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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER III.

WE cross a threshold of time and enter the Society's thirteenth year, which will be found as full of incidents as either of its predecessors. For we have made history rapidly. Not with a blare of trumpets or waving of banners have we moved on, but impelled by a divine force for the arousing of thought and the moulding of opinions; a force as silent as irresistible.

In the January *Theosophist* of the year 1898 appeared a notable report on certain meteorological observations made in Baroda State according to the system laid down by the ancient Rishis, as found in that classic of Astrology, the "Brihat Samhita" which was very important. It was made by that excellent gentleman and staunch Theosophist, Mr. Janardhan Sakharam Gadgil, F.T.S., a graduate of Bombay University and a Justice of the Baroda High Court, and Rao Sahib Bhogilal Pravalabhdas, Director of Vernacular Education of that State, with the help of Joshi Uttamram Durlabharam and his pupils. Judge Gadgil's object was to test the ancient system of weather forecasts in comparison with those made from day to day by the Government Weather Bureau using the most improved instruments and the accessory of the electric telegraph to gather in the daily minutes of many scattered observers. The results were on the whole highly gratifying and may be tabulated thus :—

Rain predictions, exactly fulfilled on the day	30
Ditto, but with a shifting of dates	10
Days on which rain fell but was not predicted... ..	11
Rainfalls when the dates were not accurately determined, owing to Mr Gadgil's absence from home	7
Total... ..	58

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and the first volume is available in book form. Price, cloth, Rs. 3-8-0 or paper, Rs. 2-3-0.

To understand this it must be remembered that the Hindu almanac-makers issue their predictions in the previous autumn, and derive them from patient observations of astronomical positions at that time, the results of which stellar aspects are calculated with great accuracy according to a theory quite unknown, I believe, to our Western astronomers and meteorologists. The ancient theory is that clouds are positive and negative, male and female; that the latter become fecundated by conjunction with the former, and that they will shed rain six-and-a-half months later (*vide* "Brihat Samhita," Chap. xxi, Shloka 7). It is there quaintly affirmed that "if pregnant clouds appear when the moon is in a certain Asterism, the delivery of rain will occur 195 days after, when the moon will be in the same Asterism." By close observation, therefore, of the number and places of clouds on the days beginning from the first of the bright half of the lunar month Margasirsha (November-December) the Indian almanac-makers safely predict the days and quantities of rainfall during the next monsoon season, a half year later. Judge Gadgil printed tables of dates and measured rainfalls which go to support the claim of the Rishi rules to be regarded as strictly scientific. The late Prof. Kero Laxman Chhatre, the great Poona astronomer, wrote that the predictions were wonderful in his sight. The facts accumulated prove, in Judge Gadgil's opinion, that "although the sun is the chief cause of the evaporation of water, the moon is the potent factor in causing watery vapour to assume the form of pregnant clouds which, at their maturity, are to fall in the form of rain and to fructify the earth."* He specifies several other points of importance which are also supported by his results, and the reader

* This idea will, of course, be rejected by the average meteorologist without a second thought, yet that does not decide the matter, since the observations of Hindu weather students during many generations are far more weighty than any crude negations of modern people who are ignorant alike of their theory and their data. At the moment of writing there appears in a Ceylon paper (copied into the *Indian Mirror* of December 5, 1899) the report of an interview with two German scientists, Dr. Benedict Friedlander, Professor of Biology, and Dr. A. Ewers. Dr. Friedlander had just spent two years in scientific researches in the South Sea Islands, and among other wonders of nature had settled the long mooted point as to the origin of the palolo worm. He found that these curious creatures rise, *headless*, to the surface of the water on two days in every year, *viz.*, those of the third quarters of the moon in October and November at 4 a.m. and disappear shortly after sunrise. On no other day can one be seen. He told the reporter that he was endeavouring to find out "if there is any similar phenomenon here—that is, the influence which the positions of the moon have upon organic life. Modern science rejects the theory as a rule, but the palolo worm is a fact, recognised by a great number of observers, and also by one of my adversaries, who had to own that I was right and he wrong. There is no explanation of the fact, except as an hypothesis. But men of science have found out by a method of statistics that the moon does have an influence on certain phenomena, and there is little doubt that the moon has an influence on some things which science is not yet fully aware of. Another of my purposes is to find out the popular belief of the eastern people in connection with the influence of the moon. Of course, I shall not accept popular beliefs as matter of fact, but as starting points for further research." This is all that Judge Gadgil or any other enlightened Hindu would ask; and since this eminent German biologist has made so bold a step in advance, we may hope that some painstaking meteorologist of his country will take the hint offered in the present notice of the Baroda statistics, and win renown for himself by making them the "starting point for further research."

will do well to consult the number of the *Theosophist* indicated. I have recalled these researches by our fellow members in 1888, as being most timely in the present year of drouth and famine, (1899,) and as an indication of the wide field of scientific research which opens out before the educated man who applies himself to study the palmleaf MSS. in our Adyar Library. The nett result of two years' comparison of the almanac prognostics with those of the Government Weather Bureau showed them to be of equal accuracy, while as regards the cost of statistical collection the comparison is, of course, very greatly in favor of the Indian system. Let us hope that this field may soon be properly explored.

I note that on the 5th January I sent Professor Charcot, of La Salpêtrière, a copy of the Tamil translation of that libidinous work, "Kama Shashtra," that he might observe what it says about the effect upon the procreative function of pressure upon certain points in the limbs. In Vol. LX. of the International Scientific Series, I had read what the authors of the book ("Animal Magnetism") by MM. Binet and Féré, say about this very thing, which is credited to Dr. Chambard, of France, as a new discovery.* I wanted Charcot and his pupils to know that the fact had been familiar to Indian physiologists for ages. Almost by return post Dr. Charcot thanked me warmly for bringing the fact to his notice and said I had made "*une vraie trouvaille*"—a genuine find. I wish I could impress on the minds of all students of mesmerism, hypnotism and spiritualism the gravity of the danger they run in making any experiments upon subjects of the other sex without the presence of responsible witnesses. While the French doctors say that the physiological excitement in question, is aroused by pressure on the "erogenic" zones only when the subject is in the state of full somnambulism, the Hindu love-manual makes no such assertion, but lets us understand that it can be caused when the subject is fully awake. How many unhappy victims have there not been who were perfectly innocent of wrong doing, but who have unwittingly pressed upon the spot in the arm whose nerves react so as to throw the neuropathic subject into a frenzy of desire!

Things were growing more and more unpleasant at Adyar, on account of the friction between H.P.B. and T. Subbarow and certain of

* "We must here remind our readers that in the case of some hysterical subjects there are regions in certain parts of the body, termed by Chambard *erogenic zones* (Chambard, "Etudes sur le Somnambulisme provoqué") which have some analogy with the hysterogenic zones, and simple contact with these, when the subject is in a state of somnambulism, produces genital sensations of such intensity as to cause an * * * * * These phenomena have often been displayed, unknown to the observer, who might be liable to the gravest imputations, unless he had taken the precaution, indispensable in such cases, of never being alone with his subject. When we add to this fact the possibility of suggesting to the somnambulist the hallucination that some given person is present, it is easy to see what culpable mystification might occur. * * * The excitement of the erogenic zones has no effect unless it is made by a person of the opposite sex; if the pressure is made by another woman, or with an inert object, it merely produces an unpleasant sensation." ("Animal Magnetism," by Binet and Féré, Int. Nat. Sci. Series, Vol. LX. pp. 152, 153.)

his Anglo-Indian backers. They even went so far as to threaten withdrawal from the Society and the publication of a rival magazine if H.P.B. did not treat them better. In fact, Subbarow and one of his friends did resign that year, but I gave myself no uneasiness about the projected magazine, for the basis of success—persevering effort and unselfish zeal for Theosophy—were not among the strong points of their characters.

The Governor's Annual Levée, to which I was invited, was a gorgeous spectacle, the vivid coloring and sparkling glitter of the robes and turbans of the Oriental magnates and of the uniforms of British officers, producing a strong effect upon the eye in the Banqueting Hall of Government House, with its milk-white walls and lofty columns in polished white stucco that rival Parian marble in beauty.

I note that one of our Council members received from Meerut about that time a copy of his horoscope, as found in the Nadi Granthams of a great astrologer of that place. This was the second case of the kind which came under my notice, and it is certainly enough to stagger anybody's faith to be told that a stranger can walk into the Brahmin astrologer's house, give him no proper clue to his identity, and within the next few minutes have one of those mysterious old books placed in his own hands, opened at a page where he may read for himself the particulars of his present birth, the name, caste, and quality of his father, and the chief incidents of his own life. Yet this is alleged to be true and, if I may believe friends whose social and official positions entitle them to credence, they have had this very experience with the Meerut astrologer. I saw him personally once at that station and saw his collection of books, but he could find nothing in any of them about me, nor about Mrs. Besant (I think it was) who was with me. I then learnt a thing not previously known to the public, *viz.*, that the Grantham contains only the horoscopes of persons born in India, and within that portion of it known as Bhârata Varsha, *i.e.*, between the Himâlayas and the Vindya Range. I should have been glad to have had it otherwise as it would have been a pleasure to have reported to my Western scientific friends the fact that the outline-sketch of my life had been found recorded in an ancient work written centuries before the date of my birth. Others have had that experience, so I leave to them the duty of bearing testimony. Meanwhile, if the reader will refer to the *Theosophist* for December 1887, and the article on "Brighu Sanhita," he will see a very instructive narrative of Babu Kedar Nath Chatterjee's experience with the Meerut astrologer above mentioned. It is worth while giving place to some extracts. From a relative of his the author had learnt of his having got from the Meerut man a copy of his horoscope, taken from the ancient work in question, in which were given so many minute details of his past life as to amaze them both. Babu Kedar Nath accordingly determined to see whether he would have a like good fortune, and with this object went to Meerut and hunted up the astrologer. On his way he collected from seventeen friends their

"Janma Lagnas" and "Rasi Chakras" together with a brief account of their lives written in English (of which the astrologer is ignorant) on separate pieces of paper. The Janma Lagnas and Rasi Chakras were, however, written in Devanagari characters, which he could read, but which would give him no clue to the identity of the parties concerned, since they were but the statements of the stars and constellations under which certain individuals were born and would only serve to guide him as to the book in which to hunt up the horoscopes under corresponding astronomical signs. With this preface we will now allow Babu Kedar Nath to describe what happened to him, after he had handed the Devanagari memoranda of his seventeen friends to the astrologer, one by one, and been shown that each person's horoscope was actually recorded in the pages of his mysterious book :

"I had, he says, lost my own horoscope, prepared by my parents at my birth, and consequently I did not know the date and time of my birth. One morning I simply asked him 'Who am I?' He ascertained the correct time of the day with the help of my watch, drew a Rasi Chakra appertaining to the time of my query, and, according to certain rules of Astrology drew a Rasi Chakra of the time of my birth. Then without reference to the Sanhita, he told me, from his personal knowledge of the science, some of the incidents of my past life. Some of his conjectures turned out to be correct, others were wrong. He then retired to his library, and after about fifteen or twenty minutes, he brought out a book as usual, and I myself found my horoscope in it after a search of about ten minutes. I allowed the Pandit to read the whole of it, and it took him about three hours to finish it. I cannot now describe my feeling at that time, I thought indeed that I was in a state of dream. The horoscope proceeded, reminding me of the past events of my life from year to year, some of them I had nearly forgotten, and I sometimes had to task my memory to recall them to mind. I cannot imagine a greater wonder than going to a stranger, who, when you ask him who you are, gives you a book which contains minute details of your life from your birth to death. I assert that there is nothing in my horoscope which is not an actual fact, or which has not happened, with reference to that portion of the horoscope which deals with my past life." * * * *

"I shall now give a brief account of the contents of my horoscope and make quotations here and there from it for a better elucidation, though by so doing I shall have to make my private life known to the public. My horoscope, like numerous others that I then saw and have since then seen, is divided into three parts, and is a dialogue between Sukracharya, the disciple, and Bhrgu Deva, the preceptor.

The first part consists of (1) some of the chief events of my present life, (2) the chief characteristic of my body and mind, (3) a brief account of the members of my family, (4) the lines on the palm of my right hand, with their effects.

The second part consists of (1) a brief account of the previous birth, (2) some of the principal acts done in the previous life which have produced some of the grand results in the present life.

The third part consists of (1) a detailed account of my life from birth to death, (2) a brief account of the lives of my parents from year to year during my infancy, (3) a brief account of the other members of my family, (4) the diseases, dangers, and misfortunes that I shall be subjected to from year to year, (5) recipes to cure those diseases and advice about warding off the dangers and misfortunes, (6) various Prayaschittas or atonements for removing some of the principal events of the present life which are the results of some of the misdeeds done in the previous life, (7) elaborate description of the manner in which those Prayaschittas should be performed and the various Mantras, (8) how I shall be born in the next life to come. Besides the above there are many other things in the third part.

My horoscope, of course, in manuscript, consists of 77 pages of bigger size than royal octavo. I have all along been speaking only of the twelve parts of my entire horoscope. This part, which I have in my possession, is called the Tainibhavan—or that part relating to the body alone. There are other parts or Bhavans called the Dhanabhavam (relating to wealth), the Dharma Bhavana (relating to religion), the Pitribhavana (relating to a father), and so forth. These different Bhavans give a detailed account of the subjects of which they treat. But it is a matter of regret that the Pandit has got a few only of the other Bhavans. He has not even got the entire number of the Taini Bhavan parts of all the horoscopes, and he had in several cases to refuse to give copies for he had not the originals."

The long tour of 1887 left some effects of a very disagreeable nature on me which showed themselves in an impoverishment of the blood and an outbreak of boils, of which one took on a carbuncular character, and laid me up for a while. But our kind friends, General and Mrs. Morgan, hospitably urged me to visit them at Ootacamund which I did, and in that magical mountain air, my health was soon re-established. I gratefully recall the kind attentions shown me by many European friends, even of mere acquaintances up to that time, and am sorry that I am not at liberty to record their names in this narrative in token of my remembrance. Telegrams were sent me from all over India, and sympathetic paragraphs appeared in the Hindu papers. To add to my pleasure I had an attack of gouty rheumatism in one foot, and this puzzled me more than a little, for my paternal ancestral stock passed on to me no such taint of blood. But eight years later, at Paris, the mystery was solved for me by Mme. Mongruel, the well-known *somnambule*, or clairvoyant, who advised me to abstain from meat eating, as that was the cause of my misery. I followed her prescription and all gouty symptoms have disappeared. The disease was, then, not hereditary but induced by the meat diet, and disappeared on

my changing to a non-flesh dietary. The hint should not be lost by any reader who has not tried this remedy.

Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Coues was working hard for the notoriety he craved and Judge was opposing him. In view of the very important bearing it has on the ethics of the Secession move of June, 1895, the text of some of Judge's letters may as well be given :

"(New York) June 8, 1888, certain matters are occurring here which need attention and action..... His (Coues') policy is to place himself at the head of some wonderful unknown thing through which (save the mark!) communications are alleged to come from the Masters. He also in a large sense wishes to pull the T. S. away from your jurisdiction and make himself the Grand Mogul of it in this country... .. I know that ∴ policy is to retain complete control in you, and my desire is to keep the American Section as a dependency of the General Council in India; hence you are the President. It was never my intention to disaveer, but to bind, and the form of our Constitution clearly shows that. That's why no President is elected or permitted here..... So I would recommend that you call the Council and consider our Constitution, which ought long ago to have been done—and decide that we are in affiliation and subordination to India and that we are recognized as part of the General Council, with power to have a Secretary as an (official) channel, but not to have a yearly President but only a chairman at each Convention... I cannot work this thing here properly without your co-operation."

"I am always striving to keep your name at the top, for until your death you must be at the head." (Letter of May 21, 1888).

"Until you two die it is folly for others to whistle against the wind. Masters and Federation!" (Letter of June 15, 1888).

Alas! for the short-sightedness of men who leave behind them documentary proofs like the above, when setting themselves to the building up of a new structure of falsehood, fraud and treachery in which to house new idols. No wonder the Secessionists adopted the policy of boycotting my name and falsifying history. To have mentioned me at all would have provoked too much inquiry. Alas! poor Judge.

In March the Burmese edition of the *Buddhist Catechism* appeared at Rangoon, making the seventh language in which it had thus far been published, viz., English, French, German, Sinhalese, Japanese, Arabic and Burmese. In April a Japanese friend wrote me from Kioto that my *Golden Rules of Buddhism* had been translated into their language and published.

At a garden party at Government House on the 21st April, the Gaekwar of Baroda introduced me to the Maharajah of Mysore, who asked me to his garden-party of the next week. Thus began our friendly acquaintance, which lasted until his death. On May 6th by his special invitation I privately lectured to the above two Princes and their staffs at the Mysore Maharajah's house, on the subject given me of

"The Effect of Hindu Religion on Hindus." For a full hour after the lecture I answered questions put me by the Princes, the Gaekwar chiefly playing the part of spokesman, as the Mysore ruler had an impediment in his speech. This experience was not *quite* equal to that of Talma, who "played to a pitful of kings," but it was a rather unusual incident for me, and a very pleasant one, for the discussion was animated and the questions and answers were followed with the closest attention by the intelligent, and in some cases eminent, men composing the two suites.

The Anglo-Indian community were so kind during my illness that I gladly consented to lecture for their special benefit at the Brecks School, under very influential patronage. The subject given me was "The Noble Army of Ghosts and their Mansions": in short, a discourse upon Other World order in which the Summerland theory of the Spiritualists was compared with the Eastern idea of Kamaloka. There was a large audience and the proceeds went to a local charity. A second lecture followed.

During this visit to Ootacamund, I bought, on Mrs. Morgan's advice, the piece of land on which I built, as a hot weather retreat for H.P.B., myself and other European workers at Adyar, the cottage since known as "Gulistan," the Rose Garden. She, poor friend! never had the chance to use it, but I have and others, and a more delightful sanatorium it would be hard to find.

An instructive experiment was made by Mr. Archer, B.A., at my request, which is worth reporting. We discussed the theory of "Visualising," in connection with the real or pretended method ascribed to William Blake, the Irish painter-mystic who, it is alleged, would paint a portrait after a single sitting; he having the faculty of visualising his sitter in the pose desired, and thus being able to paint from the astral phantom as if it were the living flesh. Mr. Archer had never tried it but said he would if I would pose for fifteen minutes. I took my place and he steadfastly looked at me, now and again closing his eyes to fix the image the better upon his sensorium, after which I was dismissed and asked to return after three days. When I went again to his studio he had sketched in my portrait, and we were both greatly interested to see how he had retained parts of the face and lost others. As an experiment it was valuable in its suggestiveness. Mr. Archer finished the portrait and it is now at our London headquarters.

At appointed interviews with the Baroda and Mysore Prince, the maintenance of the Adyar Oriental Library and the holding of an inter-state Sanskrit Convention, for the purpose of putting the movement for a revival of Sanskrit literature on a broad and sensible basis, were discussed: His Highness the Gaekwar asked me to draft a plan for a Technological College at Baroda, for the endowment of which he was ready to set aside ten lakhs of rupees, and I did so. The Mysore Maharajah has since established a Sanskrit Department in his own State, the Gaekwar has introduced Sanskrit and Technological instruction into his, and the inter-state Sanskrit Convention has been

held at Hardwar, and is known as the Bhârata Mahâ Mandala. So seeds are dropped, and some fall on stony ground, but others strike root in fertile soil and bring forth their special harvests.

My health having been entirely restored, I left Ootacamund on the 31st May, and after a short tour to Coimbatore, Pollachi, Udamalpet, and Palghat, where lectures were given and two new Branches were formed, returned to Adyar and plunged into routine work, literary and official.

The last week in June brought me a vexatious letter from H. P. B. indicative of a storm of trouble that was raging in and about her, the consideration of which had better be deferred until our next chapter.

H. S. OLCOTT.

STUDY ON THE RELATION OF MAN TO GOD.

[Concluded from p. 157.]

IN connection with this evolution of spirit-matter we should remember the following facts:—

(1) "The word spirit-matter implies the fact that there is no such thing as dead matter; there is 'no matter without force and no force without matter'; they are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form and there is no form which does not express a life; spirit is life and there is no life that is not limited by a form. Even the Logos has, during manifestation, the Universe as His form, and so down to the atom."*

(2) "Each of the seven planes of our Solar System is divided into seven sub-planes and the matter of the highest sub-plane in each may be regarded as atomic, *qua* its particular plane, that is to say, its atoms cannot be further sub-divided without passing from that plane to the one next above."†

To take the physical plane as an illustration, the highest or seventh sub-division of physical spirit-matter is composed of homogeneous atoms, the Prithivitattva; the sixth is composed of fairly simple heterogeneous combinations of these, each combination behaving as a unit; the fifth is composed of more complex combinations, the fourth of still more complex ones, and so on, but in all cases these combinations act as units.‡

Thus the endless combinations of the primary homogeneous physical atoms bring about the six lower heterogeneous sub-divisions of the physical plane, *i.e.*, three kinds of ether, gas, liquids and solids. In her article on "Occult Chemistry" (*Lucifer*, Vol. XVII, p. 216),

* "Ancient Wisdom," p. 55.

† "The Christian Creed," by C. W. Leadbeater, p. 28.

‡ "Ancient Wisdom," p. 58.

Mrs. Besant has shown how, through varied combinations of ultimate physical atoms, different substances, such as Hydrogen, Oxygen, Nitrogen, etc., are evolved. The structure of the ultimate physical atom is the same for all and the variety of 'elements' is due to the variety of ways in which these ultimate physical atoms combine. "The physical plane may serve as a model from which by analogy we may gain an idea of the sub-divisions of the spirit-matter of other planes. When a theosophist speaks of a plane, he means a region throughout which spirit-matter exists, all whose combinations are derived from a particular set of atoms; these atoms, in turn, are units possessing similar organizations, whose life is the life of the Logos veiled in fewer or more coverings according to the plane, and whose form consists of the solid, or lowest sub-division of the plane immediately above." *

(3) The seven life-waves, due to modifications of consciousness of the Logos, impart distinct qualities or attributes to the seven planes of matter. I'svara gives the power to matter to respond to particular vibrations; for instance, on the second or astral plane Ha imparts to matter the quality of responding to pleasure and pain and we give to these vibrations the name of sensory; on the third or Mânasic plane the vibrations with which that matter answers are called mental or intelligent. Thus plane after plane has its own characteristic, the life is one, but showing a different aspect according to the kinds of matter in which it is clothed. †

(4) "Within the limits of our physical plane, correspondences of all the higher six atomic forms are to be found. The sub-divisions of the physical region, due to combinations of the Prithivitattva, show forth the characteristics of the great regions which make up the Universe, so that we have in our solid, liquid, gas, three ethers and atoms, correspondences of the six higher tattvas, but we have them all in their physical form, they are modifications of Prithivi, reproducing on a lower plane the great primary elements." ‡

(5) "At the ending of a universe the tattvas merge into each other by disintegration. Prithivitattva, having disintegrated into atoms, these atoms are themselves broken up and the Taumatra that formed them, being no longer able to express itself for lack of suitable material, ceases to be a power and remains only represented by a modification in consciousness, a permanent possibility. Thus Apastattva becomes the lowest manifestation and by a repetition of the above process ceases to exist. In like fashion each plane successively vanishes and only modifications in consciousness remain, expressing themselves as vibratory powers, not vibrations but the power to vibrate in a particular way, when the Logos wills to bring a new universe into existence." §

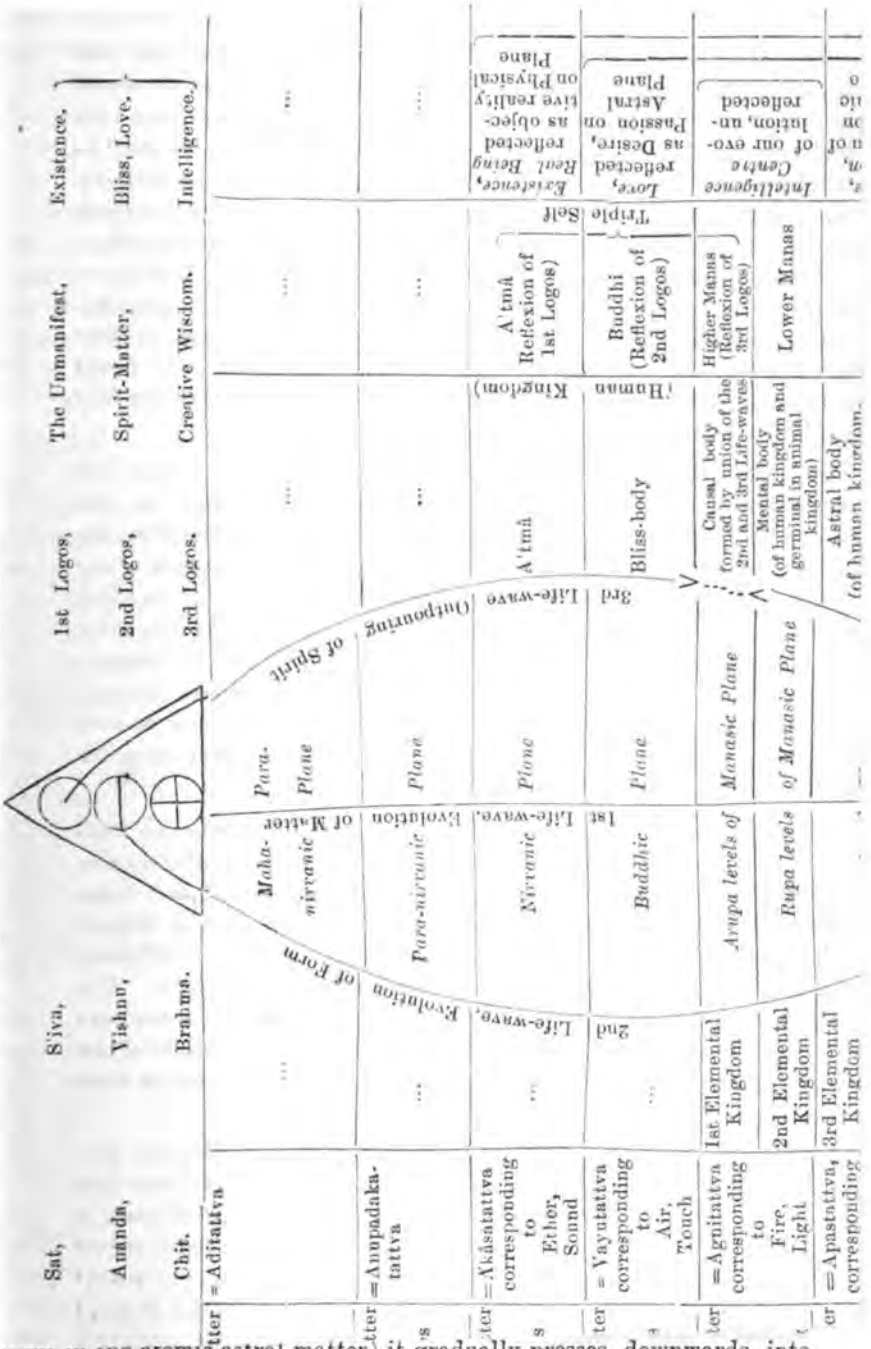
* "Ancient Wisdom," pp. 59 and 60.

† "Evolution of Life and Form," pp. 129-132.

‡ "Evolution of Life and Form," by Mrs. Besant, p. 29.

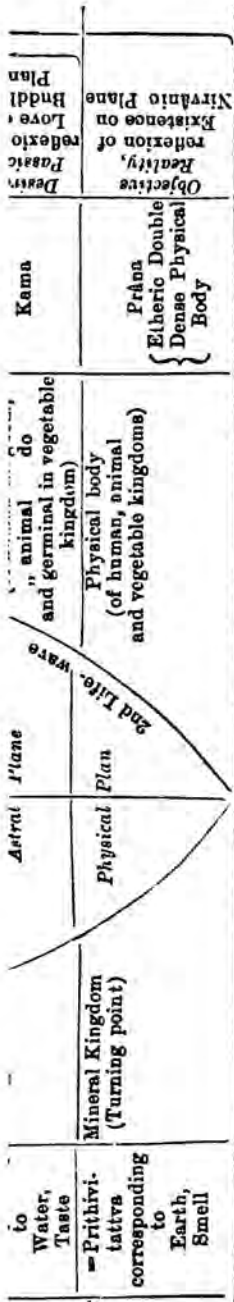
§ "Evolution of Life and Form," by Mrs. Besant, pp. 29, 30.

LOGOS OF A SOLAR SYSTEM.



matter in the atomic astral matter) it gradually presses downwards into all the other sub-planes, until it ensouls forms of the very lowest astral

* "Christian Creed," by C. W. Leadbeater, p. 30.
 † "Ancient Wisdom," by Mrs. Besant, p. 239.
 ‡ "Ancient Wisdom," pp. 242 & 252.



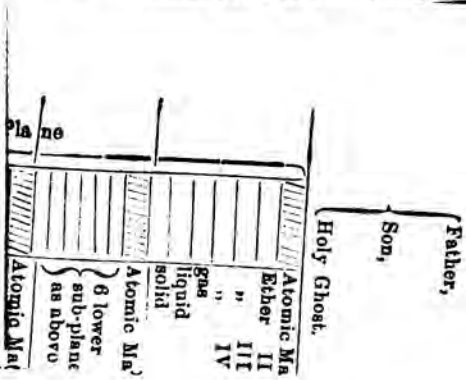
tical way, with...
ence."

OF FORM.*

tion of matter, the work of the first and Logos. We come now to the second and Essence emanating from the se to the evolution of form, as soon as ched a sufficiently advanced state. note the downward and upward arc, 2g revealed in time, one after another, ation as Deity. From the first Logos econd the third, in Divine manifes- o manifestation, the third is first en the second, (evolution of form) , and therefore it is said that the first ling.†

f form we must premise (1) that our only five planes out of the seven, our third plane from above, the Nirvānic which forms the central plane of our divisions, the arupa level (formless vel), the former occupying the three ur lower sub-planes of the Mānasic forms is a gradual process through atal, the Mineral, Vegetable, Animal brought into existence in the order

at happens on the Nirvanic and Bud- ng the descent of this 2nd life-wave. c plane (highest arupa-level) it ap- h having its own coloring or charac- t the manian cycle of evolution,



* "Ancient Wisdom," pp. 59 and 60.
 † "Evolution of Life and Form," pp. 129-132.
 ‡ "Evolution of Life and Form," by Mrs. Besant, p. 29.
 § "Evolution of Life and Form," by Mrs. Besant, pp. 29, 30,

matter and turns to begin, through the vegetable, animal and human kingdoms, the grand upward sweep of evolution towards divinity.*

The following main principles are important in connection with this Monadic evolution :

(1) "There is continuity of life as well as continuity of form, and it is the continuing life (the Monad)—with ever more and more of its latent energies rendered active by the stimuli received through successive forms—which gathers into itself the experiences obtained by its encasings in form ; for when the form perishes, the life (the Monad) has the record of those experiences in the increased energies aroused by them, and is ready to pour itself into the new forms derived from the old, carrying with it this accumulated store."†

(2) In each of the seven fundamental types of the Monad a process of sub-division takes place from the very beginning, a process that will be carried on, subdividing and ever subdividing, until the Individual is reached. These subdivisions are called sub-monads or group-souls, which latter name very appropriately expresses the fact that a particular species or family of plants or animals, as an instance, has a common group-soul, which at any one time may ensoul a large number of bodies belonging to that species. When the self-bodies die, the life flows back to the group-soul, carrying with it the experiences gained, and as these are often incongruous with each other, a tendency towards separation is set up within the Monad, the harmoniously vibrating forces grouping themselves together for, as it were, concerted action. In this way smaller group-souls or sub-monads are formed, corresponding in the vegetable and animal kingdoms to the formation of families, genera and species, and in the *Elemental* kingdoms to the different kinds of *Elemental Essence*. As the number of sub-monads increases, the number of forms animated by each decreases, until in the highest developed animals it comes down to unity and animates a succession of single forms, preparing the animal for the step into the human kingdom.‡

(3) We should note the difference between *Monadic essence* and *Elemental essence*, both terms that are frequently found in theosophical literature. When the second Life-wave, the Monad of form, in its descent from plane to plane clothes itself in the *atomic matter* only of each plane, it is called *Monadic essence* ; but when it further gathers round itself *molecular matter* it is called *Elemental essence*.

"This will become clearer still, if we note the manner of descent of the Monadic essence through the various kingdoms. For example, after entering the third elemental kingdom (which it does by veiling itself in the atomic astral matter) it gradually presses downwards into all the other sub-planes, until it ensouls forms of the very lowest astral

* "Christian Creed," by C. W. Leadbeater, p. 30.

† "Ancient Wisdom," by Mrs. Besant, p. 239.

‡ "Ancient Wisdom," pp. 242 & 252.

matter and is on the verge of physicality. Yet it does not step from that lowest sub-division of the astral into the highest of the physical, which seems to lie so near; instead of that, it slowly draws back into the astral atomic condition, bearing with it all experience gained or quality developed, and then, from the highest astral, it shoots straight down into the highest physical, along another line of connection—as it were in another dimension.”*

Therefore *Monadic essence* is the second life-wave clothed in the atomic matter only of any one plane and the planes above it. Thus the *Monadic essence* of the *physical* plane will have as its outermost garment the atomic matter only of the physical plane; within that, its next sheath will be the atomic matter of the astral plane, but it will not have in its sheathing any of the various molecular combinations of the astral plane, which constitute the various sub-planes of the astral. The next inner sheath will be composed of the highest order of matter belonging to the uppermost of the four lower subdivisions of the *Mânsic* plane (since this *mânsic* plane embraces two distinct evolutionary kingdoms); then as its next sheath it will have atoms of the highest of the three arupa-levels of the Mental plane, then atoms of the *Buddhic* plane, etc.

On the other hand, *Elemental essence* is, *Monadic essence* + sheathing of molecular matter of the plane = second life-wave + atomic matter of plane in question and of all planes above it + molecular sheathing.” †

(4) There is a great difference between the downward arc, the first half of the circle, and the upward arc, the second half of the circle, of the evolution of form. In the downward arc, matter takes up qualities and attributes; in the upward, matter is formed into vehicles, or sheaths, or bodies, such a vehicle acting as an organised unity, to serve as a tabernacle for the Self. ‡

The *Elemental essence*, when unaffected by any outside influence (a condition hardly ever realized), is without any definite form of its own (In Mr. Leadbeater's "*Devachanic Plane*," p. 80, it is described in this condition as a formless conglomeration of dancing, infinitesimal atoms, instinct with a marvellous intensity of life); it is however wonderfully sensitive to the most fleeting thought-current (from the human mind or from other intelligences—*Devas*—belonging to the astral and *Mânsic* planes) and is constantly being thrown into shapes of all kinds, which appear, change form and disintegrate with the rapidity of thought. §

In the *first* *Elemental* kingdom the *Elemental essence* is thrown by thoughts into brilliant coruscations, coloured streams and flashes of living fire, instead of into definite shapes; taking, as it were, its first

* *Theosophical Review*, vol. XXIII, p. 555.

† *The Vâhan*, vol. IX, No. 1, p. 8.

‡ Cf. "*Evolution of Life and Form*," by Mrs. Besant, p. 126.

§ Cf. "*The Astral Plane*," by C. W. Leadbeater, pp. 48, 49.

lessons in combined action, but not yet assuming the definite limitations of forms."*

In the *second* and *third* Elemental kingdoms the effect of thought is to mould portions of the Elemental essence into definite shapes, the color being determined by the quality of thoughts (intellectual, devotional, passionate), the shape itself by the nature of thoughts and the clearness of outline by the definiteness of thought."†

These thought-forms built of Elemental essence may be very evanescent or endure for some time according to the strength of the thoughts which called them into existence, but the general characteristic in the downward arc through the three Elemental kingdoms is *evanescence of forms* combined with *plasticity*.

"When the Monad, evolved through these kingdoms, in due course reached the physical plane, it began to draw together the others and hold them in filmy shapes, into which the denser materials were built, forming the first minerals." In the mineral kingdom the *plasticity* and *evanescence* of forms noticed in the three Elemental kingdoms gives place to *rigidity* and *stability* which leads in the further evolution to *plasticity and stability* of forms, first noticeable in the vegetable kingdom. "These characteristics find a yet more balanced expression in the animal world and reach their culmination of equilibrium in man, whose physical body is made up of constituents of most unstable equilibrium, thus giving great adaptability, and yet which is held together by a combining central force which resists general disintegration even under the most varied conditions." ‡

(5) "The descent of the life-wave into denser and denser matter, through kingdom after kingdom, until at last it comes down to the mineral forms, where life is most restricted in its operations, where consciousness is most limited in its scope, is called the *involution of life in matter*, the descending arc. From this lowest point the life *ascends*, revealing more and more of its powers, and ordinary western evolution begins here. The life embedded in the rigid material of *minerals* learns slowly and gradually to respond from within to heavy vibrations and impacts from without (the whole working of the life can be summed up as the receiving of vibrations from matter without and the answering of vibrations from itself within) until the opposition from the rigid form is lessened and a stage of plasticity is reached, at which the beginning of the vegetable world can be brought into existence." In the *Vegetable* kingdom the life (the Monad) receives vibrations from without more easily and responds more strongly, adding further the early beginnings of a power of consciousness that in the mineral was not present,§ the power of feeling pleasure and pain, the foreshadowings of desire and sensation, evolving in the higher members

* "Ancient Wisdom," p. 148.

† "Ancient Wisdom," p. 77 and *Lucifer*, vol. XIX., pp. 65-75.

‡ "Ancient Wisdom," pp. 61-63.

§ "Evolution of Life and Form," by Mrs. Besant, pp. 98-100.

of the vegetable kingdom to what the western psychologist would term 'massive' sensations of pleasure and discomfort. Plants dimly enjoy the air, the rain and the sunshine, and gropingly seek them, while they shrink from noxious conditions; they answer to stimuli and adapt themselves to external conditions, some showing plainly a sense of touch."*

This power of sensation is further developed in the *animal* kingdom and is due to the awakening out of latency of the astral matter involved in the structure of the atomic and molecular constituents of the physical bodies. "When this astral matter began to thrill in a very limited way in the minerals, the Monad of form, exercising his organizing power, drew in materials from the astral world and these were built into a loosely constituted mass, the mineral astral body. In the vegetable world the astral bodies are a little more organised and their special characteristic of 'feeling' begins to appear. In the animal kingdom the astral body is still more developed, reaching in the higher members a sufficiently definite organization to cohere for some time after the death of the physical body, and to lead an independent existence on the astral plane.†

In the higher members of the animal kingdom we further find that the *mental* matter brought down by the Monad (involved in the structure of the astral body) begins to be susceptible to impacts from the mental plane, and, when the Monad has at the same time reached the point of complete individualization, no longer forming part of a group-soul, the animal is then ready to receive the third great outpouring of the life of the Logos—the tabernacle is ready for the reception of the *human* Monad.‡

OUTPOURING OF SPIRIT.

This third outpouring of the Divine life, which forms the *Ātmā*, the *human Self or Spirit*, comes from the highest principle of the Logos, the First Logos Himself. From the higher planes of being it works downwards through the Buddhic towards the higher levels of the *Mānasic* plane, where it meets the second life-wave, the Monad, which as we have seen has been working *upwards* towards the lower *Mānasic* level, and by the union of the two, a new body or vehicle, the embryonic *Causal* body of man, the vehicle of the re-incarnating Ego, is formed on the *arupa* levels of the *Mānasic* plane. "There were not henceforth two Monads in man—the one that had built the human tabernacle, and the one that descended into that tabernacle; the second ray blended with the first, merely adding to it fresh energy and brilliance, and the human Monad, *as a unit*, began its mighty task of unfolding the higher powers in man of that Divine Life whence it came. This is the individualization of the Spirit, the encasing of it in form, and this spirit encased in the *Causal* body is the soul, the individual, the real man.§

* "Ancient Wisdom," pp. 248 and 88.

† "Ancient Wisdom," p. 88.

‡ "Ancient Wisdom," p. 252.

§ "Ancient Wisdom," pp. 253 and 257.

In the *animal* this third Life-wave is missing, and herein consists the vast difference between the two kingdoms; the animal develops consciousness, but the human Monad develops self-consciousness and is ready to complete the circle of evolution, to merge in the Logos as a living, self-conscious eternal Centre able to share the consciousness of God.

With the descent of the third life-wave we have what are known as the seven principles in man complete, though not by any means fully developed. *Ātmā*, the Spirit in man, is clothed during earth-life in a series of sheaths or bodies built of the matter of the different planes and enabling it to come into contact with, and gather experience on, all the planes from the physical up to the *Nirvānic*, the plane of *A'tmā*.

These bodies are :

On the Buddhist Plane	...	Bliss-body
.. Arupa levels of the Mānasic Plane	...	Causal body.
.. Rupa " "	...	Mental body.
.. Astral Plane " "	...	Astral body.
.. Physical Plane " "	...	{ Etheric Double and Physical body.

They form the bridge of consciousness, along which all impulses from the Ego may reach the physical plane, all impacts from the outer world may reach him and it is the purpose of evolution to develop each in turn to serve as a distinct vehicle of consciousness, independently of those below it,* until man can function in unbroken consciousness on all the planes.

The use of the sheaths is to gather knowledge on every plane, to "learn the law of pleasure and pain, to get rid of desire, without which there can never be peace and bliss unspeakable, and to learn sympathy by suffering, so that, knowing what it is to be in anguish, we may carry help to our fellow who has not learned the lesson."†

This end is attained through a long series of incarnations (earth lives), throughout which the *Causal* body persists as the relatively permanent home of the Ego, the mental, astral and physical bodies disintegrating after incarnation and being reconstituted for each fresh life. As each perishes in turn, it hands on its harvest of experiences to the one above it and thus all the harvests are finally stored in the Causal body to act as causes for future lives which are all linked together as cause and effect and gradually lead man to perfection.‡

The development of these bodies takes place from below upwards. By means of pure living, pure thinking, the subjugation of our desire-nature and the exercise of our mental faculties the three lower bodies are gradually, through many incarnations and experiences both pleasurable and painful, developed and brought under control, but it is not till man is fully conscious in his Causal body, and his brain becomes able to vibrate in answer to the swift and subtle vibrations sent down by the Ego,

* "Ancient Wisdom," p. 288.

† "Self and its Sheaths," by Mrs. Besant, p. 83.

‡ "Ancient Wisdom," p. 171.

that he can impress the memory of his past lives on his physical brain and thus review the whole series of his past incarnations. The immortal Ego clothed in the permanent Causal body is called the *individuality*, whereas the *personality* consists in the transitory vehicles (mental, astral and physical bodies) which the individuality sends out for the purpose of gathering experience on the lower planes. Each personality is a new part for the immortal actor, and he treads the stage of life over and over again, only in the life-drama each character he assumes is the child of the preceding ones and the father of those to come, so that the life-drama is a continuous history, the history of the actor who plays the successive parts.*

As the astral and mental bodies are being developed for independent functioning, new senses and powers of knowledge and usefulness are opened up and the first steps are taken towards the realisation of the Brotherhood of man, the union of the Self in man with all other Selves, the recognition of the one Self dwelling equally in all. "Even on the astral plane, matter is much less of a division than it is down here. Travelling in the astral body the man passes through space so rapidly that time is practically conquered and space loses its power to divide friend from friend. Rising to the mental plane another power is his. Thinking of a place, he is there; thinking of a friend, the friend is before him; all things are seen at once the moment attention is turned towards them; all that is heard is heard at a single impression; space, matter and time as known in the lower worlds have disappeared; sequence no longer exists in the *eternal Now*. As he rises yet higher, barriers within consciousness also fall away—he knows himself to be one with other consciousness, other living things. He can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking and yet have his own consciousness. Within this circle of evolution there is nothing that to him is veiled, when he turns his attention to it; nothing he cannot understand and therefore nothing he cannot help."†

These last steps belong to the evolution of the three higher principles, the triple Self in man. As the Manifested God has three aspects (*Existence*, the fount and root of all being the aspect of the first Logos; then Joy or Bliss, manifested in Love, the aspect of the second Logos; and lastly Intelligence, shown as creative Wisdom, the aspect of the third Logos),‡ "so the Self in man, a ray from the Logos, partaking of His own essential Being, has the triple nature of the Logos Himself, and the evolution of man consists in the gradual manifestation of these three aspects, their development from latency into activity, man thus repeating in miniature the evolution of the universe."§

The third Aspect, *Intelligence* is first manifested, beginning with the

* "Ancient Wisdom," p. 212.

† "Man and His Bodies," by Mrs. Besant, p. 112.

‡ "Esoteric Christianity, the Trinity," by Mrs. Besant, p. 8.

§ "Ancient Wisdom," p. 213.

development, in the *mental* body, of intellectual powers, judgment, reasoning, comparison, memory, the drawing of conclusions, the logical faculties. When this has gone on to a very great extent, the higher faculties of the intelligence will begin to evolve on the formless (*arupa*) mental planes; the Ego will enter on its own especial work of *abstract* thinking and the highest intellectual faculties will then be evolved within the *Causal* body.* The predominant element of consciousness in this body is knowledge, and ultimately wisdom,† thus showing forth the *third* aspect of the Logos. Then comes the Bliss or Buddhic body, a stage which marks the development of the Bliss or Buddhic body, a stage which for the majority of mankind belongs to a future period of our race. The only way in which the man can contribute to the building of this glorious form is by cultivating pure, unselfish, all embracing love, love that "seeketh not its own—" that is, love that is neither partial, nor seeks any return for its outflowing. This spontaneous outpouring of love is the most marked of the divine attributes, the love that gives everything, that asks nothing. When the Buddhic body is quickened as a vehicle of consciousness, the man enters into the bliss of non-separateness and knows in full and vivid realization his unity with all that is."‡

We have seen that the mental plane is the *centre* of our present five-fold evolution and we should now note a definite relation that exists between the planes below and the planes above. Between the kâmic or astral and the Buddhic, and between the physical, the lowest, and the Nirvânic, the highest, there is no reflexion of intelligence, the third aspect of the Self, because it is the central quality. The second manifestation, that which is Love on the Buddhic plane, reflecting itself in the astral plane takes on the aspect of desire and passion and becomes kâma. That which is Existence, the first aspect of the Self belonging to the Nirvânic plane, reflecting itself in the physical plane, stirs forth what we call objective reality. If we take the picture of a mountain reflected in a lake, the shore is the dividing line between object and image, and represents the intelligence; below that, half way down; will come the reflection of love showing itself as emotion and desire; then we see the highest peak reflected in the deepest depth of the lake; the existence above, the power of the Real Being, is reflected below in the plane of physical matter as that illusory existence which man calls real.§

Looking at the kâmic and Buddhic planes we find that in both cases the consciousness seeks expression by unifying, but on the kâmic plane it does this by taking possession of an object as 'mine,' by holding and assimilating it, whereas on the Buddhic plane it pours itself forth to include, and not feeling the sense of difference of the 'I' and

* "Emotion, Intellect and Spirituality," by Mrs. Besant, p. 19.

† "Ancient Wisdom," p. 297.

‡ "Ancient Wisdom," p. 218.

§ "Evolution of Life and Form," by Mrs. Besant, p. 124.

of the 'mine,' it is conscious of a unity which sees all that it touches as part of itself and includes all within itself.

If we can turn the great force in our desire-nature that was being used for the sake of the *personal* self, to the service of the *common* self of man, then emotional love passes into the higher love which is devotion, passes from the astral plane to the Buddhic, where bliss is the distinguishing characteristic, and we start within the evolving Self a vibration on the Buddhic plane, which helps forward the evolution of our spiritual nature.*

The *last* stage is the development in the human Self of the first aspect of Deity, *Existence*, implying the manifestation of the divine powers, the power of the Real Being, which, as we have seen, is reflected *below* in the plane of *physical* matter as that illusory existence which man calls real.

"When this first aspect is manifested, when to Wisdom and Compassion the God-like and unruffled strength that marks the functioning of Átmâ is added, then human evolution is finished, humanity is crowned with divinity, and the God-man is manifest in all the plenitude of his power, his wisdom, his love."†

With the attainment of the last two stages comes the transcending of the *Individuality*.

Through countless incarnations the Self in man, which, emanating directly from the First Logos, had been placed within the Causal body, has remained encased therein, as within a protecting shell. It has been planted there as a mere seed, not as a perfect Ego; as a mere seed with every divine power involved within it and capable of development. It is the object of evolution to make that centre the Image of the Logos self-sustaining, and enormous reaches of time are needed for the building. As the Causal body—the individuality—develops, this centre becomes strong and able to be self-existent, but it is not till the Bliss-body (in which the Ego already recognises his unity with all other Egos) is fully developed, that Individuality is transcended and that the Causal body, that most permanent of our bodies, vanishes, as no longer required for a protecting shell, the life within having grown into a strong self-conscious centre, able to expand into the consciousness of God, and transcending even the Buddhic plane, to live *without limiting circumference* in those ineffable vibrations which, encountered to-day, would but paralyse and make us unconscious.‡

In considering "Man's Relation to God," the union of existence of all that lives is the fundamental principle as stated in the beginning. All Selves are formed within the Logos and are of the same divine essence, destined to grow into the image of God, as the seed grows into the likeness of the plant from which it came. To attain this

* "Emotion, Intellect and Spirituality," by Mrs. Besant, pp. 20 and 28.

† "Ancient Wisdom," p. 297.

‡ "Evolution of Life and Form," p. 90, and "Individuality," by Mrs. Besant, p. 22.

and a long process of evolution is needed, through a great part of which this sense of *union* is effaced and gives place to the sense of *separateness*, the bodies in which the selves are clothed forming on the lower planes dividing barriers between the Individuals and even placing them in conflict with each other. Within these bodies the life-centre develops and evolves, learning to control the forms, and finally to transcend embodied existence, when it has grown strong enough to hold its own without protecting circumference in the illimitable life of the one. Then the aspect of separateness, of diversity, in its turn has given place to union amid the individualised units; the self realizes in full consciousness the union with all other selves, the human evolution is completed. When the point has become the sphere, the sphere finds itself to be the point; each point contains everything and knows itself one with every other point; the outer is formed to be only the reflection of the inner; the Reality is the One Life, and the difference an illusion that is overcome.*

Then will come the higher glory that shines beyond, when those living centres in divinity can come forth again when there is need for their aid, able in worlds and in universes to be the manifested expression of the divine love, the divine power and the divine perfection. When this happens we speak of the appearing as God made manifest in flesh; then truly the Individuality has vanished, then truly the limits have fallen away, but that living, self-conscious Being, He perishes never.†

"The life that has reached Self-existence is a being that can garb itself in any form, by gathering the Akâsa around it. Thus it may develop vehicle after vehicle until the whole of the human series is builded for use, but none of them is a prison for limitation; then we say that the man is a Jivanmûkta, a Master;" He is free and all matter has become His servant to use when He has need of it, to cast aside when He needs it not.‡ The building of such self-conscious eternal centres is a purpose of life-evolution. It is a slow growth through limitation and imperfection to perfection; all manifestation and multiplication must necessarily mean division and therefore limitation, and that limitation necessarily implies imperfection.§ Only the whole is perfect and not till consciousness in the Self in man is able to expand into the consciousness of the Logos, not till he has become an expression of that highest life, with nothing to gain, nothing to learn, nothing to take that any world can give him, existing only as the channel of the life of God,"|| can he be said to have attained perfection.

Long and difficult is the ascent from the undeveloped man, the savage, to the Divine man. Pleasure and pain, evil and good, failure and triumph alike must be experienced, "for the object, the goal which is to be obtained, is not to make automata, who should blindly

* "Man and His Bodies," by Mrs. Besant, p. 114.

† "Individuality," by Mrs. Besant, p. 22.

‡ "Evolution of Life and Form," p. 152.

§ "Evolution of Life and Form," p. 88.

|| "Evolution of Life and Form," p. 152.

follow a path sketched out for their treading, but to make a reflection of the Logos Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst because by experience they have learnt its inadequacy and the sorrow to which it leads. So that in the universe of the future as amongst all the Great Ones who are guiding the universe of to-day, there should be unity gained by consensus of wills, which have become one again by knowledge and by choice, which move with a single purpose because they know the whole, who choose to be one with the Law, not by an outside compulsion but by an inner acquiescence.* Thus are formed those who are the co-workers of Isvara in the helping of humanity, who having gone through all suffering throw everything they have gained at the feet of the Lord, who turn back to the world never again to be bound by it, but still responding to the compassion, which is the very life of I'svara Himself."†

A. SCHWARZ.

[*Ed. Note.*—An apology is due the author of the foregoing paper for certain errors which appeared in the first portion of his article (see December *Theosophist*, pp. 148 and 150). The changes in the order of the different aspects of the Hindu Trinity whereby they appeared reversed were made by advice of learned Hindu friends and without due examination of the whole text. Our readers will doubtless be glad to know that this valuable contribution will soon be issued in pamphlet form, carefully revised and corrected.]

PROGRESS AND RENOVATION.

IN the ninth book of the Dinkard‡ Chapter XXX., a brief summary is given of the contents of the "Varstmansar Nask." The last paragraph runs as follows: "About advice to mankind as to three things, through which the renovation and happy progress of the creatures arise, *namely*, seeking the true religion, abstaining from injuring the creatures, and striving for the benefit of mankind."§ The original text of the above mentioned Nask is unfortunately not with us, and we cannot therefore find out what the detailed teachings were in regard to the three means by which the progress and the regeneration of mankind were to be accomplished. From the general spirit of the Zoroastrian teachings however we can form a fairly correct idea in regard to these important points.

The renovation of the world, and the resurrection of all mankind in bodily form on this very earth of ours is one of the cardinal doctrines of the Zoroastrian religion. Even in the Gathas, the oldest Zoroastrian

* "The Path of Discipleship," by Mrs. Besant, p. 10.

† "Evolution of Life and Form," by Mrs. Besant, p. 153.

‡ Translated by Dr. E. W. West, "Sacred Books of the East," Vol. XXXVII.

§ Page 244.

writings, the earnest hope and prayer is expressed that we may be like unto those who brought about the "Frashem Ahum" or the regenerated life. In the later Avesta this doctrine has been enlarged upon, from a somewhat narrow point of view in various places; and we read in the "*Zamyad Yast*" the following:—"So that they may restore the world which will never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of its wish; when the dead will rise, when life and immortality will come, and the world will be restored at its wish."* Only a passing allusion could be made in this place to this old and mysterious doctrine of our religion as to reclothing our souls over again with human bodies in this world; when it is said the great ones of the earth shall have made this planet a veritable paradise. The last chapter only in the cosmic history of the earth is hinted at in this doctrine; but the perpetual injunctions that are to be found, to use every effort to perfect ourselves for that glorious period, lead us to conclude that we must go through a slow progress of evolution and develop our inner nature. There is to be a "happy progress" of the creatures including mankind, and that progress presupposes continued effort on our part. However much the doctrine of the "*Farsogard*" or regenerated life may be disregarded at the present day, it enunciates a part of a great truth in nature regarding the evolution of human life in this world. The fragmentary and dogmatic way in which it appears in the remnants of our sacred literature, has much to do with the indifference with which it is regarded at present. A philosophic treatment of the subject is very much needed in these times, but it must be done separately and exhaustively with the aid of logical reasoning.

"Seeking the true religion" is the first of the three means mentioned in the Nask, for bringing about the renovation, and the blissful progress of mankind. The true religion was, to the Zoroastrians, the Mazda-Yasnian religion; but besides that they had reverence also for the ancient faith or the *Poiryo-takaesha*, while all those who followed righteousness, and believed in the power of good thoughts, good words, and good deeds, were to them also worshippers of the true God. To the present generation of the Zoroastrians, the seeking of the true religion is most essential; as religious and moral forces and sanctions are being slowly undermined by materialism, and the enchanting pleasures—in numerous forms—of sensual life, are making great headway. Rituals, and ceremonies in the past served to some extent, to fix the mind towards religious ideas, but in many instances the awakened intellect now asks for a consistent, logical and philosophical exposition of the basis and essentials of religion. A dispassionate and patient inquiry about the spirit of the Mazda-Yasnian religion by thoughtful and earnest students would therefore be a great help. The organised priesthood into whose hands came the teachings of Zarathustra sometime after his departure, gave it a peculiar form according to

* Sacred Books of the East, Vol. XXIII., page 290.

their own ideas. This was more than three thousand years ago, and the remnants of the Avestaic religion are mostly the exposition of the religion from the ritualistic point of view. The philosophical point of view had to remain completely in the background, for such views were considered more or less heretical, and the inquiring minds among the modern Parsees seek in vain for writings containing a systematical and philosophic exposition of their religion. In seeking the true religion there is to each temperament some one road which seems to it the most desirable. True devotion, religious contemplation, ardent progress, self-sacrificing labour, all these are necessary for the earnest searcher. Philological and linguistic study of ancient books can only help to lay bare the meaning of old writings and fragments, but a profound study of the thoughts and teachings of old is necessary. One has to plunge into the glorious depths of one's inmost being, to test all experience and try to understand the growth and meaning of this life and honestly and sincerely take the spiritual dictates of the true religion for ennobling our nature before the way to the true religion can be found. Mindless acts and mechanical mumblings have no significance.

The second injunction is to abstain from injuring the creatures. Civilized human beings in their pride and ignorance have learned to believe in modern times, that all other animals and existences have been made, and must be ruthlessly sacrificed to minister to the wants and appetites of men. It was the "Soul of the Bull" typifying the whole sentient and living creation that cried aloud to Ormazd and the Ameshaspands, to relieve its sufferings and to send a leader; and in response to this wail, Zarathustra is said to have been sent to this earth. No wonder then that a due and scrupulous regard for the well-being of the lower animals is taught in Zoroastrianism, as one of the three principal means for bringing about the Renovation.

The third and most important command is "the striving for the benefit of mankind." It has been truly said:—

"Regard earnestly all the life that surrounds you.

"Learn to look intelligently into the hearts of men.

"Regard most earnestly your own heart.

"For through your heart comes the one light which can illuminate life and make it clear to your eyes.

"Study the hearts of men that you may know what is that world in which you live and of which you will be a part. Regard the constantly changing and moving life which surrounds you, for it is formed of the hearts of men; and as you learn to understand their constitution and meaning you will be able to regard the larger world of life."

To strive for the benefit of mankind, one must, first of all, give up religious intolerance and dogmatism, which are the fruitful sources of hatred and separation. Next we must try to understand others and their motives, calmly and dispassionately, and above all must show a self-sacrificing spirit.

Thousands however will ask where is the time and where the opportunities in the all-too-short life of millions of human beings, to help on the renovation and the happy progress of mankind by properly following out the three great precepts. The reply to this all-important question has been left unformulated in many religions. The real answer has been veiled mysteriously.

We read as follows in the Dinkard * :

“The improvement of oneself in every way up to the highest plane of the Best Life (Paradise) is (a preparation) for the *Tanu Pasi* or the Renovation. As the season of Spring bringeth equable and sufficient enjoyment, so the plane of the Best Life raises up those of the same class (of spirituality) to that exalted condition which leadeth to the Renovation. It is said in the Religion that the souls which attain to Paradise energize in that plane without any affliction and continually progress, to befit themselves for the Renovation. And the place where men may improve and develop themselves for the Best Life and for the Renovation is this world (of ours). For all the felicity of the Best Life and of the Renovation arises by subduing evil (in all its forms); while the carrying on of the war (against evil) by men endowed with strength from the Divine, takes place on the battle-ground of this world.”

This passage contains theosophic ideas well worthy of consideration. The improvement of oneself in every way up to the highest plane of Behest or Devachan is first of all said to be a preparation for the final Renovation or Resurrection. The souls in Behest are said to exist there without any affliction, and continually progress (by turning all noble experiences into moral, intellectual, and spiritual faculties and powers). And most remarkable of all, it is asserted that the place where men develop and improve themselves for Behest is this world where evil in all its forms is to be subdued, and the experience gained here helps us in Paradise and up to the Renovation. What then is to happen if millions of souls are cut off without gaining experience by subduing evil on the plane of this world. Even in the case of those who have a fairly long life, numerous experiences which befall others, are not theirs, and millions of phases of earthly human life remain unexperienced in the longest lives. How can it then be said that a single earth-life ends all human experiences, and that Almighty God wantonly creates each time a new but imperfect soul, sends it into the world without giving it all the opportunities of subduing evil, and takes it away for all time to come, from this world, denying it the perfecting experiences of this earth. How can such souls develop and improve and attain to the Renovation? Let dogmatists answer this question. Because other religions have unveiled the mystery of rebirth beforehand, and exoteric Mazdism is silent on this point, therefore it is no derogation to respectfully consider the doctrine of rebirth along with Zoroastrian teachings. If rebirth be a Divine Law of Nature the absence of the enunciation of that Great Law in any particular religious book cannot make that Law

* Gujrati translation by Dastur Peshotan Sanjana : Vol. VI., page 365, of which the above passage is a rendering into English.

unworthy of serious and reverent consideration. The *rationale* of the Zoroastrain teaching of the Farsogard or the Renovation leaves no ground to escape the doctrine of rebirth. This most just and comprehensive, though much misunderstood law, is the only one that can reconcile the seeming inconsistencies of Divine Justice, bring hope to the hearts of the afflicted and strengthen the religious spirit, inspiring devotion and perfect faith in the hearts of men towards the Great and Beneficent Power that guides and rules everything.

N. D. K.

HEREDITY.

THE THEORIES OF THEOSOPHY AND WEISMANN CONTRASTED.

(Concluded from p. 166.)

OF course what I have said might seem to have nothing to do with the aspect of Heredity caused by the reproduction of the species through the procreation of parents. The theory I have been explaining apparently does not touch this aspect of the question, whereas physical reproduction seems to be the most important factor in Heredity. But we have only just come to the point when we can take this factor into consideration, and arrive at a more complete understanding of Heredity, which is only possible by understanding its cause, which is not a tangible or visible something; and this we can fortunately do without coming into very serious conflict with the latest and the most trustworthy results of the researches of modern science. On the contrary we learn, through what Theosophy discloses, a great deal of truth is to be found in the theory of the germ-plasm postulated by Professor Weismann, which very well fits in with the theosophical view; and to prove this it will be necessary to shortly explain what this theory is which has been elaborately constructed from scientifically observed facts; and it is evident that Weismann has taken little or nothing for granted—rather in almost every instance (at any rate wherever possible) he has patiently carried out numerous experiments and investigations to prove the correctness of his views.

In propounding his theory Weismann deals with the cells which compose the forms of plants and animals, which I have explained are the structures in which the theosophical atom manifests itself, after proceeding from the mineral kingdom.

According to Weismann, when fertilization takes place the male sperm cell and the ovum (or female cell) uniting form one complete cell, and this becomes the primary or germ-cell containing germ-plasm which at once divides and sub-divides, creating thereby innumerable daughter cells, which gradually form the body of the offspring. The great majority of these cells are termed somatic or body-cells—these are merely used for the physical structure, and from what I can make out do not contain hereditary germ-plasm. This idea

seems to be in exact accordance with that expressed by H. P. Blavatsky in an article in *Lucifer* some years ago, the following quotation from which will do much to make this scientific truth more intelligible. Referring to the one-celled animal she says that "after a time he learns to produce out of himself and around himself, other and now specially built and differentiated cells, to form his body. Some of these eat for him, become his mouth; others digest for him, become his stomach; others receive impressions for him, become his senses and nervous system. All these he fashions out of himself, taking in food, and making out of it cells which serve him—all these built on a plan of his own. All these cells die, but not he, the immortal root. It is so with the higher animals, for this one cell does not die, though the general body cells do. He splits into as many pieces, at any rate, as the animal has offspring; and each of the new pieces, protected for awhile in the body of the female parent, soon grows to the size of the original cell by whose division it was produced. Then it begins once more to throw out around itself a new body like the one before, in main features, but with small differences. Thus there is a stream of immortal physical life in us and all animals. The cells that compose the stream have come down through the ages, continually secreting new bodies about themselves, living therein, and through them contacting the outer world, learning perhaps from them, passing from them to repeat the process, and perhaps a little better."

The germ-plasm Weismann explains is the living hereditary substance which is transmitted from generation to generation, known as the continuity of the germ-plasm, and is composed of vital units, each of equal value, but differing in character, containing all the primary constituents of an individual. There is also a special reproductive substance contained in the nucleus of the cell, its function being to regulate the reproductive power of a cell—this substance is called idioplasm.

The primary constituents of which the germ-plasm is composed (represented as being vital units) are of three orders. Those of the third order are called Ids or ancestral germ-plasms; they contain the germ-plasm of the ancestors of the parents; each id in the germ-plasm is built up of thousands or hundreds of thousands of determinants, which are the vital units of the second order. We are told that a determinant is a minute particle existing in the germ-plasm for each hereditary and independently variable part of the body; these determinants are in their turn composed of Biophores, and these are the ultimate vital units. They are the bearers of vitality; the smallest units which exhibit the primary vital forces, *viz.*, assimilation, growth and multiplication.

The germ-plasm is therefore "an extremely delicately formed structure—a microcosm in the true sense of the word—in which each independently variable part present throughout ontogeny is represented by a vital particle, each of which again has its definite inherited position, structure, and rate of increase."

With regard to the original germ-cell which contains this germ-plasm made up of these different elements, we are told "that the nuclei of the male sperm cell and those of the female cell (or ovum) are essentially similar—that is, in any given species they contain the same specific hereditary substance; in other words the hereditary substance is contained in the nucleus both of the sperm and the egg-cell. Development is effected by material particles of the substance of the sperm entering the ovum, and fertilization is nothing more than a partial or complete fusion of the sperm cell and the egg cell, and that normally only one of the former unites with one of the latter. Moreover, although the male germ cell is always very much smaller relatively than that of the female, we know that the father's capacity for transmission is as great as that of the mother. The important conclusion is therefore arrived at that only a small portion of the substance of the female cell can be the actual hereditary substance."

Weismann goes on to point out that in the germ cell of each parent there are a certain fixed number of nuclear rods sometimes called chromosomes, sometimes chromatin rods, and sometimes idants; he describes them as coiled or grain-like structures, which are distinguished by their remarkable affinity for certain coloring matter. These chromosomes of the nucleus are really the hereditary substance; and the process of fertilization consists essentially in the association of an equal number of them from the paternal and maternal germ-cells; this gives rise to a new nucleus from which the formation of the offspring proceeds. We also know that in order to become capable of fertilization each germ-cell must first get rid of half of its nuclear rods, a process which is accomplished by very peculiar divisions of the cell. The cell therefore divides through the action of the chromosomes; but they do not control the division of the nucleus of the cell; that is controlled by what are called centrosomes, which are two bodies located at opposite poles of the longitudinal axis of the nucleus surrounded by a clear zone or centre of attraction. These centrosomes (these two bodies located at each end of the cell) possess a great power of attraction for the vital particles or units within the cell so that these vital units become arranged around them like a series of rays, and as the cell divides it splits into two halves, each half being drawn apart to its pole. Then the centrosome, having fulfilled its task retires into the obscurity of the cell substance, apparently awaiting the next process of fertilization, as it is stated that the centrosomes are the means whereby the male sperm nucleus is transferred to the female ovum.

Thus the original germ-cell by this method of division produces numerous daughter cells, the process of division being carried on by the action of the chromosomes or chromatin rods; these chromosomes contain the idioplasm, which, as I have said, regulates the reproductive power of the cell, while at the same time the Biophores—those units that are the bearers of vitality—pass out of the nucleus into the cell bodies and transform them; but apparently they are governed by

the ids, which are said to control the subsequent development of each cell and of its successors.

In his way, Weismann, agreeing with H. P. Blavatsky, most ingeniously shows the origin of the body from a germ-plasm contained in the nucleus of the cell, as opposed to Darwin's theory of Pangenesis, which tried to prove the existence of preformed constituents of all parts of the body—a sort of origin from all parts of the body.

Of course it is utterly impossible to make more than a mere passing reference to the details of the working of these different constituents of the germ-plasm and germ-cell as stated by Weismann in the subsequent growth and development of the offspring. It may therefore seem confusing in giving this partial explanation of his facts and theories, but the object is, as previously remarked, to prove how Theosophy is being corroborated in its statements by science, and also how scientists are compelled, despite themselves, to enter the realms of speculation to reasonably explain their discoveries.

Here we have an instance in the germ-plasm, that may be quite visible in the nucleus of the germ cell; but its constituents, as elaborately set forth by Weismann, in the shape of ids, determinants, biophores, idants, and idioplasm, are pure assumption; and his whole scheme of Heredity is undoubtedly a most ingenious endeavor to explain in physical terms the visible effects of invisible causes; and his explanations are not only plausible and reasonable, but probably often true.

In his scheme Weismann pays due regard to the law of incessant struggle and the survival of the fittest, which is so clearly demonstrated throughout nature, as I instanced a while ago in connection with the fresh water polyps. Guided thus he shows that offspring may resemble one parent more closely than the other when the ids (that is the ancestral germ-plasms) of the one parent are overpowered and rendered inactive by a preponderating majority of the ids in the germ-plasm of the other parent. In the same way a child may more closely resemble one of the grandparents than either of its immediate parents, through groups of these ids (termed idants) handed down from that particular grandparent, overcoming those of the other grandparent as well as those of the immediate parents. This necessitates some of these groups of ids (idants) remaining latent to be passed on to other offspring, and become active when more favorable conditions are experienced; in this way Weismann accounts for the reversion to grandparents or great-grandparents.

As I say, all this is the work of the imagination, and can never be anything more, because to get at the real cause of Heredity, a vision higher than the physical has to be acquired, and one would think that Weismann having been driven to draw so strongly on his imagination, would begin to realize this; but not so, for in referring to the phenomena of regeneration he says:—"It is sufficient at present to show that Regeneration may be understood by considering the activity of the

cells themselves, without having recourse to the assumption of an unknown directive agency."

His denial of the existence of a spiritual principle, or the want of recognition of a spiritual plasm, seems to make him contradict himself, for he says "his theory is based on the assumption that the cells control themselves; that is to say, the fate of the cells is determined by forces situated within them, and not by external influences." The cells are therefore predestined to produce a certain result; their fate is established before development commences. To quote his statement literally: "The type of a child is determined by the paternal and maternal ids contained in the corresponding germ-cells meeting together in the process of fertilization, and the blending of parental and ancestral characters is thus pre-determined, and cannot become essentially modified by subsequent influences." This has led him to deny the generally accepted idea of the transmission of variations acquired by the body or of acquired characters, and he asks, "Why is the offspring never an exact duplicate of its parents?" and "What forms the basis of the constant individual variations, which, after the precedent of Darwin and Wallace, we regard as the foundation of all processes of natural selections?" Once, he admits, he considered the difference between parent and offspring as due to the diversity of external influences; but the present theory of the continuity of the germ-plasm seems to him to contradict that idea; and so it does, so far as both animal and man are concerned, because the Monad (which I have been calling the atom) even when manifesting in the animal kingdom, incarnates in many forms at one and the same time, thus giving rise to the different genera, species and tribes; and as these forms die, the Monad, letting the form decay, draws within itself all the coloring acquired by the experiences met with in that form and thus developing itself it builds other more suitable forms to take the place of those it is continually losing; it being a developing entity is sufficient in itself to account for the diversity of the forms. As to man, this difference between parent and offspring is more marked, because there is no denying the fact that children come into the world with "individual variations" both of character and of body, of their own; and we, as it were, see more of them than we do of their parents in them. This is no doubt due to the modifying influence of the human soul or re-incarnating Ego. In the animal kingdom there does often seem to be a decided transmission of variations acquired by the body—in fact Weismann gives instances in proof of this, and admits their 'truth'; but to bolster up his theory, as he conceives it, he prefers to ignore his facts.

Let us consider the case of a drunken father and an abstemious mother. These parents bring into the world three sons. One of these sons turns out a drunkard like the father, while the other two brothers are temperate. Working this out on Weismann's lines we would probably arrive at the conclusion that, in the case of the son who became the

drunkard like the father, the idants of the father predominated in the germ-plasm of the germ-cell from which that son was developed, and overpowering the idants provided by the mother, and those of the ancestors on both sides, the offspring was tainted with the father's vice. In the case of the other two sons, however, who were abstemious, the idants in the germ-plasm emanating from the mother would predominate, and overpowering the idants provided by the father, these children being blessed with the mother's disposition would not suffer the father's vicious tendency. Weismann seems to try to get over such a difficulty by doubting if the drink habit is inheritable, but that looks very much like running away from it. Explaining the position by his method, as we have just done, it is clear that everything is left to chance. The element of justice is eliminated from the matter altogether, and we see that while one son, apparently without any *just* cause, inherits a vicious propensity, his two brothers go scot free, without rhyme or reason, save that these effects are brought about as the result of the physical struggle taking place between these vital units in the germ-cell at the time of fertilization.

Working on theosophical lines, however, we get a far more satisfactory explanation, and can pretty well do so without destroying Weismann's theory of the continuity of the germ-plasm, which, as we see, goes to prove the continuity of the form. He, indeed, confines himself to nothing more than that, as we notice when he concludes that no spiritual influence is at work in this process, because science has discovered "that development is effected by material particles of the substance of the sperm, the sperm-cells entering the ovum." Here again the effects are ganged while causation is ignored, for the above discovery does not explain why members of a family—offspring of the same parents—so radically differ from each other, if not so much physically, at any rate mentally and morally, as is often the case; so that, to quote Mrs. Besant, "physical likeness with mental and moral unlikeness seems to imply the meeting of two different lines of causation."

Now Theosophy amply elucidates this problem, because, as I have shown, when the Ego returns from his period of subjectivity between two lives, to reincarnate in his descent through the intermediate mental and astral planes, passing through these planes he forms for himself a mental body in accordance with the germs that have all along remained latent within him while he remained in his subjective state; similarly he forms his astral or desire body; in other words the elemental or animal soul is re-awakened to activity and it builds its own body by drawing to it all those atom-souls of the astral plane with which it has affinity, and no doubt the condition of these has the greatest influence in the formation of the physical body; because if they are built up of particles that are unrefined and gross they will often be attracted to parents whose bodies are of the same quality. This, however, does not always happen, as we frequently find parents not distinguished by any

particular refinement, with children who are much superior to them both mentally and morally. Such children, however, might bear a strong resemblance to their parents, physically, simply for the reason that they (the parents) provide the materials (the germ-plasm) with which their bodies have been builded. As to why such children should be attracted to such inferior parentage, we must bear in mind the law of Karma, which shows that in past lives we form ties, and contract liabilities towards others; and these are the factors that largely decide our place of birth, and the family.

Here we have clearly continuity of the Life and of the Form, whereas, as said, Weismann's theory only accounts for the continuity of the latter, and for the law of atavism—when some physical peculiarity of an ancestor reappears a generation or more later. His theory seems quite competent to explain how such reversion is brought about; but if the peculiarity partakes of a purely mental or moral characteristic, it would, I think, according to the theosophical view, be more correct to assume that this result is caused, not so much by anything they inherited from the remote ancestor, as from the two (the off-spring and the ancestors) having been identified or associated with one another either as parent and child, or in some other way, in some of their previous earth-lives. Therefore we agree with Weismann that form begets form; and we need have no objection to all his details concerning the ids, determinants, Biophores, and other vital units, beyond those we have already mentioned. In truth the recognition by science of these vital units shows how it is steadily approaching Theosophy. Those units, combined into groups called idants, seem to be merely another way of regarding the different classes of Pitris referred to in the "Secret Doctrine," which are controlled by the consciousness of the elemental, and which carry on the various functions of the body, as explained in the earlier part of this paper when dealing with the atom. These Pitris (otherwise termed "lives," or "monads") have a consciousness of their own, however limited it may be in its expression; and whether this is admitted or not it does not alter the fact; and some scientists have come to recognise that the living or moving particles, which make up the physical body, possess consciousness, and it is this consciousness which constitutes the evolving life; and if there be consciousness it must be indestructible, and if indestructible it must persist apart from gross matter.

To repeat, in each of man's bodies (that is the three comprising his lower nature), these units or atom souls are governed in groups by those more advanced, and as Evolution proceeds—that is, as the Ego more and more controls the elemental (animal) soul, which has its seat in the astral body—the consciousness of the latter expands and embraces within itself the consciousness of other ruling atoms governing the lower vehicles, which synthesize within themselves the consciousness of all the groups of which these vehicles are built up; in other words the collective consciousness of all these becomes merged in the consciousness of the

elemental that comes in direct contact with the Ego, and in these two we discern the individual and the personality—the latter is only taking on the character of individuality.

Comparing this view with that of Weismann we see at a glance that the former is the much more cheerful of the two, because in the one case man's immortality is assured and practically demonstrated, and it becomes easy to understand the purpose of evolution; whereas in the other, everything is the outcome of a capricious predestination which affords, and indeed allows of, no clue to the meaning of the physical processes, so elaborately stated. There is not so much objection to predestination provided there is nothing relentless about it; but unless we deal with causation as Theosophy does, we can read nothing into the methods of nature except some hideous form of fatalism.

If the author of the theory of the germ-plasm had reasoned out his theory deductively as well as inductively, he would perhaps have escaped this difficulty. It is because he does not sufficiently consider the cause of the effects he analyses that he is compelled to draw false conclusions. To argue that the character as well as the form of a human being is solely the outcome of a struggle for supremacy between certain vital units in the germ-plasm of the parents is unsatisfactory; and that the great differences in the characters of children of the same family are caused by some of the vital units, passed on from ancestors, gaining the upper hand in this struggle, seems as absurd as the Christian orthodox idea which requires a fresh soul created for every new body that is born into the world, inasmuch as both outrage reason; because there is no cause shown justifying one human being inheriting moral and intellectual endowments, raising his worldly condition and status so much above his poorer brother, who has to be afflicted with all manner of disadvantages and disabilities, perhaps entailing lifelong misery and suffering.

As Mrs. Besant indicates, there are evidently two lines of causation that have to be considered in dealing with the question of Heredity, *viz.*, that which yields the evolution of the form, and that which yields the evolution of the life within the form. The physical germ-plasm as it is presented to us seems to be correct, amply accounting for physical appearances and likenesses, whether it be between offspring and the immediate parents or their ancestors; but when the parents came together, by their intercourse providing the necessary materials, the elemental connected with the Ego that is awaiting incarnation in the body that is about to be born (allotted to him by Karma), enters the womb and affords the model on which the body has to be built. Through this elemental, which we can look upon as bearing the spiritual plasm, the spiritual and the germ-plasms become united, and the form slowly develops; its growth being directed in accordance with the requirements of the Ego, and in conformity with the powers that the Ego has brought with him for expression in the coming earth-life; and these powers, whether they be for good or for

evil, are the fruits of his previous incarnations. Thus the germ-plasm is affected by the spiritual plasm, and without doubt is very largely modified or impressed by the latter.

There is also another influence that must not be overlooked in connection with development during pre-natal life, and that is the influence both parents exert on the offspring at this period by their thought. Thought is now definitely ascertained to be a great moulding agency; and as the anticipated birth naturally causes the parents to concentrate, or at least incessantly direct, their thoughts towards the offspring, they either benefit or harm it according to the purity or otherwise of their minds; and in this way the nature of the parents, or some of their marked peculiarities, may be impressed on the child. The feelings of the mother also have this effect, and any strong desire or aversion that she experiences at this time, that strange desire or aversion is very often to be traced in her offspring. In this way mental and moral characteristics may be said to be to a certain extent inheritable; and here we must admit, with Weismann, predestination; but any one with only a superficial grasp of the doctrine of re-incarnation can at once understand that the Ego of the child about to be born produces his own environment in the future, and for such predestination he and the parents are responsible. This is another way of saying that we create our own destiny.

The foregoing removes the difficulty of understanding why there is never an exact reproduction of the parent in the child, and answers Weismann's enquiry: "Why is the offspring never an exact duplicate of its parents?" as perhaps it might be (or nearly by so) if there were no other factor concerned in Heredity; and this explanation may also be considered to satisfactorily reply to his further enquiry as to what forms the basis of the constantly occurring individual variations, for which neither the survival of the fittest, natural and artificial selection nor environment, account, however much these factors may influence animal life. Environment, however, we know affects human character or disposition both before and after birth, but not to the extent implied in the above enquiry.

To grasp the reality and the necessity of the theosophical contention "the comparatively small differences that separate the physical bodies of men—all being externally distinguishable and recognisable as men—should be contrasted with the immense differences that separate the lowest savage and the noblest human type of mental and moral capacities."

Carry the enquiry further and contrast the processes of evolution that take place in the animal kingdom with those in the human kingdom, and it is at once apparent that there is a modifying or determining influence at work in the reproduction of man which there does not appear to be in that of the animal; and that therefore what applies to the one cannot be applied, that is in exactly the same way, to the other. We have already considered this influence and its effect

on man, and now it is only necessary to point out that there is not that complete analogy between his kingdom and that immediately below him as, it seems to me, scientists try to make out; because in the first place man's form is only continued by one method of reproduction, *viz.*, sexual reproduction; whereas in the animal kingdom reproduction is carried on asexually as well as sexually, also by gemmation and multiplication by fission; and at no stage in the human kingdom is there experienced such phenomena as regeneration of parts and alternate generation. Man, however low he may be, is never his own "ancestor, parent and offspring" as is the case with the lowest forms of animal life, as for example the polyp and medusa. In scientific works we are shown a diagram revealing "a polyp-shaped being with cruciform tentacles, on which its discoverer, Dugardin, bestowed the generic name of cross-polyp, or stauridium. This animal, growing like a polyp upon a stalk, forms above its lower cross, gemmules which make their appearance as spherical balls, gradually assume a bell-like shape, and detach themselves on attaining the structure and form of a Medusa or sea-nettle. The Medusa (termed *Cladonema Radiatum*) is thus the offspring of its utterly dissimilar parent, the stauridium; it reproduces itself in the sexual method, and from its eggs proceed stauridia. The two generations thus alternate; the cross-polyp is an intermediate generation in the development of the Medusa, so that the sexual generation never originates directly from its egg.

Weismann accounts for this phenomenon of alternate generation by considering that here "two germ-plasms take part in the cycle of development of the species, because we see that the bud of the polyp produces a Medusa while the egg or ovum of the Medusa reproduces a polyp. Thus there is in operation a primary or ancestral germ-plasm, and a sub-division of it termed the accessory germ-plasm, and these two germ-plasms differ as regards the vital units contained within them, *viz.*, the ids and determinants, for the Medusa is provided with a number of parts and organs which the simple polyp does not possess, and the periods of the activity of these vital units in the germ-plasms, alternating with one another, cause this alternation of generation." To quote him in another place, "These two kinds of germ-plasms continually pass simultaneously along the germ tracks (first of the bud of the polyp, which is the original form, and then of the egg of the Medusa) and each of them becomes active in turn."

Passing from this lowest form of life to that of the highest animals, while there is nothing observable in the shape of the growth of mental and moral capacities there is evidence of the growth of intelligence, such as in the elephant, but there is no individuality about it, as similar intelligence is evidenced by other animals; and there is nothing produced by it distinguishing it as being the intelligence of an elephant and not that of a horse—I mean as there is in the case of man as revealed in the different works he is able to produce. Individuality,

however, may be said to begin to show itself in some of these highest animals, such as perhaps in the beaver and the ant. But all this only goes to prove Theosophy's theory of the involution of the monad or the atom-soul in matter, in the acquisition of self-consciousness, which is individuality, and the physicist's successful efforts in so carefully tracing its groupings amid primitive forms of the vegetable and animal kingdoms, are doing much to establish this truth beyond contradiction.

The deduction to be made from all this is that according to the kingdom and the stage of development arrived at therein, nature adopts different methods to carry on her evolutionary work. Animals can never possess more than what they inherit from their progenitors, or all they do possess must come through their progenitors, but this cannot be said in regard to man. An intelligent elephant will beget an intelligent elephant, whereas in human experience we know that a comparative fool can father a mighty genius.

Now this makes it evident that there must be other natural laws, as demonstrated by Theosophy, brought to bear in the evolution of the human being, for which the animal is not prepared, and consequently Heredity, with the former, must mean something considerably different from Heredity with the latter, though modern science seems to hold otherwise. As for example take the influence of environment. Here is a case observed by Darwin, which shows how adverse circumstances differing from those originally provided by nature, mean extermination to the animal. He says:—"I find from experiments that humble bees are almost indispensable to the fertilization of the heart's-ease (*viola tricolor*), for other bees do not visit this flower. I have also found that the visits of bees are necessary for the fertilization of some kinds of clover; for instance, 20 heads of Dutch clover (*Trifolium repens*) yielded 2,290 seeds, but 20 other heads, protected from bees, produced not one. Again, 100 heads of red clover (*Trifolium pratense*) produced 2,700 seeds, but the same number of protected heads produced not a single seed. Humble bees alone visit red clover, as other bees cannot reach the nectar. It has been suggested that moths may fertilize the clovers; but I doubt whether they could do so in the case of the red clover, from their weight not being sufficient to depress the wing-petals. Hence we may infer as highly probable that, if the whole genus of humble-bees became extinct or very rare in England, the heart's-ease and red clover would become very rare or wholly disappear. The number of humble-bees in any district depends in a great degree on the number of field mice which destroy their combs and nests; and Colonel Newman, who has long attended to the habits of humble-bees, believes that more than two-thirds of them are thus destroyed all over England. Now the number of mice is largely dependent, as every one knows, on the number of cats; and Colonel Newman says, 'near villages and small towns I have found the nests of humble-bees more numerous than elsewhere, which I attribute to the number of cats that destroy the mice. Hence it is

quite credible that the presence of a feline animal in large numbers in a district might determine, through the intervention first of mice and then of bees, the frequency of certain flowers in that district."

Animals do not possess the power of adaptability like man. As a rule the latter cannot alter his environment but he can alter his condition to suit his circumstances, so that here again he practically prescribes his own inheritance; and with him it cannot be merely a question of being born into the world and inheriting whatever his immediate and remote physical progenitors have to pass on to him. To repeat—they provide the material with which his body is formed, and according to its quality he is helped or handicapped by whatever peculiarities, characteristics and tendencies he inherits (as already explained), and is limited thereby in the expression of his powers; but by pure living and thinking he has the means of regenerating his body, thus rendering himself better able to combat the influences of the external world, which, indeed, is the main object of his evolution.

A. E. WEBB.

THOUGHTS ON MESMERISM AND HYPNOTISM.

THE extraordinary phenomena so long connected with the names of Mesmer, Eslon, Puysegur, and others who brought them into so much prominence towards the end of the last century and commencement of the present, under the comprehensive name of Mesmerism, are well known to have created quite as much interest of late years, though under a different heading. But their nature is such that there could scarcely have been any age of the world in which, under some of their numerous aspects, they have not strongly attracted the attention of the curious, the scientific, the religious or the mystic enquirer; so that the presentation of any brief notes such as this paper may contain, may not be altogether without their welcome from those who are concerned—however inadequate the said notes may seem in the eyes of deeper students and experimenters than the writer.

Yet any special arrangement of such notes seems not very easy, since it is somewhat perplexing to deal in a perspicuous manner with a subject which not only offers so large a field for enquiry, but the outlines of which are at present necessarily vague, and its manifestations so various as more or less to bewilder the investigator in regard to what does, and what does not, strictly belong to any special branch of it. Many learned volumes have been devoted to the subject, and yet it would appear that as yet we are only in its opening phases; but in whatever light we may view the latter, we shall always do well to bear in mind the oft-quoted but by no means less valuable rule of Francis Bacon, which applies as well to other things in connection with Theosophy and occultism as it can do to this one in particular. For theosophists, not less than scientists, should at all times be able to say

with him that, " We have set it down as a law to ourselves, to examine things to the bottom, and not to receive upon credit, or reject upon improbabilities, until there hath passed a due examination."

And, in regard to this subject, quite as much as in most others which deal with extraordinary manifestations, the occurrences of the past century have shown how fully we may coincide with the sentiments of Dr. Andrew Combe who was of opinion that of all methods ostensibly employed for the purpose of advancing the interests of science and promoting the accumulation of knowledge, that which is found to consist merely in the supercilious neglect of alleged new discoveries and out-of-the-way observations, simply on the grounds that they differ from what is already known, is assuredly among the worst. It must be sufficiently evident, as he further notes, that scientists are far too superficially acquainted with the constitution of nature, and more especially of that which is commonly understood by the term " animated " nature, for them to be able to decide, *a priori*, that which can, or that which cannot, be true regarding the mode in which vital operations are carried on, or in which they may be modified by relatively external circumstances. Theosophists, more perhaps than most others, will agree with him that we are bound not to be rash in rejecting, without what may seem a sufficient examination, asserted facts and principles which may be brought under our notice, attested by men of experience, skill and integrity, and who can apparently have no motive for deception.

If the experiences of theosophists are any criterion, they may amply concur in Dr. Combe's idea that these asserted facts and principles, judged by the standards of opinion current at any special epoch, may at first sight appear to be altogether absurd; but it by no means follows that they are really so—for it then becomes a question whether the standard adopted is undoubtedly a correct one. For it is well known that the inductive method is only certain when we are possessed of *all* the facts; and since this can rarely be the case with a new class of observations, it is always wise to re-compare our standards with these and with nature in every possible way, before we assume either to be demonstrably true.

Let us therefore endeavour to proceed in the spirit of the above remarks; and as a foundation, a few observations of a more or less historical nature may not be out of place.

The influence exerted by some one person upon others of a temperament in a peculiar way sensitive thereto, through which circumstance the first is in an apparently abnormal way able to impose his will upon the others, and thereby is to a large extent able to compel the performance of certain actions by the persons so influenced, is certainly no new art or modern phenomenon—since it has been known and practised in all ages and places, whether understood or not. It has been found equally at home in the temple as in the tented field—

in the most secret penetralia of the students of the magic arts, as in the market-place and the open streets. Thus it must be very much more common than many suppose, since it can by no means be confined merely to the seance-room, or to the platform whereon the itinerant "professor" exhibits its powers or its phenomena for the amusement of a mixed audience. In such works as Ennemoser's "History of Magic," there will be found abundance of evidence as to its wide-spread practice in ancient times, under many and various names. It has been called "glamour" or "fascination," and has sometimes passed for "possession"; its phenomena have been looked upon as the effects of spells or enchantment, and we may well conceive that it was one of the most potent auxiliaries of the arts known collectively as sorcery.

In minor degrees we are all more or less subject to such influences—their exercise is mutual. It matters little whether we call the act of moving another person's judgment to acquiescence in some course of action we individually propose, by such names as "persuasion" or "suggestion," or whether we stigmatise their persistence in some idea or purpose which possibly both you and they may know to be wrong, as a "prejudice," for in each case there is an element at work which, though it may not specifically enter into the considerations of either party, is doubtless the real principle employed. In each case a *mind-force* is at work, whether directed against some other mind or used to warp our own; and no more than this is claimed for the influence called Mesmeric or Hypnotic. By its aid you may make thousands follow you along a path of delusive argument or false promise which may even sway the destiny of nations; or you may impose upon your own time some brilliant but illusive phantom of philosophy or of science, which future times, when your personal presence no longer avails for its support, may laugh to scorn, branding its followers as dupes, its leaders as impostors.*

It was doubtless by the exercise of some such power, however unconsciously, that in the eleventh century Peter the Hermit wrought all Europe into a wild flame of blazing enthusiasm—in which there was nothing rational—for the rescue of the fragment of religious idealism called the Holy Sepulchre. Then it was that men and women, and even boys and girls who were the merest children, became so filled with the mighty influence which the preacher's fervid exaltation had called forth, that they deserted their homes and countries in tens of thousands, to face misery, privation and death for the sake of a sentiment as illusive as it was pernicious.

It may possibly be thought that the citation of such instances as due to the unconscious exercise of an occult power is inadmissible, that we may be wrong in assigning the observed effects to the operations of such an unseen agent which, until late years at all events, was almost universally scouted by scientists as the dream of charlatanic imposture.

* Cf. Nisida's "Astral Light," p. 80.

But have none of us ever heard, perchance, an address by someone upon a subject with which we had but little sympathy; a theme which, had it been put before us by some weakling, would have been treated with contempt, and to which we yet have, when duly impressed by the look, the gestures, or the manner of the orator, yielded a more or less willing assent, nay, perhaps been so entirely convinced for the time-being, as to merit the term "converted?" and yet perhaps afterwards, when calm reason has begun to assert itself and the glamour has begun to wear off we cannot tell what it was which so much impressed us. There is not a statement but what you doubt its *bona-fides*; no chain of specious reasoning but what you perceive, perhaps more or less dimly, its illusive falsity; and yet, withal, you feel a leaning towards conviction in the orator's favour, such as you seem to *know* is *not* founded so much upon what has been put forward by him, as upon the influence of his personality.

Almost anyone can recall numbers of such instances, and somewhere there is a story about a fanatic monk of the middle ages who preached after the manner of those dark days*—and he so moved the crowds of his hearers that they were worked up to the greatest enthusiasm. They would have followed him to any length, for they were overborne by the "magnetism" in his voice, his look, his manner—in fact, by all *but his words*, for these not one in a thousand of his audience understood, because *he preached in the latin tongue!* But this is only a case were history repeats itself; for at this day we see the salvationist, the religious revivalist or the preacher of some obscure sect or fantastic creed, equally with the political agitator and speaker, using the same unconscious power. All of us may think that we understand it more or less, but how many are there who can prove the fact by giving the only irrefutable demonstration—a definite method and formula for its application, which, upon being brought to the test, proves undeniable?

Nevertheless, almost everyone intuitively feels the presence of this unseen, elusive, mysterious agent—before the power of which some will bend like the storm-blown reed, whilst others feel convinced against their wills, or constrained to act as they otherwise would not, and to do such things at the bidding of someone else, as they would never do on their own initiative. Too often, by its aid (whether he know it or not) the fraudulent debtor psychologises his creditors into accepting the most transparent excuses in place of the moneys which they feel he never means to pay; and at the same time he so saps the forces of their will-power that they take no action against him. And then, after he has successfully done the "pacific slope," they wonder by what manner of strong delusion "the dust was thrown in their eyes."

Such effects as these were long a source of perplexity and wonder to philosophers and moralists; while many have been the hypotheses as to satanic influence, demonism, witchcraft, and similar things, that

* "Chambers's Pictorial History of England."

have been invented to account for them. There have been a great plenty of unthinking persons who have denied the whole as a mere delusion and laughed at these theorists as simply beating the air; but such an attitude is entirely beside the question. For much the same class of effects are to be seen in the animal world, since cases of serpent-fascination and similar instances are well known. These prove that such creatures have an evident power of influencing their victims in some inexplicable way, and even of operating upon human beings in much the same manner.

But it has rarely happened that any continually recurring set of phenomena, which seem in some measure capable of classification, if not also of repetition by experiment, have not at length reached a time when some one would lift them out of the region of the supernatural and attempt their scientific explanation, and thence their practical application for human benefit and advantage. It is well known how this occurred in the present instance, when the first in modern times to attempt the reduction of these particular phenomena to some scientific expression was the noted Anton Mesmer. If it had not been that he was in some sense a student of mystical, as well as simply of medical subjects, and had apparently dabbled in such things as Astrology, possibly his attention might not have been so forcibly attracted to a field of research which is so eminently calculated to appeal to the imagination, as this one we are dealing with undoubtedly was. And though the title of his first Thesis concerning the subject was alone sufficient at that time to gain him a pronounced reputation for visionary pursuits, yet in view of more recent discoveries, the theory which he offered was not by any means to be despised as it was by his learnedly ignorant (and therefore sceptical) contemporaries and their prejudiced successors.

If we take his description of what he called Animal Magnetism,* as it is to be found in almost any hand-book on the subject, much of what he says is almost word for word applicable to the ether of space. Thus he says that it is the medium between all bodies, terrestrial and celestial; that it is continuous, so as to leave no void, its subtlety admits of no comparison, while it is capable of receiving, propagating, communicating, all the impressions of motion. In speaking of the action which may be exercised through its means upon one body by another, he says that it takes place at a remote distance, without the aid of any intermediate body, which reminds us of the part which the ether plays in the Marconi telegraph.

The application which Mesmer made of this "fluid" was in its specialised form as *Prána*, which he found was capable of being directed by the will, and was available for the cure of disease. This idea of applying the new medium for such purposes had arisen from the use of magnets in the same direction long previously; for it is Paracelsus who is credited with having rediscovered the occult properties of the magnet

* Cf. S. D. I., 388 o.e., 360 n.e.

—the “bone of Horus” as it was anciently called when, many centuries earlier, it had played an important part in the ancient Theurgic mysteries—and therefore he must be looked upon as the founder of the later school of medical magnetists.* But Mesmer made a distinctly new departure from the methods of his immediate predecessors, because he depended not so much upon magnets as upon the human vital fluid, directed in a particular manner. In a similar way his successors have made still further variations, developing many other features which are more in accordance with the effects already adverted to in the preceding remarks. To distinguish it from its earlier form, they have given their science a name which was first used by Dr. Braid of Manchester, in 1843, who called it Hypnotism—a title lately rendered famous by the extraordinary performances and experiments of Dr. Charcot and others. Dr. Braid himself, in consequence of having produced the hypnotic state without the aid of a second person, hastily jumped to the conclusion so welcome to his medical *confrères*, that Mesmer's Animal Magnetism did not exist; but the experiments of Von Reichenbach, Dupotet, and their followers, appear to have supported Mesmer's conclusions—for they have shown that the agent in question is given off passively by inanimate objects, but actively by the human will, which can as easily surcharge its own individual vehicle, as the body of another person.

If ever a man's life-work was suppressed and ignored by his contemporaries, that of Von Reichenbach was a shameful instance of it; and it is only now—more than forty years after—that a tardy and partial recognition of it is in progress. Fortunately his researches were not of a nature which deteriorates with time. In the course of his investigations, he found that the more sensitive among the subjects whom he employed could detect the presence of what he called “Odyle,”†(which was the more comprehensive name he gave to Mesmer's fluid) by means of a sense not manifested in more ordinary people. This enabled them, when in the dark, to see dim flames and waves of light issuing from the poles of a magnet. The experiments suggested by this discovery can be made so numerous and varied as to afford the most satisfactory and conclusive proof as to the reality of the phenomena. Among those which were tried was one in which a horseshoe magnet was so adjusted upon a table, that the poles were directed upwards, and the armature or “keeper” of the magnet was then removed. Under these circumstances the sensitive subject, from a distance of ten feet, saw what appeared to be flames issuing from the instrument; but when the bar of soft iron called the armature was applied to the poles the flames disappeared—but reappeared when it was again removed. Other and more sensitive subjects saw the flames continuously, whether the armature was in contact or not; but in the first case they were faint, in the last much stronger, while in the two instances their disposition

* Cf. I. U., I, pp. 71, 72.

† Cf. S. D., I, p. 76 o.e.

was different. But the experimenter was not satisfied to let the matter rest at this; for he conceived that if there was actually any light present, it should prove amenable to the laws of optics. Accordingly he placed a powerful lens in such a manner that it, might bring the light of these flames to a focus upon a certain point of the wall of the room. But the sensitive person at once saw the light where it ought to have been found; and when the axis of the lens was shifted, never failed to point out the right spot.*

This peculiar etheric fluid, which Von Reichenbach ascertained to issue also from the poles of crystals and the wires of the voltaic pile, was called by him "Odic Force"; and in the further prosecution of his experiments it appeared to possess negative and positive characteristics, after the manner of the common magnets where the positive corresponds to the north pole of the earth, and the negative to the south. As might have been anticipated, he also found that the human hand gives out this same force; and that the right hand gives out the negative odyle, the left the positive variety. Hence his more sensitive subjects recognised, in the dark, the appearance of dim flames proceeding from the tips of the operator's fingers. It was afterwards found that the characteristics of the currents exhibited by the hands were also shown by the whole body; since the entire right side of the body manifested negative Od, while the left showed the positive current.

Other clairvoyants say that they perceive a blue ethereal flame proceeding from the hands of the operator, and that the same is transferred to any object—such as a glass of water—if the mesmerist so desires. That such is the case has been demonstrated by Dr. Teste† for he found that when a number of exactly similar glasses were equally filled with water, and one of them was thus magnetised, the person experimented upon never failed to distinguish the one so charged, from the others. Dr. Charcot did much the same with a pack of white cards, upon one of which he had imagined a portrait; and it was found that however the cards were shuffled, the subject always pointed out the right one. It thus appears that all these experiments are mutually confirmatory.

But the most extraordinary experiments are those where the consciousness of the subject is to all appearance transferred to some inanimate object, and there is no sensation apart from it. When this is the case, the consciousness may be transferred, say, to a hat, which is then taken into another room; and though pins may then be stuck into the person operated on, he will not feel them. Then let anyone go into the other apartment and stick a pin into the hat; whereupon the person immediately feels it and cries out accordingly—an experiment which is said to have been performed by a Melbourne branch of the Theosophical Society.

The same sort of test is also reported as having been made by the Paris

* Cf. H. Mayo, *On "Popular Superstitions,"* pp. 12, 13.

† "Animal Magnetism," by Alphonse Teste, M.D.

hypnotists, but in a different way. They took a photographic negative of the subject, caused him to believe that he had no feelings apart from it, and removed it into another room, as in the instance of the hat ; but in this case they scratched a pin across the face of the photo. The subject of the experiment not only felt the pain of the scratch on his own face, but there also appeared the mark of the scratch thereon, which corresponded with that on the picture.

Since all forces are but so many variations of the one force, it follows that there is a connection between the ordinary electric current of our telegraph wires, and the magnetic fluid of the mesmerists, or the *Odyle* of Von Reichenbach and Dupotet. Mallet's experiment, which corroborates that of Pirani in 1878, showed that electricity is under the influence of gravitation, and must, therefore, have some weight. A copper wire, with its ends bent downwards, was suspended at the middle to one of the arms of a delicate balance, and the ends of the wire dipped into some mercury. When the current of a strong battery was passed through the wire by the intervention of the mercury, the arm to which the wire was attached, although accurately balanced by a counterpoise, sensibly tended downwards ; and this notwithstanding the resistance produced by the mercury. Now that which has weight must contain tangible matter, and this will exhibit the common properties of matter as it is found elsewhere ; so that we can easily understand why Prof. Alexander Bain seems to regard electricity as molecular or atomic in its nature. Its material character is further seen when we come to find what quantity of it, at a given voltage or intensity, will pass through a wire of a known thickness,* for in this case we apply exactly the same sort of calculation as we should use if the wire were a pipe, and the electric fluid water. All this goes to prove that the electric fluid is either a stream of infinitely subtle though not the less material particles, or else that it is a current of etheric vibrational energy conveying such, and only differing from its base, the luminiferous ether (or possibly the Astral Fluid of the Kabalists), by the circumstances attending its production.

(To be concluded.)

SAMUEL STUART.

* Per unit of time.

HOW TO LIVE THE BEST LIFE WITH OUR ENVIRONMENTS.

HOW best to live our life is a pertinent question that should engage our earnest attention ; for one cannot prevent a feeling of wonderment, sometimes asking,—Why are we living in this material world, in material bodies, with defective brain faculties that appear to fetter every action during our earthly existence, and with unmanageable material surroundings ? Especially as we are taught from our childhood that this existence is but a temporary or passing phase of the real life that humanity has to pass through, in order to prepare it for the life that is to last forever in another sphere, unencumbered with either bodies or material surroundings.

If this teaching is true, then the question of how we can live the best practical life here, to prepare us for our future career, is one of great importance, that should engross all our faculties to prevent wasting either our time or efforts in obtaining a clear understanding of the best means and way to most readily accomplish our task : therefore the first thing we require is to ascertain what is the best life we should aim at before we can decide what to do.

The " Ancient Wisdom " tells us that the main purpose of earthly existence for humanity, is to evolve and cultivate a *conscience*, or a knowledge of good and evil, to enable mankind to discriminate and choose the right from the wrong ; making conscience act as a mentor in all actions and conditions of life. For this purpose man is endowed with a material brain faculty of conscientiousness, that is more or less authoritative to individuals as it has been used and cultivated ; for our daily existence multiplies experience by our actions of trial and error, until we have been taught by stern lessons of suffering, that ease and comfort of the body are but poor substitutes for honesty, truth and goodness.

The faculty of conscientiousness gives the sense of good and evil ; of truth and falsehood ; of right and wrong ; of honesty and dishonesty ; while the larger the organ is, the more vivid is the feeling ; but even when it is small, it is the only gauge the individual has to govern all thoughts and actions by ; it therefore requires to be studied, for it acts as a mentor in all life's duties.

Another important object is to improve our Ego, or Soul, outwardly represented to others by our character, to fit us for higher and better associations and works of usefulness. At present our view of these higher things is limited by the narrow glimpses we get of another sphere by the organ of ideality (imagination we call it) which apparently functions independently of our five senses, and thus brings us memories of things seen by our mental vision.

The higher thoughts in everyone are always in advance of actions,

no matter how bright and active, or how dull and lifeless the general organization may be; therefore if all persons endeavour to act up to their highest ideals they will be on the high road to improvement, both morally and spiritually.

Higher and better things are to be taken in a comparative sense, as they are limited by the evolutionary ideality of the individual. No one can think, or do, better than these faculties are developed and allow, such as conscientiousness, spirituality, ideality, and benevolence; though all these organs can be improved and their activity increased by cultivation.

The best life to live will be to do the greatest amount of service we can for the benefit of the largest number of our fellow-creatures; to keep the greatest command over ourselves, under all circumstances; to constantly aim at performing the highest ideals that can be conceived individually and to work at remedying whatever defects of character are inherent in ourselves. This problem will differ with each individual, as each one differs somewhat in organization and environments from everyone else, so the question must be solved singly to suit the personal variation, although the end in view to be attained is the same.

Every Ego has innate defects of character to remedy, so one purpose of life is the building up of a well-balanced character by outgrowing the defects brought over from previous lives.

The building of character proceeds from within, so the need of improvement must be felt by an individual before progress of any value can be made; afterwards all, or any, outside aid may be recognised and accepted. On right living depends the happiness or misery of the present life, as also any future existence (for "as we sow so we shall reap"), whether the new life has to be passed on a material planet, or on a spiritual plane. The future must depend very much on the use we make of our present opportunities relative to our fellow-creatures as well as the improvement effected in our own characters.

One of the most important duties devolving upon each person is to correct his or her innate defects, for if they are not altered in this life, and re-incarnation is true, then the trouble and drawback attached to them is repeated in the next life. Also if this is not done, any progress towards perfection is curtailed and limited by the cramping caused by such defects, deficiencies or excesses: excitability requires curbing; procrastination needs altering; secretiveness requires amending; temper wants governing; egotism stands in need of correction, etc.—all these and many others tend to prevent progress towards what the mind realizes as better and higher things.

Every life rightly lived is an unfolding of more and better qualities than it started with (*i.e.*, using properly the talent or talents entrusted to the ego), for the potentialities of perfection exist within each person, awaiting further development, and any improvement that is made is transmissible to succeeding generations. Life may be compared to a

school wherein men are the pupils, Nature the teacher, and experience one of the assistants; the object being to bring out the individual traits of character, not in imitation of others, for that which gives zest and interest to life is the individuality of the units. There seems no limit to one's ability to do good, and once the secret of helping others is discovered, the kingdom of heaven is found to be within ourselves. All real growth is from within, and we value most that which we already know.

Each person has some special characteristics to be cultivated, while the power and influence of every individual upon others is no doubt much more than is often imagined, as upon everyone we come in contact with, from the youngest to the oldest, we leave an impression for good or evil. All defects of organization have mostly to be discovered by personal experience and suffering, covering a considerable portion of each life-time, before they can be remedied; unless we are fortunate enough to have them pointed out by others. These defects consist in the quality and quantity of the brain; sluggishness or excitability of temperament; or an excess or deficiency of action of one or more of the faculties of the brain, when acting singly or in combination with the others; these all require to be brought into working harmony to allow of the greatest progress being made by each individual.

Another great purpose of life is to evolve and develop the germ of the divine Love that is in each of us, for this Love is the elemental law of all Being, in God, in man, and in all animated nature. To develop this germ properly, every person must act for himself, free of all direction, under the guidance of conscience, for this will guide us aright up to the height of our respective developments, if we will pay the requisite attention to its promptings. The only way the world ever learned anything relating to the love of God, has been through exercising love to man, or brotherhood. Love begets unselfishness, and this power goes out as charity, helpfulness, self-abnegation, and in spending oneself to benefit others, without hoping or thinking of praise or reward.

While life continues love lasts, and should be strong enough to act, as well as talk; also to give an intense desire for the service of our fellowmen and be always on the watch for an opportunity to render it. Unfortunately love is so mixed with lust that but few persons realize the full force of the altruistic feeling. We require to find out how to use all our faculties to the greatest advantage without injury to anyone; experience having taught us that the lower pleasures swamp all higher aspirations.

After love, should come knowledge, for to be of use man must have some knowledge of the plane, or planet, he works on, and the more he learns the more useful he will be. Besides, it is necessary to know what he is striving for, as the goal of his living; also to obtain a governing power over the lower and selfish propensities, so as to keep them in subjection to the higher sentiments, and thus evolve better thoughts and actions. Let us then take our stand upon the actual facts of life, and

ascertain how we may turn them to our own advantage; and this plan has a great recommendation in a broad view of the basis on which life is founded, and thus makes us turn to Mother Nature to find the Law on which the whole realm of animated beings is founded, man being no exemption or speciality.

Our characters require to be governed by perfect self-control, in temper, thought and emotions, so as to command nerve, mind, and desire, so that whatever we may have to witness, to hear, or perform, our control shall be absolute over all our bodily functions. Another requisite is calmness, or the absence of excitability, to prevent worry and depression over the small ills of life, for nothing is more fatal to progress than ceaseless worrying over trifles. Try to maintain unruffled calm of mind in everything at all times. Withal comes single-mindedness, to distinguish not only between useful and useless work, but between the different kinds of useful work, so as not to fritter away time in labouring at unworthy objects.

We are all endowed with bodies to fit us for our earthly and material experience, which points to their use being necessary as a stepping-stone to a higher development. This body is often weak and defective through errors of living, either of our progenitors or of ourselves; these errors require to be rectified by correct hygiene and moral living, in accordance with the ascertained laws of health. Health is often described as the soul which animates all the enjoyments of life, that would fade and become tasteless without it. As we live physically, so is determined the health and strength of the body, for the material food we eat, and the air we breathe, control the quantity, quality, and circulation of the blood which regulates the fitness of the body for its work, as also of the mind.

The main requirements for a useful life are, a strong healthy body, of good quality and activity, with a well-balanced brain, having all the social faculties well developed, to give force and impetus to both thought and action. Experience is constantly teaching us how necessary moderation is for health purposes, in breathing, exercise, eating, drinking, pleasure, sexuality, in fact in all and everything; for any excess is bound to be atoned for by suffering, and sometimes premature death, with more or less failure in evolutionary progress.

We should always bear in mind that man cannot grow, physically, more than nature allows, yet his growth is gradual, silent and continuous, under natural conditions; so it is with mental and spiritual growth; whereas if a forcing process is adopted, the result is a half-barren one; for nature will not yield her richest treasures out of season, nor suffer any infringement of her laws with impunity. Whatever laws we break, we must pay the penalty for, in our own individual person. Each one must struggle for knowledge to make it his own; that is a reason why no other person's experience is very beneficial, for each Ego has its own career of action, or destiny, to work out, which requires its own personal experience to profit by. Also each particular

stage of life has its own purpose to serve, though in the earlier years self is the greatest trouble to subdue or govern, and it continues to engross most of the attention of each unit, until the autumn of life sets in.

In connection with health, we must not overlook the fact that late hours exhaust the reservoir of life too fast, like burning a candle at both ends simultaneously. Neither should we forget the old adage, that "cleanliness is next to godliness," as it certainly is an indispensable aid to good living, which our own experience confirms in everyday life. If we desire to appear at our best at any time, we bathe and change our attire for something cleaner and better, as we instinctively feel more amiable, intelligent and better tempered, with more mental ability to respond to higher sensations, than in ordinary garb.

Man is a creature with an infinite number of wants latent in his organism, and as the lower ones are satisfied the higher ones awaken and clamor for satisfaction; these never ending wants are the spurs that drive the race onward along the path of progress. But it is necessary that the lower wants be first attended to before the higher ones can awaken, for, as a rule, these latter do not awake until the bodily wants of food, warmth and shelter, have been abundantly satisfied. Mrs. Gaskell in her book, "Ruth," says: "The daily life into which people are born, and into which they are absorbed before they are aware, forms claims which only one in a hundred has moral strength enough to despise and to break, until the right time comes, when an inward necessity for independent action arises, which is superior to all outward conventionalities."

Every individual has to undergo the same process of evolution from birth to old age, as the race itself, and each age has its own special duty or evolution. As, youth for nutrition, growth, freedom and pleasure; manhood for action, generation, care of and providing for home, family and the future; old age for realization of the experience of life, so as to condense and digest the acquired knowledge into wisdom that may be imparted as counsel for the guidance and use of succeeding generations; also to prepare by thoughtful meditations for the changes and contingencies of a future life. If either of these natural periods of growth are forced, then abnormal and unsatisfactory action ensues; for nature performs every work in proper time and order, without hurry or confusion.

There is little doubt that the proper training of the young determines the direction of the faculties of the brain, as witness the success of Dr. Barnardo with the neglected slum children of Britain, who with the worst apparent material to work upon, utilizes ninety-eight per cent. of those under his care in making them into good, average citizens. If every child was taught self-restraint, and to exercise habitual kindness to others from infancy, it would be of greater value than anything else in the way of education, as it would root out the worst kind of selfishness.

We might then see a solution of many of our social problems, and rear a race of not only physically powerful, but humane men and women. Training the young physiologically to observe the health laws, with moderation in using and doing everything, both physically and mentally, is absolutely requisite for right living. Some trade, handicraft, or profession, is also necessary for each unit to learn, but it should be suited to the organism and development of each, to enable one to provide the requisite food, shelter and clothing for a family and home, as also for the educational advantages of the offspring.

It should not be forgotten that youth needs noise and movement for the expenditure of its excess of vitality, when healthy. It needs also to store up pictures of what it sees, facts of what it hears and knows, and thoughts of what it imagines, as a provision for the days of old age to meditate upon, to be reviewed when the time of activity is replaced by a quiet seat by the homely fireside. The improvements herein mentioned require time to accomplish, like every natural growth, so it seems necessary that each person should live the full term of years to attain the perfection generally granted to old age, and to remedy the hindrances that the animal and selfish propensities exercise in the earlier stages of life.

To earnest intelligent persons a healthy old age must be the happiest part of life, as it is in the autumn of life only that human beings can exercise and enjoy their mental faculties with pleasure and satisfaction. It is only as we attain old age that we can divest ourselves of the tangle of business and everyday worries. After the busy time of life is past we have little to manage (as the saying is) and the world allows age the privilege of speaking the truth without taking offence; for age has so little to ask in the way of consideration that it takes its way without using that tact and diplomacy which controls earlier years, and all the material relations with other people. Old age eliminates the selfish tendencies, and gives a desire to impart the experience that has been garnered (ofttimes under adverse conditions), for the benefit of those who will follow after. There are but few persons who, having lived a long life, have not broadened out and become more liberal and tolerant in their views, through the teaching of experience, and thus learnt the important lesson of the right estimate of life.

Age seems to be a primary necessity for fully improving character, as self dominates the earlier periods, but at three score years and ten this element of conceit and self-appreciation generally merges in a love of humanity and a desire to benefit others. This feeling shows itself in the countenance by beautifying it, and changes the activity of many of the faculties into consideration for other persons.

If by a good constitution properly husbanded, any person reaches to an age of eighty or ninety years, then he or she becomes the centre of admiring friends and an object of the deepest interest to them all, for the kindly feelings beam out from the face and proclaim Universal Brotherhood and peace to all men.

The secret of longevity has been often discussed, and many suggestions have been given how to attain it, by persons who have passed the allotted age of the Psalmist. These hints mostly agree in the necessity of moderation in all things; of keeping an active mind and an interest in some special pursuit, studying and observing a true philosophy of life; of never wasting energy by regretting the past or fearing the future, of making the best of the present and of preserving freedom of mind from all superstitions, which only harass mentality.

There is however a drawback to old age in the loss of relatives and friends through surviving them, also in a general inability to make new ones to replace those that are lost. But it affords time to meditate on the best way to live and the readiest way to rectify the hereditary defects of character for the guidance of others; as also how to do the most good with the least injury to those dependent upon us. In order to advise all to put their creed into their deeds, and never speak with double tongue, but to lead the best life, it is necessary first to think the best thoughts, as thought is the basis of all action.

WILLIAM ROUT.

Theosophy in all Lands.

EUROPE.

LONDON, November 30, 1899.

The future home of the European Section and the Blavatsky Lodge has not been settled quite so easily as was at first imagined, and the choice that was at first made of Old Burlington Street has been relinquished, but happily in favour of still more desirable premises in the very pick of the neighbourhood where learned societies most do congregate. At the moment of writing, the necessary legal steps are being taken to secure a most suitable suite of rooms in Albermarle St., where offices, library, reading room, conversation room and lecture hall can all be found, and whence it is hoped the energies of the Theosophical Society will stream forth for many a long year to come, into the intellectual life of our great capital. If, as seems almost certain, the Society is housed here before next Lady Day, we shall have the Royal Institution and the Royal Asiatic Society for immediate neighbours, and be within a stone's throw of the stream of life which throbs through Piccadilly and close to the London home of England's Queen and India's Empress. Ere next month's letter is dropped into the mail bag, I hope to be able to give a much fuller account of the new body in which the Section is to incarnate.

Meantime all work goes forward as usual in the temporary offices which are often thronged with friends and workers to the point of inconvenience.

Two new lodges are in process of formation, both on the continent; one being in Florence where Mrs. Lloyd is actively at work and where we hope she may repeat the success which was secured in Rome, the other at Antwerp which is profiting by the energies of M. Kohlen.

In the North of England Countess Wachtmeister is energetically employed, and is lecturing and holding drawing-room meetings in new places, distributing literature and generally displaying her untiring and infectious enthusiasm.

Mr. Leadbeater has been having successful meetings in Bristol, Plymouth and Exeter.

The lectures given in connection with the Blavatsky Lodge have been delivered, as before, in the Zoological Society's rooms which are to be used until we meet in our own new hall. During the month, Mr. Mead has spoken on 'Apollonius of Tyana,' being the second lecture of a most interesting series, in the course of which he gave an outline of the travels of Apollonius and traced his relationship with his Eastern adept Teachers. It is a point of some difficulty to decide whether it was a Buddhist or Hindu community to which Apollonius went, but Mr. Mead inclines to the former after a careful consideration of the slight amount of evidence which is available.

A very full Lodge gathered to hear Mr. Sinnett speak on "Karma: the Extent and Limitations of our Knowledge," in which many interesting problems were raised and discussed. The substance of the lecture will shortly be available in the shape of a London Lodge Transaction and will be sure to command attention, for no subject is of more perennial interest to students than this law of Karma, "so simple in its nature, though so difficult in its complex workings," as Mrs. Besant has recently said.

Another lecture which attracted a large audience was one by Mr. Leadbeater on "The Use and Development of the Astral Body," in the course of which the effects of diet—always a critical topic—were carefully and explicitly detailed.

The final lecture of the month was one by Miss Pope, who dealt with the "Romance of Plant Life." At the London Lodge the subject of Karma has been dealt with in great detail during the past few weeks by Mr. Sinnett—the President—and by Mr. Leadbeater.

At the West London Lodge Mr. Mead gave an excellent address under the title;—"Nineteen hundred years ago and Now," and Mr. M. U. Moore took the quaint title of "The Pendulum," for the text of a most helpful and suggestive lecture, which really dealt with the subject of "Natural Law in the Spiritual World." This topic has been variously treated from several different aspects by two or three previous speakers, but Mr. Moore broke fresh ground and introduced new light and life into the old-time subject of "Correspondences."

In the world outside, the war in South Africa remains the absorbing topic of the hour, and it is worthy of note that never in our history has the nation so concerned itself about the well-being of the wives and children of those who fight its battles. On the surface it looks as though popular journalism had much to do with it, but one feels that it has a deeper root in the growing realisation of the ideal of brotherhood among the people, for the journalism would cease to be popular if it did not touch a note to which the *vox populi* responds. The *methods* of raising the money may be distinctly based on the modern advertising, journalistic ideas, but the emotion to which they appeal lies deeper.

The reviving recognition of the mystic side of Christianity, even among the so-called Protestant free churches, to which allusion has several times

been made in these monthly letters, is quite curiously illustrated by a passage in Lord Rosebery's recent speech at the unveiling of a statue to the memory of Oliver Cromwell, the Lord Protector who worked so well for England in the seventeenth century. The passage has been largely quoted in various religious journals. Lord Rosebery asks what is the secret of Cromwell's extraordinary power and then says:—"My answer is this—that he was a practical mystic, the most formidable and terrible of all combinations. A man who combines inspiration apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial; a man who has that inspiration and adds to it the energy of a mighty man of action; such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below seems armed with no less than the terrors and decrees of the Almighty himself." A remarkable passage truly, and especially for the bold expression of the personal opinion, which I have italicised, and which, coming from the mouth of a distinguished statesman is a not untrustworthy indication of that definite change in public feeling which the last twenty-five years have witnessed, towards the deeper side of religious life.

A. B. C.

NETHERLANDS SECTION.

AMSTERDAM, 27th November.

The cold season is ever a sure sign of the commencement of much theosophical lecturing work as it always brings larger audiences than in times when the beautiful weather invites people to enjoy the open air and spend their evenings in gardens or country seats. So again this year, and a more lucky opening of our efforts could not have been possible than two magnificent lectures which the good Countess Wachtmeister delivered in the Hague and Amsterdam in October. For the Countess who had been staying with us at Amsterdam Headquarters, as recorded in my previous letter, returned a few weeks afterwards amongst us and consented to give the two public lectures above-mentioned, besides three drawing-room meetings in Amsterdam the Hague and Haarlem. The lectures themselves were listened to most attentively by audiences of from 150 to 300 people, and were reported at length in the daily papers, so giving a good and strong stimulus to the winter's campaign.

The other lecturers in the field during these last two months were Mr. W. B. Fricke, the General Secretary, in Haarlem, Rotterdam Bussum and the Hague; Mr. Pieters in Amsterdam and Rotterdam; Mr. Johan van Manen in Amsterdam; Madame Perk in Arnhem and Mr. Hallo in Harlem.

The growing influence of our movement here is clearly shown in the increasing number of books published wherein not only subjects allied to Theosophy and Mysticism are treated, but also the Society is mentioned and its literature quoted; this is indeed a favourable sign.

Our newly established Sectional Reference Library has reached its first 100 volumes; we hope that its shelves will rapidly fill so as to soon hold the number of 1,000.

From the Dutch Indies we have good tidings. The number of isolated members there has increased materially of late but as the great distances between people in that country makes all personal communication exceed-

ingly difficult, the formation of a Branch is a difficult matter. Yet some of our members are trying to establish a central Lodge so as to unite all separate members until further Lodges can be founded. We hope that ere long this useful plan may materialise and thus become a fact, as it would facilitate the spread of our movement in that beautiful and vast archipelago exceedingly.

In Amsterdam the Student's centre has taken up the study of the Bhagavad Gîtâ in its original text, an admirable plan, which will also be made useful for non-participants by a complete glossary, grammatical analysis, index, etc., which will be prepared as the study proceeds, with a view to publication afterwards. The centre has also started a Gîtâ library, in which it is intended to collect as completely as possible all editions and translations of, as well as commentaries and other publications on, the Gîtâ.

Sympathising Indian friends would certainly do a good work by contributing material for this library, thus helping in providing means for these Western students to obtain an intimate knowledge of this peerless classic.

It has become necessary for the Amsterdam Lodge to hire a hall in the centre of the town for its monthly semi-public meetings, as its ordinary rooms were quite unable to hold the ever increasing numbers of attending public. The Lodge now counts over 125 members. All of which are encouraging signs.

A Lotus Circle, directed very ably and with great success, at the Amsterdam Headquarters, is another means of sowing the glorious seed in a still virgin soil.

So we have great reason to be thankful and to go on ever working for the spread of our message.

NEW ZEALAND SECTION.

Dr. Marques, the Australasian General Secretary, passed through Auckland in the beginning of the month on his way from Honolulu to Sydney to take up his new duties. A very agreeable day was passed, the members of the Auckland Branch turning out in force to welcome the visitor; the only regret was that his stay was so short, but Dr. Marques promises a longer visit whenever possible. The new General Secretary will be a source of much additional strength and usefulness to both of the Australasian Sections. As he purposed visiting Adyar during the Annual Convention he was asked to represent the New Zealand Section on that occasion, and very kindly consented to do so.

The Fourth Annual Convention of this Section will be held at Dunedin, on January 1st and 2nd, 1900; preparations are being made for the reception of the delegates, and it promises to be the customary useful and very harmonious gathering.

Mrs. Draffin continues her suburban lectures in Auckland, and is now lecturing in Devonport. A fair amount of interest is being awakened which future lectures will keep alive. In Dunedin Mr. A. W. Maurais lectured recently on "Idol Worship," and Mrs. Richmond in Wellington has lectured on "Invisible Helpers" and "The Ladder of Life."

The Auckland Branch held its annual meeting on Nov. 3rd. The Report was fairly satisfactory; there had been a slight increase in membership and

the finances were in a good condition. The movement in Auckland was prospering and the public interest increasing.

The President, Mr. S. Stuart, was re-elected, and also the Secretary, Mr. W. Will (West St., Newton, Auckland).

The Wellington Branch held its annual meeting on the same day, Nov. 3rd. The Secretary in her Report said: "The results of our efforts during the past year have been such as to fill us with new hope for the future of our Branch. Especially have members to be congratulated on the firmer footing the Branch has secured in the past year. When we look back over the period during which our Branch has been in existence, we see that for years its path was "uphill all the way," and so great were the difficulties with which it had to contend that again and again it seemed impossible it could continue to exist. But the devotion of one or two members, whose trust in those who stand behind the Society could not be shaken, saved us from that calamity. For the past two years we have been steadily gaining ground, and though we have not done all we hoped to do, we still have reason for much thankfulness in the fact that during that time there have been no interruptions in our public or branch work. We have now twenty members as against seventeen last year, although we lost six by departure from the City."

There had been a considerable sale and distribution of literature during the year, and financial matters on the whole were satisfactory. The officers were re-elected: Mrs. Richmond, President; Mrs. Girdlestone (94, Constable St., Wellington), Secretary.

Reviews.

MAGAZINES.

The November *Theosophical Review* opens with an article on "The Hidden Church on Russian Soil," in which the past and present condition of certain religious bodies in Russia are portrayed by a Russian. Mr. Mead's contribution is on "Hermes the Thrice-Greatest according to Manetho, High Priest of Egypt." Mrs. L. Williams presents some practical ideas on "Theosophy in the Home," which should be carefully and prayerfully heeded. Mrs. Hooper writes on the "Legend of the External Soul." Mr. E. Martin Webb makes "A Plea for Less Dogmatism in Public Teaching," to which Mrs. Besant replies in the "Watch-Tower" comments. A "Hindu Student" notes certain "Qualifications of those who Desire Deliverance." Mr. Bertram Keightley's paper, "The Latest Step in Modern Philosophy," in which he comments on Mr. Shadworth Hodgson's recent work, "The Metaphysic of Experience," is concluded in this, his third instalment. Mrs. Besant presents her views concerning the "Life of the Householder," and shows that it is a very necessary stage in the soul's evolution. Again Mr. Leadbeater's very interesting description of life in "Ancient Peru" is continued.

We acknowledge with thanks the receipt of the first number of *The Theosophic Messenger*, which is to be the branch organ of the American Section. It is edited by our energetic fellow-worker, Mr. W. J. Walters of San Francisco, and presents a very neat appearance. It notices the election of Mrs. Kate B. Davis on the Executive Committee, to fill the vacancy caused by the resignation of Mrs. Julia H. Scott, whose health is seriously impaired. It

contains a very useful letter from the National Committee, reports from Branches, answers to questions, and book reviews.

Theosophy in Australasia contains the Circular-letter of the General Secretary, Dr. A. Marques, who has commenced his duties in that Section. This is followed by Dr. Marques' excellent address on "The Future work of the T. S.," delivered before the Sydney Branch T. S., on the occasion of his first reception as General Secretary. "Method in Madness" is a story by Victoria M. Wright. "The Higher and the Lower Self in Man" is a valuable paper by Mr. S. Studd. This is followed by reviews and answers to questions.

November *Teosofia* continues its translations from the writings of Mrs. Besant, Mr. Leadbeater and Dr. Pascal, along with other matter.

The Theosophic Gleaner escaped notice last month. In the December number, "Studies in the Gtâ," by P. H. Mohta are continued. "The Theosophical Society and its Christian Missionary Critics," by X., and numerous well selected articles from other publications follow.

Theosophia (Amsterdam) opens with a translation of a portion of one of H. P. B.'s serials which was published in the *Theosophist* of 1880, entitled "A Land of Mystery." Translations from the writings of Mr. Leadbeater and Mr. Sinnett follow, along with contributions from Johan van Manen, P. Pieters, E. M. Green and others.

Sophia (Madrid) for November gives another interesting chapter of Soria y Mata's "Pre-Christian Science," this number dealing with the Laws and Ancient Symbols of Evolution. "The Lunar Pitris," "Clairvoyance," and "The Place of Politics in the Life of Nations" look well in Spanish dress.

Philadelphia (Buenos Aires) contains "Witches and Mediums," by Carl du Prel, with a tribute to the memory of the author, lately deceased. The editor gives an encouraging account of the spread of Theosophic ideas in South America while greeting a new Theosophical magazine, "The White Lotus," published in Mexico. Chatterji, Dr. Marques and H. P. B. are represented among the translations.

The Upanishad, Artha Deepika, in Tamil—III., Katham—is received.

We gladly welcome the new monthly magazine styled *The Hindu Heritage*,* conducted by Mr. Bharati Krishna Sarma. The special feature in starting this new Journal, as the prospectus shows, is "that a few pages of it will be utilised for publishing notes and comments on translations of important passages and minor works selected from rare manuscripts, capable of throwing much light on many doubtful religious points;" and the present number fulfils to a certain extent the promise made. We wish the Journal success.

We beg to acknowledge with thanks a copy of "The Aryan Discipline and Conduct," by Mr. Rama Rao Paramesvar Kabad. The book is based on the authority of Manu alone.

Acknowledged with thanks: *The Vâhan, Light, Modern Astrology, Revue Théosophique Française, L'Initiation, Lotus Blüthen, Metaphysical Magazine, Mind, Harbinger of Light, Rays of Light, Banner of Light, Phrenological Journal, Universal Brotherhood, New Century, The Temple of Health, Omega, Prasnottara, The Light of the East, The Light of Truth, Brahmavadin, Indian Journal of Education, and Maha-Bodhi Journal.*

* Published at Madras. Subscription Rs. 3 per year.

CUTTINGS AND COMMENTS.

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

Reclamation of Hindu Perverts. Some years ago the late Maharaja of Kashmir was importuned by a large body of his Muslim subjects whose parents had been converted or dragooned into Islam, to find a way for their return to the ancestral faith. The late Pandit Bâla Shastri, the most learned Hindu of his time, was the Maharaja's friend and adviser and to him the case was submitted. In due course, the petitioners were given directions how to recover their religious and social status and, if I am not mistaken, some thousands of ex-Hindus were thus reclaimed. I know very well that among the things which I brought to the notice of the late Pandit Bâla Shastri and his fellow savants, was this very question of the removal of obstacles to the return of Hindus to Hinduism, where they had been converted as ignorant schoolboys, by crafty missionary teachers, or had been born to parents who had themselves been "converted" in the previous generation. I tried to impress upon the minds of many orthodox Pandits and lay Brahmins a sense of the suicidal nature of the present policy, but the time has not yet come for surviving castes to be governed with common sense or regard for present social environment. The Arya Samajists have, however, begun to move in the right direction, as appears from a letter in the *Advocate* (Lucknow) of November 28th, describing the ceremonies performed at Benares for the reclamation of Pandit Hansraj and Pandit Ghunsham Das, respectively, Gujerati and Saraswat Brahmins. These persons had embraced Christianity "some time ago," but applied for forgiveness and rehabilitation, and obtained their wish in presence of a very large crowd of Benares notables. The forms of procedure were those contained in the *Ranabir Prakâsha*, a compilation of Dharma Sastra made by order of H. H. the late Maharaja of Kashmir, for use within his dominions. The general adoption of this wise policy would give a terrible blow to schemes of religious conversion, for a born Hindu remains a Hindu, even in European costume.

* * *

Metaphysic versus Induction. Let me jot down a short note on the very important distinction between these two things. The province of Metaphysic is purely mental. The province of Induction is simply Nature or Physics. The Mental is what the mind sees in pure thought by the mind's eye, as Hamlet says (though that is not Shakespeare's phrase). Induction is what the physical eye sees in nature and is mixed or impure, like applied mathematics. Kant as translated by Born into Latin puts the distinction brilliantly in his *Prolegomena* on the metaphysic of the future to be possibly projected by science. He says "its principles must never be drawn from experiment: its cognition is never to be physical, but metaphysical, *i.e.*, out of the province of experiment totally." This is enough, though he goes more fully into it in the *Critique of Pure Reason*. I quote this to show that the present science of Chemistry is now trespassing on

illegitimate ground. In working upon Dalton's atomic scheme it has stepped out of visible nature into invisible mentalities, and this can only lead to confusion and falsity. Another instance of flagrant blundering in the opposite direction may be found in Locke's book on the Human Understanding. That philosopher applies the experimental inductive method of Bacon to investigate the internal workings of the mind of man, which is in express contravention of Kant's axiom—above given. Stuart Mill said that Locke's Chapter on "Words" was very admirable, but he did not detect the fatal error of applying a rule fit only for the interpretation of nature to a thing that lies out of nature, *i.e.*, metaphysic. Locke employs Induction to investigate mind. Chemistry to-day brings the metaphysic of atoms to eke out Induction and explain things that Induction is blind to. If these are not both of them philosophies in a quagmire I should like to be told how adequately to define them. With the invisible, Chemistry must not meddle. Locke stultifies himself, and all readers who do not detect him, when he tries to explain mentality by the visibles that appertain to Induction. Well may the mighty Kant say, you must know the "*propria* of cognition," before you can accurately treat of such matters as these. If you are an ill-natured soul you will laugh at all this, but if a good-natured one you will try to set it right, though it be hard to accomplish that.

C. A. W.

A friend known to us as trustworthy sends us the following account by a relative of hers, of a remarkable phenomenon of light which she recently observed at Gisborne. She says:—

A strange freak of Light. "As we were coming up the hill on the Whatanpoko side of the foot-bridge, the sun, which was just setting, being at our backs, we of course saw our shadows walking up the hill in front of us. But, instead of being black as they should have been, our dresses were white with a very faint black rim round the hem and up the sides, and were perfectly transparent. Now, I had on my last winter's dress, which is long and very thick indeed, and M. had on a navy-blue serge, but, in spite of that, we could see, through skirts, petticoats and everything else, our limbs, black, shapeless and exaggerated in thinness, reaching right from our shoes to our waists. We were so astonished that we thought we must have been mistaken, and went away back to the bridge and walked up the hill again with exactly the same result. Did you ever hear anything so queer? It was a very stuffy close day, and just at that precise time there was a rainbow over Kaiti Hill, which was also peculiar, being thick in the middle and thin at both ends, and with some of its colours bright and others very dull. As soon as we reached the top of the hill our shadows became black again and continued so till the sun had set."

Will some experienced scientific friend explain this affair for the benefit of our readers? There is a sort of suggestion of an X-Ray action in the semi-disappearance of the ladies' clothing and the revelation of their lower limbs, and the chromatic aberration in the rainbow is very strange and unusual. In the course of our reading we have come across no such "wonder of light and color."

One of the Sunbeams. The *Harbinger of Light* (Australia) is publishing a series of brief articles each month, under the general heading of "What the Sunbeams said." The following is "Beam the Twentieth":

I had been intently looking at two men one day. One was a man of science occupied in his laboratory. He anatomized an insect and scrutinized every organ underneath his microscope. All around him were bottles filled

with various preparations, the skulls of men and monkeys, the skeletons of numerous animals, whose absolute extinction at death and non-attainment of any spiritual existence hereafter this learned man believed he could clearly demonstrate. Poring over the physical framework of the insect, he was blind to the presence of a soul within himself. He wrote books upon the phenomena of animal life, and made a great display of his erudition. He delivered lectures upon the brain and the nervous system, on men and apes and the missing link, and he dilated on the impossibility of any continuous existence for the vital essence of human beings. People were delighted with his doctrines, and students received him with enthusiastic applause. When they quitted the lecture room, they went straight away to their animal enjoyments; because life was so short and as there was nothing to come after it they determined to get all the pleasure they could out of it. Among the auditors was a poor fellow with an empty pocket and a hungry stomach; and when he quitted the lecture room he proceeded to hang himself upon the nearest tree.

The pestilent teachings of the man of science spread far and wide; and vicious living and licentious conduct were their evil fruits.

At length arrived his own last hour. He would now discover if nothing followed death, and if his individual existence terminated forever. And very reluctantly did he take his departure from his dearly beloved body. Slowly did his spirit disengage itself from its physical tenement; and when it had entirely escaped from the body, it saw the empty shell lying there, and yet felt itself to be full of vitality. Then was it conscious of a crushing and humiliating shock. It perceived that it had been burrowing in the earth like a mole, groping in darkness, and disbelieving in the light which it did not see. How dazzled and bewildered were the poor creatures' eyes when the lustre of the spirit world blazed upon them! And how wretched he felt! For he could now perceive the mischief perpetrated by his lectures; how they had caused the delicate flower of faith to wither and fade in many minds, and had poisoned the springs of hope in many a desolate heart. To his own conscience he appeared in the light of a manifold murderer. Then he formed the resolution to return to the earth, to destroy every copy of his works, and to say to all the world:—"I still live! I still live! and there is no such thing as death!" But this was impossible. It was part of his penalty to contemplate the evil he had done, and great was his remorse, in consequence.

* * * * *

And then I looked into a poet's chamber; and as he sat at his writing desk, ideas came to him like sunbeams. For the faith that was in him drew to his side from the spirit world, beings who often inspired him with noble sentiments and whispered to him delightful poems.

His themes were undying love and loyal faith, and his books touched the hearts of those who read them, inasmuch as they spoke of God, of Nature, and of the spiritual realms. They carried comfort to many a sorrowing soul; they beguiled many a weary hour; they pointed out the path to the Kingdom of Heaven. People felt themselves lifted up by these poems, and to many they were as the dawn of a new life. And he, too, passed away.

But beautiful indeed was his home-coming: for when he returned to the realm he had quitted, before taking on the limitations of mortality again, his departure from the earth was followed by many prayers and many blessings. His old friends were waiting for him in the world of spirits. He had not burrowed blindly in the dark, but had worked in and for the light; and he now found that the reality of the higher life greatly transcended the most glowing descriptions of it in his poems.

A
Legend of
Calvary.

Calvary seems to have been the St. Giles' Pound, or Tyburn of old Jerusalem, and its legend is so wildly imaginative, such a charming web of the gossamer threads of old-time fabling, that it can hardly fail to please some few of our readers. Golgotha, Gigoltha, Golgoltha, Craniune and Calvary are all the same, and mean the place of the skull. There are those who say it took its

name from the figure of the hill itself. But a legion of interpreters, with St. Jerome at their head, prefer to deduce its sepulchral name from the skull of Adam buried there. Written proof is absent, but would you ask for documents in such a case, when the sceptical scholarship of our day refuses to the Homeric age the art of writing? First of all let us have the poem. The skull of Adam lay here, buried deep in Golgotha. Four thousand years later came hither, with bleeding feet and gore-stained crown, the man of sorrows and the bleeding heart, the Promethean Christian, to lay down his life for men, and circulate the truth that saves. The Romans lift him on the cross, and the cross lifts the globe, and shuts the sun out for three hours. Adam the son of death now felt the dew of life that in three days brought him the grace of resurrection. Would you know how all this came about? Tradition—gathering its mistletoe by moonlight of the æons past—recounts that faithful Noah carried the body of the first man into the ark with him. He distributed the relics to his children, and the head, by special privilege, fell to Seth, as father of the sacred race. He, by prescience moved, interred it in Calvary, foreseeing well that the Messiah must there be crucified. Paradise sprang up again and was that day entered by the penitent thief upon the cross, as all Gospel readers know. The outline of all this may be found in Calmet's History of the Bible, (s.v. "Calvary.") A touch is added here or there, no more.

C. A. W.



Mr. N. Gupta gives to the *Amrita Bazar Patrika*, of Nov. 16th, some facts relating to a very interesting case of apparent spirit-possession. While visiting a distant state he learned that the daughter of an intimate friend of his, who was a physician, had been for some time suffering from a peculiar type of hysteria, and that the leading European physician of the place was also in attendance. He says he is "not at liberty to disclose names or the locality," but adds that the facts as here stated "are absolutely correct" and can be vouched for by witnesses. He says:—

"The girl had been suffering from a low fever for some weeks. Suddenly symptoms of hysteria appeared. Sedatives were used, but these had no effect and developments of a most peculiar nature took place. To begin with, the girl was always more or less hysterical and was subject to hallucinations of various kinds. In two or three days she began talking in her fits, always using the language of the country and never her mother language. She spoke as if she were some other person or spirit, and spoke of herself by name and in the third-person. She said the girl (mentioning her own name) had offended a certain deity by irreverently stamping on a certain sacred place, that he (the spirit speaking through her) would have killed her but for the consideration that she was a virgin and that he would not depart unless a heavy penance were made.

"It should be stated here that all the surroundings of the girl were utterly unfavourable to the growth of superstitious beliefs or belief in the existence of a spirit-world. Her father, as I have said, is a medical man and a scientist confirmed in scientific scepticism. Her mother is also an enlightened lady, who does not believe in spirit possession. That was the most striking feature of the case. It was not as if a village girl, brought up in the village, superstitious about spirits and ghosts, had given way to hysterical hallucinations at an age when girls are highly nervous and susceptible to all sorts of fancies and imaginings. Such a case in such a family was almost incredible. Well, while her father and myself were sitting together, a servant came in to inform him that the girl had had a fresh attack. My friend kindly invited

me to come and see the girl. On entering the room I found the girl lying on a bed and the first glance at her told me that it was unlike the cases of hysteria that I had seen. As a layman, of course, I would not venture to offer any definite opinion, but I have seen many cases of hysteria in my own and other families, and it struck me at once that this case presented many distinctive features. The girl was half reclining and her head was supported by her father. Her eyes were wide open, slightly congested and with a look of intense terror in them. The lips were slightly parted, the teeth were open. The breath was coming in gasps which could be clearly heard at some distance and the child was literally panting with terror. She was muttering inaudibly and was apparently in great distress. As regards the look in her eyes, I found, on examination, that her range of vision was limited to a few inches, beyond which she appeared to be oblivious of everything. It seemed as if some vision of great terror, projected by her inner consciousness, or superimposed from outside, was hovering in close proximity to her eyes. A plate or any solid substance held so close to the eyes as to intercept that vision made the patient very restless and almost violent. Removed beyond that particular range, she appeared indifferent. There was no recognition in the eyes of the persons present in the room, no response to questions, no consciousness of outside objects. After a few moments incoherent muttering she began speaking correctly and in the pure local vernacular, the flow of her words being only broken by her quick breathing. From her words we gathered that the spirit speaking through her was excessively annoyed and would not be easily appeased. The language was remarkably idiomatic and pure. The story was the same mentioned above. She named some Mahomedan saints and distinctly and correctly repeated the *Kalma*. Then there was a wonderful change. After a brief pause, the girl went through every detail of a Hindu's *pujah*, ablutions and all, and bowed her head over her folded hands with her cloth-end round the neck. Her father assured me that she knew nothing about *pujah* and had never seen it performed.

"All this went on for a couple of hours or longer, the girl never recovering consciousness. About this time an *ojha* or exorciser was announced. At first the father was disinclined to give this man a trial, but was subsequently prevailed upon to do so. The man was a Brahmin and came in with a pair of large tongs in his hands. As soon as he entered the room the girl sat abruptly up, the panting ceased, and the look in her eyes changed. She looked straight at him and watched his every movement with the closest attention. An interpreter had to be called in as the man belonged to another part of the country and did not speak the language in which the girl was talking. Thenceforward the whole scene was a series of surprises. The girl became intelligent, alert and vigilant, evidently treating the *ojha* as an enemy, who had to be reckoned with. The man commenced muttering incantations; she followed suit with silent mutterings. A little later she began repeatedly blowing through her fingers at the man, who explained that the spirit in her was trying to neutralise his powers. After a few minutes spent in this fashion the man squatted down on the ground and began writing some charms on a piece of paper. The girl immediately began to trace some figures on her open palm with her right forefinger. All this time the girl was carrying on a brisk conversation with the *ojha* through the interpreter. The substance was, the latter wanted the spirit to leave the girl, and the spirit speaking through the girl refused to budge. Occasionally the girl (or the spirit) became defiant, crossed her arms, set her teeth and dared the medicine-man to dislodge her. It was in every detail a reproduction of the old stories of spirit-possession prevalent in Bengal, while the actual facts I witnessed occurred almost two thousand miles away from this Province.

"The pieces of paper on which the charms were written were wrapped up in shreds of dark cloth, placed on a plate and set burning. The smoke, which was not very considerable, was held under the nostrils of the girl who became extremely restless and offered to depart. All this time it was the spirit professing to speak through her. The exorciser made the girl touch his feet and solemnly swear that the promise would be kept. The next moment the girl regained all her senses. She sat up and looked wonderingly at the strange faces round her and asked her father, in her own language,

what had happened. Her father told me that since the first attack of hysteria such a complete change had never taken place. In a few days the girl completely recovered and was restored to her ordinary health.

"I have stated the facts as I saw them. I offer no opinion on what I saw, but there cannot be the faintest suspicion of imposture in this case. In fact, a more unlikely family in which such a case could occur cannot be conceived. The girl feigned nothing, the parents have no belief in spirit-possession and such an experience is as rare as it is extraordinary."

*Death of
Mrs. E. H.
Morgan.*

The death of Mrs. General Morgan of Ootacumund is a personal bereavement to me, as the deaths of old friends always are. She and her dear husband proved themselves staunch, true and unselfish friends of H. P. B. and myself in the old dark days when friends were needed; they gave us their hospitality, and unstintedly, their moral support, from first to last. General and Mrs. Morgan have lived at Ooty since 1845, and the district is indebted to them for the introduction of the Australian Eucalyptus, the Assam tea plant and, to a great extent, the Cinchona. Her loss will long be felt, and all old Theosophists will send sympathetic thoughts to her venerable husband.

Another old and dear colleague has departed, viz., Martandrow Babaji Nagnath, one of the oldest Indian Members of the Society.

The readers of "Old Diary Leaves" will remember the story of his conscientious devotion to principle when put to the test by me in a supposititious case, and of the joy given to H. P. B. and myself thereby (*Theosophist*, November, 1894.). A brave soul like that it is an honor to have known.

Errata.

In a recent letter from Babu Sarat Chandra Das he calls attention to the following mistakes which appeared in his letter to the Editor of the *Theosophist*, which was published in our December issue. In the paragraph opposite the copy of the characters written by H. P. B., p. 178, the word which was printed "*Yug*" should have been *Yugur*. "*Uggur*" should also have been "*Yugur*," and after the last word in the sentence the following should be added:—"but evidently begins with Om, on the first compartment on the left."

On page 179, near the close of the first paragraph, the word "*Sambara*" should read *Samvara*, and the Tibetan *le de-mchog* should read *bde-mchog*.

*The
Advaita
Ashrama.*

We have received the circular sent out from the Ashrama which has been established at Mayavati, Kumaon, Himalayas. It is signed by Mrs. C. E. Sevier, J. H. Sevier and Swarupananda and, as stated in the text:

Here it is hoped to keep Advaita free from all superstitious and weakening contaminations. Here will be taught and practised nothing but the doctrine of Unity, pure and simple; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

Indian and European men and women will here be trained as teachers, side by side, and those who are willing to devote their lives to this work are invited to join the Ashrama.

A Modest Request. In a small book recently sent us for review we find the subjoined :—

“ Dear Reader,—Kindly allow me to ask a small favour of you, which is only that you will not open this book without first reading the following short story.”

We should have been pleased to comply with the author's “small request” but, unfortunately, we have not the gift of clairvoyance, so the book was opened first.

A Buddhist Monastery in Calcutta. A correspondent of the *Indian Mirror* announces that the Buddhists of Arakan and Chittagong have purchased a piece of land in Calcutta on which to build a monastery, which is to serve both as a residence for *bhikshus* and a rest-house for pilgrims on their way to the four sacred shrines in Upper India. He appeals for pecuniary help to put up the building, and we hope he may be successful, as the object is an entirely worthy one.

Higher and lower valves. In our spiritual nature we are like automatic valves. As long as we open ourselves to the lower motive and indulgence we close ourselves to the higher by that very impulse. When we close the lower we open the higher. The choice is always ours.

C. B. NEWCOMB.

Lord Gauranga. In a recent issue of *Light* (London) we find a very sympathetic notice of the life of Lord Gauranga. After alluding to his wonderful beauty of form—so beautiful “that every one who saw him asked if he were a child of the Gods”—the writer adds :

We cannot say that necessarily this is all unfounded exaggeration. We do not know that it is impossible for a spiritual influence of a high degree to form for itself a human medium, nor why, even in the womb, there may not begin the ‘preparing of the body,’ the evolving of the conditions, the perfecting of the instrument by spiritual agency. So far as our knowledge of the laws of spirit manipulation of matter goes, there is undoubtedly much that favours the hypothesis. And, naturally, a spiritual intelligence of a high degree would prepare for itself a fitting medium, one of beauty and strength in intellect and form. This is one of the fascinating subjects that must yet be left open for discussion by us mortals. Were it understood it would explain much that splits Christendom into contesting factions, and we might then really hope for a Catholic Christian Church.

This much we can say, that Nimai was effectively developed as a powerful medium by a very powerful and far advanced will. It is claimed that he was an Avatâr of Sri Krishna, and it seems not at all unlikely that the spirit who illumined Sri Krishna, finding in Nimai a fitting instrument for a great work, developed and purified him until it obtained complete control over his personality. And much had to be done in the way of control before this was accomplished, for Nimai was naturally very self-willed. But with the increase of the control, this self-will and his pride of intellect were taken from him and the original Nimai ceased to be. He became the most humble of men,

*An
Immaterial
Matter.*

Hegel said, "Men are all suckled by the universal Ethos." This of course is only so much nonsense to everybody who quotes it without knowing what Hegel precisely meant when he used the word. And it is very likely that Hegel did not himself know to a nicety what he meant, when he delivered the oracle. If we take *Ethos* here as Greek it has no sense at all. *Ethos* means an accustomed seat, the haunt of an animal, and by metaphorical extension it reaches to morals, or the manners of men. But a metaphor cannot suckle mankind, so in this sense Hegel's employment of the word is absolute nonsense. We may leave Hegel to give his own definition of it, and make a sense for himself if he can. But what is curious is this, Hegel is evidently assuming in these words, that all men are backed up alike by the pervasive spirit of the universe.

Now if you take Dalton's theory of atoms as all of them being globular, and therefore impinging upon one another mutually at one point only, imagination must supply a universally pervasive something to make them at all workable and to fill up the inevitable interspaces.

Democritus invented this atom to account for and explain the substance of matter. But the remark, just made above, shows that it does not account for matter until you interstitially embrace each globule with a something subtler than matter can furnish forth. Thus if we should think fit to say "Every globule of Dalton's atomic matter is suckled by a universal Ether" (not *Ethos*) we shall be very near indeed to a sentence that abolishes matter (considered as an *Ens primigenum*) from creation, or from the history of Genesis. The nebulous *Ethos* of Hegel takes, in this way, an astral shape in Ether just in the same fashion as Dalton's atomic theory has pushed chemical physics into metaphysics, which is ground forbidden to the naturalist.

C. A. W.

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*The
President's
next long
tour.*

The President-Founder will, if nothing now unforeseen should occur to prevent it, begin a second round-the-world tour on the 17th February next, by sailing from Colombo for Naples in a steamer of the Nord Deutscher Lloyds Company. From Naples he will visit our Italian Branches; thence proceeding on to Germany where, under Dr. Hübbe Schleiden's guidance, he will meet our old and new colleagues in that Empire. Thence on to London, where his niece and adopted daughter, Miss Mitchell, will join him. The Scandinavian countries, Sweden, Norway, Denmark and Finland, will be visited in May and the French Branches in June. In July he will preside at the Convention of the European Section at London, and, he hopes, also at the International Theosophic Congress at Paris. After this his present plan is to cross the Atlantic to Boston and begin a trans-American official tour to San Francisco, going to our Branches up and down the Pacific Coast; thence homeward *via*. Honolulu, Hong Kong and Colombo. He hopes to be back at Adyar late in November.