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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 XXIII.

LIVING in a country where omens and portents are traced in the chirp of a lizard, the cry and flight of a bird, and in innumerable other natural phenomena, what wonder if one should in time be more or less affected by such ideas, and that on the occurrence of any unusual thing the idea of its possibly occult significance should present itself to one's mind? On awaking, on the morning of the 7th October (1885), I received an unpleasant shock. The splendid portrait of one of the Masters lay inverted on the floor, the top downward, having been detached from the nail where it had hung in my room,† at some time during the night. The cord had been cut as if with a knife, and the picture had turned a summersault over a tall book-case, and leaned itself against the glass doors without injuring them or itself, save at one corner where its heavy gilt frame had been a little crushed. I was amazed at the accident and distressed lest it might indicate the displeasure of the Master for some serious fault that I had committed. I stood there and looked and pondered a long time, trying to recall any sin of omission or commission which had brought upon me so phenomenal a rebuke, but I could find nothing. Yet the clean cut through the cord belied any accidental rupture of the fibres, and the fact that the canvas had not been torn when the picture was falling and striking the tiled floor, made the affair mysterious. No one whom I consulted gave me any reasonable explanation and I was worried all that day. At last the puzzle solved itself; the accident had been caused by the squirrels, which then infested the house and made their nests in the drawers of our furniture and behind the books on our shelves, doing much damage in various ways. They had gnawed the cord to

* Two full series, or volumes, 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 first volume is available in book form. The present series is the third.

† Previously to the building of the present picture-annex of the Adyar Library.

get fibrous nesting material, and the picture had probably been let down easily by the friction of the dragging of the cord over the nail. But this did not weaken my resentment against the little rodents, for I got very angry when I bethought me of the irreparable loss that would have been caused by the destruction of the canvas on which was painted that divine face. So I straightway had wire-gauze frames fitted; in all the doorways and window-openings of rooms where protection was needed against the ravages of these pretty little pests.

I do not recollect whether or not I have mentioned a scheme propounded by an eccentric member of the Society to buy up the *Theosophist* with the idea of suppressing it, and in its place starting a new magazine, under the title of *Karma*. At any rate, such a proposal was made to me, which only as a matter of news I reported to H. P. B., never imagining that she would think that I should seriously entertain it; but one day I received from her a cablegram declining to sell (which cost her, as she wrote me, forty marks, or £2!). In due course of mail a letter came in which he said she would "as soon think of cutting off her hand" as do it! She added some uncomplimentary remarks about the person making the offer.

A few days later I lectured at Pacheappa's Hall on "The Peril of Indian Youth." A committee of Hindu schoolboys took notes and wrote out the lecture for publication at their own cost. Thousands of copies have since been sold. Their peril, I showed, lay in the fact of their irreligious education by Government and their anti-nationalistic education by the Missionaries, whose policy was to destroy their reverence for their national religion, which to a Hindu is the spur of all action, the guide and pole-star through life: to rob him of this is to leave him like a rudderless ship on the sea of life. This, in fact, has been the keynote of all our teaching in Asia from the very commencement; and the creation of the Central Hindu College at Benares by Mrs. Besant has been made possible thereby; it is the harvest after twenty years sowing of thought-seed.

In November I went to Karur and formed a local Branch. One of the 18 Siddhas or high adepts, recognized in Southern India, by name Karura, is buried in the temple at this place and, according to popular tradition, is still alive in his tomb, sitting in *samadhi*.

On my return home, "Ananda" and I spent a good deal of time in planning, measuring and calculating the cost of the alterations of the house-front and porte-cochère, which resulted in making the present Convention Hall. According to our closest ciphering we thought it could be done for Rs. 2,500, whereas the plan approved at the previous Convention for a separate building called for an outlay of about Rs. 15,000. The approval of our resident councillors, Messrs. B. Raghooonath Row, P. Sreenevas Row and T. Subba Row, having been obtained, workmen were set to breaking ground the very next day, and from that time onward they were driven at a rate of speed more often seen

in America than in slow-moving India. The foundations and retaining walls were built, the earth-filling done, the marble steps transferred to the outside of the extension, a temporary roof of posts and palm leaves, lined with white cotton cloth, constructed, decorations made, crystal lustres hung, and the Hall made ready for occupancy within 27 days—deducting four days when it rained heavily. The Convention met at the usual time (December 27) in its own premises, and all the delegates expressed their complete satisfaction. A photograph of the empty Hall that was taken at the time, now possesses historical interest. The improvement saved us over Rs. 400 that year which we should have had to pay for the hire of a temporary *pandāl* or wigwam. The improvements cost only Rs. 2,600, one hundred more than the estimate.

The news from France at that time was encouraging, no less than four or five leading magazines having admitted serious articles on Theosophy by first-class writers. But the public mind of France has for many years been uncongenial to the discussion of metaphysics. The friends of that "distressful country" and of her cheerful, enthusiastic people—none are more so than Americans—have long been saddened in looking critically upon her spiritual condition. As a reaction from her crass materialism there has been a recrudescence of superstitious belief, as evidenced by the pilgrimages to Lourdes and other presumably favoured shrines, and by the excitement over the jeremiads of Mlle. Couédon: a great attention has also been given to the subject of Hypnotism. But her public men seem to be madly clutching for money and the pleasures of sense, and the current of egoism sweeps everything before it. The books of Zola are, I fear, not so much exaggerations as social photographs. Moral corruption, formerly confined to the effete aristocracy, has rotted the middle and is rotting the peasant class. This is not only an impression from personal observation during my frequent visits to the country, but I have it from long talks with persons of the highest social rank and most conservative views, who have bemoaned the facts while admitting them. When a country descends so low as to crown vice with laurels and make virtue a butt for jest; when it fills its shop windows with pornographic books and pictures, and crowds a theatre to see a shameless hussy undress herself on the stage, and she sits to the photographer for a series of views of herself in her lascivious scenes, which are sold by thousands; when a Dreyfus case—i.e., the death of personal liberty and civil law—has become possible; when all these things are, what is the use of talking Theosophy to the general public and inviting the nation to rise to the higher ideal of human perfectibility? Yet things were never, can never be so bad but that a large minority of true, noble souls can be found, and so let every one of us send to Captain Courmes, Dr. Th. Pascal, M. Gillard and their little contingent of valiant workers, the fervent prayers of our hearts for the success of their efforts to spread theosophical teachings in their sunny,

smiling land ; the cradle of many a hero, many a genius, many a great teacher, many a divinely inspired poet, many a master of science and arts. For my part, I shall never altogether despair of France until she commits national suicide. *Absit omen!*

In the same month of December Mr. W. T. Brown, the "Poor Brown" of Dr. Hartmann and Mr. R. Harte, published his autobiographical pamphlet entitled "My Life," to the regret of his well-wishers at Adyar. It shows him to have been at the time an earnest young man but an emotional sentimentalist, quite unfit for practical life in the world. He had chopped and changed before coming to us, and has been doing it pretty much ever since; the latest news being that he has turned Catholic, taken the soutane, kept it on only a few days, became again a laic, and is now teaching in a Roman Catholic college in Madras Presidency, and married to an Eurasian widow lady of ripe age. May he prosper in his undertakings and find that peace of mind for which he has so long been hoping.

The Delegates to the Tenth Annual Convention began arriving on the 23rd December and thenceforward poured in by every train and steamer until the 27th, when the sessions began. Among the most welcome was Baron Ernst von Weber, President of the (German) International Antivivisection Society, who represented our German Branch. In my Annual Address I gave a retrospect of the history of our first decade as well as my usual glance over the movement in all parts of the world. I strongly pleaded for the creation of an Oriental Library at the headquarters, showing how we had helped in the revival of Sanskrit learning in India and the opening of Sanskrit schools, citing the unanimous testimony of the Indian press as to the national services we had rendered. "What an anomaly it is," said I, "that we have not at headquarters a Sanskrit library! We ought to be able to attract to Adyar the cleverest Brahman pandits and the most learned Western orientalisists by the size and value of our library. If we and our successors, do our whole duty this can be made a second Alexandria, and on these lovely grounds a new Serapion may arise. . . . It may sound strangely for us to be mentioning these august names in connection with our infant theosophical movement but, gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles, but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise, perhaps in far-away lands and least expected ways, friends who will snatch the laurel of imperishable fame by giving their names to our desired Adyar Library and Museum." I suggested that we should begin the work as a monument of the completion of our first decade. Was this not prophetic? See how friends, not then members of the Society—Carl H. Hartmann, of Brisbane, Charles A. White, of Seattle, Annie Besant, of London, and others—have arisen to help us with their money and influence to build up the Society and make the Adyar Library what I had hoped for it be-

fore the twenty years have come and gone. We had no ancient MSS. then, and only a couple of hundred or so of books, whereas now we have ten thousand volumes in the two beautiful libraries that we have opened, and the prospect of the command of ample means in due course. With all the earnestness I can express I again appeal to our members and sympathisers to hasten by their individual exertions the day, when scholars will make pilgrimages to Adyar to study what they may make the finest Oriental literary collection in the world.

In the same official Address I tendered my resignation of the Presidency. "If you will allow me," I remarked, "I shall gladly retire to that life of study and self-improvement which has such attractions for me—and which neglected early opportunities make so necessary. The time is a suitable one, for I have served my decade and some other person ought to be given his chance to display his abilities. I pray you to consider this seriously I hope, therefore, with all seriousness and earnestness, that you will suffer no personal liking for myself, no thought of the brotherly affection that binds us together, to prevent your choosing as my successor some one of our colleagues who would be better able to carry the movement on to the end of the next decade."

An intelligent person knows better than anybody else his or her own limitations, and I have ever from the first been convinced that an abler and better man than myself ought to fill the post of chief executive in so vast an organization as ours. I had had every advantage of early education that the best American schools and universities could supply but, like hundreds of other sons of good families, had idled away the time which ought to have been given to study, never having dreamt that I should ever be called to take up such serious public duties as these. As for the bare honors of office I cared absolutely nothing, and I was perfectly sincere in asking that the Convention should let me retire and choose my successor. But my too lenient colleagues would not listen to it: in the second day's session, when I was temporarily absent and Maj. Genl. H. R. Morgan was in the chair, Resolutions were adopted requesting Madame Blavatsky to return to Adyar as soon as her health should be restored, declaring that "the charges brought against her by her enemies had not been proven, and that our affection and respect for her continue unabated," and that "the President-Founder has by his unremitting zeal, self-sacrifice, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils, by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last."

I hope I may be pardoned the possible bad taste of publishing these too complimentary Resolutions, in view of their historical import-

ance. They show that the policy which the Founders had pursued from the beginning and throughout the first decade of the Society's career was approved; that H. P. B. had the unbroken confidence and love of her colleagues, despite the worst attacks of the Missionaries and their allies; that the length of her exile was to be governed entirely by the state of her bodily health, and that she would be gladly welcomed on her return; finally, that it was the general wish that I should continue to hold office throughout my life. What public servant would not be glad and proud to have on record so gratifying a testimonial of the approval of his colleagues of the way in which he had done his duty? And how sad it is to see the dishonest policy of falsehood that is being followed out by the leaders of the party who seceded from the Society under the leadership of the late Mr. Judge. Poor babies in practical experience!

On the third day of the Convention a Resolution was adopted approving of the plan suggested by the President-Founder for the completion of the Convention Hall and the erection of a building for the Sanskrit Library and Picture Gallery, and he was "requested to carry it out as soon as practicable."

The Recording Secretary's Report showed that 117 Branches had been chartered within the decade; that the two Founders had given about Rs. 35,000 to the Society, and that it went over to the next year with an almost empty cash-box but unlimited confidence and enthusiasm. On the whole, the Convention proved a very great success and it broke up in the best of feeling all around. One of the pleasantest features of the meeting was the glowing and eloquent speech made at the Anniversary celebration in Pacheappa's Hall, by Prof. G. N. Chakravarti, Delegate from the N. W. P.

A fearful tragedy occurred, however, in the People's Park, Madras, during the days of the Convention; some three or four hundred persons were burnt alive in a panic that seized them when some palm-leaf shops and fences accidentally caught fire at a People's Fair that was in progress. The reason for my mentioning it is that the wave of agony that it created in the Astral Light, reached H.P.B. in her lodgings in Belgium, and threw her into the greatest excitement about our safety. She tells the story thus:

"OSTENDE, January 4, 1886."

MY DEAR OLCOTT:

"This is the first time that I have smoked and passed a whole New Year's Day quite alone, as if I were in my tomb. Not a soul the whole day, as the Countess is gone to London and I have no one but Louise (her maid) with me in the big house. A queer thing happened. I had been writing all day when, needing a book, I got up and approached my *table de nuit*, over which hangs the photograph of Adyar and the river. I had looked long and earnestly at it on the 27th Dec. and tried to imagine what you were all doing. But on that day (New Year's), occupied in finishing the "Archaic Period," I had not given it a

thought. Suddenly I see the whole picture blazing as with fire. I got scared, thinking it meant blood to the head; looked again; the river, the trees and the house were all glowing as from a reflection of fire. Twice a wave of flame, like a long serpentine tongue, crossed the river and licked the trees and our house, and then receded and everything disappeared. I was struck with surprise and horror, and my first thought was that Adyar must be on fire. For two days all Ostende was drunk (from the festival excesses) and I had no papers. I was in agony. When on the morning of the 2nd January I wrote... (in England,) begging him to look over the papers and see if there was no fire at Adyar or in Madras on that day. On the 3rd he telegraphs me,—"Great fire at People's Park, Madras: 300 Natives burnt. Don't bother." To-day I saw the notice in the *Independance Belge* myself. What is it; and why should I connect Adyar with that Fair and the poor 300 Hindus burnt? Are there any victims among the Theosophists? I am positively in great fear. I hope you were not there. You could not leave Adyar on that day, could you? It is terrible, that. And that young fool to telegraph 'Don't bother; only 300 Natives burnt'! Well, I wrote him to say that I would have felt less 'bother' if it had been 600 Europeans—confound his impudence!

This is a most instructive psychological phenomenon. The 'wave of agony' of which I spoke touched Adyar, of course, first of all, being so near, and from me passed on to H. P. B. with whom I was, spiritually, so intimately connected. In the fact of her seeing the sheet of fire reaching us from the direction of the People's Park—the North—across the Adyar River, on whose Southern bank our house stands—we see that my explanation is valid, while as for the tragedy being communicated to her from me, that was as natural as that, when she died in London, in 1891, I was made aware of it in Sydney, N. S. W. We used to call ourselves 'twins,' and twins we were so far as community of sympathies within the lines of our work was concerned. No great wonder, considering how we had worked together. Moreover, one of our Madras members was burnt; I had visited the Fair with Mr. Cooper-Oakley and Dr. J. N. Cook, and left it just before the fire broke out; so that our narrow escape intensified the horror which the awful tragedy caused us to feel. But my thoughts did not go out to H. P. B. in connection with it, else in all probability she would have received telepathically from me a more accurate picture of the occurrence.

Near the Sea Customs building opposite the Harbour, at Madras, stands a solid, two-storey brick building, ornamented outside with inlaid encaustic tiles, and which is occupied as a Police station. I have been told that it was built out of the money realised by the sale of the melted gold and silver ornaments that were found in the pile of cremated corpses at the Fair grounds. The bodies were consumed beyond possibility of recognition, and the jewels reduced to formless metallic masses. I had had it in my mind to take two of the lady Delegates in our Convention to see the Fair, but something (what

something ?) put it out of my mind. I shudder to think what might have happened if they had gone with me ; been enticed by the novelty of the spectacle to get me to stop until the fire had broken out ; had been themselves seized with panic, and broken away from me and rushed with the mad multitude into the raging flames.

H. S. OLCOTT.

THEOSOPHICAL AXIOMS ILLUSTRATED.

VI.

THE SPIRITUAL FOUNDATION OF POLITICS AND GOVERNMENT.

THAT national politics and the science of Government have a spiritual foundation is perhaps an idea foreign to most minds. The current ideas no doubt are that they are altogether earthly and relate only or chiefly to man's material well-being ; and also that their most perfect form is that which is seen in the British Constitution, and from it copied into most modern systems, monarchical and republican.

It may be described as a system of competitive dualism, both in its structure and mode of operation ; a Government by majority, the minority ever competing for its place and power. An old Eastern poet foretold the time when ' the meek ' should ' inherit the earth,' but it cannot be said that this system in the least assists to that desirable end ; its chief characteristic being that of obtaining its behests by force and power. Neither is it evident that rule by majority is always wise and righteous ; too often, alas ! the opposite adjectives more truly describe its course of action. Again, it cannot be said that their rule is at any time universally accepted as beneficent, for if it were so, there would be no incentive for the minority to remove them from place and power and rule in their stead. It is at best a poor—though perhaps at present necessary—expedient, suited only to a passing phase of human growth and civilization.

As we write, the civilized world is thrilling with the contents of a telegram conveying intelligence of the assassination of the Empress of Austria : it states that when the news of the event was broken to her husband, the aged and venerable Emperor sank to the ground groaning, and at last sobbed out, " Shall I never be freed from grief and pain in this world ? " The tragedy, in its personal aspect, is touchingly pathetic, and the feeling of sympathy with the sufferer is heightened as we remember the many tragical sorrows he has already endured. In its wider aspect and significance it adds another evidence to the fact that the existing orders of Government do not satisfy the aspirations of humanity as a satisfactory mode of human rule. Perhaps no period within historical knowledge has supplied so many instances of the kind alluded to, as the latter half of the nineteenth century. Tragical illustrations might be quoted from all the great and very many of the smaller European and American States in existence.

Before proceeding farther I am impressed to give some remarkable statements on the present aspects of Western Civilization, from the pen of a deep and philosophic thinker, who has had the advantage of an enlarged practical acquaintance both with that of the East and the West. He says :—

“ A wondrous creation indeed this civilization of ours, ever growing higher out of the abyss of ever-deepening pain ; but it seems also, to many, not less monstrous than wonderful. That it may crumble suddenly in a social earthquake has long been the evil dream of those who dwell on its summits. That as a social structure it cannot endure, by reason of its moral foundation, is the teaching of Oriental wisdom.

Certainly the results of its labours cannot fade away until man has fully played out the drama of his existence upon this planet ; it has resurrected the past ; it has revived the languages of the dead ; it has wrested countless priceless secrets from nature ; it has analysed suns and vanquished space and time ; it has compelled the invisible to become visible ; it has torn away all veils save the veil of the Infinite ; it has founded ten-thousand systems of knowledge ; it has expanded the modern brain beyond the cubic capacity of the mediæval skull ; it has evolved the most noble, even if it has also evolved the most detestable, forms of individuality ; it has developed the most exquisite sympathies and the loftiest emotions known to man, even though it has developed likewise forms of selfishness and of suffering impossible in other eras. Intellectually it has grown beyond the altitude of the stars. That it must in any event bear to the future a relation incomparably vaster than that of Greek civilization to the past, is impossible to disbelieve.

Always, as its energies increase, is there evolved within it a deeper, a keener, a more exquisitely ramified sensibility to every shock or wound—to every exterior force of change. Already the mere results of a drought or famine in the remotest parts of the earth, the destruction of the smallest centre of supply, the exhaustion of a mine, the least temporary stoppage of any commercial vein or artery, the slightest pressure upon any industrial nerve, may produce disintegrations that carry shocks of pain into every portion of the enormous structure.....Certainly our civilization is developing the individual more and more. But is it not now developing him much as artificial heat and coloured light and chemical nutrition might develop a plant under glass ? Is it not now developing millions into purely special fitness for conditions impossible to maintain, of luxury without limit for the few, of merciless servitude to steel and steam for the many ? To such doubts the reply has been given that social transformations will supply the means of providing against perils, and of recuperating all losses. That for a time at least, social reforms will work miracles is more than a hope. But the ultimate problem of the

future seems to be one that no conceivable social change can happily solve—not even supposing possible the establishment of an absolutely perfect communism—because the fate of the higher races seems to depend upon their true value in the future economy of Nature. To the query, 'Are we not the superior race?'—we may emphatically answer 'Yes'; but this affirmative will not answer a still more important question, 'Are we the fittest to survive?' The Oriental has proved his ability to study and to master the results of our science upon a diet of rice, and on as simple a diet can learn to manufacture and to utilise our most complicated inventions. While the Occidental cannot even live except at a cost sufficient for the maintenance of twenty Oriental lives. In our very superiority lies the secret of our fatal weakness. Our physical machinery requires a fuel too costly to pay for the running of it in a perfectly conceivable future period of race-competition and pressure of population.....It may even be that the Western races will perish because of the cost of their existence."

From this forcible presentation of the problem from a material and competitive standpoint, let us proceed in our elucidation of some ideas regarding the *spiritual basis of Government* which will supersede it.

It has been very prominently promulgated that one of the three cardinal objects in founding the Theosophical Society was,—“To form a nucleus of the universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour.” It must be obvious that what is here pointed forward to can be nothing less, or short, of the application of the principle of brotherhood to the Politics and Governments of the world; and it is the practical realisation of these ends that all enlightened and worthy members of the society labour to bring about. And it is abundantly evident that this great object can only be realised through the spiritual enlightenment of the nations:—through the developing and strengthening of the spiritual natures of mankind. The question I wish to press home is, “Through what means is this great and necessary work to be accomplished?”

For good or ill, the ruling races of the world of the twentieth century will be nominally Christian. A great practical question in close relation to this evident fact is, “What is to be the character of the Christianity of the new times; what modifications has its present development to undergo; what new elements has it to absorb, and what ancient ones to revivify?”

That it has potentialities suited to the manifestation of great spiritual power, and a capacity of expansion beyond the wildest dreams of its most enthusiastic adherents is, I think, undeniable. If the infantile theosophical movement is to obtain permanency, and to be a factor in the new era, *it is only through a renovated Christianity that it can accomplish any worthy purpose at all commensurate with the evolutionary requirements, on the indicated lines of mental and spiritual activities.* It should definitely consecrate itself to this object,—the infusion of new

life-blood into the veins and arteries of the most highly developed of the great world-religions.

One great need of Christianity is, that it renew the years of its youth ; that it revive its ancient traditions ; not as a hierarchical world-system of Ecclesiastical power, not as a complex system of dogma, but the enthusiasms and self-abnegations of its early Apostles and Martyrs, its St. Paul's and St. Patrick's ; and also the sweet simplicities, the chastity, the brotherly love, the patience and endurance of its early communities.

Turn, gentle reader, to the Epistle to Philemon, and endeavour to transport your consciousness into the times, and to realize the circumstances which called it forth, and try and catch the gentle spirit of the writer whose fiery enthusiasm had been softened and chastened and ripened by the Christly ideas of the new religion of love, patience, meekness and undaunted faith ; who had endured privations and suffered bitter persecutions through contact with the world-powers and prejudices.

And now let us turn for further enlightenment and confirmation to the testimony of the French ecclesiastical historian, *Renan*, whose well-known agnostic and sceptical turn of mind frees him from any suspicion of bias. In his history of St. Paul, and the various Christian communities planted by him in the Eastern parts of the Roman Empire, he makes the following statements regarding them :—

“ The kindness, the innocent spirit, the unlimited charity of the primitive Churches are a spectacle which will never again be seen (we beg leave to question this conclusion of Renan). It was wholly spontaneous, unconstrained, and yet these little associations were as solid as iron...The gaiety in these little companies of good people living together—always sprightly, occupied, eager, loving and hating much—the gaiety, I say, was very great. Verily the words of Jesus had been fulfilled ; the reign of the meek and lowly had come, and had been manifested by the extreme felicity which overflowed from every heart...Charity, brotherly love, was the supreme law, and common to all the Churches and all the schools. Charity and chastity were *par excellence*, Christian virtues, virtues which made a success of the new Gospel, and converted the world. One was commanded to do good to all, nevertheless, co-religionists were regarded as being worthy of preference. A taste for work was held to be a virtue. Paul, a good workman, vigorously repressed indolence and idleness, and repeated often that half proverb of the people : ‘ He that will not work neither should he eat.’...The Church is an association of honest workmen. cheerful, content, not jealous of the rich, for they are more happy than the latter, for they know that God does not judge like the worldly, and prefers the honest soiled hand to the white intriguing hand. Up to this time Buddhism alone had elevated man to this degree of heroism and of purity. The triumph of Christianity is inexplicable if it be studied only in the fourth century.” A faith yielding fruits of so

excellent a character was worthy of going forth to conquer the world. Let it renew the years of its youth and it may yet realise all that has been hoped and foretold of it.*

And now let us take a more general view of our subject,—‘The spiritual foundation of politics and Government.’ I have no idea of reviving the notions and sentiments so common during recent centuries and not without support during the closing years of the nineteenth, i.e., The Divine right of kings—of such rulers as we are conversant with. Neither have I any idea of entering the arena of current political life, or of discussing its varied policies and knotty problems. One whose thought and activities are directed toward the higher, the spiritual problems of life, is thankful and grateful for the enlarged measure of liberty enjoyed, and the blessings of freedom, of quietness and peace, which the present *regime* ensures. Its anomalies, its imperfections and its doubtful expediencies; its inability to reach and touch, much less eradicate, many crying evils, are seen and recognized as flowing from, as accruing in consequence of, our present immature moral and spiritual development. Seeing this to be the case and understanding in a measure the operation of evolutionary law, our chief thought, care and activities are directed toward carrying out a precept of a divine Teacher of men:—‘First, make the tree good, and it will then bear good fruit.’ In other words our desire is to work in accord with nature, to centre our activities on those lines which will help to promote man’s spiritual evolution.

Neither am I about to invite a discussion of the abstract question, of the very knotty subject as to what *form* of Government is the ideal one; whether the Autocratic or Monarchical, whether an Oligarchy or Democracy, is preferable. We can conceive of conditions and circumstances when either of the four named would be desirable and preferable to either of the others.

I am desirous of going as far as may be to the root principles of these questions, and briefly to investigate and tabulate the unseen spiritual forces, and their correlations and manifestations in individual and national character, which render necessary and demand governmental guidance and control.

Before we directly proceed with our enquiry let us take a passing glance at the origin and development of political organisations as we are acquainted with them in history. And in passing, we should remember that *history* is a living vital process, and not a mere record of passing events with which we have a distant and outside concern only: that

* In *Cosmopolis* for August, 1898, appears a paper by Professor Max Müller entitled, “On my Indian Friends.” The venerable Professor in referring to Nilakantha Gosh, of whom he speaks very highly, goes on to say: “Unfortunately his philosophical Christianity became more and more ecclesiastical in time, through influences which he was too weak to resist. We might have done a great work in India; but what India wants is the young and vigorous Christianity of the first century, not the effete Christianity of the fifteenth century, still less its poor modern imitations.”

it has an organic relation to the present, its lessons being of perennial interest and value. We find that each given form of Government had its origin in the needs and requirements, in the distinctly evolved necessities of some phase of that living force and organism which we name Society. Its forms roughly answering to the needs, and partaking of the defects and merits of the particular phase of society whose requirements had called it into being. As the living forces in society evolve, necessity for changing and adapting the *form* to the living facts become apparent; those who are on the crest of the forward movement take the matter in hand; but the forms having become crystallized are hard, very hard to break up, or even to be modified so as to be rendered suitable vehicles for expressing the new life and interpreting its very real needs. Hence the process occupies the energies of the leading spirits for long centuries, it may be, with all the attendant evils, commotions, intense sufferings, revolutions, &c. Numerous illustrations of this great world-process will occur to every one who has given any attention to historical study: and we plainly see the same process going on before our eyes in the living world of to-day, as active, perhaps even more intensely so, than in any previous period of the world's history.

We find that each of the four forms of Government indicated above has been sanctioned and adopted by large communities and nations of ancient times. Assyrian and Chaldean Autocracy, Egyptian and Persian Monarchy, the Carthaginian and Roman Republics, and the Grecian Oligarchies supply eminent examples; and as we know, these varied forms of Government have each their representatives in the world, down to the present time. As we have intimated, they have each and all been natural growths, having come down to us from prehistoric times—however used or abused for selfish aims and purposes they may have been. From this misuse neither form has immunity. May we not also go a step farther regarding them? We believe that they have all something Divine at their root—they are not indigenous to this sublunary world of ours. The idea of Divine Kings as occurring in the times of supposed mythical history of all nations of antiquity, is an interesting and fascinating study. All have traditions that the Gods were their first rulers and kings; and now in recent years, Occult Theosophy claims to have succeeded by its investigations in the *âkasic* impressions, in corroborating these almost lost records of civilizations which have passed away.

Let us now for the present, leave the further consideration of these developments and see if we can obtain any light which can lead us to the *source* from whence they issued, as necessities of man's social conditions and requirements.

It is recognized by all thoughtful minds that *unity in variety* is the basic idea in the manifested cosmos. That all life is related, being necessary parts of a whole—a unity behind it, that nothing that exists is

without its use. A simple illustration of this principle is given in the balance which nature provides and maintains in plant and animal life. When man interferes with or destroys this equilibrium, certain undesirable results follow. And it is also known that the grades and measures of life's development are infinite, from the microbes in a drop of water to the mighty Sirius which is ten million times larger than our earth. We shall be on scientific ground if we apply this idea of unity in diversity to man.

That we may elucidate the above idea, we will now proceed to consider man first, as regards his antiquity, and secondly, in regard to his present development on our planet.

First, the antiquity of man. And here we are not referring to the race as a whole, but to the individual member of the race. It is among us of Western origin, so common to think of man's individuality as contained within and compassed by seventy or eighty years of mortal life in a material body, such as we now know him; but this is a grave mistake into which the European nations have fallen in comparatively recent times; it has no support from the philosophic conceptions of the founders of our nationalities and civilizations, or from the early conceptions of the authors of the Christian Scriptures and the religious beliefs growing out of them. This passing mortal life we think so real is but as the wink of an eye compared with the eternal years past, and to come. Let us fix this fact deeply in our mind, and remember that, based upon it, is another of primal importance, to which evolution is the key, and the fact of constantly evolving life the sequence leading up to the following axiom:—That man as we know him is a gradually built up entity; that he has been adding quality to quality, attribute to attribute, power to power in the past; and as there is no such thing as finality, as we understand it, he will therefore continue the same process of growth and expansion in the future—even into infinity.

There is another fact it will be necessary for us to take into account in considering the present aspect and the complex problem of man's spiritual nature, namely,—our different ages and the variety involved in the modes and stages of our development. In referring to age, please remember that we are not thinking of earthly years, but of the age of the soul, a consideration of far greater importance.

This variety may be seen by every observant eye as we walk our streets: education, circumstance and opportunity, may account for some of the diversity, but not by any means so large a portion of it as is generally supposed. There are other reasons of which the one we are considering is of the deepest importance. In all probability it is not going beyond the fact if we venture the assertion, that the differences in the ages of our egos may be measured by periods of time so vast as to appear to us, and may perhaps be, best conceived of as whole æons, or eternities of time. It

is evident that man's spiritual growth is an extremely slow process, during which various important additions of spiritual qualities and powers are made to our natures at different and it may be, widely extended periods. And it is conceivable that each of these additions may need ages, including a considerable number of physical rebirths, in order that the process of assimilation may be perfected and the individual entity prepared for another endowment of spiritual potencies for further assimilation. If we compare the present lowest types of humanity who have the youngest, the most immature intellectual and spiritual natures or qualities, with the great scientific and spiritual philosophers (using these terms in their most comprehensive acceptation), those who represent the flower and fruit of European and Indian civilizations, the suggestive remarks we have made receive confirmation. Then again, we must remember that mankind as now represented on the earth, is very far indeed from having reached the acme of physical perfection; he has still a long journey to perform on the upward way. Of course I am not referring to the perfection of the athlete, but to those high spiritual qualities which are capable of realization in physical life; as indicated in the idealism of the Grecian art representations of the human form divine; and in the conceptions transferred by the sculptor and the art painter, of the Buddha, the Christ and the Madonna.

Finally, another, a more stupendous fact is a contributor to the already complex question under consideration:—*Man is not an isolated being, whether viewed in his ultimate entirety, or in any of the parts of his complex totality.*

We see this exemplified in regard to his physical nature; we readily admit that it is related to the earth, and to the varied life manifestations on the earth, from the more remote simple and low orders, to the nearer and higher mammalian tribes of animal life. And if it is true of the body it may be said that it is even more true of the intellectual and spiritual parts of our nature. In this connection allow me to draw attention to the exhilarating and soul-stimulating fact of our relationship, of our union to those above us, to those myriads of Hierarchies who were once human beings such as we now are who have left behind—and to the many others who are now in process of putting away—our limited human form of expression of the ONE LIFE, without breaking the golden chain of love and compassion, of tender regard and beneficence, which binds them to their former selves—whom we are now become—so close and real is the unity. Just as a solar system includes in a common bond its most mighty orbs, its Jupiters and Saturns, and the tiniest grain of sand and speck of protoplasm, so likewise, all that hath been, all that is, and all that will be—including a present living, feeling, throbbing, humanity—are bound together in the indissoluble bonds of a common spiritual nature.

I think that enough has been said to prove our thesis:—"That Politics and Government are of Divine appointment; that they have a

solid foundation in the spiritual nature and unity of Mankind." Also, that their varied forms are a necessity, a natural evolution, an integral part of the process of human development. That human needs have called them into being, and afford scope for their action, for the purposes of guidance and control. And also, that the facts of evolution reveal the necessity of variation in the substance, form and modes of administration of the governmental functions.

The rulers and the ruled each have their place in the economy of nature; and happy the people who understand and appreciate nature's provision for their social and political necessities. There is permanent truth in the words of St. Paul, "The Powers that be are ordained of God."

The present unrest among the nations is incident to a re-adjustment of old forms to the new life and, may we not hope, a means for the realization of the prophetic announcement, which germinated in the souls of the ancient patriots and prophets of humanity:—"The days when the righteous shall flourish, and abundance of peace till the moon be no more." When the exultant call shall be,—“ Arise, shine, for thy Light is come! and the glory of the Deity is risen upon thee.”

W. A. MAYERS.

FOOD AND "SCIENCE."

IN the concluding portion of "Remarks on Evolution," *vide page 228, et seq.*, of *The Theosophist*, there are some remarks on food and science which, in the light of recent progress made by dietetics, seem rather out of date, for they belong to that stage at which this science had arrived more than a quarter of a century ago.

Our brother says, "*it seems not wise to oppose the teachings of science and the teachings of Theosophy,*" and he would be quite right in saying, as he means to do, that Theosophy is not opposed to Science, if by the latter term is meant an accurate knowledge of natural laws and phenomena.

But if by science is meant a certain theory temporarily upheld by a recognized man at a time when investigation into the phenomena on which it is based is in its infancy, then he is certainly mistaken (as in my humble opinion he is in the present instance).

Think what would have become of Theosophy if H. P. B. had thought it "wise" *not* to oppose materialism, upheld as it was in those days by scientists and based on a very limited number of physical and psychic phenomena in total ignorance or disregard of others which at the present stage of psychical research have changed the direction of scientific thought in that line.

To those who are conversant with the latest utterances of Sir William Crookes, Mr. Andrew Lang's last book and the work of "The Society for Psychical Research," it will be clear how "science" has changed her

face. No reproach is meant by that, however, for science has fairly and honestly drawn her conclusions from the facts known at a given time; nor does true science (conscious of the limitations under which it must work) ever dogmatically claim infallibility.

Shall we therefore abandon the truths we feel within us, simply because science at a particular stage has not handled a sufficient number of facts? Nay, we should merely stand aloof and keep our counsel if we cannot reconcile the dictates of our higher nature with "science." But it so happens that we are no longer in such moral straits, for our brother's notions are not founded on recent researches in Diætetics, the chemistry of food stuffs and the effect of food on muscular and mental exertion. And I think that before handling a subject of such delicacy and importance (to Theosophists at least) he should have looked up Pavy and Church's* tables of comparative food values, Beaumont's tables of digestibility of foods, and above all Dr. Haig's† book on "Diet and Food in relation to Strength and power of Endurance," published last year.

The latter scientist who is a standard author in Medical literature says: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for *physiologists*, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body." It may be interesting to note that his researches show what an important part uric acid plays in the phenomena of fatigue.

It is rather unfair to cite rice as a specimen of vegetable diet, for in the scale of cereals and legumens, it is one of the poorest in albuminoids for there are others like beans and lentils which are too rich in albuminoids to be taken without being diluted with other less nitrogenous foods.‡ Similarly it is unfortunate to cite certain small incidents in the lives of the great ones like Buddha, Krishna and Christ and to overlook the sublime ideals of compassion, sympathy and *Ahimsa* on which their teachings and lives are based.

Any one can satisfy himself as to the trend of modern scientific thought concerning diet by looking up the works referred to, but details can be given later on if required.

Of late years there has been a tendency to rely too much on reasoning based on the ways of the lower types of beings, in fixing the standard of human ethics, but Theosophy has held and the future scientist will hold that evolution is not compatible with reversion to the

* "Food," by A. H. Church, M.A., F.R.S., Professor of Chemistry in the Royal Academy of Arts in London, author of "The Food Grains of India," &c., &c.

† Alexander Haig, M.A., M.D., F.R.C.P., Physician to the Metropolitan Hospital, and the Royal Hospital for Women and Children.

‡ Yet notwithstanding that, the poor peasantry of Kashmir who live almost exclusively on rice, oil and a kind of spinach, seem to build on it an astonishing quantity of muscle, and in the cycling world of England rice puddings are to some extent replacing Old England's roast beef, which means that for muscular exertion even laymen do not despise rice as before. See "Bidlake's Cycling."

habits of the tiger and the swine, and in order to rise higher one must dwell on the ideals of brotherhood, co-operation and compassion taught by a Krishna, a Buddha and a Christ, rather than the cruel doctrines of 'The struggle for existence' and the survival of the (brutally) fittest, half relinquished in his later years even by Professor Huxley.*

It is not possible for me to speak on the effect of diet on man's spiritual nature, for those only who have personal experience of such matters may speak of them, but it is not difficult to realize how far a non-flesh diet tends to make a race and an individual more humane.

The question of food, however, need not upset us members of the Theosophical Society, for within its non-dogmatic atmosphere we are free to think for ourselves and to work out our own salvation, for we believe that on higher levels there is unity, and before we arrive there we must agree through our differences due to limitation.

UMRAO SINGH.

THE PROBLEMS OF VEDANTA.

BEING A TRANSLATION AND EXPOSITION OF THE VYASADHIKARANAMALA OF BHARATITIRTHA.

I DO not know whether or not the following pages will find favour with the readers of the *Theosophist* generally. If not, the only excuse which I can put forth for this publication is, the growing popularity of Vedāntic studies, and the comparative difficulty of studying the aphorisms of Vyāsa, and their various commentaries. Bhāratitīrtha has put into easy verse the problems of this splendid philosophy, discussed by Bādarāyana Vyāsa in his aphorisms. It is a very useful epitome, and is calculated to help all students, and especially those who may not be able or inclined to give much time to the study of this all-engrossing philosophy. I intend to give a running and not very difficult commentary upon the verses, taken almost entirely from Śrī Saṅkarācārya. To take up the book without more preface :—

प्रणम्यपरमात्मानं श्रीविद्यातीर्थरूपिणम् ।

वेद्यासिकन्यायमाला श्लोकेः सगृह्यतेस्फुटम् ॥ १ ॥

Having paid my respects to God as manifested in my preceptor, I throw the Problems of Vedānta taught by Vyāsa, into easy metrical form.

A Problem (Sans. *Adhikarana*, *Nyāya*) consists of the full exposition of any given proposition. It has the following five parts :—

1. *Vishaya*, the statement of the subject.
2. *Sandeha*, the doubt (as to the real solution of the problem).
3. *Saṅgati*, connection with the foregoing problem.
4. The *pūrvapaksha*, the Antithesis.
5. *Uttarapaksha*, the Thesis.

* "Evolution and Ethics," 1894.

Each problem consists of two verses.

एकोविषयसन्देह पूर्वपक्षावभासकः ।

सोकोऽपरस्तुसिद्धान्तवादी सङ्गतयःस्फुटाः ॥ २ ॥

The first verse shows the subject, the doubt, and the antithesis ; the second speaks of the thesis ; the connections are plain (and have therefore not been explained).

शास्त्रेऽध्यायेतथापादे न्यायसङ्गतयस्त्रिधा ।

शास्त्रादिविषयेज्ञाते तत्तत्सङ्गतिरूह्यताम् ॥ ३ ॥

There are three of these relations as follows:—

1. The relation of the science under discussion,
2. That of the chapters.
3. That of the fourth part of a chapter.

When the contents of each are known, their relations with each other are easy of discovery.

शास्त्रं ब्रह्मविचारस्यं अध्यायास्त्युच्यते त्रिविधाः ।

समन्वयाविरोधौ द्वौ साधनञ्च फलन्तथा ॥ ४ ॥

The science is known as ' the contemplation of Brahman (*Brahma Vichāra*). The chapters are fourfold:—

1. The *Samanvaya* shows that all the *upanishads* speak of Brahman, under whatever different names and forms He may be.
2. The *Avirodha* explains the apparent contradictions of the *Upanishads*.
3. The *Sādhana* shows the means for the attainment of Divine wisdom (*Brahmajñāna*).
4. The *Phala* shows the end of man.

Each of these chapters is divided into four parts (*pāda*).

समन्वयेऽपष्टलिङ्गमस्पष्टत्वेऽप्युपास्यगम् ।

ज्ञेयगंपदमात्रञ्च चिन्त्यपादेऽनुक्रमात् ॥ ५ ॥

The four parts of the first chapter (the *Samanvaya*) have the following aims:—

1. The first part treats of those texts which are clearly applicable to Brahman.
2. The second part has to do with those texts which may be equally applicable both to the personal soul (in the capacity of worshipper), and the Brahman (in the capacity of the worshipped), but which in reality are applicable to the latter.
3. The third part treats of those texts which might be equally applicable to both the personal soul (in the capacity of the knower) and Brahman in the capacity of the known), but which in reality are applicable to the latter.

4. The fourth part defines the meanings of certain words which have been differently understood by different men.

It may be noted that certain problems will hereafter be found to have been incorporated in one part of the book, while more properly they ought to have been thrown into another part. This is on account of there being some intermediate (*avāntara sangati*) connection between those and the foregoing problems.

द्वितीययुक्तिकर्माभ्या मविरोधोऽन्यदृष्टता ।

भूतभोक्तृश्रुतेर्लिङ्गश्रुतेरप्यविरुद्धता ॥ ६ ॥

The second chapter (the *Avirodha*) shows in the first part, that the doctrines of the Vedānta are not contrary either to reason or tradition; in the second part it shows the absurdities of the doctrines of other philosophical systems; in the third it shows, (a) that the texts on the nature and order of the manifestations of the *tatvas* do not contradict each other; (b) the same about the personal soul (the enjoyer); in the fourth it shows the same with respect to the subtle body (*linga-sarīra*).

तृतीयविरतिस्तत्त्वम्पदार्थपरिशोधनम् ।

गुणोपसंहतिर्ज्ञाने बहिरङ्गादिसाधनम् ॥ ७ ॥

The third chapter (the *Sādhana*) has the following contents:—

Part I.—The nature of *Virati*, or *Vairāgya* (indifference).

Part II.—(A) Exposition of the meaning of the word *Tat* (That).

(B) Exposition of the meaning of the word *Tvam* (Thou).

Part III.—The bringing together of the qualities.

Part IV.—Treatment of the external and internal actions, which cause the purification of the mind, so as to render it fit for the reception of divine wisdom.

चतुर्थेजीवतोमुक्ति रुक्तान्तिर्गतिरुत्तरा ।

ब्रह्मप्राप्तिब्रह्मलोका वितिपादार्थसंग्रहः ॥ ८ ॥

In the fourth chapter (the *Phala*) we find the following:—

Part I.—Treats of salvation while yet alive (*Jīvan mukti*).

Part II.—Shows the dying man's method of leaving the body (*Utkrānti*).

Part III.—Shows the road which a worshipper of the qualified Brahman has after death to take.

Part IV.—Shows in its first portion, the process of *Videhamukti*, the salvation after death of the worshipper of the non-qualified Brahman, and in its second portion treats of the state in which the worshipper of the qualified Brahman lives after death.

ऊढित्वासङ्गतीस्तिस्त्रस्तथावान्तरसङ्गतिम् ।

ऊहेदाक्षेपदृष्टान्त प्रत्युदाहरणादिकान् ॥ ९ ॥

When the three general connections and the intermediate connections are known, the minor connections might also be known, *viz.* :—

1. The retort (*ākshepa*).
2. The illustration (*dṛiṣṭānta*).
3. The contrary illustration (*pratyudāharana*) and so on.

पूर्वन्यायस्यसिद्धान्त युक्तिवीक्ष्यपरनेये ।

पूर्वपक्षस्ययुक्तिञ्च तत्राक्षेपादियोजयेत् ॥ १० ॥

The links of retort, &c., are to be found after an examination of the reasons for the thesis of the foregoing problem, and the reasons for the antithesis of the problem following it.

Thus the thesis of the first problem is that the true nature of Brahman should be found out because it is a good deal doubtful. The antithesis of the second problem is that the manifestation, preservation and destruction of the universe are not indications of the existence of Brahman, because these phenomena are of the nature of the universe. 'Why, what do you mean by saying that we should inquire into Brahman because there are doubts as to his exact nature? There is no Brahman. What then of doubts as to his nature.' This is a retort (*ākshepa*), and this supplies the connection between the first and second problems.

Now for the problems :

CHAPTER I.—THE SAMANVAYA.

PART I.—On the Text clearly applicable to Brahman.

FIRST PROBLEM.

V. S. * अविचार्यैविचार्यैवा ब्रह्माध्यासनिरूपणात्

P. असन्देहाफलत्वाम्यां नविचारंतदर्हति ॥

अध्यासोऽहंबुद्धि सिद्धोऽसङ्गब्रह्मश्रुतीरितम् ।

U. सन्देहान्मुक्तिभावाच्च विचार्यैब्रह्मवेदतः ॥ १ ॥

(V. S.) Are we to meditate or not upon Brahman and find Him out by the destruction of misconception (*adhyāsa*) ?

N.B.—ADHYA'SA or misconception is to know a thing to be what it is not. This is, otherwise, ignorance or false knowledge.

10. The real question therefore is :—

"Are we to find out the real difference between the Self and the non-self, and thus destroy False Knowledge?" This can only be done by meditating upon the nature of Brahman, the only reality.

P. 'It is no use meditating upon Brahman, because there is no doubt about Him, and because it would be fruitless.'

* V. means *viśaya* statement of the subject.

S. means *Sandeha*, doubt.

P. means *pūrvapakṣa*, antithesis.

U. means *uttarapakṣa*, thesis.

As to there being no doubt about Him, it is argued that He is the Self of all selves, and inasmuch as every body knows himself, every body must know Him too. His attributes too are self-evident. The very name Brahman shows them, coming as it does from the root *Brih*, to grow, to be large. He is unlimitedly large, and the more so as the scripture speaks of him as being Infinite. In order to be unlimitedly great, He must be free from the defects of finitude, &c., and must be qualified by the attributes of omnipotence, omniscience, omnipresence and others of the same class. Hence is it plain that Brahman is Infinite, Omnipresent, Eternal, Pure, &c. What then is the use of setting about to know what is already known ?

As to the second reason, no earthly good can be thought of as resulting from the knowledge.

Thus argues the easy-going man of the world. Some excuse or other he is sure to find for letting alone this science of the sciences. The occultist in his mercy tries to meet him on his own plane, and does his best to do away with the expressions of his mental and spiritual sloth and conceit.

(U.) There do exist grave doubts as to the real nature of Brahman. Some say it is the body only, possessed of intelligence, that constitutes man. Others say that the intelligent senses themselves are the mind. Another class holds that there is no personality in the mind ; it is mere intelligence and momentary in its existence. Another class opines that the mind is a personal something other than the body ; it is the doer, the enjoyer. Others again say that the soul does not act but merely enjoys. Another class again says there is an eternal, all-powerful, Divine Soul different from man. Inquiry therefore into the real nature of Brahman becomes absolutely necessary.

As to this pursuit being fruitless—why, there is the evident reward in the destruction of false knowledge and consequent salvation (*Mukti*). The destruction of false knowledge means the elevation of the mind to the highest possible state of perfection, and therefore happiness.

Hence ought we to meditate upon the true nature of Brahman by the Vedas.

And this answer it appears to me, but formulates in words the aspirations of the whole human race. For who is it that cares to speak, but speaks not of Him ? The theist glorifies—Him. The atheist denies—Him. The agnostic knows not—Him. The pantheist sees in everything—Him. The devotee worships and prays to—Him. All, all, according the present range of their expanding intellect, feel Him and speak of Him. He is a stranger only to the blind and deaf slave of the senses. Those whose consciousness has not risen to work on the mental plane, independently of the senses, alone recognise Him not. It is the power of senses over a man that gives him mental sloth, and a disinclination to study the divine science. To awaken him and to lead the stumbling child intellect into the path of right, the

Masters of mercy take up the task of teaching the divine science. From their teachings therefore, handed down to us as Upanishads, are we to take our lessons in wisdom.

SECOND PROBLEM.

- V. S. लक्षणं ब्रह्मणो नास्ति किं वास्ति न द्विविद्यते ।
 P. जन्मादेरन्यानिष्ठत्वात् सत्यादेश्वाप्रासादितः ॥
 U. ब्रह्मनिष्ठत्वकारणात्त्वस्या लक्ष्मस्त्रमुज्ज्वत् ।
 लौकिकान्येवसत्या दीन्यल्लण्डं लक्षयन्ति हि ॥ २ ॥

(V. S.) But is there any proof of the existence of Brahman? Does any thing lead us to the inference of a divine existence?

(P.) Certainly not. For divinity can only be formulated either as (1) the final cause of creation, preservation and destruction; or, (2) as the source of the holy attributes of truth and the like. As to the first, it is not necessary that Brahman should be formulated for these purposes. They can be very well served by *Prakriti*, or the atoms. Or, again, this creation perchance comes from NOTHING.

As to the second necessity of postulating Brahman, these holy attributes themselves are nowhere known to have any real existence.

What is truth? What is purity? What is wisdom? Such are the questions or the outbursts of ridicule of the lower mind when in the fetters of the passionate nature. The constant presentation of higher ideals and objects of intellection will alone serve to expedite the upward march of consciousness. And so we come to the thesis.

(U.) All these things,—*Prakriti*, the atoms, and nothingness, are inadequate to cause the evolution and disappearance of the Universe. It is Brahman alone that is the true cause of all this. So says the *Śruti* :—

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।
 यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व तद्ब्रह्म इति ।
 आनन्दादेव खल्विमानि भूतानि जायन्ते । आनन्दादेव
 जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति इत्यादि ॥

'From whom indeed these creatures of the world are born; by whom being born they are sustained in life, towards whom they tend, and in whom they disappear;—That is Brahman. Know thou Him.'

'From Bliss indeed these creatures of the world are born; by Bliss they are sustained in life; towards Bliss they tend, and in Bliss they disappear.'

All this is known to be fact when false knowledge is destroyed by the attainment of divine wisdom; just as a garland, once mistaken to be a snake, is known to be a garland, in fact, when the limitations causing wrong perception are removed.

As to the non-existence of truth, purity and other such qualities

that again is a question of fact. It requires a certain amount of training and consequent mental progress to be able to distinguish between truths and falsehoods of the world. When once the existence of truths is recognized, the facts of this world will be clearly seen to point to a truth which is absolute, and has no degrees or relations like the indisputable truths of this world.

Is this then the only answer to that all-important question, 'Is there any proof of the existence of Brahman?' Other answers will come in their proper place. But, really and truly speaking, this is the only answer. It is only when the mind in its evolutionary march has reached a certain stage of development, when the eyes of the soul are opened, that we begin to feel the Divine Presence. And the highest Yoga which will develop the soul-sight, consists in conning with faith and devotion over the utterings of the Elder Brothers of our race, who heard the Voice Divine, and have transmitted it to us as Upanishads.

The other answers follow.

THIRD PROBLEM. (1st interpretation).

(V. S.) नकर्तृब्रह्मवेदस्य किवाकर्तु ? नकर्तृत् ।

(P.) विरूपानित्ययावाचे ल्येवंनित्यत्वकीर्त्तनात् ॥

कर्तृनिश्चसितात्पुक्तेर्नित्यत्वंपूर्वसाम्यतः ।

(U.) सर्वावभासिवेदस्य कर्तृत्वात्सर्वविद्भवेत् ॥ ३ ॥

(V. S.) Is Brahman the author of the Veda or not?

(P.) No! He is not. The *Śruti* speaks of the Veda as eternal and unchangeable.

विरूपानित्ययावाचा इति.

Now it is impossible for the eternal to be born of anything at any time. The existence of the Veda is therefore no proof of the existence of an omniscient Brahman.

(U.) BRAHMAN is the author of the Veda. The following *Śruti* speaks of Veda as being the Breath of God; and breathing might well be spoken of as a work.

अस्य महतोभूतस्य निश्चसितमेतद्यद्वेदोयजुर्वेदः
सामवेदोऽथर्वीन्द्रसः ।

"Of this Great Being is the Breath—this that is the Rigveda, the "Yajurveda, the Sāmaveda, and the Atharvaveda."

The Veda is no doubt the eternal knowledge of the universe. There is but one Truth, and that always remains the same. Hence is the Veda called eternal and unchangeable. But it is all the same the Breath of Brahman. What is this Universe? As a whole, as well as in every one of its parts, it is but a tune of the Eternal Voice of Brahman—His Great Breath. He breathes into his flute, and the tunes that peal forth take shape as the Universe. And this tune, which lies at the root of every manifestation—small or great—in this Universe, is its

very nature, the law of its existence and its progress. This is the real Veda, and it rises constantly from Brahman, like smoke from burning fuel or breath from the living animal.

The Rishis heard this voice and put it forth as the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda. But He alone is the real author, and the author of such a work must be omniscient. Hence says the text ;—Brahman, the author of the all-suggestive (सर्वव्याप्तिसि) Veda, is omniscient.

It is not very difficult to see how the Veda is all-suggestive. The teachings of the Vedas embrace all the planes of the Universe. The Vedic philosophy is a perfect synthesis of science, philosophy and religion as they are separately styled in modern thought. No one claims that the Vedas are so many treatises on the different branches of science, philosophy and religion. But it is claimed, with truth and reason, that the Vedānta defines all the true principles of science, philosophy and religion. The triumphant discoveries of modern science are but so many illustrations of the truths laid down by the Rishis of the Upanishads. And this is said, be it remembered, without in the least detracting from the credit and admiration due to the modern discoverer. He is in his proper place, as the benefactor of his race and the student of the divine science of Brahman. Up to a certain stage of mental and spiritual growth, it is necessary that the teacher must lead the infant by the hand. But after that, the soul must take an independent plunge into the mysteries. Without that there can be no development of real strength. As Vyāsa has said in his commentary of the aphorisms of Yoga, without some independent discovery the soul is always as it were in the dark.

It will be seen that this is one answer to the question raised in the second problem. It was said there that the *Prakṛiti*, the atoms and nothingness, were inadequate causes of the Universe. This discussion furnishes an illustration of that thesis. The author of the Vedas must be omniscient, which the *Prakṛiti*, the atoms and nothingness are not claimed to be.

THIRD PROBLEM, 2nd interpretation.

- (V. S.) अस्यन्यमेयताप्यस्य किंवावेदेकमेयता ?
 (P.) घटवत्सिद्धवस्तुत्वात् ब्रह्मान्येनापिमीयते ॥
 रूपलिङ्गादिराहित्यात् नास्यमान्तरयोग्यता ।
 (U.) तन्त्रौपनिषिदेत्यादौ प्रोक्तावेदेकमेयता ॥ ३ ॥

(V. S.) Can true knowledge of Brahman be obtained through the Veda alone ; or is there any other means, too ?

(P.) It is not necessary that Brahman should be comprehended by means of the Veda alone.

An earthen jar exists and it can be known as such by perception ; and the existence of a potter can be postulated by inference. Hence

it should be possible to know Brahman both by perception and inference as well as by the Veda.

(U.) He is above all physical appearance, such as the senses can respond to. He cannot therefore be perceived. Further, there is no sign of him, such as smoke is the sign (*Linga*) of burning wet fuel. Hence He cannot be known by inference. It might be possible by inference to postulate merely so much that Brahman does exist, as was done in the second problem. But true knowledge of Him cannot be obtained by inference. Such then is the meaning of the text.

तन्वोपनिषिदंपुरुषं पृच्छामि

I ask about Him, the *puruṣa* of the Upanishads, etc. It is by the Veda alone that true insight can be obtained into His nature. The *Atman* can be known by the *Atman* alone, not by the perceptions of senses, or the inferences of the lower mind. The Vedas that have come to us are the *âtmic* experiences of the *Rishis* on all the planes of existence possible of access to man. Hence the Veda alone is the true means of the knowledge of Brahman—Veda, be it noted, in both the senses defined above.

RAMA PRASAD.

(To be continued.)

THEOSOPHY NOT A SECT.

[Concluded from p. 305.]

BUT some may think that this absence of creed, dogma, and religious ritual is an accidental circumstance due to the youth of the Society and that these things will come in due course amongst us as they now exist in other organizations devoted to the consideration of religious and moral topics. It is quite true that there lies a danger in this direction. It is a danger which has been experienced on former occasions when similar attempts have been made to bring forth fresh light to guide humanity's path, as, for instance, the founding of churches and creeds in connection with the life and teaching of Jesus. During his lifetime He never gave any sanction for such a step being made, and so far as is known, He never committed to writing any of His teachings, but appears to have delivered His message verbally, the reiteration once more of the old and at that time forgotten truths relating ethics and the spiritual life in man, and by speech and counsel endeavoured to kindle in the hearts of those he mixed with a desire to once more try to learn to be unselfish and forgiving, and to seek the narrow and straight path which leadeth to life everlasting. On the present occasion the founders of the Theosophical Society have issued a warning note on this point—the establishment of a creed, and the formation of a sect—and it will be well for the future of the Society, and for humanity, too, that heed were given to this warning. If creeds and other hard and fast defined dogmas become established in the Society, that will soon cause it to lose the vitality

which living and growing truth alone can impart. Should such an evil befall the Society as the formulation of a creed, the letter and spirit of its present motto would have to go, as it would be quite inapplicable under such changed condition. It is only when the mind of man is free to follow truth wherever it may lead, that real progress in the cause of truth can take place. Bind the expression of truth to any particular set form of words on any one or all points, and its growth in that or those directions is at once stopped, because in a healthy and natural condition of moral and spiritual progress in the mind and heart of man, the perception of truth is an ever varying process. That which seems to us to-day to be quite true and which leads to a certain course of action, moral or physical, may, a year or two hence, if the student is true and earnest and living up to his highest ideal, appear quite different, and his line of duty, may also have considerably changed in the meantime. So it will always be with earnest souls in the future as it has been in the past in this respect, and when rigid limits are set to the possibilities of progress by the formation of hard and fast dogmatic creeds, &c., so surely as these bonds are made, so surely will real progress languish, and in time become extinct, and the Society attain to a fossilized condition. But should this danger to the Society be avoided, and it live on through the present century, which is now fast drawing to a close, and enter upon the Twentieth Century full of life and vigour, with its well appointed and expanding organization and its ever increasing fund of valuable literature, the promises of the future are cheering indeed. Referring to this, the turning point of the future of the Society, Madame Blavatsky says* :—

“ If the Society will live on into and through the twentieth century, it will gradually leaven and permeate the great mass of the thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and natural antipathies and barriers, and will open the way to the practical realization of the brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, when his mental surroundings will reflect the peace and paternal good will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.”

* “ Key to Theosophy,” p. 194, third Edn.

After referring to the fact already noticed, that a messenger from the Masters appears in some country during the last quarter of every century, for the purpose of helping on the spiritual progress of humanity in some marked and definite way, and that during the same period a greater or less amount of occult knowledge on some subject is given out, Madame Blavatsky proceeds as follows:—

“If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society has actually achieved without any of these advantages, and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to the original impulses, through the next hundred years,—tell me, I say, if I am going too far in asserting that earth will be a heaven in the twenty-first century, in comparison with what it is now !”

The above extract shows that the views and the sympathies of the Theosophical Society, according to H. P. B., are not to be extended to the members of the Society alone, but to the whole of humanity. In this the movement shows its universal and not sectional character. In all the orthodox churches, or even the sects that are not yet included in the orthodox grade, the first consideration appears to be extended to the brethren of the fold. In this respect they differ from the Theosophical Society very widely. The result is not to be wondered at, for in the one case, broadness of view and broadness of sympathy are cultivated, while in the other the restriction of creed comes into play. The preliminary step with the orthodox worker is to “convert” or change one to his peculiar views so that uniformity may be attained before the hand of brotherhood is extended. Not only is the hand of brotherhood withheld until you pronounce his Shibboleth, but denunciations of a very vigorous character are hurled at the poor fellow who refuses to change his opinions until he is intellectually convinced that it is right to do so, and thus refuses to be “converted.” When one thus asserts his independence, his manhood, and his right of freedom of thought or private judgment, not only is the hand of brotherly fellowship withheld, but very warm quarters

are usually provided for those who thus refuse to knuckle under. In this respect Theosophy is no match for the Orthodox propagandists. It has no hell fire, no pits of flaming brimstone, whence the "Smoke of their torment ascendeth for ever and ever," to consign unwilling adherents to. It seeks to change no one from the faith or ritual in which he finds comfort and all the spiritual and mental food which his condition and growth or development demands. It tries to show that in all external religions there was a deeper meaning originally in their rituals and in their teachings than is usually brought to the surface to-day by the public teachers on religious things. Its sympathies being universal, or at least co-extensive with the whole of the humanity to which one belongs, Theosophy seeks to excite an increasing earnestness in the members of the different churches, and cares more for the development or evolution of character than for an outside show. In this respect its teachings and practices harmonise with real religious character wherever found, irrespective of dogmatic teaching; and thus can, and is willing to, aid all who are earnestly searching for truth and for such rules of life and conduct as are calculated to aid in the development of the highest type of character. It knows full well that every man and every woman who really tries to live out in daily life the highest teachings that the church to which they belong imparts, not for the sake of gain or reward here or hereafter, but simply as a pure disinterested act of recognized duty one to another; such ones will sooner or later reach a stage where they will crave for knowledge and counsels which the church of their childhood does not supply; and that for all who are thus really in earnest a way will be found to reach success when what is craved for will be found. "Seek and ye shall find, knock and it shall be opened," &c. (Matth. VII., 7) are injunctions given of old, and they are as true to-day, and as readily realisable as ever they were, notwithstanding the doubts on this point by Ecclesiastical Christianity. Such promises and such commands were made with a full knowledge of the importance of the statements uttered, and in the experience of any who comply with the conditions required, the truth of such will be realised. The door is as easily opened to-day as it was at any previous period, and those who now occupy the inner planes of being are as ready and as willing to aid and assist by counsel and otherwise all who are walking on the "straight and narrow way" as ever they were. Whatever obstructions exist, preventing a full and free intercourse from one plane of consciousness to another, are not only of our own creation, but also of our own maintenance. Theosophy teaches us that whatever obstructs us in attaining purity of life or spiritual mindedness is due to ourselves, and that those Elder Brothers of the race, beyond the physical plane, are already now to aid and help all who are earnestly striving for better life conditions, as at any previous age of the world.

But while the promise is made, upon the truth of the realisation of which there need be no doubt whatever entertained, it is not made unconditionally. There is a very important condition attached, a condi-

tion so strict and binding in its character that it cannot be looked upon other than as a very imperative command; a duty is cast upon us to perform, and unless that duty is fully and trustfully carried out we have no right to look for the reward or result promised. It is this duty that has to be done—this formal exertion in the right direction that has to be made—which is too often the stumbling block to all efforts at a practical improvement in the life led. The notion has been so widely spread in the West that man has nothing to do, that all has been done for him, that Western humanity has really become demoralised on these points. They do nothing themselves, but look for everything being done for them. They do not as a rule even take the trouble to think the subject out, and see what rational conclusions they will come to on the matter if left to their own free cogitations; and when a people has got into such a hopeless and helpless state it is not to be wondered that the progress of the race proceeds slowly—so very slowly. Were it not for the stupefying instruction given in modern times in the West, people would clearly see what the real teachings of Jesus were, so far as they have come down to us. But this has been lost sight of, and in consequence mankind have also lost sight of the practical part of His teachings. His teachings were intensely practical. The whole burthen of His teachings was, do this, do that and do the other things. It was always, do always work. From the sermon on the mount to the close of His life on earth, the practical side of His teachings crops up everywhere, though judging only from Ecclesiastical teaching, one would be forced to think otherwise. “Do this and live;” “Seek ye first the kingdom of God and his righteousness,” &c.; “Not every one who saith unto me Lord, Lord,.....but he that doeth the will of my father,” &c., are some of the teachings of Jesus on this point. The practical side of His teachings is everywhere displayed, which shows the universal instead of the sectional character of His teaching; and so it is with Theosophy at the present day, and though some think its teachings mystical and to some extent dreamy in character, those who take the trouble to penetrate beneath the surface cannot fail to see the intensely practical character of its whole teaching, and how admirably adapted it is to all the phases of life and the varying stages of evolution to which mankind has attained.

I have already shown from the writing of the late Madame Blavatsky, to some extent, the fears, the hopes and the expectations which she entertained respecting the present and the future of the Theosophical Society. She clearly saw the dangers, or at least some of them, which the Society will have to meet and overcome if it is to occupy the position and to do the work expected of it in the near future. She knew well—none knew better—that the whole of mankind, especially the more advanced nations, were being pushed onward by an unseen but felt impulse, into newer phases of thought and experience, and that many were inclined to halt and rest, and that many others, while obeying the impulse which was the command to the Israelities of old,

to "go forward," were doing so, and yet had misgivings in their hearts as to whither all this forward movement was tending. She knew well that in religious matters the great body of mankind were inclined to be very conservative and that so far as ethical teaching was concerned there was a general reluctance among mankind to push it very far, especially when personal application of the teachings had to be made. Well she knew that the sentiment entertained by the late Lord John Russell, and to which he gave utterance, "Rest and be thankful," was largely endorsed by the great mass of humanity so far as spiritual and moral teaching was concerned, and that in consequence of the prevalence of this feeling, the large body of human kind were a drag upon the leaders of thought and the advocates of improvement of life. She knew also that it was a severe trial to many who were inclined to advance, though perhaps not fast enough to be always in that frame of mind to be ready to abandon all they had learned, and all the theories they had formed, on the presentation of some new and higher phase of truth, and that in this weakness of our partially evolved human nature and characteristics, there was a strong tendency on the part of many to say, "Oh, stop this terrible onward rush; let us frame a set of rules and doctrines by which we and our children will be guided; and let us for the future enjoy some of the rest and contentment to which we have hitherto been strangers!" She knew that the formation of such a feeling, if entertained by many, would find expression, and then it would be a question on which side the majority would go when such an issue would be brought before the Society for final decision. The weakness of human nature was correctly enough gauged, and the probable result of a feeling of uneasiness setting in against a ceaseless progress and an unending watchfulness upon our thoughts and conduct was pictured to her mind in vivid colours, and that there was a possibility of a resort being made to creed formation by those who were still inclined to the old way of life she thought was possible, and hence the warning given. But now that the warning has been given, and the danger pointed out, and the final result to be attained clearly outlined; if the Society, faint not, nor become weary during the next seventy or eighty years, at the end of which time the next Messenger from the Masters will appear, it is to be hoped that the Society will avoid the breakers ahead, and that it will be navigated during that period so as to avoid total shipwreck. The glorious prospect in view should be a sufficient incentive to the most earnest and united effort, for it is an aim well worthy of working for. As there are no doubt many gradations among those entities who are behind the physical plane of conscious existence, the character and status of the Messenger sent will perhaps in a large measure depend upon the progress made and the spiritual condition of the Society about 1974 or 1975. If real good work continues to be done between now and then, not merely so far as the numerical progress of the Society is concerned—though that should not by any means be overlooked—but as to the inner and

spiritual life of its members and the beneficial influence they have exercised by teaching and example upon those with whom they have come in contact, a Teacher of higher rank and greater power may be expected to come than if a half-hearted life and progress had been the result. The Messenger, whoever he may be, will no doubt be adapted to the state of the people to whom he is sent, and as it will rest to a large extent—if not almost wholly—with the members of the Theosophical Society as to who is sent, it should be the aim of all, not only of those now living, but of those who come after us, to do what it is possible to accomplish; to raise the standard of human life and thought to the highest elevation that is within its reach. By so doing we shall be acting unselfishly, working for the good of others, and doing what in us lies to remove sorrow and suffering from the land, and to give life and hope to those who now sit in darkness and despair, irrespective of creed, denomination, or dogma.

W. WILL.

STONE-THROWING

THE subject of stone-throwing by invisible agency is one that has been frequently written about, and recently the columns of a leading daily paper contained several apparently well-authenticated communications testifying to the authenticity of the phenomena. In the Orient, indeed, there is hardly an important city where some locality or edifice is not pointed out as the scene of such doings, and if one cared to go to the trouble, he might without difficulty fill an average sized volume with these narratives. Eastern people, I have usually found, regard these phenomena with little or no surprise. They invariably attribute them to "djins" or "bhoots" (spooks), and as the stones flung seldom or never injure any one, they rarely trouble themselves about the matter; although taking care, whenever possible, to avoid all such haunted spots as being uncanny and infested with evil influences.

It has also fallen to the lot of Europeans occasionally during their wanderings in the East to come across such experiences. One of these, a friend, told me that in a certain house in which he sojourned for a time on the outskirts of a military cantonment, he used to sometimes find that the stones came into the room where he happened to be seated, although all means of access, such as doors, windows and ventilators, were shut. Another related to me that while encamped during a tour at night near a large and ruined well, he repeatedly, by the bright light of a tropical moon which lent additional weirdness to the scene, heard and saw showers of stones fall into the water. Each time the shower hurtled into the well he drew the attention of his native attendant to it, but the latter, overcome with awe, implored him to remain still lest he might farther provoke the unseen powers. Whilst groping amongst a lot of old books not long ago, I came upon two by an author long forgotten but still well worth perusal—Colquhoun, one of which bore

in a Latin form, the same title as H. P. B.'s monumental *chef-d'œuvre*, "Isis Revelata;" while the pages of the other, "Magic, Witchcraft and Animal Magnetism," were covered with annotations in the familiar handwriting of a dear and long-departed relative, the sight of which recalled to my memory one of the most circumstantial accounts of stone-throwing which I ever remembered to have heard. This relative, whom I shall call 'C.,' was, from childhood, of a mystical and studious nature, and while still a boy had acquired reputation as a mesmerist. In this capacity he had entirely brought under his control a schoolfellow named H., and there are a few still surviving who can testify that they have seen him develop to a high degree the clairvoyant faculty in this lad by throwing him into a mesmeric trance. Had poor C.'s life been prolonged, he would probably have gone far deeper in his researches, but it was fated to be otherwise. As it was, even at that early period (during the forties) he had recognised the importance of mesmerism which, rushlight though it seemed, still appeared to his mind to throw radiance enough to light one path at least into the vast and unknown domain of occultism, and thus lead on perchance to

"The fountain light of all our day, The Master light of all our seeing."

One summer evening, some thirty-five years ago, C. arrived by ship in the harbour of the town of M., on the Arabian Coast, whither he had been sent by his employers, a wealthy English firm of merchants, to establish an agency. When starting from India he had allowed himself but a single servant, trusting to secure such others as he might need on the spot. This solitary attendant was a Mahomedan youth of known probity and fidelity, of healthy frame, and cheerful disposition. In those days, save the foreign consuls, the town contained no Europeans; but C., with his knowledge of Eastern tongues, found no great difficulty in making his way through the heterogeneous concourse of Arabs, Persians, Turks and Africans, and finally obtained on lease a building in which to lodge during the period of his stay, which unforeseen circumstances protracted for several years. The house chosen was of the local Arab style of architecture, situated on the outskirts of the town; roomy enough, and comfortable—if comfortable it was possible to be in so arid and fiery a climate. Near by, on an eminence, stood the somewhat imposing ruins of an ancient and long deserted mosque. Being but a few yards from his dwelling, a few nights after his arrival, C., unable to sleep, from the intense and suffocating heat, rose from his couch in the portico and, sauntering out, bent his steps in the direction of the ruins. The moon was nearly at the full, and her light silvered the weird and desolate landscape, throwing into prominent relief against the sky, the massive structure of the mosque. As G. gazed, in a manner spell-bound, it seemed to him that dark and strange human forms, half shadowy, fitted in the misty light, in and out of the huge arched doorway which led into the recesses of the building; while,

floating on the night air, came from the distance the fragrance of rare incense and balm, like

"Faint sweetness from some old
Egyptian's fine worm-eaten shroud
Which breaks to dust when once unrolled." *

while C. gazed, still half entranced, he was suddenly startled by a shower of stones, falling apparently but a few yards in front of him. Two more showers followed this in rapid succession. Then all was still. He moved on in the direction of the mosque which—being naturally of an intrepid character—he explored in all directions but could discover nothing that could in any way account for the sights and sounds of which he had just had so strange an experience. These phenomena he witnessed on several occasions during his stay, without being able to solve the mystery. On questioning the Arabs, they replied that it had always been so in the memory of their oldest inhabitants. They regarded the disturbances and hauntings as due to "djinn," saying that they harmed no one, and that no one who trusted in Allah and the Prophet need trouble himself about them. After a time, C. himself came to share the unconcern of the Arabs; but unfortunately if fell out otherwise with his attendant, the young Mahomedan lad. This boy, from the description given me, was evidently a psychic sensitive or medium, and from the first night on which he saw and heard the shower of aerial missiles hurtle into the courtyard of the mosque, a kind of nervous dread seemed to have fallen upon him from which he never recovered. In vain did his master strive to laugh away his ghostly fears and cheer his spirits. While the genial daylight lasted he would bravely bear up and go about his usual avocations, but as soon as the shades of night began to fall, he became another creature. He seemed utterly terror-stricken,—

"Speechless, ghastly wan,
Like him of whom the story ran, ***."

He had the look of those whom the Scotch call "fey" or pre-doomed. Nought seemed to interest him, and within a few months he quietly passed away.

P. J. G.

* Browning's "Paracelsus."

ANGELS AND HELPERS.

IN speaking to people in our practical age on the subject of such beings as Angels and Ministers of Grace, there is sure to be met a feeling of incredulity if not of actual ridicule of the subject. People as a rule will admit conceptions of such beings into their poetic literature, and cannot exclude them from their religion, if they have any, but when it comes to asking them to listen to a reasonable exposition of their use in the economy of life, they are likely to regard you as merely reading them a chapter out of your imagination: It is because we wish to draw this subject down into the arena of everyday life as an important factor in doing the work of it, that so much has been written and spoken on our platforms respecting the influences for help and aid around us which come to us from intelligences which we cannot see and touch, but which have stood in our places at one time, have done our work, knew our needs, and so are best able to aid us in the duties of life.

Nothing would be easier than to fill an hour with stories, oft told in the past, of the visions of some of the peculiarly gifted seers who have with rapt eyes beheld the Shining Ones, but we have something beyond this to do. I feel it to be a duty to offer you some thought about these helpers that will not merely astonish but will be of a kind that can fit in with your most quiet and sober thought regarding the work of all of us in the world, and raise the idea that there is a reasonable basis for supposing that there is truth in their existence, and that they do actually exist; not merely to show what very much higher beings there are in the Cosmos than ourselves, but chiefly to aid us in lifting ourselves up to their more elevated condition.

It is because Theosophy claims for all Humanity one common origin and destination, bringing behind it and drawing after it all lower forms of consciousness, thus relating all in one endless procession, that reason demands the application of this principle in the other direction also and sees the unbroken chain passing beyond ourselves to those forms of consciousness far and away beyond our own.

We have thus the idea put before us of the Agents of the Manu and that Heaven is no democracy—on the contrary a high aristocracy—not of blood and family possession, but of spirit and of possession by hard won qualities, such as go to make up the Buddha and the Christ. We also see that numbers of these have in the flesh led the nations of the past. In fact all remains of tradition of great Gods are to be traced to past great men. Because we have no men of this stamp working in our streets, are we to doubt their existence? Were former times so meritorious as to deserve their presence, as compared with ours? At our meetings all over the world the challenge is constantly made—“Produce us one of your Masters!” But the very temper in which the demand is

made shows how harmful it would be to comply with the demand. A proper grasp of the evolutionary scheme according to Theosophy will show the absolute necessity for the existence of such men. Had no man living that certitude of their life and work which quite a number possess, we should have to postulate their existence to make the circle of our thinking about Deity complete. Otherwise we have no stepping stones, no links towards the Deity. He or It would be unrelated to us. Again, the claim of having enjoyed contact with the Masters has raised resentment: why should some be so favored and not all? It is not a matter of favor at all, but purely a matter of growth. When the time of each of us is ripe we shall surely meet *our* Master. These privileged few had arrived at a point in their evolution which enabled them to at once perceive the Master's true place in the scheme of Deity. Were we equally advanced, from the heart of each there would go out an instant recognition and there would arise to the lips an instant expression of that recognition by the one word best able to express it—to the Jews, Rabboni, to the Indians, Rishi, and to us Westerns, Master.

Let me go over a little familiar ground. The names of the people who first started the T.S. movement—Madame Blavatsky, Colonel Olcott and Mr. Sinnett—are well known to-day. At the outset of their career they had certain very strange experiences in the way of occult phenomena. By their books and work they made these known, and the result has been a giving to the world of a system of philosophy which has explained so many of life's enigmas as to draw into its circle a large body of investigators. It has brought the physical world face to face with the occult world and its tremendous forces. To be brief, a certain method of life was found to be a preparation for getting a knowledge of these great forces; and looking with them, by this means, experiment has shown the enormous value of it in helping people to lead better lives and cheerfully meet whatever may befall them.

By contact with certain Teachers in the East there came into the possession of the founders of our Society the system of cosmogony which is set forth in our literature—chiefly in the Secret Doctrine—which showed that the physical life was only a sort of ante-chamber to man's field of activity which lay, for the most part, quite outside it. It laid bare the existence of a vast stairway, a "Jacob's Ladder," leading from the meanest form of life, through and past man, up to the Deity. And how vast a Deity! The personality given that name by theology, how small beside it!

A great ally was already in the field to press this revelation on the world's attention—Spiritualism. Perhaps we have been a little ungrateful to our spiritualist brothers: they broke up the ground for the wider, deeper, and more scientific teaching of Theosophy. But apart from these considerations, there is to be borne in mind the fact that the world was becoming ripe for a new departure, and so, little by little, there filtered into us a few who were able to gather by experience some

facts for themselves and for us regarding the chain of experiences man has to go through in his evolution.

Perhaps some of these started off with the expectation of arriving at once at the throne of the source of life, the Absolute, but, if so, they have found their attention so engrossed in trying to comprehend the exalted nature of some of Its agents and servants only just immediately above ourselves, that they are content to see the impossibility of their quest.

We are content therefore, with them, to regard our Deity as an Omnipresent, Immutable and Boundless Principle, about which all speculation is impossible—all appeal to which is utterly futile. But the infinite gradations by which that Deity comes down to us, through our own Logos and Its Agents, have opened up to us a marvellous prospect.

By infinite grades from the Ineffable Glory of the Logos of our System, we are brought to the advance guard, as it were, of our own evolution—our elder brothers. Much ridicule has surrounded this subject, but the world is beginning to take it seriously, and during every generation they will become more and more a necessity in evolutionary thinking. The world's chief objection to these elder brothers has been their isolation from the work of our every-day life. If their powers are such, why do they not use them for our betterment? Now this is just what is taking place. These are already in our service, but not in our way. For think what would be the way of the world's use of these. Give it a local application to Australia—to Queensland and its people. Would it not whittle down into a college of Alchemy to teach the miners how to turn their mullock-heaps into ingots? Such a college might produce fine heaps of gold, but hardly answer the educational purposes of the Teachers at the back of it. Such methods would not help the growth of the miner's soul. Many a miner is helped, we think, but not in that way. What then are their methods of help if they are not merely engaged in further developing their own spiritual greatness, adding to their own knowledge, purity and strength. They will be found to square with the pictures of child-man being led forth into knowledge by experience which all our greater poets have given us. I think at this moment of Longfellow's "Hiawatha:" for him was to be the loss of Minnehaha. All his bitter trials were needful, and by them he grew into his larger life. So are we in the position of having to be led out into knowledge by experience and by safe methods. In dealing with growth into occult knowledge safe methods are necessary, and in this wide field there will be the infant classes, those for adults, and its universities for higher students. We do not send Professors into our infant schools, so we should not expect waste of force in the Occult World. There are thus the pupil teachers of the great School of Occultism.

Through some of these humbler teachers in this great school, we have been given a knowledge of the various bodies we use besides our physical body, and the larger range of consciousness of some of these.

I want to deal now with the one in close contact with our physical, that in which we shall function on passing across the threshold after death. It is this condition of life, the astral, which is found to contain the great mass of life in evolution in our system—there and in the plane beyond. It is reported to us as densely thronged with life, of infinite variety. Regarding the human part of it, their condition takes on its colour from the causes set going in the lower body; so that character is still character wherever it may operate. As the various colours of the spectrum interblend and refuse all arbitrary boundary lines, so the various planes of nature intermingle, and we find some of the phenomena of the astral life crosses over into our country. There is no question of this—it is a proven fact, every day more evident to us. Stone walls are no bars to it.

Amongst those who took up the study of these things, there were many who by growth of character had already given themselves to some form of philanthropic effort for their fellows, and these saw at once what a vastly enlarged field of work lay before them when they were able to use the rapidly working powers of the astral consciousness free of the heavy machinery of the body of clay. They became witnesses also to a regularly organised system of help which at once explained some of the marvellous stories which the world's history records. In this way there came to us such stories as that of the Youth, Cyril, and how he saved the life of the lad who fell over the cliff, as told by Mr. Leadbeater in his essay on "Invisible Helpers."

Now in giving such stories as this to the world, it brings this question:—If help is given in one case like this, what about the thousands of others, apparently as deserving, or more so, who perish miserably? What of those who, lacking timely warning, are caught in the trap of the collapsing mine, or blown up in the explosion? The great Law which reaches into all planes of life gives us a reply to this. Karma governs high and low alike. In the case we have considered, the lad's Karma was, it seems, to suffer a broken leg: had it been his Karma also to die, no effort could have saved him. But there are two sides to the working of this law, which fact opens up beautiful possibilities to us—for it was part also of the other lad's Karma to deliver his little friend. I do not want to draw a picture of the operations of Karma as though it were a cast-iron piece of mechanism unable to budge from a clock-work regularity of give and take, as though it compelled us, Shylock like, to demand our "pound of flesh;" but who shall say that this was not a closing up of a long account between these two, having its beginnings in very ancient days. Also, see, there is another very large thing which hangs to this beautiful act of adjustment. Look at the effect upon others beyond themselves. To dozens of people in that neighbourhood, most of them people of poor culture, and little realization of the actualities of life beyond the grave, who went no farther perhaps than "trusting the larger hope," yet far enough on in evolution to perceive

that occult powers of some sort had been at work ; to them this would be an episode of a lasting character in their lives ; having important results in moulding their future growth. Take the mother of the injured lad who saw the form of the rapidly vanishing Cyril. To her this visit will ever be as from an Angel of God. She now *knows* that Angels are facts, though they do not all have the wings she expected to see. All the contrary arguments of her friends, all the ridicule of the public papers will never obliterate this one bit of real experience for her, and the fact that there is to-day in that neighbourhood one of the best accepted instances on record, of an Angel, goes to show what a bold belief in the Unseen Universe has on the minds of some people even in our prosaic nineteenth century.

Passing from help in physical matters—in what other ways can the more progressed of humanity help those behind them ? One of the central ideas surrounding the higher evolved units around us is the power of thought. With powerful minds its effect upon matter is dynamic—but in one degree we all exercise this power. Thought uses matter, of rare kind, to translate itself. The study of the human Aura shows that it possesses marvellous facilities for instantly conveying the thought of the man, who is the sun as it were, of this miniature planetary system. It is able by the spiritual language, the sound as it were, of its colours, to tell to another who can read that wonderful book, not only what is its place, its progress in evolution, but its present needs, its present growing requirements, and also show to what extent the supplying of them will be desirable and good. If we were able to witness with undimmed spiritual perception a *real* act of prayer, we should listen to a wonderful symphony in colour. Those who know this colour language can tell how to place in order of merit the various kinds of prayer. They will see instantly the wide gap which divides the long pulpit orations instructing a supposed Almighty what to do and what to give ; from the earnest silent desire of the strong fervent heart, eager to lift a little of the world's Karma, eager to remove some of the suffering and sorrow of those around it, forgetful of its own. The idea is by this time fairly familiar with our public audiences that our system of Thought regarding our relations with the great Maker of our Universe does not endorse the utility of prayer to this great Being, this Immutable and awful Principle. *It* is beyond all supplication—but are Those to whom the charge of our world and its humanity is entrusted so removed beyond the influence of prayer ? Can we suppose that this marvellous medium of the human aura, thus capable of displaying our needs, in language which cannot lie, or play the hypocrite, is forbidden to be an appeal to those who alone are able to teach us to read this language for ourselves ? It cannot be so. Despite all the betrayals of our shortcomings, of our slaveries to passion which this spiritual body of ours makes, due allowance will be made for all. So poisoned are all our relations with each other, with subtle falsities, compelling painful concealments of frailities, of grave defects in char-

acter, that much allowance will be made for us, but in this higher body of ours, all falsity is impossible, all concealment laid aside, the heart of the man laid bare. There can be no question as to sincerity, no question as to what our needs are, what our deservings are ; these are alike written in the everlasting language of God, right across the whole firmament of our inmost being. Has the Mighty, silent maker of this instrument of spiritual speech made no provision for reply to any of its queries, or appeals ? It is a travesty of spiritual evolution to suppose so.

To Theosophists there should be no greater certitude than that our wants are being constantly made known in this way to those whose office in Evolution is peculiarly that of ministering to them. This perpetual life-long prayer needs no penitential attitude, no going down upon the knees, in its offering up ; no aid from the dim religious light of high Church altars ; no hypnotising by scarlet robes and stained glass windows ; no stimulus of the emotions by ascending clouds of incense, by sweet voiced choristers, by rolling Cathedral organs. It is the prayer of the life being watchfully led, carefully controlled ; of the Christ in the heart being crucified. It is offered by the pinch of poverty bravely endured, by the aching fingers of spinners and weavers, by weary backs bent over the machine in the stifling air of the sweater's factory shop, that duty may be done ; and it goes up ceaselessly, full in view of every spiritual intelligence of every Past Master in the great Lodge of human Freemasonry, and though the Immutable Law which governs Masters and pupils alike, may long delay the reply, it must come when the time is ripe.

We shall rightly measure all the possibilities of outside help only by keeping in full view the object of the vast machinery of our planetary system, each of its globes a school house for the gathering of knowledge by experience. It cannot be bestowed on us by any favor, it cannot be left us in a legacy. The meaning and the use of pain can only be explained by suffering. Joy cannot be seen except upon a background of sorrow. It is true that the time will come when our cup of both will be full, and some generous presence will lift us out of the slough, but it is also true that the coming of that time must be awaited ; though we have no right to complain of the weary days so passed, no right to cherish bitterness at the length of our probation.

Neither need we despair because in these waiting and growing days problems of life are thrust before us which we cannot understand. We see lives of the noblest go down without seemingly a word of hope, without the faintest promise of a recompense ; but seen by the light of the pathway of progress these are mere episodes, all in the day's work of the growth of the Soul. So it were well for even those of us the readiest to receive as facts in Nature the beneficent Agents of the Logos, to be prepared to do Their work in the world uncomforted with any sight of Them, or indeed without any felt sense of Their presence, in either the home, the factory, or the shop.

In the ebb and flow of the waves of the races there are times of light and times of darkness. We are told that the times have been when the company of great Initiates and Masters was part of everyday life. The present age is said to be an age of darkness, a Kali-Yuga or Black Age, which may account for the fewness of Angels on the threshold of nineteenth century life, but there are those who know that the veil is thin which separates us from them.

Let me say in closing, that if any one will bring to me a theory of life and of its objects which more completely meets the reason, which more completely satisfies the heart than that which is set forth in the Ancient Wisdom of Theosophy, I will embrace it; but since the whole must be greater than the part, I know this cannot be. Personally I am satisfied. As a group of people standing before the world we are satisfied with the theory we offer you, and because we have ourselves received so much from it we feel it our duty also to offer it to you. May the day be hastened when all men may also be enabled to see these Truths.

W. G. JOHN.

VIEWS ON THOUGHT AND MATTER.

TO those who, to a certain extent, may be familiar with the theories of occult science, what is here said may appeal without much further proof; but to those who are less informed in respect of such knowledge, it may seem at least to border upon the extraordinary—not to say the fantastic and the ridiculous. But “that which appears so at one period, becomes quite normal at another. Railways were declared to be impossible; the phonograph was attributed, by the academician Bonillaud, to ventriloquism. Our common-sense is the result of our education, information and surroundings. In the scientific domain nothing can be declared absolute.”* In spite of these considerations, however, there will probably be many who will not care to accept the ideas here dealt with, and will look upon the whole as simply theoretical; so that it will not be inappropriate to quote the words of Herbert Spencer,† by reminding them that “It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an Hypothesis is thrown among them.” And, as modern occultists consider that their particular philosophy will cover all observed phenomena—of an apparently “magical” as well as of more ordinary nature—so it must meet all unexplained cases. The degree of completeness with which this result is attained will be best shown by the facility with which we may apply it to the explanation of natural occurrences; and we may therefore try whether some small amount of occult science can provide an hypothesis as to the relations between Thought and Matter—at least, in so far as materials may appear to be available for the task.

* Dr. Foveau de Courmelles, “Hypnotism,” p. 59 of English ed., 1891.

† Cited in I. U., I., 378.

Perhaps the key to the phenomena of thought, looked at from the standpoint of the oriental philosophy, may be found in an application of the idea that force, matter, and consciousness, are the three objective aspects of the one Reality—matter, the passive and unconscious element in this triad, being looked upon as the opposite pole of consciousness or Universal mind, which is the active element, and sometimes taken as synonymous with spirit*—according to that duality in nature which, in most things, provides harmonious opposites.† Cosmic force, the third factor in this triad, will then be intermediate between mind and plastic matter, partaking alternately of the qualities of both. Therefore, looked at in this aspect, thought is distinct from mind, as being an emanation from it, and using force to accomplish its formative designs upon cosmic substance.‡ Accordingly, the Eastern philosophers, arguing from the above data, would hold that the external cosmos, or the outward world of nature, was the comprehensive expression of Divine Ideation.§ acting through primal force as its creative power; and that the external appearances or forms of its temporary details are the outcome and result of individualized or differentiated thought on lower planes, acting through suitable media. For they would look upon all form as the outcome of thought, which is the reality behind it, and the form-creating source ||—since all forms are the outcome of thought; and consequently, if the things made by man are the result of his individualised thought, an emanation of his separate mind, so the things not made by him, such as worlds and starry systems, must be the product of Divine Thought, the first emanation of universal mind or consciousness.

If this theory is correct, it will follow that the behaviour of matter, as a whole, must stand in some definite relation to the action of mind; and this is supported by the views of those scientists who hold that there is an intimate connection between matter and thought. So Justice von Liebig proclaims: "Physiology has sufficient grounds for the opinion, that *every thought, every sensation*, is accompanied by a change in the composition of the *substance of the brain*; that every motion, every manifestation of force, is the result of a transformation of its substance."** If the great chemist could thus arrive at a fact in nature showing the modifications in brain-substance which thought produces, and this upon the strict inductions of modern science, so also had earlier writers, if upon less demonstrable grounds, believed also in its moulding power; for Plutarch says: "An idea is a *being*, incorporeal, which has no substance by itself, but gives figure and form unto shapeless matter, and becomes the cause of its manifestation. †† The authors of "The Unseen

* Cf. I. U., I., 96.

† Laing, "Modern Science and Modern Thought," p. 63.

‡ Cf. S. D., I., 85, o.e., 113 n.e.

§ Cf. I. U., I., 93, 94.

|| Cf. I. U., I., 62.

** "Force and Matter," p. 151, cited in I. U., I., 250.

†† "De Placitis Philosophorum," cited in I. U., I., 250.

Universe" declare that there is a "positive effect produced upon the Universal Ether by even so small a cause as the evolution of thought in a single human brain,* and the inference drawn by scientists of the type of Büchner, Voght, and others, as to thought being molecular motion—which necessitates a complete abstraction being made of our subjective consciousness †—is, no matter how incorrect from an occult point of view, not the less a further indication that mind and matter interact. Scientists, perceiving this but not understanding the connection fully, ‡ say that our thoughts are *matter*; § and Dr. Jevons confirms Dr. Babbage, both asserting that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe.¶ And going back to ancient times, we find that Aristotle, who preceded the modern scientists and physiologists in so many things (including, doubtless, some of their mistakes) regarded human thought as some kind of material substance; but nevertheless did not believe that particles of matter, *as such*, could have life and intellect in themselves, and laughed at Strabo, who did so believe. || But from these several views we may see that the occult idea is probably correct, if it says that matter, being the molecules of the all-pervading Ether or Primordial Substance, is modified in its motions and arrangements by individual thought-power.

It may, however, be deemed that the thing which has the faculty of setting matter in motion, must also have its material aspect; because, as the forms taken by matter are the expression of thought, so we may, for the purposes of research, look upon thought as matter in its *subjective aspect*,** that state which I have claimed for it in my "Notes on Reincarnation." At any rate this view of things, taken in connection with what is to follow, may enable us to get rid of Prof. Tyndall's difficulty about the link between thought and molecular action, when he says: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ, nor apparently any rudiments of the organ, which would enable us to pass, by a process of reasoning, from one to the other. They appear together, but *we do not know why*." He proceeds to say that were our minds and senses so expanded, strengthened, and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, their groupings, all their electric discharges, if such there be; and were we as intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem—"How are these physical processes connected with the facts of con-

* I. U., I., 274.

† S. D., I., 134 o.e., 159 n.e.

‡ I. U., II., 619.

§ Cf. I. U., I., 185.

|| Ib. I., 319, 320.

** S. D., I., 61, 104-124 o.e.; 180-140 n.e.

sciousness?"* But this, on the Professor's part, appears to be merely an assumption—for, unless he had the development of perception he speaks of, how can he say, *a priori*, what it might enable him to see and understand?

The fact seems to be, that both thought and matter are inextricably bound up with each other; and one of them would not, upon occult principles, exist without the other—so that thought is as universal and indestructible as matter and force. And as we assume that the whole of nature, however diverse in outward appearance, is inwardly a simple unity, so, accordingly, we cannot have motion or action in one of its parts, without a corresponding movement elsewhere; as "science tells us that the law of gravitation assures us that any displacement which takes place in the very heart of the earth will be felt throughout the universe, and we may ever imagine the same thing will hold true of those molecular motions which accompany thought." † This the two doctors already quoted also hold to be the case, as we have seen; so that it is manifest these scientists are of opinion that all the parts of nature act upon each other, thus setting up reflex actions and currents. Different phases of this, exceeding the power of ordinary perception, are nevertheless said to be actually visible to some people; for, according to occultism, the matter we see with our present visual organs is not all our senses are capable of perceiving; and it is said that "the occultists, who have good reasons for it, consider all the forces of nature as veritable, though supersensuous, states of matter, and as possible objects of perception to beings endowed with the requisite senses." ‡ We have evidence of such extended vision in the works of Mr. Leadbeater and others; but without going beyond the objective physical plane, we may find some indication of such possibilities in the fact that certain "Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill . . . have a theory that there is a certain delicate shade of blue that a European cannot see. . . . and in Cashmere they (the dyers of Lyons) will show him three hundred distinct colours, which he not only cannot make, but cannot even distinguish. If there is such a vast difference between the acuteness of the external senses of the two races, why should there not be the same in [regard to] their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a colour which does exist, but which being inappreciable by the European, is therefore non-existent for him." § It may be well to bear this in mind when we come to deal with the colours of the various thought-emanations.

Seeing, therefore, that there is so intimate a connection between thought and substance, we may not unreasonably hope that the opera-

* I. U., I., 86.

† Fournié, quoted in I. U., I., 397.

‡ Note to S. D., I., 143 p.c., 100, 167 n.c.

§ I. U., I., 211.

tious of thought may be traced, at least to some extent, by examining the behaviour of matter, and tracing the correspondence of its phenomena.

We know, for instance, that matter, at least in its fluid forms, is subject to currents of flux and reflux—the daily phenomena of the tides of temperature, the annual behaviour of the winds and the weather, are sufficient examples of this; and, correspondingly, medical men have pointed out that public thought, as well as bodily conditions, are subject to cyclic changes. Thus, as concerns the former, Dr. Elam says: ‘We see how strong is the tendency of opinion once promulgated to run into an epidemic form. . . .’ We observe, also, how remarkably the same ideas *reproduce themselves and reappear in successive ages*—which he says arises from “causes *not yet investigated*, and remains a mystery.”* So, likewise, Dr. de Courmelles notices the cyclic nature of certain thoughts, and says: “It would seem, indeed, from all past experience, and even judging from the present state of society, that an irresistible attraction draws us towards the study of the occult sciences at the close of each century; then the attraction dies away and vanishes to rejoin the forgotten by-gone ages that have preceded it.”† And in a number of the *Echo* for 1892, a scientist writing on the subject of thought and ether, made the following important statement concerning transference of thought by the ethereal waves of various length. He suggests that this theory affords “a better explanation than any other, of the influences of panic, of the cyclic character of thought as exhibited in the rhythm of political fluctuations, &c.; of the advance of great religious movements, and of many other good and bad psychic epidemics.”‡

If thought and matter are the primal agencies in the creation of forms, then in regard to vegetable, animal, and human bodies, that variety of force called vitality should be found to exhibit the same cyclic characteristics. But if that is so, we must expect that where the facts permit of exact observation, there will emerge some further data claimed to be such by occultists, however much denied by science. Consequently, those who are in some measure acquainted with occultism need feel no surprise at the “mysterious facts” noted by Darwin; who found that in the time involved in the gestation of mammals, the duration of fevers, the hatching of bird’s eggs, and similar phenomena, there is always a common measure of *seven days*—§ the identical number which occultism has always maintained to be the fundamental one in cyclic periods.|| Other writers, of less note than Darwin, have claimed that “Physicians and Theologians, Mathematicians and psychologists, have drawn the attention of the world repeatedly to this fact of

* Cf. I. U., I., 275-277.

† “Hypnotism,” p. 3.

‡ *Lucifer*, September, 15th 1892, pp. 2-3.

§ Quoted in S. D., II., 595 o.e., 630 u.e.

|| S. D., II., 312 o.e., 326 u.e. (note).

periodicity in the behaviour of nature. . . . There is a harmony of numbers in all nature, in the force of gravity, in the planetary movements, in the laws of heat, light, and chemical affinity, in the forms of animals and plants, in the perceptions of the mind. * * * We would refer to Prof. Whewill's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy."

All the vital functions from birth to death, in every organism from insects up to man, are more or less controlled by a law which is periodic and septenary; and "Dr. Laycock, writing on the 'Periodicity of Vital Phenomena,' records 'a most remarkable illustration and confirmation of the law in insects.' Having given a number of instances from natural history, the Doctor adds: 'The facts I have briefly glanced at are general facts, and cannot happen day after day in so many millions of animals of every kind, from the larva or ovum of a minute insect up to man, at definite periods, from a mere chance or coincidence.' " He then proceeds to show how the septenary law is exemplified in the phenomena of fevers, and to show how it also applies to the chief divisions of the human lifetime; and concludes that "This law binds all periodic vital phenomena together, and links the periods observable in the lowest annulose animals with those of man himself, the highest of the vertebrata." And "Dr. Stratton states that in health the human pulse is more frequent in the morning than in the evening for six days out of seven, and that on the seventh it is slower."*

If all this is true of the mass of animal and human life, it must also be true of individual cases, although perhaps less conspicuously; for though the cycles of thought and pathologic conditions may repeatedly exhibit themselves in epidemic form, yet, according to the law of all cyclic movements, that can only occur at such times as the various *individual* cycles may all come into coincidence, when the effect claims greater predominance accordingly, and instead of remaining merely private, becomes of a public nature. It is thus with the periods of commercial depression, which appear to follow a well-defined law.†

We ought, accordingly, to be able to discover some connecting-link between the periodic movements of matter, of the bodily or vital changes, and of thought; for as all nature is one unceasing motion, so the phenomena both of matter and thought, and their correlations, must necessarily exhibit a rhythmic or periodic aspect—and the same motive centre which appears to determine the periodicities of objective matter must also apply to thought, if considered as matter's subjective

* For all these quotations in much more detail, and their sources, see S. D., II., 622, 623 o.e., 659, 660 n.e.

† See *Lucifer*, IV, No. 20, p. 150, April 1889.

side. And so far as the general influence is concerned, we seem to come face to face with that source in the two following instances: "Mr. Davidson tells us that the few who recover from the Barica fever are subject to severe nervous attacks at every full and change of the moon." Sir Charles Napier writes from Scinde: "It is strange, but true as gospel, that at every new and full moon down we all go with fever."*

Now it is very noteworthy that the most prominent factor in all the more obvious movements of fluidic matter is the motion of this same luminary, the moon†; and therefore, we may not inaptly expect to find her influence displayed over its finer and less objective forms, with, correspondingly, all that is bound up with them. In fact, Paracelsus says of similar cases: "The moon may exercise a very bad influence, especially at the time of new moon, which may be very injurious for persons. . . . [who may] attract that influence,"‡ and he holds likewise, what is very much to the point so far as her influence on our thoughts is concerned, that "The moon's influence acts upon the brain," and causes "injurious hallucinations" and other mental phenomena.§ Paracelsus says also that the moon is the *menstruum mundi*,|| or vehicle of influence for the occult cosmic forces, exerting a certain peculiar effect every month; ** so that what was noticed by Mr. Davidson and Sir Charles Napier on the plains of northern India, was distinctly described by the much abused mystic some three hundred years before, as it has often been re-stated since. For "Mesmer argued that" the moon and other celestial bodies "acted on the human body by means of a subtle fluid, which he called *animal magnetism*";†† and "the moon, according to the best authorities" upon the subject, "acts upon the juices and ganglionic system, or nerve-cells, the seat from whence proceed all the nerve-fibres." ‡‡ Dr. de Courmelles says, upon this head: "We are surrounded in nature by a subtle fluid which scientific men call ether, and which is *supposed* to be imponderable; it would seem possible that this ambient medium—its nature and substance being unknown—may transmit the perturbations of nerve-power. This is the conclusion that Dr. Luy's theories point to, and in this it is similar to those of the magnetisers."§§ Thus we have one of the latest scientific writers on Hypnotism endorsing the opinions of the occultists; though not long before, the doctors had denounced all such ideas as gross superstition.|||| This reminds us of Madame Blavatsky's words: "The prevalence of such revolutionary ideas in science emboldens us to

* "Popular Science," by John Timbs, p. 19 (Griffin's Shilling Manuals)

† Cf. "Ferguson's Astronomy," vol. I, para. 311, note.

‡ Hartmann's "Paracelsus," p. 146.

§ Loc. cit., and cf. S. D. III., 143, 338.

|| Cf. S. D. I., 395, 396, 398 o.e., 425—428 n.e., and II., 105, o.e. 111 n.e.

** Hartmann's "Paracelsus," p. 125; and according to S. D. I., 537 o.e., 586 n.e. the moon is the vehicle of vitality, while on p. 105 o.e., vol. II., 111 n.e., it comes from the sun; cf. also vol. I., 540 o.e., 590 n.e., 537 o.e., 586 n.e.

†† F. de Courmelles "Hypnotism," p. 4.

‡‡ I. U., I, 264.

§§ "Hypnotism," p. 48 cf. S. D., I., 530, 531 o.e., 579, 580 n.e.

|||| Cf. Dr. Chas. Macky. "Popular Delusions," article on the magnetisers.

ask its representatives why they are incapable of telling us the reason that the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with Lunar changes; why somnambulists are more affected at her full; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by Lunar influences? Several of the Mimosa alternately open and close their petals as the full moon emerges from or is obscured by clouds. . . . Thus, if science cannot explain the cause of this physical influence, what can she know of the moral and occult influences which may be exercised by the celestial bodies. . . .; and why contradict that which it is impossible for her to prove false?*

S. STUART.

(To be continued.)

ANUBHAVANANDA LAHARI.

TRANSLATED BY MEMBERS OF THE PALGHAT BRANCH.

[Continued from page 177.]

O THOU of discriminative intellect, death shall surely await thee if thou dependest upon the (temporary) well of old age, which is the abode of serpents of disease, which is broken at certain parts,† which is haunted by the demons of desire, which is torn by a longing for the anxiety-worn body, which is ridiculed by the creepers of wives and other relatives,‡ which is full of the waters of idleness and which is ruined on all sides.

13. O Thou of discriminative intellect, ruin will surely seize thee, if thou resortest to the cobra-like sensual pleasures, full of the venom of dire diseases and attached to the tree of the human body, and if thou resortest to the beautiful woman-axe, sought refuge in by fools,§ and such-like pleasures of the Svarga (Heaven) and worlds like Rasātala,|| which are (ultimately) productive of no fruit whatever.

14. O Thou of discriminative intellect,** if thou adoptest the means called by the righteous, Sama (calmness), where fickleness of mind can be completely controlled, if thou aimest at the subjugation of the eye and the other senses, which the sages express by the word Dama (re-

* Cf. "Isis Unveiled."

† Old age generally is deprived of discrimination on account of weakness, bodily and mental.

‡ Creepers and small plants that grow of themselves in a decayed well are, as it were, wives and relatives of the well, and they seem to laugh at it.

§ Enjoyed by voluptuous persons as the be-all and end-all of existence.

|| Atala, Vitala, Sutala, Talātala, Rasātala, Mahātala, Pātāla—these seven are the names of the nether worlds, where semi-divine Nāgas, Daityas, &c., are said to live and enjoy all sorts of pleasures, even superior to those of heaven. Cf. verse 13, chap. 24, Skandha V. of Sri Bhāgavata Purāna.

**Having spoken of the pitfalls to be avoided, the author commences to speak of positive means of attaining bliss.

straint), and if thou with devoted heart believest as true the teaching of Vedānta and kindred doctrines from thy Guru, then surely thou wilt attain Moksha (final emancipation).

15. O Thou of discriminative intellect, if thou possessest Uparati* (the sublime and far-reaching virtue of tolerance), which is worshipped by the best and most respected of sages, which is necessary for the performance of the eight practices of Yoga,† which secures inner self-control, which is capable of suppressing the expansive energy (Vikshepa)‡ which is practised by persons having control over their thoughts and senses, and which is in the state of dreamless sleep, setting at rest all desire, then surely thou wilt obtain Moksha.

16. O Thou of discriminative knowledge, surely thou wilt attain Moksha if thou drawest back thy mind which, except in dreamless sleep, is always gravitating towards desire, linkest it to the hearing of blameless science and religion, and thus obtainest mental balance known as Samādhi, and if thou possessest that divine quality called Titikshā (endurance), which consists in daily enduring the dualities of heat and cold, &c.

17. O Thou of discriminative intellect, Moksha will surely be thine, if thou takest refuge in the desire for emancipation, which arises from the thought, "I am wandering in this world-thicket, which is old and overgrown with divers trees of (human) bodies, and which is intermingled with the fire of different kinds of misery and poverty. When shall I be free from it?"

18. If thou resortest to the series of qualifications, from dispassion to desire for emancipation,|| which has been taught thee by me, which gives (right) knowledge, which is nourished by Sāstric study, which the sages every day have as their support, which is revealed by those who have known Ātman (the Self) and who have been in Samādhi (the highest state of concentration), and which is explained in the sacred books, the Veda, &c.—then O Thou of discriminative understanding, thou wilt surely attain Moksha.

19. Having obtained these means and with a cool mind having approached a Guru,** who has mastered the ocean of knowledge, and having requested him (to give right knowledge) again and again with earnestness and devotion, think of the One without a second, always meditated upon by the righteous.

20. Neither removal of ignorance, nor the uprooting of desire, nor the complete destruction of the ailments due to birth, &c., can ever be

* Forgetfulness of everything as in dreamless sleep is the limit of Uparati.

† Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, Samādhi—these form the eight-fold practice of yoga.

‡ Vikshepa Sakti binds a man to the delusive idea of self and gives great pain by the ropes of bondage, such as lust, anger, &c.

§ Pleasure and pain, prosperity and adversity, praise and censure, profit and loss, &c.

|| See footnote 4.

** Literally, dispeller of darkness (i.e., ignorance).

attained, without (drinking of) the ocean of the nectar of sacred knowledge; * therefore think of the One without a second, always meditated upon by the righteous.

21. When one clearly realises the separateness of one's self from the five sheaths, then does the principle of Atman shine pure. Therefore think of the One without a second, always meditated upon by the righteous.

22. 'The states of consciousness, which are of a threefold nature (waking, dreaming, and dreamless sleep) are not in the spirit, but in the mind. I am above those (three states) (in) the fourth (state) as pure consciousness itself.' When one gets this pure experience, he becomes freed from worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

23. 'I am Siva (auspicious); I am calm; I am faultless; I am true; I am eternal; I am without void.' Such self-knowledge it is that can destroy the bonds of worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

24. 'I am without beginning or end; I am the smallest of the smallest; I am bigger than the biggest in all the universe.' Such self-knowledge indeed enables me to cross to the other shore of the ocean of worldly existence. Therefore think of the One without a second, always meditated upon by the righteous.

(To be continued.)

Theosophy in all Lands.

EUROPE.

LONDON, 27th January, 1899.

During the month which is passing away the normal activities of the various Branches have proceeded as usual. A new series of Sunday evening lectures has been commenced by Mr. Leadbeater, who is minutely describing the conditions of the after-death states, and the lecture hall of the Blavatsky Lodge has been crowded to the stage of discomfort, by the audiences which thirst for information on the conditions of life after death and the processes of return to the physical plane.

The Thursday evening lectures during the month have been given by Mrs. Hooper, Mr. Leadbeater, Mr. Cuffe and Mr. Mead. "Fire-rites among Peasantry and Savages" was the title under which Mrs. Hooper brought together a large number of most interesting and suggestive facts culled from the folk-lore of many lands, indicating the common origin of practices still observed under varying conditions among races and tribes widely scattered over the face of the earth. Such researches cannot fail to interest all theosophical students and a wide field is open for investigation.

* "Knowing Him does one become immune from death (and consequently from birth also), and no other means is there for the attainment of eternal bliss." So says the Veda.

In "Mystical Mohammedanism" the Hon. Otway Cuffs presented his hearers with a number of extracts from translations of the writings of the Sufi, Al Ghazzali, who flourished in the eleventh century, from which it was impossible to resist the conclusion that through this writer the world had once again presented to it the teachings we so readily recognise as those of the Great Lodge, which has never been without its witnesses even in the darkest ages of mediæval barbarism.

Mr. Mead's subject was the one in which he is just now absorbed—the Triemegistic Literature—and the results of his researches are embodied in the *Theosophical Review*.

To students, Mr. Leadbeater's lecture on "Atomic Sub-planes" proved of great interest, as it involved a very careful and detailed explanation of the ultimate physical atom and of the effects produced by the first and second outpourings of energy from the Logos in the formation of the Solar System. It was remarked that some confusion appeared to exist in the minds of inquirers, between the *matter* of the planes and the *monadic essence* ensouling it—especially with regard to the astral plane; a clear distinction must be drawn between these two conceptions. From the first outpouring of energy from the Third Logos, matter in the condition of all the sub-planes was aggregated, reaching, on the physical plane, the stage usually recognised as elemental, by the chemist, but without the power of combination. With the outpouring of the ensouling life of the Second Logos came possibilities of endless combinations; attractions and repulsions with which the chemist and mineralogist are familiar. It is important to keep this distinction in view when dealing with many questions which arise, and for this reason I make note of it here in order that many readers of the *Theosophist* who did not hear the lecture may profit by it. Amongst other things it clarifies thought with reference to the astral plane if we remember that the *unensouled matter* of the plane responds only by vibration to thought, or more correctly, to emotion; while the ensouled matter, or elemental essence as it is there called, is thrown into temporary form according to the nature of the emotion traversing it.

In the outside world, in matters scientific, the month does not bring anything of startling interest to chronicle, but bit by bit, here a little and there a little, the old bulwarks of materialism are being undermined and more and more the advanced thought of the day comes into line with the esoteric teaching. Mr. Herbert Spencer indignantly repudiates the assertion that he is a materialist: Professor Brooks, of the John Hopkins University, denies that the matter from which the universe is supposed to have sprung *must* have contained the potentiality of all that has taken place in it since it existed—as asserts the evolutionary philosopher. Do not these straws indicate the trend of the tide? Much of the religious world is still throbbing with the ritualistic controversy which is stirring the Church of England, *as by law established*, in a fashion which tends to sarcastic comment on the italicised words, and the end of it will not be yet. It is believed that the more strictly disciplined and better organised Church of Rome is ready to take full advantage of the internecine squabbles of the Protestant communion to forward its own Propaganda. An instructive controversy is being fought out between Dr. Horton, a non-conformist divine, and Mr. Britten of the Catholic Truth Society, anent the use of the title "Our Lord God the Pope" in Roman Catholic literature. The Doctor having pointed to

this epithet as blasphemous was met with the statement that it was a printer's error, whereupon he has, this week, fired off a penny pamphlet in which he gives chapter and verse for, not one, but several instances of its use, and it remains to be seen how his opponents will wriggle out of the situation. The outsider recognises with a sense of relief that the better class of Catholic is anxious to repudiate any such debasing adulation of the Papal office, but that the claim could ever have been made or defended is painful testimony to the reality of the 'heathen darkness' from which we have so recently emerged, and may well serve as a signal post to show us the pitfalls into which an unbalanced reverence can descend.

From this side of the religious world it is pleasant to turn to the attitude represented by Dr. Welldon, the new Bishop of Calcutta, in some sentences explanatory of what he feels ought to be the attitude of Christianity towards the religious systems of the East. He says that the Church must pursue a large-hearted and broad-minded policy. "She will cherish a feeling of respect for the ancient religious systems by which she is surrounded; she will use no harsh word nor entertain any unkind thought about any of them. She will not hold that Christianity is wholly true and other religions are wholly false, but that Christianity is the perfect expression of the truth to which other religions approximate" This last sentence is natural in the mouth of an official exponent of Christianity. Each follower of a world faith thinks his own the more perfect expression of Truth, but the new bishop's determination as above indicated should make him a means of good in India if circumstances be not too strong for his resolution.

Dr. Max Müller's "Life and Sayings of Râmakrishna"* is attracting some attention in the English Press. He prefaces the collection of "Sayings" with an account of the Vedânta philosophy. The *Christian world* in noticing this book says that "the teaching and the life altogether should be, to English thinkers of all classes and beliefs, of the highest value as a revelation of the forces that are working with the greatest potency upon the mind and heart of India."

A. B. C.

NEW ZEALAND SECTION.

January 1899.

The Third Annual Convention of the New Zealand Section T. S. was held in Christchurch on Friday, 30th December 1898. Delegates and representatives attended from Auckland, Christchurch, Wellington, Dunedin, Waitemata, and Pahiatua Branches. The Convention was held in the rooms of the Christchurch Branch, and the members having made every provision for the comfort of the delegates, attended in force; a general feeling of brotherhood prevailed, the result being a very harmonious meeting.

Mr. J. Bigg-Wither was elected Chairman, and Miss Rogers, Secretary of the Convention. The Chairman in his opening address pointed out that such meetings were not for formal business alone, but for the furtherance of the cause of Brotherhood, the great cause of the Society; which cause, he knew from experience in this and other countries was really a living power amongst Theosophists.

* Longman : 5s.

The General Secretary presented an interesting report. Since last Convention, the Section, thanks to the generosity of Mrs. Parker, formerly of Melbourne and now in London, had acquired the nucleus of a Library, which by donations from members and from outside sources was growing and would in time become of much use to the Section. The activity of the Branches during the year had been continuous. Dunedin Branch had extended its sphere of influence by the formation of a group at Port Chalmers; while, thanks to the activity of Mrs. Aiken of Christchurch, assisted by Mrs. Richmond, President of the Wellington Branch, a group had also been reformed in Nelson, and as the number of members there was increasing there was a hope that a Branch would soon be formed. The General Secretary spoke of the great necessity there existed for such extension into places where there were no Branches or members and asked the existing Branches to do all they could to carry on such work. The business of the Book Depôt during the year had proved satisfactory. Though not the property of the Section it is managed by the Section officials, and by an extensive distribution of literature is doing useful work. The number of members had not increased to any appreciable extent: the addition of new members had been counterbalanced by resignations, departures from the Colony, and deaths. The Society had sustained a loss by the passing away of Mr. J. Dinsdale, the energetic Secretary of the Waitemata Branch.

The Balance-sheet was read and the finances were found to be satisfactory.

The General and Assistant Secretaries were re-elected, a vote of thanks passed, the General Council and Executive Committee duly formed and other formal business transacted.

Greetings were formulated for transmission to other Sections, thanks were voted to the European and Indian Sections for their kindness in forwarding copies of the *Vâhan* and *Prasottara*, and it was decided that a small donation be sent to both Sections in return.

The Chairman gave a short closing address in which he referred to the decrease of business as compared with other years, which apparently showed a desire on the part of members not to be hampered by too many rules.

A vote of thanks to the Chairman and to the Secretary brought the Convention to a close.

Other meetings were held in connection with the Convention, as follows:—

The Delegates arrived in Christchurch on Thursday, Dec. 29th. In the evening a reception was accorded them at the rooms of the Branch.

On Friday evening, Dec. 30th, a public meeting was held at which the following papers were read:—

H. P. Blavatsky and the T. S.	...	By the General Secretary (Dr. Sanders).
Theosophy and Its Teachings	...	„ Mrs. Draffin (Auckland).
Unity	...	„ Miss Christie (Dunedin).
The Necessity of Brotherhood	...	„ Mr. W. S. Short (Wellington).

The meeting was very well attended. On January 2nd, a very enjoyable picnic was given. The General Secretary, accompanied by Mr. and Mrs. Draffin, the Auckland delegates, also visited Dunedin and Wellington; in each of these places and in Christchurch Mrs. Draffin gave a series of lectures

the subjects being "Re-incarnation," "The Growth of the Soul," and "The Masters." Other meetings were held, and the tour will greatly help in the building up of the Section.

Reviews.

LA DOCTRINA SECRETA.*

The second stage of the enduring monument that our Branch at Madrid is building for itself, as a perpetual proof of the tireless zeal and devotion of its members, is completed: Volume II. of the Spanish edition of the "Secret Doctrine" is out. Throughout, we see the same grand rendering of the original into the rhythmic tongue of the Spaniards, the tongue which has so well served to express the ideals of her men of genius and is almost peerless among Western languages. To hear the stanzas of Dzyan read by one who is proficient in Castilian accent is like listening to the harmonies of an orchestra, a blending of power and sweetness.

Usually, the putting of our English literature into a foreign tongue involves the use of periphrasis, and one of our short sentences sometimes needs twice or thrice as many words for the idea to be comprehended by foreigners. This is particularly the case with Eastern dialects. But our Madrid brothers have actually succeeded in getting the contents of the "Secret Doctrine" into about the same bulk without obscuring the author's meaning. The literary work of our Spanish colleagues supplies the basis of a theosophical propaganda, not only in Spain, but also in South America, Mexico, Manila and all other countries where the Spanish language is spoken. The Society owes them a deep gratitude and the unswerving law of Karma will see it paid.
O.

L'EGO e I SUOI VEICOLI.†

Our highly respected and sympathetic colleague, Signor Decio Calvari, has made another notable contribution to contemporary Italian literature, in the publication of his synthetical monograph on "The Self and Its Sheaths" in connection with the standard works and essays of H. P. B., Mrs. Besant, Mr. Mead, Mr. B. Keightley, and Sig. Brofferio. It is a very good compilation and will be found useful in propaganda work. The pamphlet is printed in type of too small a size, but its cover is most tastefully gotten up. A short Glossary of Theosophical terms, after that of Mrs. Besant and Mr. Burrows, is appended and this is followed by a brief note on the Theosophical Society, with information to enquirers.

HUMAN CULTURE AND CURE.

Parts Third and Fourth.‡

By DOCTOR E. D. BABBITT, Dean of the College of Fine Forces.

Doctor Babbitt is well known as the author of the "Principles of Light and Color," "Religion," &c., and this, his latest work, will be welcomed by

* VOLUMEN II., ANTHROPOGENESIS. Traducción de varios miembros de la rama de la S.T. en Madrid.

† "Saggio di Filosofia Esoterica. Con l'aggiun di un breve glossario teosofico." Roma 1899. Price 2 lire.

‡ Price \$ 1, 50: may be ordered through the Manager, Theosophist Office.

those who are already familiar with his previous publications. Part Third, which treats of "Mental and Psychological Forces," contains much that has been gathered from the writings of advanced thinkers as well as the author's own ideas. The Doctor republishes in this work his illustrated description of the *atom* and the circulation of its forces, which he was the first to give to the world a number of years ago. Part Fourth, which treats of the "Nervous System and Insanity," gives anatomical illustrations of the brain and nerves, a brief pathology of their abnormal states, and directions for the therapeutic application of Chromopathy, or the use of sunlight in different colors, for the cure of disease—a method which is now quite well known, and which the Doctor was the first to reduce to a scientific system as explained in his "Principles of Light and Color," which was published in 1878.

The book is elevated in tone and cannot fail of being useful. Parts five and six, which are to complete the series, will be published hereafter by the author. E.

THE CHRIST QUESTION SETTLED

OR

JESUS—MAN, MEDIUM, MARTYR,*

By J. M. PEEBLES, M.D.

Dr. Peebles has collected a mass of testimony, mundane and (what he would call) supermundane, concerning the identity of the Nazarene Teacher, to which he has added his own opinions and arguments, publishing the whole in a large, nice-looking volume of 370 pages. Whatever the world at large may think of certain views advocated by the Doctor in this, the latest of his many works, the majority of them will at least agree with him in thinking "that Jesus not only existed but that his calm, uplifting, spiritual influence has aided most marvelously in the moulding of the ages. Honest doubt is praiseworthy, and a critical spirit for the elucidation of the truth is to be commended, but the all-too-often scoffing, scorning spirit of agnosticism is to be deplored; and so also are the baseless assumptions of ignorance." Dr. Peebles cites the opinions of the learned Jewish Rabbis of the present day, who, it can readily be supposed, might wish to believe that Jesus was only a myth, but they unanimously affirm their belief that such a person actually lived among their people in the past, as stated in the New Testament, and that the testimony of Josephus, concerning him is genuine. Other historical evidence is also cited, including that of noted Greeks and Romans of the first and second centuries—Pliny the younger, the Emperor Julian, Tacitus, Celsus and Valentinus. The Doctor alludes to certain unbelievers who adopt "a cheap, clownish style of wit and satire" and thinks it does not comport "with the dignity of such subjects as God and revelation, death and immortality. These subjects, sufficiently grave and important to take hold of the soul's deepest affections, do not admit of frivolity, mirth, bitter invective, or flippant, pettifogging sarcasm." Further on, the author draws the following striking contrast between Churchianity and the spirit of Jesus' teachings:—

"Rubbish may hide but it does not destroy the diamond. The fall of man away back in some Eden garden; the personality of a semi-omnipotent devil; a masculine, triune God; total, innate depravity; a vicarious atonement by substi-

* Boston: Banner of Light Publishing Co.

tution, and the heathen dogma of endless hell torments, constitute no part of the Christianity of Jesus, his apostles, disciples and the early Christians. The above-named superstitions, borrowed from the pagan religions of antiquity, were in the second, third and fourth centuries engrafted upon Christianity, transforming it into an iron clad Churchianity—a priestly Churchianity that has hunted, persecuted and burned heretics, that has constructed confessions of faith, tightened thumbcrews, built Smithfield fires and crimsoned God's fair earth with human blood. 'Put up thy sword' were the inspired words of the Nazarene to the impassioned Peter. Jesus, the gentle, heaven inspired Nazarene, enjoined no creed, encouraged no sect, but tenderly, lovingly said: 'By this shall all men know that ye are my disciples, —if ye have love one for another.'"

The title of the book would seem to imply the permanent settlement of the "Christ question," but the discussion will doubtless still go on, notwithstanding the good points the author here makes, which will have a beneficial influence upon the readers of the work. An American reviewer of the book says: "And this subject is worth treating in this masterly manner, because such a character as Jesus is a revelation of what man may be in the higher forces of life."

A BHASHYA ON THE GAYATRI,*

By SRI JAGANNATHA MÍŚRA.

The compiler of this Sanskrit work (in Devanagiri type) has taken much pains to collect the various references about Gayatri which are scattered throughout our sacred literature from Vedas to Purānas, giving full references to the chapter and verse, of each quotation, and adding explanations of different commentators, from their separate stand-points. The book contains 24 chapters, 38 Bhāshyas and 190 pages, and if one wants to know all about the Gayatri, a careful perusal of this work will satisfy his desires.

R. A. S.

INSPIRATION, INTUITION, ECSTASY.

Parts II and III,†

By A. GOVINDA CHARLU.

The first of this short series of pamphlets has already been noticed in the *Theosophist*. Part II. undertakes an examination into the main points of the chief systems of Indian Philosophy, and arranges the matter under the following headings:—(1) Its teachings about self or soul; (2) about God; (3) the aim of man; (4) the means to attain it; (5) the obstacles or errors to be overcome. In compiling these teachings, the author quotes freely from the standard religious works of the Aryans, and gives his references; the leading idea being, the necessity and means of the soul's liberation. A devotional spirit pervades the work. Part III. takes up the subject of Theosophy in connection with the foregoing, the author supporting his views by abundant quotations. He also relates some of his own psychic experience. Mr. Govinda Charlu is the author of a valuable translation of the Bhagavad Gītā, with Sri Rāmānujā's Commentary, as noticed in February *Theosophist*.

E.

* On receipt of a one anna postage stamp, a copy will be sent free to any Sanskrit Pandit. Address Sri Jagannatha Misra, Samastpur.

† Price 7 annas each. For sale at *Theosophist* Office,

THE UPANISHADS.—VOL. II.*

KATHA AND PRASNA.

Most of our Indian brethren are sometimes taunted with the remark that they begin work very enthusiastically and well but their enthusiasm evaporates very soon. Far from giving room to any such remark and to show to the world that the above statement does not apply to the generality of cases, several of our brothers have been setting good examples of steady and organized work. Among these latter we class Mr. V. C. Seshachariar, B.A., B.L., M.R.A.S., who has been pushing on the laudable work he has undertaken, namely, the publication of the English translation of the Upanishads with Sri Sankara's Commentary, which is a very valuable contribution to the Vedantic literature. In October last, we had the pleasure of noticing the 1st volume of his Upanishads; series containing *Isa*, *Kena* and *Mundaka* Upanishads and we are now favoured with a copy of the 2nd volume which is uniform with the previous one and contains *Katha* and *Prasna* Upanishads. These are the two Upanishads which are generally placed first in the hands of the beginner because they contain most useful information put in the simplest form adapted and graduated to suit the capacity of the student. The work of translation has been done with care and the rendering is clear and true to the original. We learn with pleasure that *Chchândogya* and *Brihadâranyaka* Upanishads have also been taken up. We wished Godspeed to Mr. Seshachari in his laudable undertaking as the value of Sri Sankara's Commentaries presented in a readable form in the English language cannot be overestimated especially at the present time when there is a great demand for Vedantic lore both in the East and in the West. The volume before us is neatly got up and the execution does much credit to the printers. We sincerely trust that due encouragement will be given to the publisher for continuing the commendable series which he has so nobly and patriotically undertaken.

T. A. S.

ANANDA LAHARI. †

Our Sastry of the Adyar Library is a busy man. He is always engaged in doing some useful work, and his special field of research seems to be the *Mantra Sastras* to which he has been devoting his time for some years past. He has now brought out a second edition of the English translation "*Ananda Lahari*" with *Yantras* and *Commentaries*. We observe that this is a thoroughly revised edition with copious notes and that its value is much enhanced by the addition of the *Yantras* which were wanting in the first edition. The introduction is well written and traces the worship of *Sakti* to the Vedic period. "*Ananda Lahari*" is the quintessence of the *Samayâchâra*, the most popular of the various schools of *Sakti* worship, and the author Sri Sankarâcharya has written this treatise from personal experience. The object of *Sakti*-worship is to attain liberation of the soul by a successful development and working of the *Kundalini Sakti* which resides at the *Mûlâdhara*

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the lowest of the psychic centres in man. The book is neatly printed and is of a good size. All lovers of Mantra Sāstras will hail the book in its present improved form.

S.

 MAGAZINE.

In the *Theosophical Review* for January, Mr. Mead has an article, "Concerning 'The Shepherd' of Hermes the Thrice-Greatest," a treatise (see December issue of *Theosophical Review*) which is rich in inspirational ideas and esoteric symbology. Mr. Leadbeater continues his paper on "Clairvoyance" which he handles in a more scientific manner than previous writers on this subject have done,—classifying its subdivisions in natural order. Mr. W. C. Worsdell gives some facts which he has gleaned, and inferences drawn therefrom, concerning "Traces of Submerged Continents." Mr. A. H. Ward's meritorious and highly instructive article, "The Ladder of Life," will be read with satisfaction and profit by the earnest student of Theosophy. It is very comprehensive in scope, is illustrated by a diagram and explanatory table, and embodies much careful thought and labor. The readers of *The Theosophical Review* have reason to thank Mr. Mead for his very beautiful rendering (from the Greek) of "The Mystic Cup,"—Hermes Trismegistus's Sermon to his son Tat. An appropriate commentary follows the translation, though, as the writer says: "There is small need of commentary to this beautiful little treatise, so clearly and lucidly are the great principles of the gnosis set forth by the philosopher-mystic who penned it so many centuries ago." Mrs. Cooper-Oakley concludes her article, entitled "Towards the Hidden Sources of Masonry." The results of her researches have no doubt been profitable to Theosophists as well as Freemasons. The Prospectus of the Central Hindu College, Correspondence, Activities and Reviews follow.

Mercury for December presents its readers with a good portrait of the good General Secretary of the New Zealand Section, T. S., Mr. C. W. Sanders. The notes from Mr. Leadbeater's lecture on "The Religion of Chaldæa," are exceptionally interesting. Mrs. Brainard's article, "The Way to the Path lies through the Gate of Knowledge of the Inner Constitution," is also interesting as dealing with the science of the occult. Speaking of certain scientific conclusions, Mrs. Brainard says: "Now this protoplasm, which material science has hitherto declared to be without structure, has been recently subjected to study under powerful microscopes. The revelation made was truly marvellous. This jelly-like basis of physical life was found to be composed of myriads of tiny *lives*—micro-organisms—with strong affinities for certain colors and strong repulsion for certain other colors; it was the same way with particles of food. Mr. Huxley, therefore, could no longer talk about structureless protoplasm as 'the physical basis of life.'" "The Mystery Seed" is a short allegory by Charlotte Cecila Robertson. "Ancient Religions of America," No. III., by A. H. T., treats of the "Mayas and Quiches" and their unique customs. Dr. Marques's address, delivered at a meeting of the Aloha Branch, of Honolulu, November 17th, 1898, embodies some important ideas in connection with H. P. B.'s significant prophecies.

February *Gleaner* opens with Mr. Bilimoria's continued article, "Beginning of Life upon Earth;" this is followed by a paper read before the Dehra Dun Branch T. S., by Kali Kanta Sen, entitled, "'Innate,' versus 'Acquired,'" together with other matter, original and selected.

Theosophia (Amsterdam) is contemplating an enlargement, to make room for important continued translations. The price will also be increased from florins 2. 50 to 4. It gives its readers a new year's greeting, and an original article on "Work and Rest," by Afra. Following this is a chapter of Mrs. Besant's "In the Outer Court" (translation), some remarks on the "Tao te King," and articles on "The Star of Bethlehem," and "Tibetan Sayings."

The chief feature of *Theosophy in Australia* (January) is Dr. Marques's address on the "Mysteries of Sound and Music," in which he sets forth the importance of vibration as underlying all the manifestations of life and form, and the all-pervading forces of nature. The hygienic effect of music is touched upon, as well as the ennobling and spiritualising influence of the higher forces of harmony upon the soul of man.

Along with the *Review of Reviews*, which is as usual full of matters of interest for the general reader, is received the first number of the *War Against War*, the new weekly which Mr. Stead is issuing in advocacy of the great Peace Movement. It contains "The Czar's Appeal to the Nations," "The Manifesto of the Crusade," "Opinions of British Statesmen," "The Declaration of the Crusade of Peace,"—which embraces an account of a great meeting in St. James's Hall—the Chairman's Address, the numerous letters of sympathy that were received and Mr. Stead's thrilling speech in which he relates the main points of his interview with the Czar. In this speech, during which he was frequently applauded, he appeals to his hearers in the most touching and earnest manner, "to make a solemn vow unto the Lord" and their fellow men, "to enlist as soldiers in this Campaign of Peace, in the same spirit and with the same earnestness that you would aid in defending your country against an invading foe * * * for it is a matter of life and death, of salvation or damnation to the nations." His hearers were brought face to face with the fact that thirty years ago the annual expenditure for purposes of war, throughout Europe, was estimated to be 120 millions sterling. To-day it is 230 millions—nearly double. After alluding to a remark made by one of England's greatest statesmen, that this disease was "incurable," he said: "Never, so long as the faith of God springs up in the heart of man or woman, never can we say that any evil, however great or terrible, is incurable." He pleaded for the united efforts of all people in all nations, to banish this most gigantic evil. May God speed the work.

The *Journal of the Maha Bodhi Society* (February) states that Mr. Dharmapala has arrived in Calcutta in the interests of the Society of which he is the General Secretary, and that Countess Canavarro is soon expected there to help on the work of the same Society, for a time.

Revue Théosophique Française for December contains translations from the writings of H. P. B., and Annie Besant, one of a lecture by J. C. Chatterji, an able article on the Prehistoric Races, by Dr. Th. Pascal, a report of the October Convention of the Indian Section, Questions and Answers, a summary of the Press, and a further instalment of the Secret Doctrine. We rejoice to hear of a marked improvement in the health of Commandant Courmes, as well as of that of Dr. Pascal. In this number Dr. Pascal gives a vivid description of the fire-treading phenomenon at Benares, which we all witnessed and M. Millot has a notice of the death of Madji, with some reflections which her strange personality gives rise to. The translations are continued and the usual instalment of "Secret Doctrine" given.

Teosofia (Rome) for January opens its second volume with a most inter

esting review of the history of the Theosophical movement in Rome, by Signor Decio Calvari, and that of the Rome branch, which was chartered February 22, 1897. The charter members were Mrs. A. C. Lloyd, Engineer Gualtiero Aureli, Mlle. de Moskvitinoff, Signora Ella Ferrando, Engineer Enrico Mannucci, Captain Oliviero Boggiani and Sig. Calvari. The language used by the writer is so full of life as to show his intense earnestness in the work and to win the reader's respect and confidence. Translations of Mr. Leadbeater's "Clairvoyance," Dr. Marques's "Scientific Corroborations of Theosophy," and Dr. Pascal's "Reincarnation" articles are given, and the number closes with a report on the Theosophical movement in different countries.

Lotus Blüthen (Hartmann) for January is acknowledged with thanks.

Nova Lux (Rome) continues the articles on "Spiritualistic Materialism" and "Swedenborg and Spiritualism."

Balder (Christiania) is again welcomed.

Philadelphia (Buenos Ayres) contains a well written article on "Theosophic Activity," by Leopoldo Lugones. Other articles are from the pens of Manuel Francara, Arturo Arnould, and others.

Sophia, (Madrid), is now entering upon the seventh year of its existence, and the editor very appropriately discusses the situation in Spain, and explains the capabilities of the Spanish race from a Theosophic standpoint. We rejoice to see that the cover has been greatly improved.

The following periodicals are acknowledged: *Journal of the Buddhist Text Society* (parts I. and II.) *Brahmavadin*, *English Theosophist*, *Music* (Chicago), *Modern Astrology*, *Light*, *Rays of Light*, *The Light of Truth*, *Vâhan*, *Prasnotara* and *Buddhist*.

CUTTINGS AND COMMENTS.

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

The Hindu's London correspondent writes as follows concerning the permeation of English Society by *Theosophic Influence*. the leaven of Theosophic ideas:—

Before coming here, and indeed, before going out to the country even after my arrival here, I had no notion that Theosophy had such an influence among large classes of the truly religious-minded people here. The class of people who apparently come most largely under Theosophic influence seems to be those who have too much spirituality to be satisfied with the dry bones of Christian life, generally found in the Churches of the Protestant persuasion, and too much rationalism to be able to accept the Romish Dogmas. Theosophy allures them by its presentation of spiritual truths in perfect harmony, as it avers, with science and reason. I am not a Theosophist myself. I do not accept much of its teachings, and I may frankly say that I object strongly to some of the methods, both spiritual and philosophical, of its prominent preachers. But I must admit in truth and justice to this movement that it is really helping the cause of real religion among the most interesting and promising sections of the English religious people, more than any other movement of our times. It is never safe to prophesy, but whatever forecast one may form of the future of religious life in England seems to be surely such as will be largely permeated by Theosophic, and probably also higher and deeper Indian thought.

This statement, coming as it does from a non-Theosophist, certainly cannot be regarded as an exaggerated one, and is very encouraging to the busy workers in the T. S.

*Fearful
Prophetic
Dream
Fulfilled.*

In a recent issue of *Light* (January 28th) we find a translation of a communication sent by Mr. Joseph Kronhelm, of Padolia, Russia, concerning the terrible dream of M. Lukawski, of the Ministry of Marine, St. Petersburg, who afterwards suffered "death from shipwreck of the steamer *Wladimir*, in the Black Sea."

The dream is thus narrated :

One night in the early part of the year 1895, Madame Lukawski was awakened by groans and cries of 'Help! save me!' proceeding from her husband, who was going through various movements which seemed to her to be like those of a person who was being drowned. He had, in fact, been dreaming of a terrible catastrophe at sea; and on becoming quite awake he told her he had dreamed of finding himself on a large steamer which was sunk by a collision with another steamer, so that he was thrown into the sea to perish. Having made this communication to his wife, he exclaimed, 'Ah! it is certain that I shall meet my death at sea'; and so sure was he of this that from that time he set himself about putting all his affairs in order, as a man would naturally do who clearly saw his end approaching. Two months passed, however, with no untoward event, and the memory of the dream was fading, when M. Lukawski suddenly received instructions from the Ministry of Marine to proceed with his employes to certain ports of the Black Sea. While taking leave of his wife at the railway station, St. Petersburg, M. Lukawski said to her, 'Do you remember my dream?' 'My God! what of that?' asked his wife. 'I am certain,' he replied, 'that I shall never come back—that we shall never meet again.' Madame Lukawski endeavoured to tranquillise him, but he added with an air of great sadness: 'Say what you will, you will not change my conviction; for I feel that my end is approaching; nothing can avail to save me; yes! I see the port—I see the steamer—the moment of collision—the panic—and my death!—everything is before my eyes.'

When two weeks had passed since the final parting from her husband, Madame Lukawski read of the fatal collision between the two steamers, *Wladimir* and *Sineus*, which occurred in June, 1895, in the Black Sea. Later, a fellow passenger who was cast into the waves with her husband, but was finally rescued, gave Madame Lukawski a full account of the unfortunate death of her beloved companion, and it corresponded with his prophetic dream in the minutest details.



Pictures made to grow into a tree. A very curious story is related in the *Religious Philosophical Journal* of January 5th. About 45 years ago a Japanese man who lived alone in a small house near Angels, California, was found dead on the floor, his body being shockingly mutilated. The right hand (all save the thumb) and both feet had been chopped off and the left arm broken. It was supposed that certain Chinamen murdered the Japanese, first torturing him to make him disclose the hiding place of his gold, but there was no definite proof. A mound of earth indicates the spot where the remains were buried. The story continues thus:—

A water oak had grown up through the mound and had attained the proportions of a tree six or eight inches in diameter. Last week Mr. Bacigaluppi was chopping wood on the branch (near Angels Camp) and felled this water oak and afterwards started to saw it up in lengths suitable for a stove. The first cut revealed a peculiar image, dyed in black in the heart of the white wood of the tree. The hand, all except the thumb, is gone and both of the feet are missing.

Those few old timers who recall the figure of the murdered man declare that the image in the tree is a good profile of him as he appeared in life. Three or four cuts were made through the tree, and each of them revealed

the same strange picture. The blocks are in the possession of C. A. Bryant of Angels, and Chinese to whom they have been shown refuse to touch the wood, declaring their belief that it is possessed of an evil spirit.

Here is another in the same Journal.

A WOMAN'S HEAD IN THE GRAIN OF A LOG.

Mr. Clint De Witt, during a recent visit to a Wisconsin Logging Camp, discovered a curious log upon which nature had engraved the head of a beautiful woman. The log was sawed lengthwise in ten slabs, and each one had an impression of the face.

The above calls to mind the case alluded to in *Imprints by Lightning*, "Isis Unveiled," of a boy in America who was killed by lightning. It says that,

"Upon stripping the body there was found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was felled by lightning. Now, this electrical photography which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child."

The subject is a very suggestive one, and much might be said about vivid mental images in connection with akasic vibrations.

The disintegration of the seceded portion of our *Another Richmond in the field.* Society which goes on so rapidly is a saddening proof of the un wisdom of that suicidal step. The separation of the Hargrove-Buck party from that of Mrs. Tingley is a matter of history, and now typewritten circular of Mrs. Frances J. Myers tells us that both Mrs. Tingley and Hargrove are cut off by the Higher Powers, and a new body called the "Temple" is formed, as "a new and true occult school" from which trained "students" are to be sent forth to "work among the masses." No prophet is needed to foretell the final result of this process. Like the reproductive action of the jelly-fish, or medusa, the once strong body of secessionists will divide into minute segments, "each swimming away as a young medusa," until nothing of the original nucleus remains. The indictment of Mrs. Tingley by Mrs. Myers is very bitter indeed.

And still another. After the above paragraph was in type we received from Mr. James M. Pryse, a veteran worker in the Society, but also a Judge Secessionist, a circular in which he says that "at the present time not only Theosophy, but the right of independent thought and action, have been banished from the organization. Not only do personal motives in the main rule, the so-called 'Universal Brotherhood,' but the present methods employed are clearly *designed* for the destruction of the Theosophical Cause and all liberty of convictions among members. All the members of Mr. Judge's working staff but one or two have left the U. B. Headquarters, never to return." He suggests the formation of a new Theosophical Society. One of the U. B. Branches (No. 95) announces its secession from Mrs. Tingley's organization.

Bombay Buisson Institute. It is good to know that a Buisson Institute and Temperance Hospital has been opened at Clare Road, Byculla, Bombay, Miss Van Ingen, M.D., being the Resident Physician. The opening function was performed on the 4th February, the Hon. Mr. Justice

Ranade in the chair. Reference was made to the increasing need of work for temperance, in India, by the first speaker, Hon. Dr. Bhalchandra, and to the fact that Buisson cured himself of hydrophobia in 1826 and that since then, the vapour bath had been steadily gaining in repute, and had been the means of saving many valuable lives. Colonel Freeman, in following, dwelt upon the wretchedness resulting from intemperance. Mrs. Sarah Gostling, the next speaker, remarked that while the Pasteur people said "Don't come to us if you have hydrophobia developed," the advocates of the Buisson system invited those already suffering from hydrophobia to come and be cured.



Interest in Psychological Ideas. *The New Unity* (America) has this statement in illustration of the tendency of modern thought:—
Two thousand four hundred and sixty-five books represent the output of 1897 in the department of psychology alone, according to the *Monist*. This indicates a great awakening of the interest in the mechanism of the human soul. It would seem as if men and women were turning their eyes inward and were determined to solve the hidden mystery of their own being.



Strange Photographic Imprints. The following remarkable story appeared in a late issue of the *Daily Chronicle*:—
A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her fiancé! The young lady was photographed no less than three times under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure, until inquiries can be made regarding this singular affair.



The relics of the Buddha. His Excellency Phya Sukhum, Royal Commissioner of His Majesty the King of Siam, with suite, has arrived in Calcutta to receive the body relics of Lord Buddha, which the Government of India has presented to the King of Siam. He will shortly visit Kapilavastu. He received his education in England.



'Musician and Instrument.' The following from *The Hermetist* conveys a useful lesson, even if the beautiful analogy is not quite perfect:—
A musician was playing on the flute. There was exquisite music and all were charmed. Presently the flute began to think of itself in the following manner: 'How wonderful are my powers! What a great thing am I! Have I not charmed so many with my sweet notes? Look! how pleased and moved they are? I shall go on conquering and triumphing in this way. I shall wipe away the tears of the widow, and cheer the helpless orphan. The sick and the sorry will find a friend in me. I shall

gladden the poor man's cottage, and fill the rich man's heart and home with joy and mirth. Even the birds and the beasts will be pleased with me. The sparkling reptile shall I tame. My fame will spread throughout the world. In every home, in every heart, I shall find a place. Thus shall I establish my victory over every thing and over every land, and there shall be none to dispute my power.'

While the flute was indulging in these conceited thoughts, the musician finished his tune, laid aside the instrument and walked away.

All departed with him, leaving the little thing behind them. No one enquired of it; no one praised it; all praised the musician for his excellent music. It was time now for the flute to think of itself. Poor thing. It could not even move. Lifeness and quiescent it lay there, a mass of dead matter. It came to its senses at last, however. Its pride was gone, and it was convinced of its worthlessness.

Now, the human soul was the flute, and the great musician was God.



The Panchama Buddhist Movement. Col. Olcott wishes it made known that the delay in starting the Panchama Buddhist revival movement in Southern India is due to the fact that he has not yet been shown the ancient work of Asvaghosha, on which the Panchama Committee base their claim to have been originally Buddhists and to have been deprived of their religion by force of arms. It will be seen that it is a very different thing to help them recover their ancient faith, and to try to proselytise them to Buddhism from Hinduism: the latter is a purely Buddhistic propaganda which, while perfectly proper for the Buddhists of Ceylon, Burma, Siam or Japan to undertake, would be outside the lines of duty within which he is restricted by his official position as P.T.S. He is clearly within his rights to work for the revival of Buddhism in Buddhist countries, just as he is to help the Hindus, Parsis, Jains, Mussalmans, or any other religionists to revive their several cults. So, too, would he be to help the Panchamas to recover their lost religion, if it be proved that such loss has happened to them. Personally, he thinks it has, but this is not enough for him to go upon as President-Founder. The valuable palm-leaf MS. which disappeared from the house of Dr. Iyothee Doss is believed to be in existence and its recovery is hoped for. Meanwhile, the Panchama Committee are at work among their people, and Col. Olcott is pushing on his system of free schools for their benefit. The repairs to the buildings at Kodambakam are almost finished, the classes are regularly kept up, Miss Palmer is learning Tamil with extraordinary rapidity, and it is hoped that within a month or two more she will be qualified to take up the duties of her appointment of Superintendent of Panchama Schools. The preliminary steps are being taken for the opening of a third school. What other liberal friend of the poor oppressed Pariahs will give the £150 to buy and fit up a building for it, as "an English Theosophist" did for the one at Kodambakam?