth toward a better life, and a better condition of humanity must be banished. Don't try to be an Occultist until you become honest, and pure in mind and thought. Let love, the basic principle of all being dominate your soul, and predominate in your efforts for the good of all. If you succeed in true Occultism, what will be the result ? You will be happy ; beautiful thoughts will give you a beautiful body. The power of loving thought currents will yet flow from soul to soul, until the commingled and universal ecstasy of joy shall unite the people of the Earth in the spirit of love and fraternity."

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*Scriptures of the Sikhs.* The following brief extracts are from Mr. Macauliffe's paper, on the Sikh Scriptures, a portion of which was read at the Paris Oriental Congress, and the whole published, afterwards, in the "Imperial and Asiatic Quarterly Review" :

"I presume the Sikh religion is of all others the least known to the learned world. It is not contained in works written in scientific languages with fixed etymological structure. It is rather contained in short hymns composed for popular instruction by Indian Bhagats or Saints, and the Apostle of the Sikhs. These hymns are found in a variety of Indian dialects

\* "Leaves from a Life," p. 263



prevailing from Pandhapur in the Deccan—where Nam Deo and Trilochan flourished—to the extreme north of India. Sanskrit, Arabic, Persian, Turkish, Marathi and Gujarati are represented in those compositions. There is as yet no dictionary and no grammar to assist in their perusal. To compile a grammar would, in the opinion of Sikh scholars, be totally impossible, for every etymological rule has been set at defiance by their sacred poets. A dictionary, too, though not totally impossible, would be a work of singular difficulty, for there are several words which are still only translated conjecturally.

"The principal sacred books of the Sikhs are two large volumes, the Ad Granth—generally called the Granth Sahib and the Guru of Guru Gobind Singh. The Ad Granth contains the compositions of Guru Nanak, the founder of the Sikh religion; of his successors Angad, Amar Das, Ram Das, and Arjan; Hymns of the Hindoo Bhagats or Saints Jaidev, Nam Deo, Trilochan, Nain, Raidas, Pipa, Surdas, Dhanna Jat; verses of a Mussalman saint called Farid; and panegyrics of the Gurus by the bards who either attended them or admired their character. The compositions of Tegh Bahadur, the ninth Guru, were subsequently inserted in the Granth Sahib in the space left vacant for them by Guru Arjan. And one recension of the sacred volume further contains a hymn composed by Mira Bai, Queen of Chitsaur.

"The Bhagats mentioned were precursors of Guru Nanak, and their hymns were inserted in the Granth partly as enunciating the doctrines of the Gurus and partly as *loci probantes* or authorities for the new Evangel.

"The Granth of Guru Gobind Singh while containing hymns of the Guru's own composition is largely formed of translations from the Sanskrit...

"The Sikh religion appears to have had a Budhistic basis in so far as it has retained the doctrines of Nirvana, karma, transmigration, and several most exalted moral precepts; but practically it may be considered as a reformation of Hinduism.

"There is probably no one reading this paper who is not acquainted with the leading principles of Hinduism. In the Vedic age it was perhaps at its best, but however pure a religion may, in the opinion of its votaries, have descended from Heaven, it is unfortunate that it is always subject in the course of time to alteration and disintegration."

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The *Bombay Gazette*, in a recent editorial, comments on the additional light which is being thrown on the history of ancient religions, and presents the following statements gleaned from the *Calcutta Review* concerning the faith of the Jains:

"Dr. A. F. Rudolf Hoernle in the *Calcutta Review* shows that in the last twenty years the patient labours of Dr. Bühler, Professor Jacobi, and others, including himself, have reconstituted Jainism, and shown that instead of being the degenerate offspring of Buddhism it is as ancient as that faith though it was not fated to be promulgated by missionaries in countries external to India. Until recently the learned denied that it had any existence before the Middle Age, a singular instance of the hardihood of erudite scepticism, in view of the fact that the Jains claim to have evidence dating back to the third century before the Christian era to prove they were then in the possession of the sacred hill in Palitana which they hold to this day. European scholars for twenty years have made a serious study of the documents brought to light by the Government search for Sanskrit manuscripts, and by independent efforts. Jain literature, the existence of which was scarcely suspected, is found to be nearly as copious as the Buddhist, and its study has effected a revolution in the preconceived ideas of the antiquity and teaching of Jainism. It proves to have been one of the most ancient of the monastic institutions of India, the object of which was to deliver the Hindu from the sad necessity of undergoing an endless series of deaths and re-births. It was held that this could only be accomplished by renouncing the desire to live, cutting one's self free from earthly affections, family or other, and all vanities in which were sometimes included the most necessary garments. The founder

of Jainism mentioned in the sacred books by the title of Mahavira was a certain Vardhamana, the son of the Rajah of Vaisala, a town twenty-seven miles north of Patna. He was born in or near the year 599 B.C., his mother being also of royal lineage.

Like Buddha, the founder of the Jains at first addressed himself to his aristocratic friends and to his Kshatryan castemen. He lived in his father's palace until death gave the succession to his elder brother. Then at the age of thirty, with the consent of the head of the family, he entered on the religious life and adopted the vocation of a monk. In the ordinary course he joined the monastery near by in a garden, enclosing a temple and rows of cells for the religious. But after a year's solitude he found that the rules of the order were not sufficiently stringent; they did not prescribe the absolute nudity essential to holiness. Discarding his clothes he wandered through north and south Behar. Dr. Hoernle ascribes to the severity of the tenet which the neophyte held to be of cardinal importance, that twelve years passed before he gained a following that acknowledged his divine mission. But he was then acknowledged to be a Jina—Spiritual Conqueror—from which Jain, the name by which his system and sect are known, is derived. He also obtained the title of Mahavira or Great Hero, and also that of Keralin—'He who knows all things by Himself alone.' He spent the last thirty years of his life in teaching his religious system and organising his order of ascetics, those Princes through whom he was related on his mother's side being his principal followers. His travels extended as far north as the Nepal frontier and as far south as the Paresnarth Hill—the area in which his great contemporary, Buddha, also ministered. The Jain scriptures scarcely notice Buddha; whence it may be inferred that there was no active hostility between them. But another sectary, Gosala, who had attached himself to Mahavira in the first years of his unencountered wanderings and then set up as a teacher before the Jina himself ventured to do so, and founded a sect that enduring for some centuries, was the object of bitter denunciations. Besides this apostate there were eleven other chief disciples, who all remained faithful and between them instructed 4,200 monks. One of the twelve, Surdhaman, survived his master, and through him Jainism has been continued to these days. Mahavira died at the age of seventy-two, in the year 527 B. C., a few years before the death of Buddha. Both were personages of eminently impressive personality and both were eminently successful in founding sects that have endured for two thousand four hundred years. Mahavira brought over to his way of thinking the great order of monks from whom he separated on the crucial clothes question. They gave in to his views for a time, but, as the learned Doctor says, the difference being one on a point of propriety, necessarily broke out again in a few centuries to bring about the disruption of the Jain order into the Svetambaras or white-clothed, and the Digambaras or the unclothed."

Though there are many points of similarity between Buddhism and the religion of the Jains, the latter was totally destitute of the active missionary spirit which was a characteristic of the former.

Large monasteries were founded by the leaders of each of these religions. The schism among the Jains in regard to clothing, lasted two thousand years, and as a consequence there are two different schools with different literatures, though at the present time all Jains wear white clothing.

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*The work of the Devil.* A correspondent of the *St. Louis Chronicle*, writing from Bourbon, Indiana, U.S.A., makes the following statement: "Rev. Mr. Akin, pastor of the flock of Bethel Church, on Sunday night took for his theme "His Satanic Majesty." He is an eloquent man, and he painted the arch-fiend in vivid colors. At the climax of the description, a being dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing, 'I am the devil, and I want all of you.'

The audience became panic-stricken. Men, women, and children were hurled to the floor. In the mad rush for the door, the stove was upset and the building caught fire. Before the horrified members regained their senses, the fire had made such headway that all attempts to save the Church were in vain. George Akin, son of the pastor, confessed that he acted the part of the devil."

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Dr. E. C. Wendt, of New York, communicates to the *Remarkable surgical feat.* *Medical Record* (American) an account of an astonishing surgical operation which has been performed by Dr. Carl Schlatter, of Zurich. It was no less than the removal of a living woman's stomach. Dr. Wendt thinks he is justified in making a series of conclusions which will no doubt be somewhat startling to the scientific world.

First : it seems that the human stomach is not a vital organ, at least, in the sense of being absolutely indispensable to life. Second : the digestive capacity of the stomach has been considerably over-rated. Third : the solids and fluids constituting an ordinary mixed diet are capable of being completely digested and assimilated without the aid of the stomach. Fourth : a gain in the weight of a person's body may take place in the total absence of gastric activity. Fifth : typical vomiting may occur without a stomach. Sixth : the general health of a person need not immediately deteriorate on account of the removal of the stomach. Seventh : the chemical functions of the stomach may be completely and satisfactorily performed by the other divisions of the alimentary canal. Eighth : the free acid of normal gastric secretions has no power to arrest putrefactive changes in the intestinal tract, its antiseptic and bactericidal powers having been over-estimated. However, most people will incline to Dr. Wendt's opinion, which is, that the stomach is still quite useful as a reservoir for the reception of foods and fluids, and for a preliminary preparation of the same, before passing them on to the duodenum, also for regulating their temperature and retarding the development of certain micro-organisms. It will be interesting to learn further particulars of this case which may serve the useful purpose of disabusing mankind of the mistaken idea that the process of digestion is nearly completed when the food leaves the stomach.

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We clip the following from an Indian exchange :

*The Cobra Plant.*

"One of the most extraordinary plants to be seen in India is the native of the Himalayas, familiarly known as the cobra plant. Its botanical name is *Arisema Teuchemultii*. The flower of this plant bears such an extraordinary resemblance to the cobra with expanded hood that one positively shrinks from touching it. It is striped, too, brown and greenish white, and the stem is mottled like a snake's skin. This most curious flower is the haunt of an extraordinary-looking black butterfly, which is constantly to be seen hovering over it, and no doubt this plant is fertilised by this particular insect. The juice of the cobra plant is poisonous."

The singular shape and appearance of this flower seems to point to some exceptional design in its formation. May it not be that the poisonous juice of this plant is an antidote to the venomous bite of the cobra, and that, if given in such cases, it may be the means of saving life instead of destroying it ?