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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 XVI.

YES, indeed, Black Care was enthroned at Adyar when I got back from Rangoon : the very moral atmosphere was dark and heavy : H. P. B. was struggling for life and as vehement as an enmeshed lioness, and certain of the European new-comers were displaying a special talent for meddling with the headquarter's business, plotting to have me reduced to subjection to a faddish Central Committee, in which I should not have the least influence, and keeping my quasi-dying "Chum" in a perpetual state of nervous explosion. Brief mention was made of this matter in Chapter XV, but it is important enough for extension. The wonder is she did not die before I could get there and fight for the *statu quo ante*. One ostensible revolt was against my autocracy, demand being made—to quote from one of the documents before me—that :

"The President-Founder should be asked to select out of the General Committee an Executive Committee, consisting of five persons, including Mr. T. Subba Row and four European gentlemen residing at headquarters, and to transfer upon them all the supervisory, financial and executive affairs of the Society, to distribute and direct the work of the Society, to appoint all officers—the President-Founder excepted—and to ratify all documents concerning the Society."

If this was not modesty, what would be ? I was to step aside, after conveying all my powers to a group of five persons, self-picked for me out of the whole Council—four of them Europeans, recently arrived from Europe and America, having but the briefest experience in the executive management of the movement, next to no personal intimacy with the majority of our members, no association whatever with the Ceylon Buddhists, whose educational programme was then getting into full swing, no recognized hold on the affections and confidence of the Hindus and Parsis, nor—with one exception, any private means to contribute towards the up-keep of the headquarters and of the movement

* Two full series of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The present series is the third.

generally. This last difficulty, however, they would get over by forcing H. P. B. and myself to convey our *Theosophist* and its book business to the Society, without compensation, and without reserving out of the property we had ourselves created without a rupee's help from the Society, even the pittance needed for our modest support: they thought it highly detrimental to the Society's interests that the magazine should be private property! A fine scheme, worthy of the Red Republicans of Ninety Three. Damodar, Bawaji and A'nanda, our three devoted Hindu fellow-officers, denied the validity of each of the complaints, and protested vehemently against the plan in all its details; while Mr. Leadbeater coincided with them in a very temperate yet firm paper, which is before me. But on the 5th February, 1885, when poor H. P. B. was thought to be dying, they got her to scrawl the following:

"Believing that this new arrangement is necessary for the welfare of the Society, I approve of it, so far as I am concerned. H. P. Blavatsky."

Mr. Leadbeater says, in his paper: "Mme. Blavatsky withdraws her endorsement of the writing as having been given without a clear perception of the construction it bears upon its face." The imminence of death being past, her mind worked again, and she repudiated her endorsement and—as remarked in the last Chapter—begged me to tear the paper, which I refused. This is but one of a number of proofs of ingratitude that I have had since the Society was founded. If I mention it at all it is not by way of protest, but as a striking corroboration of the old truth, that he who sets himself to work for his fellow-men should expect no thanks, but much unkindness. H. P. B. and I had given Rs. 9,000 out of the *Theosophist* fund towards the Society's necessities within the preceding twelve months and, of the nett profits of the magazine to that date, viz., Rs. 15,600, had paid the Society Rs. 14,994-4-6, as I find noted in my Diary. If the charge of "autocracy" lay against me it was because, until then, I had had to shoulder all the responsibility alone and push on all the movement. Our present helpers had not yet stepped into the ranks, and it was not until two years later that Mr. Judge began to work in America.

The Europeans being leagued against us, I naturally turned for counsel and sympathy to my most trusted Hindu advisers, and long consultations ensued between them and myself, at the residence of Dewan Bahadur R. Raghoonath Row. The result was the adoption of a policy which shortly after I carried out. Mr. Hodgson, of the S. P. R. was still at Madras, and hearing that at an Anglo-Indian dinner table he had expressed his belief that H. P. B. was a Russian spy, I called on him with Mr. Cooper-Oakley to discuss the matter. Both of us gave our views so clearly that we came away with the impression that Mr. Hodgson thought the charge as puerile and unfounded as we did. Yet he stuck to it, and put the cruel slander into his report to his employers of the S. P. R. Since then I have had no respect for him, for it was a stab in the back to a helpless old woman, who had never done

him the least harm. He made me suffer intensely in mind for a couple of days by declaring that Hurrychand Chintamon, of Bombay, had shown him a letter of H. P. B.'s to him, from New York, in which she said I was so under her hypnotic spell that she could make me believe what she liked by just looking me in the face. I saw that such an assertion, however transparently childish and absurd, would be taken up by our opponents to do us harm. While I did not mind what they might do, if even ten times worse than this, it went to my heart that H. P. B., whose loyal friend I had been through everything, should have done this act of treachery to me; and merely to gratify her vanity, as it would seem. But that is the inconsistent creature she was, *in her physical self*, and it was these traits which made it then so very hard for anybody to live and work with her for any length of time. I have always said that the trouble of getting on with her, *as Helena Petrovna*, was infinitely more difficult than to overcome all the outside obstacles, impediments and opposition that stood in the way of the Society's progress. In my whole experience in the movement, nothing ever affected me so much as this. It made me desperate and for twenty-four hours almost ready to go down to the beach and drown myself in the sea. But when I put the question to myself what I was working for, whether for the praise of men, or the gratitude of H. P. B., or that of any other living person, all this despondency drifted away and my mind has never gone back to it. The sense of the paramount obligation of doing my duty, of serving the Masters in the carrying on of their lofty plans—unthanked, unappreciated, misunderstood, calumniated—it mattered not what—came in to me like the flash of a great light, and there was peace.

March 25th, I wrote to Mr. Sinnott and suggested the formation of a Central Committee or T. S. Board of Control, with headquarters at London, to have charge of our interests in Europe; thus anticipating the idea of a Section, which was adopted later. He, however, did not like it for, in fact, this would commit him to the policy of a popular propaganda, which H. P. B. and I, under *superior* encouragement, had always followed out, but which to him was always repugnant; as it had been to Mr. Massey and Dr. Wyld before him.

March 28th was a tempestuous day at Adyar, it seems, for I have written: "A day of disagreeable experiences: H. P. B. wild and violent; news of a further step in the plot of the Missionaries against us; threatened suit against General Morgan by the Coulobes. A bazaar rumour, and improbable." But it was true, as the sequel proved. All this excitement told almost fatally upon my dear Chum's health. It was awful to see her, with her face empurpled by the blood that rushed to her head, her eyes standing out from their orbits and dead-looking, as she tramped up and down the floor, denouncing everybody and saying wild things. Her physicians said this could not last, she must have rest and quiet or she must drop ~~down~~ dead some day, without giving us a moment's warning.

So she listened to them and on the 29th March resigned her office and gave Babula orders to pack her trunks. Dr. Hartmann and I went the next day to town and took passage tickets for her, Miss Flynn, of Bombay, the Doctor, who consented to my request to go and look after H. P. B., and "Bawaji," then a devoted follower of hers. The party sailed for Naples on the Tuesday, in the Messageries Co.'s steamer "Tibre". She was so helpless that Dr. Mary Scharlieb's husband, one of the Presidency Magistrates, procured the use of a hospital chair, and she, sitting in it, was lifted from the boat on board by a hoisting tackle. That night, by her request, I moved over into her room and slept in it for the first time. She particularly asked me not to give it to any other occupant.

The following passages are copied from the official report that appeared in the *Theosophist* (Supplement) for May 1885 :

"At about this time Madame Blavatsky was having severe attacks of palpitation of the heart, and all at headquarters were kept in a state of alarm, as the physicians had expressed the opinion that under any sudden excitement death might be instantaneous.

"Following is the certificate of her medical attendant:—

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I therefore recommend that she should at once proceed to Europe, and remain in a temperate climate—in some quiet spot.

(Signed) MARY SCHARLIEB,

M. B. and S. L. London."

"The local members of the General Council, meeting at headquarters as an Executive Committee, on the 12th instant, adopted unanimously the following :

Resolution.

"Resolved that Madame Blavatsky's resignation be accepted, and that the President be requested in the name of the Council to inform her of the great regret with which they have learnt that she is compelled, on account of her extreme ill-health, to relinquish her duties as Corresponding Secretary of the Theosophical Society. The Council further record their high sense of the valuable services she has rendered to the cause of science and philosophy.

(Signed) R. RAGOONATH ROW,

Chairman."

"To mark our respect for Madame Blavatsky's exceptional abilities, the vacancy caused by her retirement will not be filled, and the office of Corresponding Secretary is hereby abolished. Official correspondence upon philosophical and scientific subjects will, however, be conducted as heretofore by other members of the Executive Staff, and enquiries may be addressed to the Recording Secretary, at Adyar."

Her resignation, as acted on by the Executive Committee, read as follows :

ADYAR, *March 21st*, 1885.

" To the General Council of the Theosophical Society.

Gentlemen,

" The resignation of office, which I handed in on September the 27th, 1884, and which I withdrew at the urgent request and solicitation of Society friends, I must now unconditionally renew. My present illness is pronounced by my medical attendants mortal ; I am not promised even one certain year of life. Under these circumstances it would be an irony to profess to perform the duty of Corresponding Secretary ; and I must insist upon your allowing me to retire. I wish to devote my remaining few days to other thoughts, and to be free to seek changes of climate, should such be thought likely to do me good.

" I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.

" Fraternaly and ever yours—in life or death.

(Signed) H. P. BLAVATSKY."

I believe that by taking this wise step she saved her life, for it was to the last degree unlikely that she could have borne the strain much longer, and her colleagues are, in a way, indebted to Dr. Mary Scharlieb for the subsequent appearance of the " Secret Doctrine," the " Key to Theosophy," the " Voice of the Silence" and all the other valuable writing she was spared to do after getting out of the psychic maelstrom that had been created about her at Adyar. Apart from the motive of her ill-health and incapacity for work, she was influenced by the wish to relieve the Society from the responsibility which her continuance in office would lay upon it. Later, at one of the Annual Conventions, she was unanimously and enthusiastically invited to return if her physician should consent, and although she could never do that, she resumed her old official status.

" The headquarters," I wrote on April 1st, in my Diary, " is desolate yet peaceful as it has not been before. We can now face the situation calmly. General Morgan writes that he has received a letter from Mme. Coulomb's counsel, demanding an apology for calling her a ' forger,' and a ' purloiner of letters.'" On this, a Council meeting was called, and we telegraphed the loyal old veteran to ask a week's delay to give him time to prepare his answer. At an adjourned meeting, the next day, " the whole Morgan case was discussed and the unanimous opinion was that the General had better defend the case, as he would most probably win it and expose the worthless characters of the Coulombs." He did so, but—as noted in a previous Chapter—the Missionaries withdrew the suit, as they could get no benefit from it, now that H. P. B. was out of their reach !

At a Council meeting on the Sunday following (5th April), I brought forward a plan for the creation of a real Executive Committee, as a tentative measure, which should share with me the management of the Society, and it was adopted. My circular was worded as follows:

“ADYAR, April 7th, 1885.

“With a view to improving the administration of the Theosophical Society, and relieving the President of a portion of the responsibility which now devolves upon him, I have determined to form, as an experimental measure and subject to ratification by the next Convention, an Executive Committee, of which I invite you to become a member.

“My wish is that this Committee should assume, in connection with myself the entire management of the Society's affairs during the recess—each member and myself to have an equal vote, the President to have a casting vote in case of a tie: all questions to be decided by the majority present: the Secretary to the Society to act as Secretary to the Committee: the entire proceedings to be kept strictly confidential, save with the consent of the majority present; and the Committee to meet at least once a week for business.

“The design being merely to form a convenient working Committee of Councillors most accessible from the headquarters, I propose that a circular be sent to each and every one of the members of the General Council notifying him of the appointment of this Executive Committee, and inviting him to attend the sessions when in Madras, and at all times to communicate through any one of his colleagues among your number any matter he may think it advisable to have acted upon. Thus practically the entire General Council would have a share in the management of the Society throughout the year.

“It is to be understood, of course, that the present measure is adopted tentatively, and that the right is reserved of rescinding this special Rule in case difficulties should arise (as in the late Board of Control) of so serious a nature as to prove its inexpediency.”

In pursuance of the invitation appended to the above circular, the Executive Committee met and in obedience to a Resolution unanimously adopted, the following gentlemen signed an acceptance of seats “under the conditions mentioned in the President-Founder's circular letter:” R. Baghoonath Row; P. Sreenevas Row; S. Subramanier; C. Ramiah; P. Parthasarathy Chetty; T. Subba Row; A. J. Cooper-Oakley, and C. W. Leadbeater.

The Committee as thus organized, went on harmoniously for some months, but was ultimately abandoned, for the practical reason that nobody save myself had all the details in his head, nor the personal acquaintance with individual colleagues and their local environments, which were needed for acting with judgment in specific cases. The meetings resolved, finally, into mere sittings to agree to all my recommendations, one member after another absented himself, and it was the general wish that I should go on as previously, doing what seemed best without further obstruction. The marplots, Messrs. Lane-Fox and Hartmann, had left the country, and no one else was

disposed to make trouble. Yet autocracy was my abhorrence, and I asked nothing better than that somebody should come forward and take a share of the great responsibility for the administration of our difficult business. I looked on the Society as a free and open republic of altruism; in which there should be no sect, or caste, or privileged class, nor any strife or emulation save as to who should best work for the good of the world. I put my views into a leader in the *Theosophist* for June 1885, entitled "Infallibility." It was *à propos* of a recent move of Keshub Chunder Sen towards the assumption of quasi divine honors from his following. I said :

"A Brahma organ. charges us with the purpose of building up 'a new order of priesthood.' Perhaps the theory is based upon the fact that certain phenomena have been shown in connection with our movement, and that the authors of two or three Theosophical books, possibly to give them more weight, have affirmed their personal relationship with mahatmas. But whatever the phenomena, their exhibition has always had for its object to prove the existence in all mankind of certain psychic potentialities, which, under favouring conditions, develop. Was it ever pretended that only certain chosen 'vessels of election' could have these powers; or that their exercise proved their possessors to be infallible teachers? Is it not, on the contrary, absolutely true that, from the first page of 'Isis Unveiled' to the last line printed about Theosophy, the uniform burden of Theosophical teaching has been that man, as man, possess to-day exactly the same psychic and other capabilities as his remotest ancestor possessed; that in successive cycles these have been alternatively developed and latent; and that religious knowledge results from psychic development? Where is the room for a priesthood among us in the exoteric sense of the word? or the necessity, in a Society like ours, for leaders? The writer, for his part, is convinced that, whatever mental sufferings and whatever injury to personal reputations may result from recent events, the price is not too high to pay if the last chance be destroyed of ever building up a sect and 'priesthood' in the Theosophical Society. Rather than see that calamity befall the movement, he would prefer that the respect now felt by any friend for any one concerned in its inception or direction, should be lost; for then the field would be cleared of obstructive personalities for the consideration of first principles. In neither his official nor private capacity, has he evinced any sympathy with the yearning after inspired teachers or infallible teachings. Quite the reverse: for he has never let slip an opportunity to affirm the dignity of private judgment; the necessity of individual research and interior development for the comprehension of truth; the absolute independence of Theosophy of all special teachers or groups of teachers,—all sects, dogmas, confessions of faith, forms, ceremonies, and national or geographical limitations. If this is not broad enough; if, in any other language besides English, there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of in-

quiry to any other person, high or low, adept or non-adept, and of giving any value to a teaching beyond its own intrinsic weight by appealing to an authoritative authorship—then those are the words the writer would wish to employ. There never was an adept or mahatma in the world who could have developed himself up to that degree if he had recognised any other principle. Gautama Buddha is held to have been one of the greatest in this august fraternity, and in his *Kalāma Sutta* he enforced at great length this rule, that one should accept nothing, whether written, spoken or taught by sage, revelator, priest or book, unless it reconciled itself with one's reason and common sense.

"This is the ground upon which we stand; and it is our earnest hope that, when the founders of the Theosophical Society are dead and gone, it may be remembered as their 'profession of faith.' With stout old John Hales, the preacher of the 16th century, we maintain that 'to mistrust and relinquish our own faculties, and commend ourselves to others, this is nothing but poverty of spirit and indiscretion.'"

For my part, as one of the co-founders of the Society, I had persistently adhered to that policy of personal freedom and personal responsibility of the member from the beginning, and have stood for it and fought for it down to the present day. When I can no longer have such freedom within it I shall leave the Society, and grieve over it as a lost cause. If I needed a Pope I should go to Rome, where a so-called Vicegerent of God is enthroned and a brazen toe of a statue is always waiting to be kissed. Docile obedience to a TEACHER, who has mastered the secrets of life and death, of man and nature, is natural and proper, but servile obedience to a bald creed, or to a person no better nor spiritually wiser than oneself, is the worst of serfdoms—undignified, unmanly, a spiritual suicide. This, I repeat, is my own feeling about the matter, and nobody save myself is responsible for it. It does not bind another member of the Society and, free-thinker as I am, I am ever ready to stand by my neighbor and defend his right of private judgment, howsoever orthodox he may be to whatsoever form of religious faith. If he is unable to reciprocate I should ask, or compel him to resign his membership, for he has no natural place within our ranks, and "an empty house is better than bad company."

Two consoling things happened at this time, two rifts of clear sky amid the gloom: the Berhampur (Bengal) T. S. sent us a letter of sweet sympathy, and the Ceylon Buddhists reported that the Buddhist National Holiday which I had asked Lord Derby to grant them had, with their Governor, Sir Arthur Gordon's consent, been gazetted.

Under the circumstances of the situation we had the choice of two policies, the passive and the active: we might keep quiet, carry on our current business without attracting public attention, or we might adopt the bolder course of challenging public opinion, by giving lectures in the principal centres of Indian influence and thought. I declared for the latter and, my colleagues of the Executive Committee concurring, a lec-

ture at Pachappa's Hall, Madras, was arranged for the 27th April—the 117th day of the year hence, to our notions, one of good omen. The result exceeded our highest expectations: the Hall was packed in spite of the fact that, to prevent a rush, the Managing Committee made a small charge for admission. The sum of Rs. 150 was taken at the doors, and given away in charity. Five professors of the Christian College attended, but their presence did not dampen the ardor of their students, who almost cheered themselves hoarse.

I see that the lecture was very fairly reported, the next day, in the local papers, an encouraging circumstance in itself. T. Subba Row brought back, on the same day, our copy of Mohini's and Mrs. Holloway's "Man, or Fragments of Forgotten History" and made a very severe criticism on it. "He condemned it utterly"—I write—"saying that its mistakes are calculated to throw discredit upon the Mahatmas; while its dogmatic tone is insufferable." When the book was announced in London, with the intimation that it embodied authoritative teaching from the Masters of Wisdom, I at once wrote to the *Pall Mall Gazette* to deny the claim *in toto*, and warned the public that the authors of the book were alone responsible for its contents. Moreover, I had pasted inside the cover of every copy sold by the *Theosophist Manager* the same notification.

The European Mail of that week brought dispiriting accounts of the feeling among our people; the result, no doubt, of H. P. B.'s not having been allowed to prosecute her slanderers in Court. Mr. Sennett, among others, seemed much discouraged: still, it could not be helped; to have done otherwise than we did would have been most unwise.

If the Missionaries did not let Mme. Coulomb loose against General Morgan, it certainly was not for lack of provocation, for the *Madras Mail* of April 29, contained his reply to her plaint, in which he renewed his former insults and defied her to do her worst. The Editor, at the same time, giving notice that the discussion should not be carried further in his columns.

As a mental recreation, on the principle of offsetting one disagreeable thing by another even more lugubrious, I read a good deal just then about the Witchcraft and Witch trials of the 17th Century. It strikes a Theosophist, in particular, most forcibly what revolting proofs those tragedies afford of human bigotry, stupid prejudice and densest ignorance of the laws of life, mind and soul. It is enough to make one weep to recall the pictures of ignorant, and innocent, hysterics and mediums persecuted, imprisoned, even judicially murdered, because phenomena, which they could not help, occurred in their presence, spreading panic and horror among the eye-witnesses, who were equally ignorant and powerless as the neurotic patients themselves. D'Assier has made good use of some of the thousands of recorded facts, and Prof. Charcot and his colleagues have drawn upon the judicial archives for a basis of argument; but we have only to turn over the pages of Des Mousseaux

and the host of writers upon these psychical and mediumistic mysteries, to see that there exists an inexhaustible fund of proof of the occasional interplay of occult forces and the mutual interference of the planes of the living and the dead.

H. S. OLCOTT.

MISS EDGER'S INDIAN TOUR LECTURES.

IV. THE THEOSOPHIC LIFE.

WE have now traced out briefly the course of evolution, and have seen that the two most important facts that underlie the whole are the essential divinity of man, and, as an inevitable result of this, the unity of all men. The same facts apply also to the whole of nature, but, for our present purpose, it is sufficient to consider them simply with reference to man. The purpose of evolution is the conscious realisation of these two facts, and, as all realisation can be gained only through experience, and as it is impossible fully to know anything without the experience also of its opposite, evolution must consist of two parts, the first tending to the separation of the whole into individual units, and the second to the reunion of these, together with all the added experience and developed consciousness. The first part, as we have seen, is connected with the lower kingdoms of life, from the elemental upwards to what we may call "animal-man;" the second begins with the development of intelligence, when the animal forms were endowed with *Manas*, thus becoming strictly human. As this took place thousands, or perhaps millions, of years ago, we are no longer concerned with the first part, except in so far as the knowledge of past development helps us better to understand the present and future, and to form more accurate judgments as to right and wrong. For, taking the definition of right and wrong given in the last lecture, *viz.*, harmony or disharmony with the law of evolution, it is clear that what is right at one stage will be wrong at another. During the first part, when everything tends to separation, all that will accentuate the separateness of individuals is good, for it is helping forward their evolution; but, when the second part is reached, when the individualisation has been completed, then the very thing which was good before, becomes evil, for it now hinders the return to unity which is the purpose of the latter half of evolution. If we clearly understood this, we should not be so harsh in our judgment of others; for we should know that those whose energies are all going outwards, seeking sensation, moved by desire, who find their chief satisfaction in the transitory pleasures of material existence, have not yet experienced separateness sufficiently to realise that, being based on illusion, it gives no lasting happiness; they are not yet able to understand what the reality is, and to recognise that the only lasting joy lies in the inner unity. Knowing this, we should be better able to help them, and lead them step by step to realise how low their ideal is, and how deceptive.

It is only when this is realised, when we learn that separateness belongs to a comparatively elementary stage, and is purely illusory, that we are ready to begin living the Theosophic Life. We then see the two facts underlying all evolution, and begin to consider how our daily life may be brought into closer harmony with them; we take these as the principles to guide our conduct, and thus our life assumes a greater importance, we feel more fully our responsibility with regard to it. It would be impossible to describe in any detail what a Theosophic Life would be, for the circumstances of all individuals are different, and require different treatment; but we can see in general how these principles may be applied to life, leaving the detailed application to be worked out independently by each individual.

First, then, recognising that we are in essence divine, we shall try to make ourselves, our surroundings, and our lives worthy of that divinity. We shall recognise that actions which before seemed harmless, now become sinful, as being unworthy of what we really are; while those which before we felt to be wrong, will now be a hundred times more so. We shall feel that every act, nay every word and thought, must be judged by the answer we shall give to the simple question, "Is this worthy of the divinity within?" As was said many centuries ago by the Roman Stoic Epictetus:—"You, O man, are God's chief work—aye, a very offshoot of God; you have some part of Him in yourself. Why, therefore, do you not recognise your high birth? Why do you not know whence you have come? When you eat, will you not remember who it is that you nourish with food? In society, in exercise, in debate, do you not know that it is God you keep, exert, and bear about with you, although, unhappy man, you are unconscious of it? Do you imagine that I mean some God of silver or gold outside you? Nay, it is within yourself you bear Him, and you do not feel that you are polluting Him with impure thoughts and filthy deeds. Now, were it an *image* of a God that was before you, you would not dare to do any of these things; but, though God Himself is present within you, and overlooks and overhears everything, you are not ashamed to think and do such things!"

In our endeavour to become more worthy of our divine origin and nature, we shall do wisely to begin with our life on the physical plane; for that is the easiest to purify and remodel, and, if neglected, it will be a serious hindrance to us in our endeavour to purify ourselves on higher planes. We shall strive to make our physical body pure, and shall recognise that a matter apparently so insignificant as the food and drink with which we build it up, now becomes of great and serious importance. We shall train ourselves to reject the coarser kinds of food and drink, in order that our body, in its greater purity and refinement, may better respond to the impulses from the divinity within. There are no articles, perhaps, that cause so great a deterioration and coarsening of the body as animal food and alcoholic drinks. In this matter you of the East have a great advantage over your Western

brothers; for your ancestors, back into a remote antiquity, have recognised this fact, and acted up to it; so that you have a heredity free from this taint. In the Western nations, on the other hand, the taking of animal food and alcoholic drink reaches back through generations upon generations, so that their heredity renders this kind of purification most difficult; and in some cases the automatic action of the body has become so strong in the wrong direction, that it refuses the purer kinds of food, and it seems almost impossible to force it to change its habits in a single incarnation. And yet some of you so little appreciate the advantage you have, that you are wilfully throwing it away, and cultivating the very habit that is so injurious! Some of you, happily but few, think, forsooth, that it is a sign of greater respectability to take animal food and alcoholic drink at your dinner, and you rather pride yourselves on thus imitating the habits of the "ruling class"! Such of you do not realise that in thus doing you are throwing away a treasure which it has taken many centuries, nay, thousands of years, to acquire; and by thus throwing it recklessly from you, you are injuring not only yourselves, but your descendants, and your nation. Why is it that you are so apt to choose our vices as the objects of your imitation, instead of our virtues?

Next to the purification of our bodies, or side by side with it, should come the refinement of our surroundings. An atmosphere of beauty and refinement in our homes is a help to progress that should not be neglected; for it strengthens the artistic side of our nature, teaches us to appreciate the beautiful, and an appreciation of the truly beautiful will always accompany a thorough appreciation of the truly good, and may even help to develop it. Moreover, perfection requires the cultivation of all the higher qualities, and therefore the artistic should not be neglected. It is a help also to others to come into an atmosphere of refinement and elegance. But refinement must not be confounded with luxury. There are many who seem to think that they will make their homes more elegant, by crowding into them as much furniture as they will hold, too often regardless of its quality and beauty. They surround themselves with all manner of things they do not want and have no use for, thus wasting thought and time on things that belong only to the lowest, most transitory plane; devoting to these things energies that might be directed higher, and too often in this way depriving themselves of much of their means that might otherwise have been used for the helping of others. This is another of the Western vices that some of you in the East have begun to imitate, substituting for your ancient simplicity, a luxury and extravagance of life which sits ill on you, and at times degenerates into tawdriness and lack of good taste. True art and refinement are always associated with simplicity; and the homes that best develop the artistic side of the nature are those where there is no excess of furniture, but what there is, is good, useful, suitable and elegant. Then there is no frittering away of either energy, time, or means; plenty of opportunity is left for helping others, and the attention

is not unduly distracted from the higher pursuits. The refinement of the home, like the purification of the body, becomes, not an end in itself, but a means to a higher end; and the merely physical and material is recognised as subsidiary to the intellectual and spiritual.

Passing from this lower phase of development and purification, we shall next endeavour to develop and educate the intellect, again recognising that, as it is an instrument to be used by the real self, it also must be made as perfect and responsive as possible. But here we must distinguish between education and mere instruction. The latter is too often the only result of what passes under the name of education. The mind is stored with facts, a mass of information is gathered together, which will no doubt train the memory, or possibly *over-train* it; but there is little or no development of the faculty of thought. Such an individual is lost when he goes outside of the range of subjects he has studied; he is no better fitted to cope with the difficulties of life, to correlate all the problems he is obliged to solve, and to draw right conclusions from the various circumstances with which he is surrounded, than one whose intellectual development has been neglected. Such a mind is something like a brick-field, on which all the materials required for making the bricks have been thrown down, and allowed to remain in a confused heap, instead of being moulded into bricks; the material is there, but it is useless, for lack of the labour that should have been spent in preparing it for use. A well-trained and *educated* mind, on the other hand, is like a storehouse of bricks all well-formed, and thoroughly hardened, ready for use to build up some permanent structure. For mere information lasts for but one incarnation; the only thing that can be built into the causal body, which alone persists from life to life, is the result of experience in the form of faculties, knowledge of right and wrong, and tendencies of character. Thus true education consists in the using of the information gained, for the development of the reasoning power; the building of mental faculty by constant systematizing and correlating of facts, and deductions therefrom of general principles.

Among Western nations there is to-day much importance attached to intellectual culture. Western thought has followed especially the line of investigation and discovery on the physical plane; the facts thus gathered have been treated as a basis from which to deduce principles, and the result of this process has been twofold. First, it has led to a development of the logical power, the pure reason, or Lower Manas; secondly, it has in some cases led to a mistaken idea that the intellect is the highest power of man, and the only one by which it is safe to test opinions. Hence metaphysical questions are by many avoided as being incapable of solution and therefore not worth any expenditure of thought or energy. This is unfortunate, for it has led to a one-sided development that must hinder progress. But at the same time the method has its advantages, if carefully used; for it is a reaction against the tendency to accept metaphysical teachings merely on authority; and

it must eventually lead to a careful testing of the foundations of our religious beliefs. Since I have been in this country, I have again and again heard regret expressed that the Western methods of education and thought have been introduced here, and many have said to me:— “ It is the Western education that has spoiled us; it is making our young men agnostics and atheists, and is shaking the very foundations of our religion; it is the cause of the low ebb of spirituality in India to-day.” But are you so sure of this? Do you think that, if a house is built strongly and on firm foundations, it will be shaken and overthrown by the first blasts that blow against it? Were it so, would you not at once say that the foundations had not been well laid, or that the superstructure had been badly put together? May it not be that you had already forgotten the spirit of your religion before the Western education was brought to you; that it was only the shell that you were clinging to? May you not have been depending too much on mere authority, and have accepted certain thoughts simply because you believed them to be in your sacred books, without first ascertaining for yourselves by careful study that such actually is the teaching of scriptures, and then studying, comparing, reasoning, so that you might satisfy yourselves as to *why* such teaching is true? Believe me, Western education is a two-edged weapon; wrongly used, it is worse than useless; but if rightly used, it will, on the one side, undermine everything in religion of which the foundation is not sure, while, on the other, it will reinforce and build up all that is based on reason and knowledge, and not on mere authority. Religion based only on authority will degenerate into superstition, and then it is well that there should quickly come some resisting force that will show wherein it is weak, and teach us to make our foundations stronger at once, before we raise our building to such a height that its fall will involve us in ruin. Better even such ruin, than to continue building on an unsure basis; for sooner or later the fall must come, and though it may bring with it pain and suffering, we shall at length by the very suffering be led to rise from under the ruins and begin to build afresh. Those of you who understand the inner meaning of your religion, and who know why you believe as you do, can never be moved from your position by any other system of thought; you will be able to sift out from all, what is true, to reject what is false, and to show exactly why you accept the one and reject the other. You will thus find that the results of study along one line, if carefully tested, will never interfere with those along another line, for truth is one, and the different lines of thought are but the complementary aspects of the one whole. And may it not also be that one reason for the harm that appears to have been done by the Western education, is that it has sometimes been sought with an unworthy motive? Has it not by some been looked on merely as a means of getting offices, and making their way in the world, instead of as a means of better developing the instrument of the divinity within? Surely we

should rather look upon education *in all directions* as one of our most sacred duties, as one that must never be degraded by making it merely an instrument for worldly advancement! Take the Western education then, and use it so as to gain a still more complete development of your intellectual powers, and also to reinforce your religious beliefs by the light it throws on those truths which, as I have tried to indicate, are the reflection on the lower plane of the spiritual truths on the higher.

But it is not good if in any country the education is confined to the men. For women have a very important part to play in the life of a nation. They have first to make the homes refined and cultured. Otherwise there will be something lacking in the lives of the men. They will find that they must seek congenial, intellectual companionship outside their own homes; there will be one side of their lives in which their wives have no share; and this will lead to a breaking of the unity of the home. Such a condition of things saps the very foundation of home life, and, as the home is perhaps the most important and most sacred institution in the nation, anything which injures the home life must also interfere with the life of the nation. Then, too, we must remember that it is the women who are the mothers of future generations, and unless the mothers are themselves well-educated, they will be unable to give their children the training that they need. Looking at this matter from the point of view of individual development, we realise still more fully the importance of the education of women. For in the soul, the real self, there is no sex; that belongs only to the personality, the temporary outer covering worn by the soul, and the individual entity that to-day is embodied in the form of a woman, may in the next life use the form of a man. Hence, whatever be the outer form, it is equally essential that the faculties of the self be fully developed.

But the intellectual development must be accompanied with the moral and devotional. On the former of these two it is unnecessary to dwell at any length. The necessity for it is inculcated in the ethics of every religion; and it has been shown by many Theosophical writers that the farther we advance in our study of Theosophical teachings, the more do we realise the supreme importance of moral development. It has two aspects; the restraint of the lower tendencies, that is, of those which may have been right in the earlier stages of evolution, but which we ought now to have outgrown, and which have therefore become distinctly and positively evil; and the building up of the active virtues, which, as has been seen, must ultimately take the place of the mere negative avoidance of wrong. This is to be done by control of thought, and the persistent steady meditation on our ideal of character, combined with the constant effort to realise it in daily life.* We may notice in passing that the surest way of purifying the thoughts is to associate with each wrong thought that is a temptation to us, some pure and holy one on which the mind can easily rest; the

* Cf. "In the Outer Court," A. Besant, pp. 77 *et seq.*

power of association is so strong that this effort, continued for only a short time, will cause the pure thought always to follow in the train of the wrong one, until at length the latter finds no resting-place in our mind, and ceases to trouble us. Similarly with those tendencies of character that we recognise to be wrong; we need to divert the energy that is beneath them, and is being used for a wrong purpose, so that we may lose nothing of it, but turn it all to a good use; * and we shall find it far easier to do this, if we strive at the same time to build up the virtue which is the exact opposite of the fault we want to cure. In this way the latter will be starved out, for it will find no room to grow. It seems as if our faults had almost become actual entities that were fighting against us; a violent, active resistance to them may tend to intensify them by arousing a stronger opposition to us in their struggle to continue their own existence; but the quiet, steady ignoring of them, accompanied by the building up of the opposite virtues, will gradually weaken them, as they find that their attacks produce no responsive action in us, while it will at the same time arm us with the strong weapon of active virtue that must in time destroy the vice. It is as if we had a plot of ground in which some useless or noxious plant was growing, and to get rid of it, we planted in our plot a stronger and useful plant, which, as it gradually spread, would kill out the other by leaving it no nourishment and no room in which to grow.

Thus may we work on steadily, developing and purifying ourselves physically, mentally, and morally, our motive throughout being that we may become more worthy of that divinity which is our real self. But we may often feel as if some still stronger force were needed to buoy us up amid the countless difficulties and discouragements we must expect to meet at every turn. For the process of growth here outlined is not an easy one; there is nothing in it that attracts the personal self; no outward reward will be gained; it will not bring to us any glory amongst our fellow-men. It is a work that must go on within ourselves, unseen, unknown to others, unrecognized, and often apparently unrewarded. And, more than this, it means the doing of that which is the hardest and most painful work we could undertake. For we have learned so to identify ourselves with our personalities, our lower selves, that the overcoming of them means the gradual destruction of that which we feel to be a very part of ourselves. Far easier would it be to send all our energies outwards, and confine ourselves to doing some work for humanity which would perhaps demand great outward sacrifice on our part, but which would richly compensate us by the applause and fame it would win for us! But too often in such work there is the canker of selfishness eating out its very heart, and, perhaps almost unconsciously to ourselves, the good we try to do is minimised by the want of purity in our motive. Better than this, is it to work on patiently, unseen and unpraised, with the purification of

* Cf. "In the Outer Court," A. Besant, pp. 26 et seq.

the self, that, when we are fit to be trusted with some wider work, we may do it with purity of motive and entire absence of self-seeking. The force that will enable us to carry out this process of self-purification and development is found in our religious and devotional life, but the detailed consideration of that must be postponed to the next lecture.

It must not, however, be argued from the preceding, that our endeavours to help humanity may rightly be postponed until our self-purification is completed. The two processes must go on together; for we have seen that the two principles by which our lives should be guided, are our own inherent divinity, and our unity with others. And thus the other side of a Theosophic Life will be the endeavour to realise this unity in all our actions; in other words, to realise the brotherhood of humanity. This principle is recognised in all religious systems; everywhere we are taught that men are brothers, and that their relations to one another should be guided by the recognition of their brotherhood. And many are the organisations, both religious and secular, that are formed in order to try to bring about a fuller realisation of the brotherhood of man. But too often it has been a limited ideal of brotherhood that they have tried to reach; a brotherhood among the members of the particular organisation, perhaps; a brotherhood with some particular class of society to which they are trying to give help; or, in some cases, it is considered to apply more closely to those who hold the same or similar religious opinions; it is a brotherhood to which all Christians, perhaps, would be readily admitted, but non-Christians, though admitted, would not be looked on as quite such near brothers, and efforts would be made to convert them as soon as possible from the error of their ways. There are some, fortunately for humanity, who can rise above all these distinctions; who recognise that differences of opinion need not separate men from one another any more than differences in their clothes. They can feel that all these matters are comparatively external, and therefore unimportant, that differences of colour, class or caste, wealth, belong to the outer personalities; that even differences of religious belief belong more to the intellectual than to the spiritual; for underneath all creeds we find the same spiritual principles, and so long as we have the apiritual truth it matters little in what dress we clothe it. Far be it from me to imply that it matters little what we believe. It is all-important that we should believe only what is true, for on what we *believe* will depend what we *do* and what we *are*. But we must be careful not to confound *spiritual belief* with a mere *intellectual acceptance* of certain forms or dogmas. Recognising that the basis of all religion is the divinity and the unity of man, our conception of brotherhood will become wider and more real; it will comprehend every human being, and it will no longer be a mere lip-acknowledgement of the fact; it will become an actual force in our lives. It is easy to say, "all men are brothers and should therefore help one another;" this is an

abstraction, a vague generality, that is easily put on one side, when we are called on to put it in practice, and to recognise our own individual responsibility towards our brothers. We are apt then to plead, "I am not my brother's keeper; this is not a matter in which I have any responsibility." But if we teach ourselves always to think, "This brother of mine may have sunk low, he may have gone astray, yet he is bound to me by a bond that cannot be broken; the same divine life which animates me is also in him: we are parts of one whole. and, as such, must suffer together, must fall or rise together; no sin or suffering can touch him without also affecting me"; if we always think thus, then we shall never sit idly by, so long as there is even the least thing that we can do to help.

Perhaps nothing will be a greater help to us in this than a belief in Karma and Reincarnation. For in the light of these teachings there are bonds between us, that belong not to this life only, but to many lives; bonds that we have formed in the past, and that have brought us together again in the present. We need to remember that there are two kinds of such bonds. We all admit the strength of the bonds of friendship and affection; we must all feel that to our friends and relatives we are drawn all the more closely when we realise that we have known and loved them before, and are to-day only continuing the soul-union that was begun before. But sometimes we forget that, as surely as our love and friendship is a bond that will pass on with us, so too is our hatred and enmity. All evolution is tending to unity, and just as a chain is no stronger than its weakest link, so the unity of the whole will be rendered impossible by the disunion between any of its parts. Now, when we cultivate any feelings of ill-will or dislike to another, it is as though we were building up a wall which must be demolished before we all can become as one. Were it but a physical wall or barrier, another might come and break it down for us; but it is a barrier that has its foundation in *our thoughts*, and those can be changed by none but ourselves. Hence those between whom such a barrier exists must be brought together time after time till they break it down. This explains why we so often feel an instinctive antipathy to some individual; we may see much to respect and admire, but still there is an inexplicable something that makes us dislike. Then we should remember that it is a barrier brought over from the past; it may be of our own building, it may have been built by the other. In the latter case, it is all-important that we should in no way yield to our dislike now; for if we do so, we are putting in our bricks also to make the barrier yet stronger and harder to destroy. If it is of our own building, it is, if possible, of even greater importance that we should do our utmost to break it down, for sooner or later it must go, and the longer it is put off, the harder it will be. So, in any case, we need to cultivate, especially towards those we dislike, feelings of patience, consideration, kindness, charity; we should train ourselves to ignore or excuse their faults, and to dwell in thought on their good points, for everyone has

some good qualities if we will but see them; and thus to begin forging a chain of sympathy which will in time break through and overthrow the barrier of the past. As the Lord Buddha has said, "Hatred ceases not by hatred, hatred ceases by love;" or, to quote the words of the great Christian Teacher, "Overcome evil with good", whether this evil be of our own doing or of another's.

It is not necessary here to do more than refer in passing to the way in which the belief in Reincarnation strengthens our sense of duty towards our own family; it has already been so often emphasised by others, and I have myself dwelt on it at some length elsewhere.* Nor need I here enter into any discussion of the reasons why the belief in Reincarnation makes us feel more keenly than anything else our responsibility to society, and to the particular class or caste, and nation, in which we find ourselves to-day; for all who hold that belief will recognise that they are where they are, because they have helped to make their present surroundings, and because it is therefore their especial duty to try to undo some of the harm they have done in the past, by helping to reform the social evils of the present. The way in which this is to be done must be decided by each individual. There are many schemes for social reform, some good, some the reverse, and each must choose whichever he considers the best, to give it his support or help. Some may help society by practical work on the physical plane, relieving the needs and helping to improve the surroundings of those who are in distress; others may be able to help better by intellectual work, by spreading truer and nobler ideals amongst men and using all their intellectual force to induce them to try to reach such ideals. Some can do the best work by joining their forces with those of others in some far-reaching scheme; others can work best alone and among individuals. The particular method of work matters little; what does matter is that each should contribute some share to the great work, and that the motive should be no desire for reward or glory, but the recognition of our individual responsibility, and the duty incumbent on us to work for unity. And we can scarcely consider any life a truly Theosophic one, in which *something* is not done for the uplifting of humanity.

But there is one aspect of our responsibility to society which has a very important bearing on the present, and which we do not always fully realise. I have already spoken of the influence of thought as it affects the atmosphere with which we surround ourselves, and therefore the general tone of society; for we can at once see that society will be what it is made by the collective thought of the individuals composing it. But there is a more definite and particular way in which thought acts than this. It is a similar action on the thought-plane to what is known on the physical plane as sympathy of vibration. It is a well-known scientific fact that the vibration of one body will awaken a cor-

* See "Theosophy Applied," pp. 48-52.

responding vibration in another body which is "tuned" to vibrate at the same rate as the first. This has often been illustrated by two tuning-forks of the same pitch. If these are placed free to vibrate and then one of them is struck, the characteristic note will of course be heard; if this is stopped after a few seconds, the note will still be heard, proceeding from the second tuning-fork which has not been touched. It is said that if several lutes are tuned to the same pitch, and one is then played upon, the others will echo the music, though they have not been touched; and I believe this is a fact generally recognised amongst you in the case of violins tuned to the same pitch. Now we may regard our minds as being like so many lutes, tuned some to one pitch, some to another, according to the quality of the thoughts that predominate. When, therefore, we think a certain quality of thought, that will go out from us as a vibration, which, following the laws of vibration, will spread outwards in all directions; when this comes into the neighbourhood of a mind that is of a similar quality to the thought, a sympathetic vibration will be awakened in it, and thus our thought will reflect itself, so to speak, in the mind of another, or possibly of many others. So that from the point of view of occult teaching, we may regard as a probable fact, what Professor Crookes admits as a possibility when he suggests as an objection to the transference of thought from one brain to *one other*, that "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."* To take a concrete illustration, suppose we think a thought of anger for some injury that has been done. If it be strongly directed against the person who has done the injury, it will produce an artificial elemental that will seek an opportunity to work some ill on the person against whom it is directed. But very often our thoughts of anger are not directed with such precision and definiteness as to produce that result; they are often somewhat vague, general feelings of anger against others, not necessarily against *one other*; and then their effect is more general and wide-spread. It is not impossible, indeed, that even a strongly directed thought may have a general effect in addition to the special one on the person against whom it is sent. There will be, then, waves of angry vibrations going outwards from us. If these come into the neighbourhood of minds that are naturally inclined towards angry thoughts, or who are at that time tempted to feel anger, it is probable that the vibrations we have sent out may awaken corresponding ones in these other minds. The presence and influence of our thought-vibrations will at least make it more difficult for others to resist the temptation to be angry. It may be that we have been restrained by various conditions from allowing our anger to find expression in either word or thought; but those whom *we help to be angry* may not be thus restrained, and hence they may possibly be led on by their passions into some deed of violence. We shall then not be free of blame with reference to that deed; for

* See *Borderland*, Vol. IV., p. 139.

though we have had no apparent connection with it, and though we may be totally unacquainted with the persons concerned, yet we have helped to produce in them the conditions that rendered it possible. It would be well, both for ourselves and for others, if, whenever we hear of some act of injustice, cruelty, violence, we were to pause and consider whether we have been in the habit of cherishing thoughts and feelings that would prompt to such deeds; for, if so, then it is more than possible that we have helped to bring about that act, by sending out vibrations that made it easier. This thought should make us realise more than ever the importance of carefully guarding our thoughts and feelings that we may at least be free from the guilt of helping our brothers to sin. The reverse of this is, of course, true. By our good thoughts we are sending out vibrations that will tend to awaken corresponding good thoughts in the minds of others, similarly inclined. There is no deed of heroism, no act of benevolence and charity that it is impossible for us to have some little share in, by our thought-force. For if we systematically cultivate thoughts of love and helpfulness to humanity, these will surely reach all those who are trying to work for humanity, and will strengthen and encourage them in their work. Sometimes we are over-burdened with a desire to help others, and at the same time a consciousness of our inability; it may be that we have neither the health and strength to work ourselves, nor the means to supply to those who have both health and strength. Then we can *think*, and, if the sincerity of our thoughts be shown by the little acts of helpfulness that will from time to time be possible for us, then the thoughts will go out from us as a powerful force in the great work going on around us. It may be that we have formed some plan which we believe would help others, and yet we ourselves cannot carry it out; then by thought we may be able to impress it on the mind of another who is in a position to put it into actual practice. The example of the great philanthropist, George Müller, is familiar to us all. He had but little means himself to do his great work among neglected orphans, but he had the will, and he felt that it was a good, nay, a divine work. By his prayers, or, as occultists would say, by the force of his strong, pure, unselfish thoughts, he so influenced others that they sent him everything he needed for his work, and thus were helped by him to share in it themselves. Thus we need none of us despair of being able to make our lives truly helpful to humanity; for there are none of us so poor, so weak, so deprived of opportunity, that we cannot think good and loving thoughts. Let us all, then, who recognise our responsibility, at least resolve to watch over our thoughts, carefully shutting out all that may hinder, and cultivating the definite habit of sending out every day strong thoughts of love and help to all our suffering or sinning brothers.

Strong as such a force would be, we must not, however, suppose that even it will reform society in the course of a few years, no, nor probably in the course of many centuries. Evolution works slowly and

surely, and she cannot be overmuch hastened in her work. Society will improve only as the character of humanity is raised; and so, both in our practical schemes and in our thoughts, we should try to work mainly on the character of others, and not merely on the external conditions. The latter must not be neglected, for they are a serious hindrance to the internal reform, but their improvement is not an end in itself, but only a means to an end, and will be permanent only when the end has been reached. But, because we have a long journey before us, is that any reason why we should sit down in despair, and refuse to set out? Rather should we set out at once, that the goal may be the sooner reached. But it is well that we should recognise the difficulty and greatness of the task we are undertaking, else we shall soon be discouraged when we come face to face with difficulty and disappointment. Being prepared for it, nothing shall daunt us, and we shall continue our work, full of hope and courage, knowing that at last the separateness will be broken down, and all men will recognise not only that they are brothers, but that they are in very truth one in essence, and that all are travelling, though by different ways, to one common goal.

LILIAN EDGER.

FRAGMENTARY THOUGHTS.

No. III.

[Continued from page 308.]

REALISING the value of meditation, the F.T.S. (not of the E.S.T.) sets apart a certain time each day for that purpose. When the appointed hour comes he shuts himself in a room, sits in an *āsana*, and then—? Why then he may well ask, "how to begin the beginning!" He had promised himself ecstasy, had resolved upon devoting to it an hour at least, and here the first few minutes find him foundering and floundering. This stumbling block in the way of all beginners is easily removed if the beginner is not above accepting advice from the *sāstras*. Of course we take it for granted that the friend to whom is given this unsolicited advice is an 'average' person. We presuppose that high and abstract thinking, so much recommended, is above him. Let such an one learn from analogy. Nothing is done well if one plunges into it all of a sudden. Some sort of preparation is absolutely necessary. The epicure gloats in anticipation over the dainties he is to consume. The lover at a rendezvous pictures to himself beforehand all that fond love has in store for him. Meditation, similarly, to be effectual must be preceded by some sort of preparation. Meditation itself is a preparation for the work that lies before you during a day. And that preparation itself requires preparation. The *sāstras* prescribe a bath, an invaluable preliminary, from the point of vantage gained. Now, there are baths and baths, and the ablutions of a devout Hindu bear not the least resemblance to the European splashing among the water-jars. The refresh-

ment of the body has a corresponding effect on the mind. The buoyancy of the one reflects exhilaration on the other, and that is very helpful, since meditation and despondency do not go together. *Mantras*, too are given for recitation at bathing-time, and these, if their meaning is understood, serve to provide food for reflection, give point to the mind and put it into a serious mood. If the beginner, however, has due respect for his own century, the nineteenth, he will scorn to use these archaic methods. The best thing for him to do, then, is to pave the way by reading a solid book which deals with the higher problems of life, a book which to be understood and appreciated requires some amount of pleasurable intellectual effort. Thus prepared, let him enter his shrine and he will be successful in pouring out aspirations towards the Infinite. A preliminary and frequent recitation of 'Om' fixes the attention and (pray do not laugh) a rosary of beads is a helper of no mean import, especially if the beads be real *rudrāksha*. One cannot be always reading or actively thinking. Hence, the despised rosary is from its handiness and suggestiveness, a real help in the vacant hours of the twenty-four, when the mind, from habit that has become a second nature, entertains thoughts which you would not care to preserve in your note-book. Don't I hear the reader muttering 'simpleton?'

I shall be impertinent enough to offer further advice to our would-be beginner in meditation. It is by no means an unusual practice among us to mistake meditation for visualising the Master's portrait. This is a mistake to be avoided. The beginner, after many an effort may soon find out that it is of no use. He can recall many a face he has seen but once or twice, but the face of the Blessed One will not rise up before his mental vision though he daily feasts his eyes on the photograph. Write it down then as an axiom, that unless you have acquired a certain amount of purity you will not be able to recall the face. Even if the attempt succeeds it is best to desist. I will tell you why presently. The act of recalling His face is very often accompanied by the intrusion in your mind of an uninvited, undesirable thought. While attempting to visualize the Gurn's portrait you are necessarily reminded of His extreme greatness and goodness. And these thoughts, it would seem, immediately suggest their very opposite. It is not then desirable that you should construct a mental image of the Master in order to reflect upon it the shadow of your ugly thought. A prominent Theosophist once said to me, in answer to a question, that in such a contingency it was often found helpful to utter the Master's name. But after all, it is best to avoid visualizing until you have in a measure purged away your dross.

* * *

We are simply living in the world of effects. The folly of the age lies in 'taking facts as they are', in completely ignoring the cause. All that we see is but a rapidly passing phase of some reality. That phase we seize upon and label as 'real,' while it is 'unreal' in the

sense that it is not what it is taken for. The various complications that we see in this world hinge upon the considerations that swarm round the 'life of a human being'. We may widen the circle, expanding it into the life of a family, the life of a nation, the life of a race. It is the glory of Theosophy to give the right conception of that life. Modern thought fixes itself on but one facet leaving the other two, the behind and the in-front, unexplored. It being wholly lost in contemplation of the present, the what-is-to-be is necessarily very dim to it. The Theosophist knows better. He always posits the cause. He knows that the cause is there, must be somewhere, and that what he encounters is but its natural sequence, not to be disregarded, but also not to be unduly magnified. And so he always looks for the root and is thus a better father, a better social reformer, a better politician, and above all is a better and a more hopeful aspirant. When once the present and that which gave rise to it are sufficiently grasped, our estimate of the future rests on a firm ground—indeed it almost amounts to certitude. Hence, Theosophists are not afraid of talking confidently of the future that awaits us. The greatest lesson to be derived from 'things as they are,' is the lesson of suggestion. Indeed, 'things as they are' can serve no other purpose. Things *are* because they want to suggest something to you. In the light of this rule an unexpected, startling phenomenon is not to be regarded merely as a freak of nature. A 'freak of nature' is a meaningless phrase; and those only take refuge in it who are afraid to look before or behind, lest their preconceived theories might be destroyed. And so the Theosophist who is always wide awake and open to suggestions seizes clues which 'things as they are' afford, and following them up resolves a miracle into a no-miracle. His motto being, "There is no religion higher than truth," it never occurs to him to burke facts, to deny that things are as they are. Consequently and naturally he is not in the good graces of the man in the laboratory and the man in the pulpit.

H. SEAKAY.

THEOSOPHICAL AXIOMS ILLUSTRATED.

DURING the past twenty years, by means of a comprehensive body of literature, the principle postulates of the Divine Wisdom Religion have been translated into a series of more or less concisely framed formulas, embodying a wide range of philosophic thought regarding the universe and man, their origin and destiny. The purpose of the present series of articles is not in any way to attempt a theoretic exposition of any portion of this wide field of truth; but rather to except as *axioms*, the conclusions which others have deduced; and to illustrate and apply them to man in his varied relations to, and in, the spiritual and physical worlds. Our purpose is essentially a practical one. We accept certain broadly defined principles as *axiomatic truths*, and proceed to translate them into the actualities and experiences of life—of the spiritual life which manifests itself in the first instance in

the sacred arcanum of the human soul ; and is from thence transferred into the varied relationships of life—in the home, the family, the social and business relations ; in political and national activities ; in professional, scientific and philosophical pursuits.

The axioms we accept, may be briefly stated as follows :—That the ultimate Deity is impersonal and incomprehensible. The essentially Divine nature of man. The Unity of all manifested nature, from the highest Gods and worlds, to the microscopic dust and infusoria. That there are Divine orders of Intelligences, hierarchies of spiritual Beings higher than man. The spiritual basis of physical life, and the consequent unity of all nature on every plane of life. That spiritualistic phenomena of whatever kind or character, are the expression of facts in nature. That there are an extended series of reincarnation, or, cycles of rebirth, which apply to man and all below him. The Law of causation, with its infinite concatenation of effects, more particularly as it applies to man as a moral agent. And lastly, that there are other states of consciousness than those which are manifested through the physical organs of thought and sensation. With this brief enumeration let us proceed.

Theosophy has undoubtedly made for itself a place in the general religious thought, and is silently modifying and moulding it in several directions in these closing years of the nineteenth century. Many thoughtful people with cultivated minds perceive with more or less clearness, its claim to be a philosophy of life, its reasonableness and cogency, and its relation, so to speak, to the fitness of things. Its suitability as a solution of some of life's varied problems in the region of metaphysics and ethics strongly appeals to their spiritual and moral natures. But that it is suited for translation into the everyday life of the great living mass of humanity, to influence the lives of the common people of our busy world, to control their passions, feed their souls, satisfy the needs of their spiritual nature ; in a word, to be to them a councillor and guide in family, social, business, and public life, is largely questioned, and very much doubted.

To attempt to meet and solve these questions and remove the doubts, is the intent of the following essay. Our purpose is essentially a practical one. It is to take the mysteries of life and being as formulated by Theosophy, from their transcendental and metaphysical heights ; to take them as they are presented for abstract meditation, and to translate, to apply them to the actualities of commonplace daily life. I purpose taking the *axioms, the postulates and the theories* which are familiar to the student, and attempting to bring them into direct relationship with the varieties and exigencies of the inner, the religious, the family, the social, and the political life : in order to show their bearing on, and adaptability to meet and solve those problems which are presented to us at every turn in life. To bring into prominence the solution which they offer to the perplexities which beset the enquirer after religious truth the social reformer, the earnest politician, the scientist, the student of

history and philosophy ; not forgetting that numerous class whose lives are so largely engrossed with family cares, sorrows, and business perplexities. We wish to present a synthesis which will be all-embracing, to gather up the threads of spiritual truth and doctrine as formulated by Theosophy, and show their several places in the warp and woof of life ; and by this means to endeavour to find harmony in diversity and apparent antipathy. To enter the currents of thought which are impelling men in a variety of directions, in order to aid in gently directing its activities into the more excellent way. Having tested, and so experienced the unsatisfying nature of many of the religious, the social, and political nostrums, after which so many run for help and guidance, we shall endeavour in place thereof to direct attention to the *Secret Source of Divine Wisdom*, whereat, and whereby, a solution may be obtained of every enigma, and a solvent of every sorrow—a remedy and a cure for all the ills of flesh and spirit ; of body and soul, for time and eternity ; for this mortal life as well as for that which is to come.

Let us proceed to the illustration and application of our *Axioms* to the following living crucial questions, taking them in the order hereunder indicated. *I. The basis of Religious faith. II. The Religious consciousness. III. The Pathway of the soul. IV. Family duties and relationships. V. Social evils and vices. VI. Politics and Government. VII. The Arts and Sciences.*

In the three first named our principal object will be, to present the Axioms of the Divine Wisdom Religion as they relate to the *inward life* of the soul. To unfold the basis of religious faith ; and, to define the nature of the religious consciousness ; and then to sketch out the pathway of the soul through evil conditions ;—through sin, trial, sorrow and suffering ; into a condition of purity, peace, rest and joy. In the four last-named divisions we intend treating the *outward relationships* and activities of life ; as they apply to the home and the family, to social conditions, to politics and government, and other avocations which attract and absorb human thought and energy.

I.

We have to deal in the *first* place, with Theosophical Axioms applied to *Faith as the Basis of the Religious life*.

All men have faith. Faith, or belief, a condition of the mind, arises necessarily and naturally in the human mind on its appropriate occasions. It does not even depend for its origin on our volition ; but it comes of itself. It does not depend for instance, upon our volition, or mere arbitrary choice, whether we shall believe in our own existence or not ; whether we shall believe in our own identity or not ; whether we shall believe in an outward material world or not. And we may proceed a step further, and assert that it does not depend on our choice whether we shall believe, or not, in a principle, a power, an intelligence which is underneath and behind nature ; for if we think deep enough we are landed in this belief, which exists in us by our very

nature. It is not only there ; but, by the very constitution of our nature, it must remain there while man is what he is. Consequently all men have faith as a necessity of their nature. It is to a certain aspect of the principle of faith that we have to direct our attention. It is *religious faith* we are about considering. Not that we would isolate, or divide the attribute of faith as is too often done by religious teachers, who make it to consist of a spiritual nature distinct from the faith we exercise in other departments of life. This is a serious mistake, leading to erroneous views of life and of our relationship to the spiritual world, its realities and its powers ; and also too often leading to a regrettable bigotry and self-righteous satisfaction.

By religious faith, we mean as the term indicates (*Religio* to bind) that binding power by which we are related to the invisible, yet real world of the future to which faith unites us. And it is this principle of religious faith, so deeply engraved in the soul of the world, which is the origin and sustaining power of all the religious faiths of the world.

In order that we place our ideas in a concrete form in this important investigation, it seems fitting that we devote a little attention to some aspects of these great religious faiths, to one or the other of which the great bulk of the human race belong. There are as we know four great living religions with which we are most familiar ; to name them in order of priority—Hinduism, Buddhism, Christianity and Mohamedanism. And I think this order sufficiently indicates their comparative position as regards fulness and value as Revelations of Divine Truth.

If we regard these great growths of the religious Idea as immense trees, with roots, trunk, larger and smaller branches, twigs, &c., each having a distinct relationship to the other, and each an outgrowth from its precedent ; and also all as giving natural expression to some phase of the religious consciousness at some particular period, under special conditions of the human mind in its slow and varied evolutionary course, we shall be the better able to gather a fair idea of the wonderful process by which they have been built up. In taking this view our sympathies will be elicited, and we shall begin the better to understand the processes by which each of the great religions has been divided into innumerable sects, larger and smaller, each having its appropriate position as regards *locality* and *time* of origination. Each coming into *life* and *being*, and taking its peculiar colouring, as it has been propelled by the evolutionary exigencies of the period of its rise, the particular trend it has taken being given it by the national and other characteristics of the peoples among whom it originated. And we shall also be led to see that it is a very partial view of the great religious drama of the nations and the ages, which so specially attributes to particular individuals, or even classes or nations, the formation, or the corruption, the revival, or the decay of the great religions of the world and their accessory branches. Of course such strong characters have largely contributed to certain results ; but the *causes* which have led up to those results have lain far deeper in the soul of the times, which brought them

to fruition, or ministered to their decay. To illustrate—How small a portion of Christianity as we know it can be fairly traced to Jesus or Paul? Again, how unjust the position of the Protestant, that the Catholic hierarchy are solely responsible for the corruption of medieval Christianity; and that of the Catholic that Protestantism is a heresy, a departure from the true Christian faith?

We have truly likened these great religions to a great *world-tree*, with roots deep down in the soul of things, and with wide-spreading branches under which the nations of the earth find shelter and solace: every little twig having its use, ministering to the spiritual need of some otherwise forlorn members of the great family of men whose spiritual requirements and needs they for the time being meet and satisfy. It is this larger, broader and more just view, which as one looks out on the conflicting elements around, enables us to take a calm survey, and to say with Emerson, "God is in his heaven, it's all right with the world!" And by taking this view we do not ignore the sad materialising tendency continually operating, and which has gradually sapped away much of the vitality of all these religions, and which has perhaps reached a higher climax during the present century than at any previous period; thereby leading to the crystallization of the higher spiritual truths on which all are founded. By this means a way has been opened for the transfer of the *Basis of Faith* from the individual soul, to the Hierarchy or Church; the Holy Scriptures; the Dogmas or doctrines deduced from them; or, to the personalities of the individual founders of the religions. Either of these processes is fatal to the purity and spirituality of religion: and opens wide the doors to corruption and decay: leading away from the living fountain of truth and salvation to "broken cisterns" that cannot supply the "water of life" to the human soul.

Highly as we place the great Founders and Teachers and the Sacred Scriptures of the Hindu, Buddhist and Christian Faiths, we put all aside as either singly, or collectively, forming the basis of religious Faith: Neither the Vedas, the personal Buddha, Mahomet or the Koran or, in Christianity, the Church, the Hierarchy, the Scriptures or Jesus, can we take as the foundation of Faith. In the words of Professor Eliot, "We cannot believe in a God who is a God of this nation and not of that, of one finite being and not of another. We cannot believe in a Divine Power which is *without* and not *within* man, or within man and not without him. We need to realise that Self is the Subject, all outward beings and things the Object,—God the synthesis of Subject and Object. All our life is a progress through the world and through ourselves to God from whom we come, in whom we are, to whom we tend. We need to realise the presence within our inner selves of 'that light which never was on sea or land', to discover in self-consciousness and in conscience the God whom the heaven of heavens cannot contain."

Being therefore compelled to put all *outside* authorities aside, we arrive at the question, "Where are we to base our religious faith, and

what is to be the source of Authority?" And we answer—"It is to be found in man alone, in man himself, in every man". This being so; accepting this Axiom: another problem presents itself to the mind for solution, and that is, 'How is this fact to be known, to be realised as such, and appreciated at the high value which attaches to it?' 'How is the human spirit to be led into its own sanctuary for refuge, rest, peace, and salvation?' As these grave questions present themselves to the soul, many a heart-pang is experienced before their solution is found; the great work to be accomplished, the difficulty with most, is the parting with *outside supports* to faith; it is difficult to bring the soul to realise that each and all are mere rotten props, as unsubstantial as a Midsummer Night's Dream: yet until this is accomplished the soul's true foundation will not be attained. It is only when the inadequacy of all outside the self as the ground of faith is recognised; and the soul rests on the *self within*, that the "Rock of Ages" is found.

"Have faith in God" is the advice of Holy Writ and is doubtless considered by many Christians as a direct antithesis to the principle we are elucidating; which may be expressed thus 'Have faith in yourselves.' But these aphorisms are quite compatible and consonant if rightly viewed. They are the reverse sides of the shield of truth; they supplement each other, and complete the foundation we are desirous of laying, and illustrate and enforce the Axioms we are applying. Let us place them in the light of another statement in the Christian Scriptures. In the Epistle to the Romans the writer quoting a Jewish prophet says: "The righteousness of faith thus speaks: Thou mayest not say in thy heart, Who shall ascend into heaven?—that is, to bring Christ down: or Who shall descend into the abyss?—that is, to bring Christ up from among the dead. But what says it? The declaration (or basis of faith) is near thee, in thy mouth and in thy heart;—that is the declaration of the faith which we are proclaiming: That if perchance thou confess, with thy mouth, that Jesus is Lord, and have faith in thy heart, that God raised him from the dead,—thou shalt be saved." (Rom., X, 6-9).

A little careful examination and comparison of the various clauses of this interesting paragraph will show us that the writer cannot be referring to the personal Jesus. We must take the *latter* part of the quotation and construe it in the light of the characteristic assertions of the *former*: otherwise what is laid down with so much vigour—"Who shall ascend into heaven?—that is, to bring Christ down, &c.: or who shall descend into the Abyss?—that is, to bring Christ up from among the dead" have neither force or appropriateness; and the statement that "The declaration is near thee; in thy mouth and in thy heart, &c." is unmeaning tautology void of the acumen and cogency of the acute reasoner who wrote this remarkable letter. We therefore conclude that it is the *mystical* and *universal* Christ who is "raised from among the dead"—the unsatisfying and perishing things

which appeal to the outward senses ; and also of whom—" confession is made unto salvation," it being realised by the " risen one " that in the mystical Christ alone is to be found any satisfying reality.

Again, the writer of *Hebrews*, Chap. XI, expounding and illustrating the principle of faith says : " But faith is of things hoped for confidence (or substance)—of facts, a conviction, when they are not seen.....By faith we understand the ages to have been adjusted by the Word of God ; to the end that not out of appearances, should that which is seen have come into existence." And he goes on to give illustrative cases of the mighty power of faith, existing as a principle and a conviction in the inner recesses of the soul ; having its roots and fibres embedded in the centre of our being ; and how the inner consciousness by it, recognizing its relationship to the soul of things was able to put aside mere appearances and shadows, and ephemeral relationships to the things of the senses ; to see their unreal nature and character, and to tenaciously hold to the " substance," of which *substance* it had " evidence " unseen by eyes of flesh, but none the less true and real. And it was in the power of this indomitable faith that these heroes of old of whom he speaks, lived, walked and acted. And compared with them those who live a sensuous life, thinking and acting according to the impulses of a mere " mind of the flesh," are dead while they appear to live—in their present activities comparable to—mere dead stubble, useless debris, to be swept into the oblivion which they court and deserve.

With these illustrative digressions, and with the light they reflect on our enquiry as a guide, let us now turn and endeavour to examine a little deeper the mystery pertaining to the *basis of faith in the human soul*. And to this end let us note a little farther the two aspects of our nature, one or the other of which is for the time being dominant ; and each in accord with its essential qualities, in our present evolution—ever striving for the mastery. The animal and the spiritual, the principle in us which is " of the earth, earthy " in contrast with the spiritual which is " the Lord from heaven."

It is not in men of sensuous nature, the Esaus of the world, that the principle of faith has been awakened. ' A mess of pottage ' is for the present sufficient for such. " The bread of God which came down from heaven to give life to the world," is not to their taste. Dividends, bank-shares, business speculations, gold, silver, women, earthly glitter and power ; the good things of the present life, its toys and baubles, gratify their passions, fill their desires and satiate their souls—for the present. But the surfeiting time awaits them, when they will no longer be able to satisfy their hunger " with the husks which the swine do eat " ; then mere dust and apples of sodom will no longer suffice their inward cravings :—till then it is ' love's labour's lost ' to point out to such, the true and living waters of the soul. For the time being we may apply to these the words of the woman of Samaria : " Sirs, the well is deep, and ye have nothing to draw with." Some of this class flutter about the Theosophical fold and even find admittance

to its inner and most sacred circles : to the paralysing of the spiritual energies of others ; and to the serious injuring of true and effective work, which might be accomplished but for their depressing and deadening influence. That a very real danger exists in this direction is only too apparent to the discerning and spiritual eye, which looks beneath the show of things. "That which is born of the flesh, is flesh", and will pass away with it ; it is not *here* therefore that we look for the basis of faith. This is not the real man having roots in eternity, but the mere animal man, who functions in, and is related to the lower orders of life, which are destined to pass away. Having fulfilled the ends for which they have come into manifestation, they will pass into the nothingness from which they have temporarily emerged.

It is a humiliating thought when fairly faced that we have so much, so large a portion of our nature, as already developed, in common with the orders of life below us, with 'the beasts that perish'. We come into physical being in the same manner : our life is sustained by the same means, air, water, food, &c. ; we possess the same senses, and consequent on these we share the same desire for sensation and sensuous gratification. Our love and hate, pleasures and pains very largely pertain to the animal tendencies and appetites.

While admitting, and, as we must do, fairly facing these facts regarding our composite nature ; yet deeper down in the recesses of being, the potentialities of the higher, the life of faith, exist, which constitute the religious, or spiritual man ; who is in a mysterious way linked on to, and associated with the animal. We may, as has been frequently said, view it as the higher, or spiritual soul, which has come down into the lower, passionate or animal soul, for its redemption and salvation. The self-conscious soul-entity, the 'I am I', needs awakening to the facts of his noble heritage, the "enlightening of the eyes of his understanding, that he may know the things that are freely given him of (the) God (within him)." And until this happy change of mind is realised the statement is most true of him : "Man being in honour and understanding not, is like the beasts that perish."

It is therefore our privilege who apprehend our high-born spiritual dignity, a pleasurable duty incumbent on us, to proclaim the *universality* of the spiritual side of man's nature, the presence of the potential germ in every man. That by so doing we may help others to attain the end of their being ; which is the aim and object of *the life* manifesting in them. And it is well that we note that it is not the exclusive possession of the cultured and educated, it lies far deeper than the acquired accomplishments, being equally the inheritance of the ignorant and unlettered. It is not something acquired, it is inherent in man. It is not gained by religious faith, or, by the knowledge of religious doctrines of any kind ; on the other hand it is the only solid basis of faith and knowledge. It is not bestowed as some vainly imagine, by the sacraments of any Church. It is an essential part of human nature. It is *inborn*. It is equally the property of the white

and the coloured races ; of the European and the Asiatic ; of the Christian and the Pagan. It is a *principle* and *potency* in nature which is common to humanity : which is possessed in germ by the lowest savage. It contains the potentialities of true Manhood and Godhood. It is inextinguishable, because immortal. This does not invalidate the awful possibility that we may grieve it, until we lose it ; which saddening contingency led a great Teacher to exclaim, " What shall a man give in exchange for his soul ? " Nevertheless, its patience and pity are infinite, and being an ever active spiritual principle, it is always seeking opportunity for expression, for the realisation of its heaven-born dignity. It is everlastingly true that " Man does not live by bread alone," by the perishable things which minister to his lower nature and appetites, but having a spiritual, a religious nature, he must have a spiritual religion.

And this brings us back to the enquiry:—" On what basis does the religious life of man rest ? Where is to be found the true foundation for religious belief ? " We answer, *In and upon his own spiritual nature*. Again, another query is presented:—" In what does this spiritual nature consist ? " We would not presume to attempt a complete reply to this question : And further, we are conscious that all we could say would be utterly inadequate ! As it presents itself to our mind, it is broader than the sea, deeper than Hell and higher than Heaven ! It is with trembling soul and beating heart that we sometimes venture, in hallowed moments, to look into this mystery, ever so little. One has occasionally stood on board a steamer in the midst of the vast Pacific Ocean, in silent meditation on the mysteries of the great deep ; when the feeling of one's utter nothingness in comparison with the vastness of the mighty waters has almost overwhelmed one. Let the reader recall similar experiences, when awe and wonder have filled the soul ; and then let him in imagination multiply ten thousand fold the soul-inspiring, the reverential awe he has felt, as some phase of Nature's greatness and grandeur is unveiled and he will only have touched the fringe of the question, " In what does our spiritual nature consist ? "

Let us for a brief moment, glance at the replies which the inner teachings of the Great Religions give, and also at those given by some, who, it may be, discard them.

Hinduism, says it consists in Manas-Buddhi-Atma* which embraces various aspects of a philosophic abstract Essence of the Infinite.

Buddhism, teaches that Buddha is within us, if He is only recognized. It inculcates inward reverence for the all-pervading Buddha, who is within man and in all nature.

Christianity, proclaims the same spiritual truth. It teaches the ' Christ in you,' the Mystic, the universal Christ, as the only hope and assurance of glory, honour and immortality for us.

* Cp. Saachidānanda.—Ed.

To the Agnostic it is the Unknown Something, which he is painfully seeking.

To the Scientist it is the unknowable, unseizable essence of life, beneath and beyond all form.

The Divine Wisdom of the Ages, as given out by the Sages and Teachers, whether Aryan, Egyptian, Grecian, Gnostic or Christian, terms it the incarnate Logos, the Word, the Sound, the Potency, the Light, the Life in manifestation of the Infinite, Incomprehensible, Impersonal Deity.

By whatever name it is known or designated, by whatever Symbols it be presented to the imagination; it is our common possession; our glorious heritage from the past eternities. It is Love; it is Life eternal; it is Goodness; it is Truth; it is the Way and the Path. It is Grace and graciousness. It is the Foundation; it is the Bond of Human Brotherhood. It is Heaven, and Beyond. It is All, and in All.

As we have already seen, this religious principle finds expression in an immense variety of forms. All the religions of the world are the outcome of it; mixed though they too frequently are with those undesirable elements of our lower nature, which are represented by human passions, selfishness and ignorance. It is also the source of a variety of acquisitions which are not recognized as distinctly religious. As for instance, the devoted Scientist enkindles his enthusiasm of patient scientific research at its fires. It is the guiding star of the upright and disinterested Politician. The benevolent heart of the Philanthropist is moored to it. It is the inspiring soul of the Poet and Musician. So also of the true student of Nature, of man, of history and of religion. It is the genius of the creators in the worlds of Art and Fiction.

It is the underlying principle, and the perennial source of the Divine Wisdom-Religion; a necessity of man's spirit and nature, by which he progresses toward a perfect expression of the Divins.

W. A. M.

MENTAL HEALING.

THE deep interest which of late years has been aroused in a new science (?) of healing, called variously: Christian Science, Mind Cure and Christian Metaphysics, may be an excuse to attempt a discussion of this subject by the light of Theosophy; always of course premising that the light of Theosophy illuminating this article falls through the mental lens of the writer and must therefore be colored by his personality, and subject to modification or correction.

It is a significant fact that in our age, boasting of intellectuality, philosophical truths as offered by Theosophy should be so little received, whereas a movement like Mental healing, whose exponents openly confess that it "is not demonstrable by argument," and "is not intellec-

tually apprehended" (Henry Wood, "Healing through Mind"), should find so many eager followers.

That the subject of healing should more strongly appeal to the people is perfectly natural, as, in our present age, life, physical as well as mental, has become more and more artificial, and with the deviation from natural rules—despite our boast of better sanitary conditions and better means of combating disease—the general standard of health has consequently become lower and diseases seem to have multiplied. On the mental and spiritual planes similar conditions prevail, a one-sided use of reason and intelligence has induced scepticism; faith—where it is still found—is no longer based on knowledge but has become blind.

Mental healing, which proposes to heal the physical body by first curing the soul, demands a recognition of the basic principles of religion, and anything which helps to rouse people to a better religious life, to a better recognition of their true relations to nature and the First Cause of Nature, even if it were primarily for the selfish object of health, deserves our cordial sympathy. If once they are induced to realise that Mind is something more than the result of cerebration or physical evolution, we shall find better material to be impressed with the deeper truths of Theosophy. Our duty then is to point out defects and mistakes, to guide and teach, to turn the movement into a wider, nobler channel, to use its force for the great object of spiritual evolution to which we as Theosophists have devoted ourselves.

Leaving for the present the many misconceptions and unphilosophical propositions which are put forward through a lack of a right understanding of the real constitution of man, let us try if we can demonstrate the process of healing by logical deduction.

The numerous nervous troubles with their imaginary, yet to the sufferer terribly real diseases, are acknowledged to be the natural consequence of the restlessness and hurry of our present social and commercial life, and it is principally amongst these that mental healing scores the many successful cures. Such results are not astonishing, as a practice of quiet, calm, contemplation and the daily withdrawal of the mind from the trivialities of life, towards lofty spiritual subjects, as demanded by the teachings of Mental Science, removes the cause of the trouble; the nerves get the required rest to recover the lost tone and, with normal function, abnormal reflex actions cease.

With the more serious diseases, when through continued abnormal function structural changes in tissues and special organs have been set up, or organs have become completely unfit to perform their functions, it is different; then generally the "mysterious" influence of a healer is required to effect a cure. Let us see in what way this influence differs from the action of medicines and drugs, as employed by the different schools of therapeutics.

In a state of perfect health all organs of the body perform their functions normally, and the life principle, obtained from the food and

the atmosphere, is regularly distributed for the constant regeneration of all parts of the body. Now Dr. Babbitt in his "Principles of Light and Colour" points out that the great source of terrestrial life is the Sun. Solar energy is the life principle stored up for us in the products of the lower kingdoms, and the higher the level in these kingdoms, from which we draw our food supply, the easier is the life-principle assimilated by the human organism. Further, as we find the light dissolves itself into the seven colour-rays of the spectrum—or as science suspects now into seven spectra, of seven colour-rays each—, so we find that certain substances and plants store up the life-principle specialized, corresponding to these rays and as such form specialized food for special organs or parts of the body. For instance, those storing red are stimulating to the arterial blood, as Cloves, Capsicum, Iron, Musks, &c ; those storing orange and yellow, stimulating to the nerves and digestive organs, as Podophyllum, Colocynth, Valerian, Phosphate of Lime, &c. ; those storing blue and violet, febrifuge, astringent and sedative, as Aconite, Logwood, Indigo, some acid, &c. The characteristic principle of such substance showing itself either in the outer colour, the colour of its extract or its spectrum.

Like the organisms of the lower kingdoms, so also men can be divided into seven great classes, showing differences in constitution and temperament, according as either one or the other principle of these color-or-life-rays predominates in them, though all the seven principles are requisite to build up and maintain the different organs of a person. As said before, in health these principles are extracted from the food and specialized for the different functions by the digestive organs ; if this process be checked or imperfectly performed, disease of one or other organ results. Then the physician steps in, and, according to knowledge gained by experience of results, applies such remedies as contain the principle required for the restoration of the disturbed function in preponderance, thereby stimulating or relieving the affected organ with the appropriate specialized life-principle to restore the balance of health.

Now, ordinarily physicians choose a remedy at random from a number of drugs all indicated for the same function, but of such a number, one seems to agree or act more readily, with one person than with another. If we apply now the theory that the solar influence or life-force is specialized and stored in the same way as the light divides itself into the seven prismatic colour-rays, and each of these rays being again subdivided into seven colours in which the shade of the parent ray predominates, then a physician could count on more certain success, if he were guided, in the choice of the remedy, according to this principle. He would then choose the remedy which contained the sub-ray corresponding to the organ affected ; the class, or constitution of a person indicating the primary division from which the specialised life-principle should be selected.

I think it is recognised by physicians that medicinal substances taken from the vegetable kingdom, are more readily assimilated by the digestive organs, and less disturbing in their action, than those from the mineral kingdom. In former centuries numerous remedies were obtained from the animal kingdom. However useful they may have been, medical science has abandoned them, mainly I suppose for aesthetic reasons, but in recent years remedies, just as nauseous, have been introduced again from the animal kingdom, as the different baccili-cultures and serums for inoculation, besides pepsin and others.

Still further back in history, the Therapeutae and Priest-initiates performed cures by applying the humanized life-principle direct from man, and it stands to reason, that the life-principle specialized in a human body, would be more readily assimilated by a weakened human organism than any obtained through mediums further removed from the human kingdom. From time to time attempts have been made to re-establish this method of healing and since Mesmer's time, just about a hundred years ago, the process has been studied by numerous investigators. Clairvoyants see this life-principle proceed like a luminous emanation from the body of the mesmerizer and projected into and absorbed by the aura of the subject. On this theory of transmitting the life principle from one human body to another, we can explain the attempt of the Jewish physicians to revivify David by means of the woman Abishag, and also the raising of the Shunammite's son by Elisha. All through history, sacred and profane, we find examples of men possessing the power of healing by "laying on of hands," and numerous instances of men and women in rural districts, who help the suffering in this manner, never become public.

But as hitherto those representing exact science could not observe these emanations, nor explain the results by known natural laws, discredit has always been thrown on the subject and the same persistently ignored. However since the voluminous literature on this subject and on mental healing has appeared, a greater number of those possessing this power have come before the public and more widespread attention is called to their power.

But it would be a mistake to suppose that natural healers can heal any one and cure every disease; most of them perform their cures unconsciously, if I may so express myself. Some simply surcharge the patient with their vitality, some may direct the current of life-ether to the diseased spot or organ, but as a rule they do not "see" the actual process, or what special life-principle is required, or what organ of the body causes the symptoms. However, if the healer is morally and physically healthy, his action will be beneficent, as it increases the life-force of the patient and enables his own constitution, with greater vigour, to either build afresh or throw off effete matter. Wherever the healer is successful one will find that there is a certain natural sympathy between him and the patient, they belong to the same or to

harmonious classes ; if different or inharmonious principles predominate in them, little or no result will accrue from his efforts.

In submitting this view of the different methods of healing, I think that at all events it explains the processes in a rational way and in conformity with natural law. One might then designate the methods of healing by drugs and by laying on of hands, as the application of the specialized life-principle respectively from the psychical and physical plane, but Mental-healing is something higher still. Being the act of the real Man,—the Ego, or spiritual principle in man,—and working directly through the mind, it must proceed from the spiritual plane and thus becomes akin to the action of Jesus and the Apostles. It is that process, where the healer pours out his life-force, energized by the divine power of love and compassion and directed by Will, on his suffering brothers ; then the limitations of physical mediums of transmission fall away, distance is no longer an obstacle and the results become what the world calls miraculous.

A careful study of the philosophies of the Ancients, the preparation of the candidates for the mysteries of Heliopolis and Eleusis, the teachings of early Christianity, all show, that to attain a free and conscious action of the Ego in man, a careful and deliberate training was required. In the first place the basic principle of every religious system had to find expression in the conduct of the candidate ; a rigorous adherence to the principles of moral truth and virtue, unshaken by numerous trials and temptations, and a recognition of the solidarity of human brotherhood, was absolutely requisite. Then only was the candidate instructed in the hidden secrets of nature and led, as one tradition has it, "through the paths of heavenly science even to the throne of God Himself."

Thus, when he had become a Master of the forces of nature, he was instructed in the mystery of Self, in the secrets of death, and was reborn or "baptized with the Holy Ghost."

Such was and is the training and progress of those who become divine healers and workers of "miracles ;" with their awakened spiritual vision they had the power to recognise the seat and origin of any disease and to apply the requisite life-principle unerringly by directing it through the Mind. Within the limits of Karmic Law they could cure any disease and had even power over death.

The object of the different societies, "to cultivate and promote a knowledge of practical metaphysics and the science of mental healing for the furtherance of the Christ-work and for the promotion of universal harmony in the teaching of truth," is no doubt noble, for as we have seen, mental healing presupposes a pure mind and a pure life. And the practical application of the eternal law of Truth and Love is Christianity pure and simple, it should therefore have the support of every Theosophist, in helping to make it a "Science."

Despite the suggestion or affirmation "There is no evil", it would be unwise to shut one's eyes to some dangers, which certainly threaten the ultimate success of the movement. The one object "to cultivate the science of mental healing" attracts numbers of persons, not so much to attain power to heal others, but to become healed, and some of them, not possessing the mental qualification to grasp the philosophical and metaphysical propositions, imagine that by simply denying a disease they will remove it. It is not to be wondered at that comparatively few can follow a philosophical argument to its logical conclusion, for during many centuries generations after generations have been taught, not to employ reason, but to believe; and abstract science has long ago tabooed metaphysics. It is of course true that, rising to the higher, spiritual, plane, there is no evil, all is good in essence, but while we live in a material universe, we must recognise evil to realise good; the idea of "good" would be meaningless unless we contrast it with "evil". True, there is no illness while we abstract ourselves and dwell on the mind-planes; illness pertains to our lower bodies, and while we have to live and act in them, any deviation from the normal will be felt as suffering and illness. And when people attempt to deny something which is real for the time being, against their own reason, they are either untruthful to themselves or fools. Without proper discrimination denying must tend to cramp the intellect, and the object of the societies should be to bring about just the reverse. It is so easy to be led into false conclusions, for instance, numerous people, suffering from weak nerves and consequent weak sight, are patched up now with spectacles, the oculist simply relieving an effect without removing the cause. When then by the better regulation of life and thought, as demanded by Christian Metaphysics, the nerves are soothed and regain fresh tone, the patient discovers that he can do without glasses—and another miracle has occurred. But let a born myopic try the experiment and he will find himself in a denser mist, than before he took to spectacles.

Another though subtler danger, and one which will not so readily be recognised, is connected with the practice of "going into the silence." The regular habit of setting apart some time every day for calm, quiet contemplation of noble spiritual subjects is undoubtedly of incalculable benefit and could be recommended to every one. But in some books hints are given to go beyond that into complete abstraction and this might lead in persons of a psychic constitution, to mediumship.* Unless such a person is morally very pure, and proof against every temptation, such an event would, to say the least, not be desirable.

Again the practice of healing by laying on of hands might lead to mischief, for if the healer is not perfectly healthy in body and mind, the life-principle, which he has humanized and pours out on the patient, must be tainted with his infirmities. If he were for instance, sensual, his healing influence might arouse latent passions within the patient, which might lead to much harm and grief, and such result might show

* We know one case in which this actually happened. Ed.

itself only after the lapse of considerable time and therefore the influence of the healer not be suspected as the cause. Some experienced healers and mesmerists insist strongly that a healer must never touch alcoholic liquors and be very frugal and regular in habits.

Mental healing, as it is at present put before the public, labours under the same disadvantages as the teachings of the dogmatic Christian Church; it cannot be logically demonstrated, it is the groping after a dark principle that cannot be recognised and therefore may lead many astray. Only the light of Theosophy can clear up the murky darkness which enshrouds the constitution of man, his relation to the Universe and the purpose of his being. If that is once recognised, then disciples of this science will discern its true relation and aiming higher than the selfish relief of their own bodily ills, become students of the deeper truths of Nature, which lead to Unity and Wholeness.

H. F. KESSAL.

THE LIGHT.

FROM AN APOCRYPHAL EVANGELIUM.

(Translated by ELIN SALZER from *Theosophisk Tidsskrift*).

AND it came to pass that Jesus was approaching a strange city as night was coming on. And with him were Peter and James and John and some of the other disciples. And darkness came over them while they were in the streets of the city and there was no one who could show them the way to the house of the disciple with whom they were intending to stay. Then Peter said to Jesus :

“ Master, show us the way.” But Jesus answered and said unto him :

“ Wait here till we meet somebody who can guide us,”

But the disciples murmured and Peter said again to Jesus :

“ Master thou art the way. Canst thou not show the way to us ?

Jesus answered and said again “ abide here a little while.”

And as they were waiting, a man was approaching with a lighted torch. And Jesus said to the disciples : “ Behold, this man shall guide us” !

But when the man came near to the disciples they perceived that he was a publican. And when Jesus said unto them “ follow now” they again murmured among themselves and Peter said to Jesus :

“ Dost thou see what kind of man this guide is” ?

And Jesus said unto him :

“ Yes, I see.”

Peter answered and said :

“ Is it seemly that this man shall guide us, he is a publican and a sinner” ?

But Jesus said to Peter :

“ Let us follow ! It is not the man we are following but the light.”

And when they were afterwards seated at table in the house of the disciple for whom they had been looking, Jesus said :

“ Not every one who carries the light is of the light. But he who follows the light is of the light.”

REMARKS ON FOOD, ITS NATURE, AND INFLUENCE ON MAN AND THE WORLD AT LARGE.

I.

IN the *Taittiriyaopaniṣad* the second stanza reads—“ From food indeed whatever creatures in the earth do dwell, are procreate ; by food again they surely live ; to food again once more they at their end do go. Food surely of beings eldest (is) ; thence is it called the nutriment of all. *All food they verily obtain, who food as BRAHM regard.* From food are beings born ; when born, by food they grow. It is fed upon, it feeds on things ; therefore they call it food”, which in a very quaint style conveys the idea of all living beings using each other as food and being food to others, while that food which they obtain is of the divine essence, *viz.*, Brahm.

On the other hand we often find such expressions used as “ gross food”, “ pure food”, etc., with their opposites, which, in connection with practical life, the exigencies of livelihood or environment, the habits, customs, and bodily requirement of the individual person or his connections, render the question of “ food” a very perplexing one, which threatens to involve Theosophy in the haze of impracticable dreams of enthusiasm so far as the outside world is concerned, and which it should avoid encouraging, by showing in plain terms what is meant by such qualifications as “ gross,” “ refined”, “ pure,” “ impure,” etc., and to whom they apply when treated in a liberal, ethical, scientific, and philosophical spirit. Doctrinairism and dogmatism can have no place in Theosophy, unless it were intended to lay the foundation for another religion.

What, then, is “ Food” ? The simple answer might be “ that which nourishes !” if that advanced the elucidation ever so little, but this it does not do, for it might be asked “ What do you mean by ‘ nourishing’ ” ? Let us try another more general definition *viz.*, food is that which supplies to the body what it needs (1) for building up its various parts, till its full size and perfection are attained, and (2) for restoring that which it loses by every act and manifestation of life, for as little as any *thing* can be created out of nothing, so little can any force, any activity, or manifestation of intellect be produced without involving the transformation of some other force, etc., related to it in some way.

As a rational consequence it follows, that food-matter must consist essentially of the same, or closely related, constituents as the body-matter, except that the latter is organized, *i. e.*, is alive, while the former (food) is not so necessarily, but may be only organic or neutral, possessing the capacity of becoming organized by assimilation, by being absorbed into a living body, or it may be inorganic, and then only utilized in small quantities with the other.

Before proceeding further, let me say a few words as to the relation of the three kingdoms of nature regarding which there does not always seem to prevail as much clearness of comprehension among Theosophical writers, as is desirable.

All agree that the mineral kingdom is the foundation for the vegetable and animal, inclusive of the physical body of man, but the wording is often such that it appears as if mineral was a mineral and nothing else in relation to the other two, and the atomic or elementary nature of small account. But this is not so. Of the seventy or more chemical elements composing the known minerals only five are universally found composing the living cell-matter, both of vegetable and animal organisms, *viz.*, Carbon, Hydrogen, Oxygen, Nitrogen, and Sulphur; six more are necessary for higher development, *viz.*, Phosphorus, Chlorine, Potassium, Calcium, Magnesium, and Iron; six others are frequently found in various parts and probably cause variation of form, functions, etc., but are apparently not essential, *viz.*, Sodium, Lithium, Manganese, Silicon, Iodine, Bromine, while seven are rarely present and then only in minute quantities, *viz.*, Aluminium (Clay), Copper, Zinc, Cobalt, Nickel, Strontium, and Barium (Baryta). These and the preceding act often as stimulants, medicines, poisons or irritants, according to the quantity employed, as do also many of the others never naturally found in organic bodies.

Thus we see there are only eleven essential and thirteen unessential mineral elements out of a total of seventy employed in the building up of plant and animal bodies, the remainder when introduced act as irritants, and are promptly expelled in health, though they may cause trouble.

The five essential elements form what is known as Protoplasm, Bioplasm, Albumen, White of Egg, Chlorophyll, etc., as the substratum of vitality; the remaining ones bring about the diversity of functions either in the same body, or in that of the various species or groups of species.

Starting on this basis, we may conveniently divide the constituents of food and body-substances into four groups, *viz.*, (1) Carbon; (2) Nitrogen; (3) Water and (4) Mineral Salts (soluble in Water). Of these, the first two are not normally found in the rocks of this earth, yet they are present in considerable quantities in the soil, whence plants primarily get their food. Wherever these are found growing, the more numerous they are, the more abundantly they stock the ground with

their remains, and the more varied they become in form and function. If Carbon and Nitrogen be not derived from the rocky minerals from which the great bulk of the soil is derived, whence and by what agency do they appear? They are stored in the atmosphere, the one in the form of Carbonic Acid (Carbon Dioxide, CO_2), the other as a free gas, forming the greater part ($79\frac{0}{100}$) thereof, and are withdrawn therefrom, then fixed in more or less permanent combinations, and transmitted to the soil by the actions (the combined actions) of plants and animals, so as to become suitable food for either, *and in no other way*. The water is mainly derived from the oceans, the mineral salts from the disintegrating rocks, the latter being brought about to a very large extent by the action the lowest living organisms known, *viz.*, the Nitro-Bacteria wherever containing iron and potash. The greatest part of the weight and bulk of all organic physical bodies of plants and animals consists of water, from 60 per cent. upwards to such tenuity that the solids resulting from drying are, in some cases, almost inappreciable, *viz.*, in most fungi and the jelly-fish or Medusae; hence water as food is of prime importance, besides this it acts as the solvent and vehicle by means of which all other substances are absorbed by the roots of plants, *except carbon*. The next in bulk is carbon, the wonderful substance comprising the most incoherent and the hardest, the most opaque and the most transparent of matter. It is solely obtained as food for plants directly and for animals indirectly by the action of green foliage stimulated by sunlight. A portion of this—principally the red and orange rays, *i. e.*, the heat-producing part of the spectrum—becomes latent thereby, is bound up and saved for future use and where and when sunlight is absent. Carbon—charcoal matter—is therefore that part of food upon which depends the maintenance of animal heat, of which plants are thus the sole purveyors to the animal world. It passes in many cases through many bodies in succession, before a given quantity is again restored to the air as carbonic acid through animal activity, the refuse of one kind forming the choice food of another. Fire and dry heat quickly and often most wastefully scatter the stock that might have lasted years and supplied hundreds of organisms.

The nitrogen needed by plants and animals as food is however not directly absorbed by the former from the air. Plants have no organs for its absorption, at least not the higher ones with green foliage; they get it chiefly through the intervention of animals, just as the latter get the carbon (starch, sugar, etc.) through that of the plants. Then the question arises whence do animals get their nitrogen, a still more fugitive substance than carbon when in combinations in the soil, such as ammonia, nitrates of potash and soda (saltpetre), etc., if not from the air, and how? There can be very little doubt that all the lowest living organisms, the so-called "protozoa" (also often referred as zoophytes), do obtain all they require directly from the atmosphere, living, as some do, on food otherwise wholly destitute of nitrogenous

substances, and the very great probability exists, that all animals, man inclusive, get at least a portion in that way (herbivorous animals), unless the capacity has been lost through habitually feeding on substances already rich in nitrogen (carnivorous animals), for there is an immutable law of nature, according to which every capacity, power or organ not put to active use or exercised, is suppressed in course of time. The special organ for the absorption of nitrogen appears to be the membrane or skin of the internal body-cavities in the higher animals and man, and, if so, this explains why millions of Hindus and Chinese, and even many Europeans, can live, grow, and do work on scarcely anything else for food than rice or similar vegetables almost or quite destitute of nitrogen. It would also explain why the habitual use of meat as the chief article of food among Europeans is rendered necessary, viz., on account of their losing by disuse the power of assimilating the required nitrogen and gaining thereby the power of doing more hard work in a given time, a very questionable gain in case the food supply of that type should run short.

That nitrogen is thus absorbed within the body appears to be proved by the recent discovery that pure oxygen, the other constituent of the air, acts as the best antiseptic in the case of internal wounds inflicted during operations, for if the nitrogen is being constantly absorbed from the skin-filtered air, always and of necessity oxygen more or less pure filling the body-cavities must remain behind, which, when undiluted, is inimical to organic life, causing such rapid combustion of vitality—if I may use this expression—that fungi, bacteria, etc., arrive at the end of their allotted time before they can propagate. On the other hand no gas or fluid, can maintain itself in a pure state when only separated by pervious membranes from other and different gases or fluids, for they constantly diffuse into each other till equilibrium is attained. Therefore, if one of the gases of the air be found more or less pure in such situation, the inference is that the other forming the surrounding mixture is as constantly being removed. As nitrogen uncombined is not known, I believe, to diffuse from the skin, yet since the infused internal air filling the cavities (except the internal canals of the lungs) is much richer in oxygen than the external, the nitrogen must be absorbed, or prevented from entering.

That this "theory," which you may take as a working hypothesis for the present, has a most important bearing upon not only "pure food," etc., but also "cheap food" and the whole question of food-supply for the masses in the near future, cannot be doubted, but I have to leave this aspect to be worked out by some one more qualified, or to another time, for I have not yet done with the elementary aspects, nor with the relation of vegetable and animal organisms to this question of food.

Usually in theosophical as well as popularly scientific writings minerals, plants, animals, and man are represented as if they were

developed the one from the other in a *linear* sequence, but this, as will be perceived from the foregoing, is not, and cannot be strictly correct, for as only plants can supply animals with the carbon to keep up their vital (= borrowed solar energy), so likewise only animals can supply to plants the nitrogen necessary to enable them to bear flowers, fruits, seeds, etc., although the protoplasmic contents of each individual cell may be able to sustain life by absorbing it from the air penetrating it.

Plants and animals must therefore, it seems, be regarded as having come into existence synchronously, and this holds good even if we regard the lowest and lower plants and animals as only differing in form, the one fixed, the other mobile, but similar in function, that is, both able to procure carbon as well as nitrogen in conjunction with water and the mineral salts dissolved therein. The plant-form, most probably, may certainly, may and did precede the animal form, but form is not essential to function. A perpendicular bar being made to represent the mineral kingdom, the others may be represented by two divergent ones, surmounted by a horizontal one dominating both, but depending upon both equally for its very existence.

Human.
Plant.  Animal.
Mineral.  World.

Now let us consider what "food" is for the individual, the species, etc.

Although all food partakes of the same or similar composition ultimately, not everything is food for everything, but only for some things, which we must keep firmly in mind while threading this labyrinth; for were it otherwise there could be no development, and waste and want would soon bring about the extinction of all or any higher life that might arise. As it is, every higher kind of plant, every higher animal, nay every single man is restricted to a more or less limited range of food-matter. The higher the development, the more specialized, the more characteristic, is the nature of the food, and the narrower the limits of food supply; conversely the lower in evolution, the more generalized is the food, which does not exclude the fact that some kinds of either kingdom may be almost omnivorous notwithstanding their comparatively high station.

If we examine more closely into the subject, we shall find that the adaptations to certain food in the different feeders overlap each other, that is, some part of the food of the one is also the food of another set, otherwise in time of scarcity existence would be jeopardized. We shall also find, that each has the capacity under compulsion or by caprice to adapt itself to some other kind of food. If the food be changed permanently, the nature of the plant or animal is usually also modified, sometimes greatly so in the course of time.

Now plants usually thrive on "dead" food, that is, matter no longer exhibiting life, except parasites, or the low minute fungi

infesting animals and man. Animals usually either thrive on "live" food, that is, taken immediately from living plants and animals, or else feed on vegetable or animal substances more or less fresh and undecayed, such as fallen fruits, flowers, leaves, dead wood, dead animals, excrements, etc., already severed from life. The latter aid and support life by clearing away matter that otherwise would injure the living, and again convert it into living cells. The former subsist by destroying life, whether plant, or animal, seeds or eggs, merely transforming many forms into another single form. And it is very wise it should be so, although it may jar upon our indiscriminating sentimentality. Nature produces far more life-germs, than it would be possible to find room or sustenance for, that she may select from the mass those fit to enter into future evolution. The competition is determined by themselves, each being furnished with the knowledge of all ordinary dangers and requirements, and with the intelligence and the means to escape danger and death; and their success proves their fitness to fill their place with credit and to discharge their duties of service to the whole; their failure the reverse. If propagation were reduced to the point of effectiveness, the risk of extinction under unforeseen conditions would ever threaten the loss of the results of past work, and nature cannot afford that. Thus man alone is the sole disturber of nature's, (that is, the world's) balance and the divine harmony.

We are only too ready to refer the whole purpose of nature's agents and of man's existence to the exclusive development of humanity, not even man's higher powers excepted; while in reality the aim is the simultaneous advance of the whole—plant and animal life for man's benefit; man's intelligence, etc., for the good of every individual lower entity; the reverse is simply selfishness, however disguised or glorified: the motive does not sanctify the means in all cases, and only man *wastes*.

But I find my space too limited to conclude my subject and must defer the details of practical application to another time. Enough has been said, I think to show what great influence food has upon all, and to give an impulse to individual meditation.

T. G. O. TERPEK.

(To be continued.)

THE CLAIRVOYANT FACULTY IN ANIMALS.

AMONG the numerous readers of the *Theosophist* there must be some whose personal experience tends to support the belief that the lower animals, our poor relations as they are sometimes called, especially dogs, show, on some occasions, by their behaviour, that they are sensible of the presence of beings or apparitions not usually visible to the human eye. The present writer has himself, on some occasions, noticed the extreme uneasiness and terror exhibited by dogs in the dark, or at nightfall, in places reported to be haunted or connected with some grave tragedy, and a lady of the writer's acquaintance, now some years deceased, used to relate that while out for rides in the suburbs of one of our Indian cities, she could not help observing that her horse would show the most abject terror, trembling all over and refusing to advance, when he approached an unfrequented and remote turn of the road where she afterwards learnt that an individual of sinister reputation had some years before committed suicide.

In connection with a tragedy which recently startled the play-going public of London, the following appeared in a leading journal :

A correspondent well known to the *Daily Mail* writes as follows : " Mr. Tom Terriss relates a curious and inexplicable incident. On the night of the murder, Mrs. Terriss was sitting in the drawing-room of the cottage at Bedford Park, the late actor's home, with a pet dog, an intelligent fox terrier called Davie—after Mr. Terriss's favourite part of Lieutenant David Kingsly in 'Harbour Lights'—comfortably asleep on her lap. Messrs. William and Tom Terriss, the sons, were also in the room. The clock marked 20 minutes past 7, when suddenly, without the slightest warning, the dog leaped from Mrs. Terriss's lap and dashed frantically about the room, yelping, snapping and showing all the signs of a paroxysm of mingled rage and fear. The behaviour of Davie was so extraordinary that it seriously upset Mrs. Terriss for the remainder of the evening. It was exactly at 20 minutes past 7 that Mr. Terriss was murdered. My brother Will and I were playing chess," said Mr. Tom Terriss, when questioned on the subject, " and the dog was apparently quietly dozing on my mother's lap, and it startled us all considerably as it bounded up and down the room with frantic snaps and snarls. My mother was very much alarmed and cried out, 'What does he see? what does he see?'—convinced that the dog's anger was directed at something unseen by us. My brother and I soothed her as well as we could, though ourselves considerably puzzled at the behaviour of an ordinarily quiet and well conducted pet."

Some curious information on this subject was furnished in a letter to the *Spiritualist* (June 26th 1878), by Mr. Geo. H. Felt of New York.

He says: "While working at drawings of several Egyptian Zodiacs in the endeavour to arrive at their mathematical correspondences, I had noticed that very curious and unaccountable effects were sometimes pro-

duced. My family observed that at certain times a pet terrier and a Maltese cat, which had been brought up together, and were in the habit of frequenting my study and sleeping on the foot of my bed, were acting strangely, and at last called my attention to it. I then noticed that when I commenced certain investigations the cat would first appear to be uneasy, and the dog would, for a short time, try to quiet him, but shortly after, the dog would also seem to be in dread of something happening. It was as though the perceptions of the cat were more acute, and they would both then insist on being let out of the room, trying to get out themselves, by running against the French glass windows. Being released, they would stop outside and mew and bark, as though calling to me to come out. This behaviour was repeated until I was forced to the conclusion at last that they were susceptible to influences not perceptible to me.

"I supposed at first that the hideous representations on the Zodiacs, &c., were vain imaginations of a distempered brain; but afterwards thought that they were conventional representations of natural objects.

"After studying these effects on the animals, I reflected that as the spectrum gives rays, which, though to our unaided sight invisible, had been declared by eminent scientists to be capable of supporting another creation than the one to us objective, and that this creation would probably be also invisible (Zollner's theory), this phenomenon was one of its manifestations. *As these invisible rays could be made apparent by chemical means, and as invisible chemical images could be reproduced, I commenced a series of experiments to see if the invisible creation, or the influences exerted by it, would be thereby affected.* I then began to understand and appreciate many things in my Egyptian researches that had been incomprehensible before. I have, as a result, become satisfied that these Zodiacal and other drawings are representations of types in this invisible creation, delineated in a more or less precise manner, and interspersed with images of natural objects more or less conventionally drawn. I discovered that these appearances were intelligences, and that while some seemed to be malevolent, and dreaded by the animals, others were not obnoxious to them, but on the contrary, they seemed to like them and to be satisfied when they were about.

"I was led to believe that they formed a series of creatures in a system of evolution running from inanimate nature through the animal kingdom to man, its highest development: that they were intelligences capable of being controlled more or less perfectly, as man was more or less thoroughly acquainted with them, and as he was able to impress them, and being higher or lower in the scale of creation, or as he was more or less in harmony with nature or nature's works. Recent researches, showing that plants possess senses in greater or less perfection, have convinced me that this system can be still further extended."

From the lines which I have italicised above it will be seen that Mr. Felt was proceeding on that path of chemical research which subsequently led other scientists to the discovery of the Röntgen rays. That the terror induced by such influences is capable of producing fatal results on animals one may well believe. Such a result, as many readers will remember, occurred in the case of the little terrier which was the sole companion of the experimentalist whose experiences are so

vividly described in the tale contributed by E. Bulwer Lytton, to *Blackwood*, entitled, "The Haunters and the Haunted"—a tale which we believe was founded on fact, the house therein mentioned having been demolished not many years ago. Leyden in his fine Border ballad—"The Court of Keeldar," describes how, when the "Brownie" appeared before the young huntsman, the hero of the poem,

"The hounds they bowled and backward fled
As struck by faery charm."

This Brownie, brown dwarf, or "Dnergar," as the Scandinavians called him, was a peculiarly malevolent elemental who figures prominently in many a Northern ballad and legend.

I have found the belief a widely prevalent one among the natives of India, that dogs see spirits and apparitions, and it is not at all unusual to hear them account for the idle and apparently needless barking of a dog, by the remark, "He sees apparitions."

In conclusion, I may observe that possibly this peculiar trait in that most faithful of humble friends, the dog, may not be without its use to man, as the symptoms of seemingly unaccountable terror and unrest in our canine companions may be a timely warning to avoid uncanny and objectionable localities.

P. J. G.

BEGINNINGS OF MANIFESTATION OR EVOLUTION.

No. I.

IN early days man was easily satisfied as to the origin of things. It was quite sufficient to tell him that GOD made the world and all that therein is. His mind had not expanded, indeed his mind was itself in process of evolution, and until quite recently, with few exceptions, in the West, man accepted what he was told unquestioningly and with child-like simplicity. Now however things have changed somewhat, man's ideas are not so crude and unformed, thanks to the efforts of the White Lodge and to the spread of education. To-day the taught is on a par with the teacher, that is, from a religious standpoint; and we cannot ignore the fact that it is Religion alone that places before us all speculations with regard to a Creation out of nothing.

There can be no doubt in the mind of any thinking man who has studied the principles of evolution and noticed the advance made from step to step in an apparently endless upward sequence, that there must have been a beginning at some remote time in the inscrutable past. What that beginning was is beyond our comprehension, therefore we cannot describe it; but knowing that evolution is a continuous upward growth, every sequence proceeding from an antecedent cause, we can postulate a Causeless Cause, a First Cause, or Absolute from which emanated all that is.

Let it be granted then that there exists an Absolute, containing within itself the potentialities of everything that has existed, or may exist. From the Absolute there proceed two lines of tendency, Spirit, the superior; and Matter, the inferior. From the union of these two we derive Mind, the lesser centre, whose two poles are Reason and Passion. The two applications of Reason, are Devotion the higher, and Selfishness the lower; while of Passion, they are correspondingly Love and Hatred.

The Spiritual line of tendency expresses itself on the Mental Plane, whilst the Material line expresses itself on the Bodily Plane; and the mental expression of Spirit is two-fold,—Intuitional and Intellectual, while similarly the bodily expression of matter is likewise twofold,—the Fluidic and the Concrete.

Therefore, The higher aspect of Mind which expresses itself in Love and Devotion, proceeds by Intuition; while the lower aspect of Mind, which expresses itself in Hatred and Selfishness, proceeds by the Intellect. Again, the higher material aspect of Mind, corresponding to the fluidic aspect of Matter, is Selfish Love; while its lower aspect corresponding to the Concrete aspect of Matter, is Devoted Hatred. The higher Spiritual aspect of Mind, corresponding to the Intuitive aspect of Spirit, is Unselfish Love and Devotion; while its lower aspect corresponding to the Intellectual aspect of Spirit is Selfish Hatred and Exclusiveness.

But, the lower aspect of Reason, may through Devotion reach upward to Intuition; while the higher aspect of Passion may through Pure Love also reach the same. But the higher aspect of Reason, if used selfishly, cannot get beyond the Intellect; while the lower aspect of passion, by the Hatred it engenders, is bound by the same limitation. Similarly we may expand mind.

The two sides of Mind are, as before stated, Reason and Passion; of these Reason, when reaching its highest aspect, becomes Wisdom; but when descending downwards to its lowest phase it becomes Folly. Of Passion the highest aspect is Love, while the lowest is Lust; the first belongs to the ethereal plane, the second to the material.

The two sub-planes of Mind are correspondingly the Intellectual and the Instinctual. Of these the Intellectual may rise up to the Intuitional, or go downward to Cunning; while the Instinctual may express itself in Altruism, its higher phase, or Selfishness, its lower aspect.

Then, it follows that Love, when Altruistic and Intuitive, will rise through the Instinctual and Intellectual, and thence reach Wisdom; but its opposite pole, Lust, debasing the Instinctual and Intellectual through Selfishness and Cunning, becomes Folly and extinguishes Reason.

Spirit acting through Mind implies *Knowledge*, hence we are justified in postulating that true Knowledge is the outcome of Spirit acting through Mind, and this in its highest aspect is Wisdom, the opposite of which, when the Mind is devoid of Spiritual perception, is Folly.

But as already pointed out, the Mind itself is two-fold. On its higher side, Reason; on its lower side, Passion. The means whereby the Mind acquires Knowledge are also dual; being through Perception and Information. The lower means of Perception are intellectual, and the higher means are intuitional; while the lower means of Information are Speculation, and the higher, Deduction from observed facts.

Then, the Intellect, guided by Reason, will by Deduction from its means of Information, reach wise Knowledge and Intuitive Perception thereof; but if the Mind is clouded by Passion (or Prejudice), its Intellectual Perception, and Speculative Information will lead only to Foolish conclusions.

Again, Intuitive Perception leads to Perfect Deduction from observation, and thus the Mind uses its Reason under Spiritual enlightenment, and reaches Wisdom-Knowledge as the highest aspect. But when the mind is unguided, speculates with the Intellect only, and thus blunts its means of Perception, (and falsifies its Information accordingly), it ceases to be Wisdom and becomes Folly.

“He that hath ears to hear let him hear”.

H. D. ORKWILL.

STRAY THOUGHTS.

THE CENTRE AND THE RADIUS.

INDIVIDUAL consciousness is both limited and imperfect by the very fact of its being individualized, as distinguished from Universal consciousness which is limitless and perfect. Being limited, it is circumscribed. In other words, it is surrounded by a circumference which defines the area within which it can function during one earth life. It is free to act as it chooses within the aforesaid circumference, but it is entirely powerless to go beyond the circumscribed limit. Taking the individualized unit of consciousness as the centre, and the limit as its circumference, the distance between the centre and the circumference indicates the limit of freedom which the centre or unit had been able in its previous earth-lives to earn for its use and benefit in this earth-life. The distance further indicates the opportunities placed at the disposal of the Ego in that particular earth-life. If the opportunities thus earned be well utilized and turned to good account, the result will be the lengthening in the next incarnation of the radius or distance between the centre and its circumference. Similarly, if the opportunities be ill utilized, the result will be the shortening of the radius. Karma which is the Law of Ishwara and which is therefore as old as Ishwara, determines the limit of freedom to be allotted to every individual in every one of his earth-lives. The same law which guides kingdoms other than human in their onward march and which is therefore called the Law of Evolution, is designated the Law of Karma when it commences to guide humanity in its upward progress. The

Law is the same throughout, but its ways of working seem to be different. Up to one point, it leads the universe on definite lines giving no choice to any of the kingdoms under its control. But when it reaches a certain point, it seems to change, in its infinite wisdom, its ways of working, taking care however, to see that every step of progress taken by every individual is a deserved step and a consciously taken step.

Coming back to the limit of Freedom imposed on every individual, we shall be able to see that a right understanding of the Law and a right application of its workings to one's own daily life, and a right use of the opportunities afforded by the circumscribed limit, will enable us to widen the circumference of our freedom; and a conscious and persistent effort in this direction will continue to widen the circumference, so much so that at last the circumference will vanish, the limits imposed by it will disappear, and its field of action will become one with that of the Universal consciousness—that of which it had been all along a degraded part. Then the central point which had a definite spot to abide in, is everywhere, and the circumference nowhere. This is the goal of humanity. This is no Utopia. This is no annihilation. It is the merging of the Individual into the Universal consciousness. This is the birthright of man. He struggles and struggles and finally comes out successful in that battle of life fought during lives after lives, ages after ages, and Yugas after Yugas, only to reach the heights of the ever Glorious Nirvana.

May peace be with all.

O. L. SARMA.

Theosophy in all Lands.

EUROPE.

LONDON, 30th June, 1898.

We are glad to welcome Mrs. Besant amongst us again; she arrived in London on the 20th instant. The Annual Convention of the Society will take place on the 9th and 10th of July, and several lectures are arranged in connection with it. Mrs. Besant's first lecture will be given on the 8th in the Westminster Town Hall, on *The Reality of the unseen World*. On the 9th, lectures will be delivered in Queen's Hall, by Mr. Sinnett on "The Antiquity of Civilization" and by Mr. Keightley on "What Civilization ought to be." On the 10th, Mr. Mead will speak on "The Post-Resurrection Teachings of the Christ," and Mrs. Besant on "The Theosophical Society and Modern Thought."

Mrs. Besant will deliver a series of five public Lectures on "Esoteric Christianity" on Sunday evenings, which will be of very great interest. Her subjects will be "The Hidden side of Religions"; "The Trinity; Divine Incarnation"; "The Atonement and the Law of Sacrifice"; "Sacraments and Revelation"; "Natural and Spiritual Bodies, Resurrection, and Ascension."

Among the events of the month may certainly be chronicled the International Congress of our Spiritualistic friends, which appears to have been an exceedingly successful gathering and to have received more attention—and more respectful attention—from the Press than has ever been the case in the past history of the movement in this country. Some 1,200 guests assembled in St. James' Hall on the occasion of the *conversazione* which terminated the week's engagements. We congratulate our friends on their success, and even if we cannot agree with one speaker who said that "Theosophy had not only come into existence on the incoming tide of Spiritualism, but had taken the essential philosophy that Spiritualism has brought, and presented it under other names," we may fully admit that the mass of evidence as to the reality of the unseen world, which Spiritualism has collected has been of immense value in breaking down the barrier of materialism, and preparing very many minds for the philosophy which is put forward in our theosophical literature. Moreover, if our friends recognise as their own our "essential philosophy," we can cheerfully overlook the accusation of plagiarism, in the pleasure of finding that they are nearer to us in their views than we had actually supposed. If we have given voice and form to beliefs which have been inarticulate with them, we are cordially willing that they should take up the 'Shibboleth,' or adopt the mould.

The June lectures addressed to the Blavatsky Lodge have been delivered by Mr. Keightley, Mr. Moore, Mr. Leadbeater, and Mr. Mead. In dealing with "Jacob Boehme" and his times, Mr. Keightley struck somewhat fresh ground. He drew a word-picture of the religious, social, and political condition of Europe during the 16th century, in the latter part of which Boehme was born, and showed how the great movement of the Reformation was at that time upheaving the mental life of every European country. Into the wrangles and jarrings of the divisions and sects into which the strength of the movement dwindled, was Boehme born; and amidst the polemical and political struggles he grew up, so the character of his time reflects itself into his works; but in so far as he ever claims to have had any special mission in the world, he appears to have regarded the restoration of harmony and peace among his compatriots, as his life's work. In his teaching he lays emphasis on peace and charity as being the true elements of Christianity. His work is difficult to study. He makes use of words and phrases in a sense of his own, instead of in the general acceptance of the period, but it is curious to find that he attached great importance to the *sound* of words, and parts of words, in conveying meanings, thus recalling the Hindu theory of *Vāch*, and the statements which have been made as to the scientific and profound origin of the ancient Sanskrit language. It is difficult to resist the conclusion that Boehme really saw the visions which he endeavours to portray, and remembering what, as Theosophists, we have learned as to the difficulties of bringing down correctly to the physical plane what has been observed in higher regions, we can readily believe that Boehme was in truth a real "seer", though hampered even more than ordinarily with limitations coming from his lack of education and environment.

Mr. Moore's subject was "Atoms and Vibrations", and in the course of his lecture, he placed a considerable number of interesting scientific statements before his audience, with regard to the constitution of matter in its gaseous, liquid, and solid forms. Some acquaintance with the elementary facts familiar to the student of physics, is of very great value to the student

of Theosophy in enabling him more easily to comprehend the teachings with regard to the matter of the etheric and higher planes. Mr. Moore's lecture was too long for any adequate reproduction in this letter.

Mr. Leadbeater gave the Lodge a second lecture on "Light on the Path." He dealt with a part of the rules for the disciple's guidance which form the earlier part of this well-known treatise. His explanations were of great interest and could not fail to be of practical value. The instruction to "Kill out ambition" he dwelt on at considerable length, and it was pointed out that while in earlier stages of evolution ambition served a most important purpose in stimulating to action and achievement, in the life of the disciple it needs to be entirely removed, firstly from connection with unworthy objects such as wealth, power, or fame, and afterwards even the desire for spiritual growth must be subordinated to a simple readiness to serve, without desire for personal recognition in the service done. Such a change could only be brought about very gradually, and just as in the building of the physical body the structure is changed particle by particle, so in the training of the spiritual faculties growth must be slow and gradual; the old structure must be taken down bit by bit and replaced with purer and better material. Mr. Leadbeater laid stress on the *naturalness* of spiritual growth; and in connection with the injunction to "kill out desire for comfort", he warned students not to imagine that a lugubrious attitude was intended to be cultivated; on the contrary, cheerfulness is both desirable and essential. Hunger for growth—that is, personal growth—must be replaced by desiring only to serve. Every victory won should be regarded as won for all humanity and not for self alone; the true reward for service, and the only one to be looked for, is an opportunity for greater usefulness.

Mr. Mead gave a continuation of an earlier lecture on the "Sibyl and her Oracles," in the course of which he made considerable reference to Plato's account of Atlantis, and showed how the mythology of the Greeks was coloured by the traditions handed down from ancestors who had fought and mixed with the Atlantian peoples. Thrace was the immediate source of the Greek civilization and religion. He attributed to the Sibylline Oracles an antiquity of certainly 1500 B. C., a period prior to the destruction of Troy, and alluded to the interesting fact that the early Christian Fathers looked upon the Oracles as unquestionably authoritative—in fact, as Holy Writ. What we now possess are mere fragments, as chaotic as the Old Testament Covenant documents. He said also that it is interesting to note, that the most ancient Greeks show evidences of a caste system analogous to that of ancient India, and there are also indications of a belief in the existence of three classes of gods, which seem to have embraced what we know as the (a) gods of the elements, (b) the Deva evolution, (c) the advanced and evolved men who had "become gods," i. e., Adepts or Masters still incarnate.

At the conclusion of Mr. Mead's lecture, Mrs. Besant, whose presence was very welcome to the Lodge after her sojourn in India, added a few words on this interesting subject, and alluded to the possibility of becoming what are sometimes called in India "the guardian gods," as one of the grand futures before humanity.

E. A. I.

FRANCE.

We are extremely sorry to hear that both Dr. Th. Pascal, of Toulon, and Com'dt. D. A. Courmes, of Paris, are prostrated from over-work. The burden of the Theosophical movement in France has weighed very heavily upon the shoulders of these two devoted colleagues, owing to the scarcity of workers in France, and after vainly battling against their constitutions they have had to finally confess themselves baffled and take a vacation of three months for complete rest. Meanwhile the editing of the *Lotus Bleu* has been given over to one of our Toulon colleagues and M. Paul Gillard, the excellent President of the Ananta Lodge T. S. of Paris. The publication and business parts will be resumed by M. Bailly, our old friend of the Bureau de l'Art Independant. Pandit P. C. Chatterji, Mr. Mead's collaborator, has won golden opinions in Paris, as in Brussels and elsewhere, by his learned and spiritual lectures on Theosophical subjects and Indian philosophy.

 Reviews.

GYAN GUTAKA.*

This small eighteen-paged pamphlet claims on the title page to be a "Synopsis of the Leading Principles of Hindu Religious Philosophy in the form of questions and answers." The writer is the founder and "Acharya" of the Shivagar Shanti Ashram, of which the general purpose and programme is to bring about religious reform by lectures on moral and religious subjects, by the publication of books and pamphlets, and by the training of "Sadhus" in learning and Yoga. The questions, of the answers to which the pamphlet consists, were asked by one of the Swami's pupils, and are as follows:—(1) What is I, and how one can know his self? (2) What is God and how can He be known? (3) What is this world? (4) By what means does a man attain to Mukti, either by Karma, or worship (*Upasana*), or *Gyana*, or by all the three together, or by any of them? (5) Who lives and dies, and how can one free himself from life and death? (6) What is Mukti in its realization? (7) Does there exist any difference between *Jiva* (soul) and *Brahm* (God), or are they one?"

The first question is answered in greatest detail, and the teachings of Sri Krishna, Vyasa, Patanjali, and Vashishta, as to the attainment of self-knowledge are briefly but clearly outlined. The rest are answered more briefly; and, while the philosophical aspect of the questions is outlined, great stress is laid on the importance of practice and discipline in order to attain liberation from illusion. With regard to illusion the author says:—"Vashishta and other Rishis have called this world false and unreal like dream, but they have done so only in comparison with the *Turya* state. A person, who has not realized the *Turya* state himself and calls this world unreal, is speaking a nonsense which he does not understand and which is injurious to his spiritual health. The world is real so long as we are on this plane. It is real for all human practical purposes. It becomes unreal only when the higher state of truth shines upon the

* By Swami Shivagan Chandji Yogi published by the Shivagar Shanti Ashram, Gujerat.

soul." There is similar practical, good sense in many of the ideas expressed, and to one who wants an elementary sketch of a few of the principles of Hindu philosophy the pamphlet should prove interesting and useful, in spite of the peculiarities of the phraseology, evidently due to an imperfect knowledge of English.

L. E.

AN INTRODUCTION TO AN EXPOSITION OF THE PHILOSOPHY
OF THE BHAGAVAD GITA.*

The Bhagavad-Gita is a work of such universal interest among those who know anything of Hindu Philosophy, that an exposition of its teachings, to find favour amongst students, needs to show a clear and full understanding of the deeper spiritual meaning conveyed by the work. The text is so pregnant with thought and deepest philosophy, and has already been so fully commented on, that to undertake a new exposition of it is a task of the greatest difficulty. From the Introduction before us, it is difficult to judge whether the Exposition that is to follow will reach the necessary standard of spiritual understanding or not. In the Introduction the author concerns himself mainly with the consideration of the nature of the "unreal and illusory *Mâyâ*," which he defines as activity. His use of the word "unreal" does not seem to be a very happy one; for as activity is the basis of the whole Manifested Universe, it is only from the point of view of the Absolute, the Unmanifested, that it can be regarded as unreal. It would rather seem that his meaning is "impermanent". Some might also hesitate to accept his statement that "there could not possibly be . . . anything which can have the least differentiating tendency in the Absolute". To the minds of most Western students, it must at least remain an open question whether we have any right to say what there may or may not be in the Absolute. Again, his statement that "It is fruitless to search for the source of *Mâyâ*, or activity, for as having no independent existence it is an illusion, and as such has none, nor can it have any," may at least excite surprise! The logic here, is surely somewhat weak. Altogether his treatment of the nature of *Mâyâ* is, to say the least, not entirely satisfactory.

It is some relief to turn from that to the account of the course of manifestation which constitutes fully half the pamphlet. The fact that Spirit and Matter are the "double aspect" of the One, "and not two aspects, because they are inseparable, one from the other," is the very foundation of the whole philosophy of manifestation; and it is well illustrated by the positive and negative aspects of electricity. The progress of manifestation is then traced through the three planes of "latency of activity," "actual activity," and "impressions;" and it is shown that each of these may be again divided into three analogous sub-planes, the lowest division of the "impression plane" being the subtlest physical matter. The course of differentiation is then applied to man, and it is pointed out that "the aim of an individuality in search for Bliss and Truth, is to free itself, or rather the Reality in it, from what is impermanent and unreal, in other words, from activity". This can be done, as shown in the earlier part of the pamphlet by any one of the three *Mārgas*, or Paths, the Karma *Mārga*, the Jñāna *Mārga*, or the Bhakti *Mārga*, "as leading to the same goal, the One Existence, these three paths

* By Chhaganlal G. Kaji, L. M. and S., Printed at the Junagadh Sarakari Press.

converge, till finally they end in a point, and are, so to say, blended into one".

There is plenty of material for thought in the pamphlet, though the conclusions reached by the writer may not always appear to the student to be perfectly sound. It is to be regretted, however, that the arguments have not been more condensed. There is a tendency to repetition and tedious verbosity which greatly mars what is otherwise a thoughtful and, in many ways, suggestive pamphlet.

L. E.

THE CHINESE HADES.

In the last number of the Journal of the China Branch of the Royal Asiatic Society, * the Rev. G. W. Clarke gives a translation, with Chinese illustrations of a book called the Yü-Li or Precious Records.

This work was compiled about A. D. 960—1127. Several editions of it have appeared, apparently unlike one another. The book is not to be bought but "great merit is attached to those who publish and distribute it" and therefore it must be obtained by gift and not by purchase.

The book is said to explain "the dark and doubtful portions of the *Ih-King* (the Classic of Changes by Confucius); it is the instructor of the ignorant, a light to guide them in the path of virtue." It contains a description of the ten Halls of Judgment, to each of the first nine of which are attached sixteen hells, to one or more of which the wicked are despatched for punishment, the tenth hall contains the wheel of transformation.

The chapter on each hall begins with the name of its president, its position, its extent and an enumeration of the sixteen hells it contains. Next follows an address by the president "to exhort the age," in which he enumerates the chief crimes judged in his hall and promises pardon to those who repent, vow never to sin again as in the past, and become vegetarians. This last condition is not, however, invariable. Sometimes they are to buy coffins for the poor, and so on. Next follows "a new decree" specifying the punishments due to the specified sins. Here is a specimen from the fourth hall:—

"Those who kill the ox (which ploughs the field) or the dog (who watches the house), or animal life in general, their souls shall be placed before the mirror of reflection. After suffering the torments of the former hells, upon their arrival, a red-haired, black-faced demon shall cut such asunder from the head downwards. The suffering is intense. After healing, they shall be cast for ten years into a great hell, then in the scalding water hell for fifteen years. They shall appear before the judge, who shall condemn them to receive 1,500 calamities in the boundless hell. At the expiration of this ordeal they shall be sent to the wheel of life and be born again as beasts."

The bulk of the work is taken up with concrete examples, chiefly of rewards and punishments for good or evil deeds experienced in this present life. Of these examples there are 160, some of which are very curious. Number nine gives an account of what Mr. Chang Ta, whose soul was taken away by a mistake, saw in the City of Suicides whither the judge of the first hall ordered a demon to guide him that he might tell people in the world what he had seen:—

* New Series Vol. XXVIII, Shanghai, 1898.

"Every day, at the same time that their deaths took place, they felt the same kind of pains. Those who had hanged themselves, their tongues came out of their mouths, and blood gushed from their nostrils, eyes and ears. The guide remarked : 'Men imagine that death ends all, and when their souls arrive here, it is too late to repent.'"

Here is an example of the punishment of a fraudulent revenue Collector.

"Mr. Lin, when in office at Chi Cheo, wrote to his servants to defraud the Government revenue and to take bribes of the people ; by this means he soon became very rich. At the expiration of his term he was returning home with his goods, when suddenly a storm arose and nearly sunk the boat, a fire soon afterwards broke out and burnt all his goods, but did not injure the boat."

In a note on this example Mr. Clarke says, "it is a known fact that for every hundred ounces of silver for taxes paid to the Government, from 180 to 300 ounces of silver are raised from the people." If a perusal of the *Yü-Li* will put an end to such rapacity as this, its distribution will be a national benefit.

Mr. Clarke has greatly added to the value of his translation by the addition, as in the instance just quoted, of explanatory notes, the result of his own observation, and we beg to tender him our thanks for introducing us to this quaint and curious moral text-book.

A VISION.*

This is a poem describing the veteran reformer's prophecy of

"The reign of Love and Truth
Of Justice, Order, Liberty, allied."

The writer begins with a description of the present sufferings of humanity through greed, lust, war, oppression and then in sleep is shown by an angel "the happiness that yet shall be."

We fear we are far from the universal reign of Love on earth, though seeing with the poet's eye the vision of better things to be, cannot but stimulate us to increase our efforts in the present and re-echo her closing lines :—

"For hopes are kindled that can never die ;
And the great Future, with triumphant might,
Shall more than fill the boldest Prophecy !"

THE MYSTERIES OF KARMA REVEALED.†

The writer apologises for errors in this little book "caused by the hurriedness of its compilation" and we cannot but think that both language and arrangement would have been improved, had more time been spent in its production. The sensational title reminds one of the works of Mr. Reynolds, but we can assure the reader that the treatment of this subject is quite rational. The author's conclusion of the whole matter is that the object of Karma-yoga is to control our desires and passions, to which end *pratyahara* or mental abstraction is "particularly advised" and the final result promised is assimilation to the Supreme Soul. There is much food for thought in this book though it does not contain much that will be new to the well-read Theosophist.

* A Vision by Anna Blackwell, London, Redway, 1898.

† The Mysteries of Karma Revealed, or the esoteric philosophy of Karma-yoga, by De Illumanist, a Brahmin-Yogee, Allahabad, 1896.

LE CONGRES DE L' HUMANITE'.*

In 1894 "Amo," the writer of most of the articles collected in this volume, wrote in the *Paix Universelle*, a French spiritualistic journal, an article in favour of forming a *Congress of Humanity* to be held in 1900 at the Paris Exhibition. This project seems to have been suggested by the Parliament of Religions held at Chicago in 1893.

The first half of the book contains articles specially relating to the Congress; the second half contains various studies less directly connected therewith. In the second part are papers on altruism, tolerance, unity, the void, love and doctrine, the sectarian spirit, a translation of Madame Blavatsky's 'object of the Theosophical Society,' etc.

A Provisional Committee has been formed for the organization of the Congress and it is proposed to issue a detailed programme about October next. For the present we are informed that the work of the Congress will be divided into three categories, viz., humanity, social groups (races, religions, schools, peoples, families) and the individual.

Humanity is to be considered 1. in the abstract, 2. in its past history, 3. in its relation to social groups, to individuals and to the universe.

Societies will be considered 1. in relation to the principles on which a society ought to be based, 2. the best form of government, 3. the organs and means of defence against external and internal dangers, 4. the relations between different societies, 5. political and social economy.

The individual will be considered in relation to 1. humanity, 2. society (people, nation, religion, etc.), 3. the family, 4. himself.

AN IMPORTANT ALCHEMICAL WORK.†

This is "indisputably the most ancient extant treatise on Alchemy in the Latin tongue" though apparently the original compiler wrote either in Hebrew or Arabic.

The name of the translator is a sufficient guarantee of the excellence of his work. Few indeed among the moderns can rival his wide learning in this class of literature. The present volume is not only a translation but an example of painstaking research, for almost every page is accompanied by elucidatory notes which also "illustrate the striking analogies between the Greek Hermetic writers of the fourth century and the Turba." Even Mr. Waite, however, has to confess that of eight of the technical terms employed no explanation can at present be found.

All Hermetic students should add this work to their libraries, but the tyro should be warned that this book furnishes no plain and easy method of transmuting the baser metals into gold: it is on the contrary written throughout in the mysterious language employed by all ancient Alchemists and, to the uninitiated, it appears like a complicated maze without a clue.

* Le Congrès de l'Humanité, Articles groupés et notés par Marius Descusps, Paris, Channel, 1897.

† The Turba Philosophorum or Assembly of the Sages, translated from the Latin by A. E. Waite, London, Bedway, 1896.

MAGAZINES.

In the *Theosophical Review* for June, Mrs. Besant continues "Problems of Sociology." She frames a strong indictment against the tendency of machinery to crush out individual faculty, to partially atrophy the brain and arrest the physical development of the worker and suggests that "the enormous powers of production due to machinery must be utilised to give more leisure to the machine-workers so that their faculties may be cultivated *outside* their labour." No doubt Mrs. Besant is right, but in the *North American Review* for May, Mr. Nicholls maintains that monotonous labour leaves the intellect free to grapple with other questions. Possibly a distinction should be drawn between monotonous labour done by hand and monotonous labour done by machine. Of the former, Spinoza's grinding of optic glasses is an instance, and some years ago Mr. Grant Allen wrote a suggestive article in the *Cornhill* on "scraping a cocoon" showing that the scraping was on the whole conducive to intellectual activity. Mrs. Besant goes on to show the influence of a belief in reincarnation and Karma on the ideal of the State. We look forward with interest to the next article in which we are promised practical application in sociology of the principles laid down. Mr. Mead concludes his admirable "Notes on the Eleusinian Mysteries." Mrs. Cooper-Oakley concludes her study on the Comte de St. Germain, which has thrown much new light on the mysterious personality of the great occultist. Dr. Richardson discourses on "The Modern Alkahest"—fluorine. Mr. Leadbeater ends his erudite exposition of the Athanasian Creed pointing out the deep truths embedded in these "time-honoured formulae of the Christian Church" which must have often perplexed many of his readers. Mrs. Hooper apologises "for the superficial manner in which the considerations of space" compel her to treat "Eskimo and New World Folk-lore" and we only hope she will continue her fascinating studies at greater length. "The Great Origination as taught by the Buddha" is continued by Pandit J. C. Chatterji—a paper we cannot too highly praise. Mr. Keightley gives a brief sketch of Jacob Böhme and his times. "Early Christian Humour" gives an amusing account of the Legends of John and the Bugs and of the Palace that Thomas built. "In the Twilight" fully maintains its reputation.

Mercury (May) begins with the conclusion of Mrs. Besant's "Proofs of the Existence of the Soul". A. Marques concludes his thoughtful paper on "Reincarnation" which we recommend for serious study. With reference to his remark that "all living entities are apportioned to...the seven primordial rays of the manifested Logos", we may add that it is this law which governs the relations of the deities of the Hindu Pantheon to the flowers, plants, animals and gems sacred to them. Mr. Solley continues the "Theosophical Studies in the Bible." T. S. Echoes gives the General Secretary's Report of the Twelfth Annual Convention of the American Section of the T. S.

Theosophy in Australia (June) begins a clever series "Among the Philistines"—a colloquy between the cynical man and the Theosophist. "Ancient Religions" is a good paper on "the correspondence if not fundamental identity to be found between the main teachings or broad outlines of Theosophy and most, if not all, ancient religions".

Theosophia (Rome, June) contains an article on solidarity and translations of "Scientific Corroborations of Theosophy" (A. Marques), and "Spiritualism in the light of Theosophy" (C. Wachtmeister).

Sophia (Madrid, June) contains a continuation of Senor Soria y Mata's "Genesis," which we hope to see translated, and translations of Theosophical articles.

Theosophisk Tidskrift (Stockholm, June) gives a report of the meeting of the Scandinavian Section and a translation of Mrs. Besant's lecture.

Theosophia (Holland, June) contains "Not looking back," "In the Outer Court", "Tao te King", "The Masters as facts and as ideals," etc., and local Theosophical activities.

The Prasnottara (June). contains "The Origin of Letters," "Growth of Trees" in which A. S. Watson considers that the ordinary scientific explanation is inadequate, and that to account for the observed facts the "vital force" should be credited "1st with a positively creative power, 2nd with a power of transformation of material and conservation" whence it follows that "there must be behind it or in it an intelligence which man has never yet possessed nor fathomed by all his science and learning". In "Avatars", P. S. Subramania Aiyar explains the general theory of their appearance and describes the four kinds: "1. *Avirbhavam*: God's appearing in the form and attributes with which he is invested when called by a votary. 2. *Avesam*: inspiration under whose effect a mortal performs in the world supernatural functions. 3. *Sambhavam*: incarnation by birth as in the case of Rama. 4. *Vibhuditvam*: God's manifesting in grace, wisdom, love, power or heroism, a class which includes individuals of extraordinary virtues."

The Theosophic Gleaner (July) contains the continuation of "A new Theory of the Starry Heavens", "Lemuria a Fact"—a synopsis of the arguments in favour of the existence of that continent, and various extracts.

L'Initiation (Paris, June) has an interesting article on the astronomical theory of Deluges. Combining astronomical, physical, geological and traditional data, I. T. Ulic concludes that the last great deluge (the Atlantian) took place between 10,000 and 9,000 B. C. and that the next is due about A. D. 3,200.

The Journal of the Maha Bodhi Society contains a very interesting account of a visit to the Lumburi Garden and Kapilavastu. We are told the visitors were shown a chest in which were "five small caskets containing the bones of five persons supposed to be those of Buddha, his father, his grandfather, his mother and his son." The caskets bear inscriptions in some ancient Magadhi language. If this is true, surely some special measures should be taken for the preservation of this priceless chest, we hear the inscriptions have been photographed.

Le Lotus Bleu (Paris, June), contains translations from the works of Mrs. Besant and Mr. Leadbeater, the end of "the spirit and the letter in Christianity" in which Dr. Pascal brings forward grounds for believing that that, in the beginning, the Christian church had its initiates and its "Secret Doctrine." With this number comes also the last part of the French translation of vol. I of the "Secret Doctrine," a most creditable piece of work, and we have much pleasure in congratulating our French Brethren on their arrival at the end of the first-stage of their important and difficult undertaking.

M. F.

We have also received *Review of Reviews*, *Metaphysical Magazine*, *Modern Astrology*, *Sophia* (Monthly Catholic Journal, Hyderabad), *The Astrological Magazine* for April, May and June, (Bellary), *The Light of the East*, *Chalcoka-*

Ianabodh, No. 2, a moral text book for Schools by Pandit Biharilal Chaube (Calcutta), *Nova Luce* (Rome, June), *The Dawn* (Calcutta), *Notices of Sanscrit*, M. S., Vol. I., parts 1 and 2 by Mahamahopādya Haraprasād Sāstri.

CUTTINGS AND COMMENTS.

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

In the *Theosophist* for February, 1896, appeared a very interesting account of the Fire-treading festival periodically celebrated at the Dharmaraja's temple, at Mulapet, Nellore, to which the reader is referred in connection with the following description of the similar rite among the Fijians, by Mr. Mamica Delcasse in the *World Wide Magazine*. The Island of Benga was the supposed residence of some of the old gods of Fiji, hence a sacred place. A *loro*, or pit, with a diameter of from 18 to 24 feet is filled with logs of wood piled up 9 or 10 feet high, and on top of these are laid stones. The wood is ignited and the flames fed until the logs are reduced to live coals and the stones are heated almost white-hot. The stones are pushed with green poles into place, so as to form a tolerably even floor, and then swept clear of ashes by means of whisks fastened to the ends of long sticks. The heat is so terrific that the Fijians who work about the pit have to screen their whole bodies with garments made of green banana leaves stitched together. At a given signal the performers, bare-legged and bare-footed, excepting for anklets of dried fern leaves, crowd into the pit and walk about as quietly and leisurely as if on cool, green sod.

Here is the narrative of a person who witnessed the ceremony:—Jonathan, a native Magistrate, led the way into the pit, closely followed by fourteen others. They marched round about the oven, moving slowly and leisurely, and treading firmly on the red-hot stones. The spectacle held me spell-bound. Every moment I expected my nostrils to be assailed with the smell of burning human flesh, but it was not so; and as I looked in the faces of the men strolling about in the *loro*, I could see no emotion whatever depicted, but merely the inscrutable impassivity of feature common to many savage races. Some of the bystanders threw bundles of green leaves and branches into the oven, and immediately the men inside were half hidden in the clouds of steam that arose from the hissing, boiling sap. Handkerchiefs were also thrown in, and afforded an unmistakable proof that there was "no deception." Before these lace trifles reached the floor of the oven they were alight and almost consumed by the great heat. Presently Jonathan and his followers marched out of the inferno, and were promptly examined by the Governor's commissioner. Not only was there not the least trace of burning, but even their anklets, which were of dried fern leaves, and therefore extremely inflammable, wore not so much as singed." Jonathan himself was closely cross-examined by the Government official present—of whom he stood in great awe—and he declared with perfect candour, "There is no trick. Why should there be? I and my forefathers have done this thing for generations, long before the white man came into the islands. Some of us may not believe the legend of the Fairy Chief Moliwai, but I do believe that it has been given to my tribe to pass unharmed at all times through the *masawo* oven." Another official eye-witness declares "the men had not anointed themselves with any preparation whatsoever." Traders, missionaries, and others who have witnessed the ceremony cannot explain it, and some have endeavoured to do the thing themselves, with the most horrible and disastrous results.



Confirmations of the "Secret Doctrine."

Those who are interested in the old continents of Lemuria and Atlantis may remember that New Zealand formed a part of Lemuria, and has remained more or less untouched by the various cataclysms that affected the surrounding parts. It appears from a letter in the *New Zealand Times* of January 19, 1898, by Mr. Stowell, that some of the Maories (the native inhabitants of New Zealand) had retained, up to less than a century ago, traditions of the existence of Lemuria. They believed that their "progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of their race perished, and at the same time historical buildings containing the records, history, and all other treasures were lost, and that that country is now represented by the various islands in the Pacific." It is also interesting to know that these same Maories possessed great knowledge as to the "principles of creation.....the evolution and involution of a germ... ..the contents of the universe"; they also believed that "new worlds were ever being created", and that "all material and visible phenomena were hastening onwards to their final equilibrium."

Another addition to the already numerous confirmations to statements in the "Secret Doctrine"!



A Coimbatore correspondent writes—

The Yogi and Occultism.

"An aged Yogi of respectable appearance, was, a few days ago, introduced to our Tahsildar, Mr. Meenakshisundram Pillai, as a person well versed in Yogic practices. Mr. Pillai is an F. T. S., and has great belief in Yoga, and he therefore entertained the Yogi with great respect. On a fine morning only a few days ago, when the atmosphere was fit for Yogic practices, the Tahsildar went out on business, leaving some currency notes upon his box. The Yogi saw the notes and thinking that the Tahsildar would not make any progress in Yoga if he cared much for such papers, the Yogi took them himself and safely deposited them in the roof of a friend's house. Mr. Pillai returned home and, as a true disciple, suspected everyone except his teacher. All attempts to find out the true culprit proved useless, when at last a young Mahomedan of about thirty, announced that he would with his mantrams, find out the real thief and trace out, if necessary, the very place where the notes had been secreted. Many doubted his ability, but all were willing to give him a chance. A raised spot was fixed, and it was washed and scented with perfumes. All the suspected names were written, each on a bit of paper, and, by chance; some unyogic person included the name of the learned Yogi also. A young student was selected from among the spectators and he was asked to place his right palm on the ground. The Mahomedan began to chant his mantrams and the student's hand began to move. And in spite of his strenuous efforts to keep it in the same position, it moved rapidly, dragging the owner along with it, and did not stop till it got hold of a paper near a distant wall. The paper was opened and the name thereon read, and lo! it was our Yogi's. After insisting on his innocence several times, the poor Yogi was finally compelled to take out the notes and hand them over to the Tahsildar. This is a simple incident as it occurred and its truth will be vouched by the Tahsildar and several of his educated friends. As for the Yogi, he has found the town of Coimbatore very impure for his Yoga, and has been given a room in the sub-jail where he can practise his Yogam in a solemn, undisturbed atmosphere."



A CORRESPONDENT of the *Hindu* writes :—“On the 8th of May last, a number of men belonging to the Panchamas community approached Colonel H. S. Olcott and, representing that their community were originally Buddhists, requested his help in their being restored to their original faith. Last Sunday again they presented a petition setting forth the same prayer in writing. The men seemed to have some culture and appeared anxious to have the condition of the whole class much improved. They had faith that if they should be rescued from the *quasi* bondage in which they are to-day, if they should belong to a faith other than that of the Hindu, the Hindu masters themselves would treat them with greater consideration. At the time they met Col. Olcott, the well-known Mr. Dharmapala, General Secretary of the Maha Bodhi Society, and the Rev. Mr. Gnanaratna, a Buddhist priest were present and encouraged the idea. In pursuance of Colonel Olcott's suggestion, a preliminary meeting of the Community will be held this evening, at the house of Mr. Doraswami Naidu, opposite to the oil-mills, Royapetta High Road. The movement is one of great interest, and its progress will be certain to be watched throughout the country by all classes of people.”

* * *

Mr. Edward Wimbridge, one of the original quartette who brought the message of Theosophy to India, in February 1879, died at Bombay on the 13th May, last. He was by profession an architect and designer, and etched on copper the portrait of H. P. B. which appeared in the 1st Edition, of “*Isis Unveiled*.” He lived with H. P. B. and myself some 18 months, but then left us and the Society because of a bitter quarrel between Miss. Bates, the fourth of the party of four, and Mme. Coulomb. Since then, a furniture-manufacturing business, for which I helped him, along with the late K. N. Seervai, to find the capital, enriched him, but I have never heard that his thirst for spirituality survived the shock. He made the best furniture in India, however.

* * *

The prodigiously precocious child, Byron Gilbert, of Topeka, Kansas, who at the age of seven has passed, as perfect on all points, the severest examination given to candidates for admission to the Bar has, it seems, been granted a conditional license to practise law before the Supreme Court of Kansas. The license is to take to effect when the lad shall become 21 years of age. He is the youngest practitioner ever admitted in the history of jurisprudence. His father was formerly Judge of the district court of Atchison country, and is well-known in legal circles. If this boy is not a great lawyer of some past age re-born what, in the name of common sense, is he?

* * *

A later current paragraph about Dr. Carl Schletter's bold surgical operation for cutting out the stomach of a woman at Zurich, supplies the explanation which was hinted at but not clearly shown in the paragraph in our June number. It seems that the Surgeon, after removing the stomach, joined the intestine to the digestive tube. It was known, that digestion is

not completed in the stomach, but goes on in the intestine, by means of the pancreatic juice, and the intestine now does duty for a stomach. The woman lives chiefly on milk, bouillon, and meat cut small.

* * *

After many days. Of my first book ("Sorghum and Imphee, the Chinese and African Sugar Canes." New York 1857.) I brought a copy to India with me in 1879. This was borrowed at Madras but never returned, so as one naturally likes to keep a copy of at least the first book he wrote, however indifferent he may be to the others—I have tried in every possible way during the past ten years to secure another copy, but in vain. I have hunted for it in secondhand booksellers' shops, given their proprietors commissions, and rummaged through the bookstalls on the Quai Voltaire, Paris, as well as in the Guzli, at Madras, and in other cities. Though the book ran through seven editions, it seemed as if every copy had been dropped down a well, so out of the buyer's reach were they. However, thanks to the benevolent pertinacity of Mr. S. C. Gould, F. T. S., of Manchester, N. H., a copy has at last been secured in the far distant State of Michigan and is now in its place in the Adyar Library. In looking it over, I am glad to find that on the first introduction of the plant into the United States I correctly predicted its future economical importance. For this I was, of course, derided by that class of wiseacres who judge new things without wisdom and make themselves ridiculous to posterity through self-conceit. The Sorghum prophecy of 1857 is most amply fulfilled in the statistics of 1898.

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The quotations in Isis Unveiled. Prof. Alexander Wilder, the well known American Platonist, who compiled the Index of "Isis" for H. P. B. and helped to revise her MSS. writes:

"I do not think that many quotation marks were omitted in any serious degree. We often adopt language as our own that others have used; and sometimes things that we have read have come up to us out of the sub-conscious memory in a way that seems to us like the intuitive action of our own minds. I have often found my own expressions 'cribbed' by some one else, but never thought of holding him to account. Ideas once uttered, become everybody's property."

* * *

A buried Yogi. In Tatamangalam, says a Palghat correspondent of the *Kerala Sanchari*, a Hindu Yogi had himself buried alive recently in a grave, the sides and bottom of which were of masonry. He gave instructions that the grave should be properly closed and not re-opened until after the lapse of a fortnight. On the fifth day after the interment, a Magistrate heard of the extraordinary burial and forthwith went and had the grave opened, when to and behold! the *Yogi* was found lying within alive and well. This apparently allayed all apprehensions, for, the correspondent says, the grave was again closed over the eccentric man. It should be added that the man took with him into his grave three plantains—*Madras Times*, 5th July 1898.