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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER VIII.

(YEAR 1889).

NOTHING could have been better than the Committee's management of the tour, it having been planned so as to give all classes the chance of hearing what was to be said on behalf of Buddhism. Under the mutual benefit compact made between the sect-leaders at the momentous Council at Choo-in temple, Kioto, I was made to lecture at the temples of their several religious bodies, now at one, now at another, sometimes at two in one day. Such mutual good feeling between them was unprecedented, and all did their best to swell the numbers of my auditors and gather together the learned and unlearned, priests and laity, nobles and commoners, military and naval officers and civilians. Every paper and magazine in the country occupied itself with accounts of the mission, its objects, its arguments, the proposed creation of a good understanding between Northern and Southern Buddhists, and the physical appearance of the "American Buddhist." Meanwhile poor Dharmapala lay in hospital at Kioto, agonising with his neuralgia and attended with loving tenderness by his self-constituted young nurses.

My discussion with H. E. the Governor of Tokyo led to his inviting me to dine with him at the Nobles' Club and meet the Prime Minister and his colleagues of the Cabinet. I was not a vegetarian then, so it is quite natural that I should have relished a meal out of the ample *menu* for the occasion, a copy of which, printed in Japanese and in French in parallel columns, I find pasted in my Diary along with scores of visitors' cards in Japanese, Chinese, English and French, kept as souvenirs of this marvellous tour. To anticipate

* 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.

the wishes of those among my readers who like their mouths to water even though the eating be done by proxy, I think I shall copy the bill of fare just to show how far Feudal Japan is vanishing into the mists at the coming in of the French cook and his *batterie de cuisine* :

DINER DU 19 MARS, 1889.

Potage tortue, à l'anglaise.

Brochet au court-bouillon aux crevettes.

Cotelettes de veau piquées aux petits pois.

Cailles au riz.

Filet de boeuf, marine sauce piquante.

Aspic de foie gras belle vue.

Asperge en branche.

Dindonneaux rotis. Salade.

Pouding au painnoir.

Glaces aux fraises.

Desserts.

What do you, reader of old illustrated books of travel, with their pictures of the dresses of Shogun, Mikado, Daimio, and their trains of *Samurai* knights of two swords, as complete incarnations of chivalric valour as the world ever saw or troubadour ever celebrated; of pike-bearers, fore-runners, harbingers, clerks, and cooks; of feudatory petty chiefs and retainers, with pikes, scimitars, bows and arrows, umbrellas, palanquins, led horses, and other marks of their grandeur suitable to their birth, quality and office, and an hundred other appanages of the dignity of the families of these very Cabinet Ministers who sat at H. E. the Governor's board with me, and ate his young turkey, his foie gras and his strawberry ices—what do you think of this spectacle of the 19th March, at the Nobles' Club? There's *progress* of a certain sort—backward, towards the kitchen and the stomach!

The dinner finished, H. E. the Prime Minister said that the gentlemen present would be glad to hear my views about the system of education which I thought most likely to advance the interests of a nation. Thereupon, I urged the necessity for blending the development of body, mind and conscience in such a way that the ideal man and woman would be developed, declaring any other system faulty as tending to cultivate, as it were, monstrosities, abnormal growths of athletes, opportunists, quibblers, casuists, seekers after mere worldly success. No nation could be really great whose foundations were not laid on character, and the loftiest ideal of human character was the individual who did his duty in this world, while training his spiritual nature to prepare it for the environment of the future, and push him on faster around the orbit of his cosmic evolution. I cited the examples of the nations which had fallen from great heights to the lowest of depths, before disappearing from the face of the earth, and implored them to open their eyes to the strange operation of karmic law which had brought

Japan to a front rank in the family of nations, aroused her wonderful latent potentialities, and brought my hearers and their colleagues and hereditary associates to the responsible opportunity of directing this revolution in the grooves of national progress.

Having made it widely known that I would thankfully accept gifts of books for the Adyar Library, kind friends and sympathizers daily brought such gifts until by the time of my departure from Japan I had an accumulation of some 1,500 volumes. Included in these was the entire collection of the Tripitikas, over 300 volumes, formerly belonging to a deceased High Priest of the Jo-do sect. This was a very valuable present as it enables one who knows both Pali and Japanese to compare the texts of the Northern and Southern canons. Already we have had this done to some extent by Japanese priest-students who were guests at Adyar, but the real work is still to be done, and great results ought to come out of it.

On the 18th March I lectured, by invitation, on "Practical and Scientific Agriculture" before the Japanese Agricultural Society, and on the next morning received notice of my election as an Honorary Member, together with a present of two rare Satsuma ware vases, now deposited in our Library. At 2 P.M. I lectured in English to a cultured audience on "The Scientific Basis of Religion," showing the strong array of proofs which recent psychical research supplied towards the elucidation of the problem of the trans-corporeal extension of human consciousness. I also showed by diagrams on a black board how the basic idea of the correlation of spirit with matter for the evolution of visible nature had been expressed and preserved for our instruction in the arbitrary language of symbols, each of which had as definite a meaning as the signs of Algebra.

My appointed time for departure from the Capital having come, I made farewell calls on the Prime Minister, the American Ambassador and other acquaintances, got my passports from our Embassy, had a good-bye dinner given me at the Club by Captain Brinckley and Captain James—who presented me with a complete collection of the rosaries of the Japanese Buddhist sects (Cf. art. "B't and Ind'n Rosaries" by S. E. Gopalacharu, *Theosophist*, XI, 671), and on the 23rd, at 6 A. M. left by train for Sendai, a station far to the North, which was reached after a twelve hours run. Mr. Kimura, my Interpreter, and Rev. Shaku San, a most genial and excellent priest of the Zen-shu and Member of the Joint Committee, accompanied me. As an indication of the tone of the Japanese press the following paragraph from the *Dandokai*, an influential paper of the Capital, will be read with interest:

"The arrival of Col. Olcott has caused great excitement among the Christians in Japan. They say that he is an adventurer, a man of bad principles, and an advocate of a dying cause. How mean and cowardly are they! They may use the unprincipled pens at their disposal as much as they choose, but they cannot weaken the effects of his good principles, nor fasten upon him any of their scandalous insinuations. They do not produce the least

effect upon Col. Olcott or upon Buddhism. . . . How ridiculous all this is! How great has Col. Olcott's influence become in Japan!"

From another issue the following is quoted:—

"Since Col. Olcott's arrival in Japan, Buddhism has wonderfully revived. We have already stated that he has been travelling to all parts of the Empire. He has been everywhere received with remarkable enthusiasm. He has not been allowed a moment of leisure. He has taught our people to appreciate Buddhism, and to see our duty to impart it to all nations. Since his discourses in Tokyo, the young men of the Imperial University and High Schools have organized a Young Men's Buddhist Association, after the model of the Young Men's Christian Association, to propagate our religion; and some learned and influential gentlemen have given encouragement. An additional lustre has also been given to Buddhism by his coming."

A correspondent of the *Indian Mirror* wrote: "One of the high functionaries, who was present at the Colonel's lecture, predicted that his visit to Japan would have a considerable influence on Buddhism and the Buddhist people." When we come to summing up the results of the visit we shall see what remarkable testimonies have been given by Japanese authorities themselves. The tour must have been made at the real "psychological moment." We found it bitterly cold at Sendai. The Japanese Empire stretches, it must be remembered, from 24° to 50°40' N. lat., and from 124° to 156°38' E. long., and the climate, as might be expected, is extremely varied. Thus, while the Rinkin and Bonin groups of islands, lying in the tropics, enjoy perpetual summer, the Northern boundaries have the arctic temperature of Kamtchatka. In these Northern latitudes snow has been known to fall to a depth of 8 feet: at Tokyo itself, they have several snow storms during the Winter, each of from 3 to 5 inches fall, while in 1876 the whole city was covered to a depth of 2 feet or more. Add that save in the few European fashioned houses there are no grates or heating furnaces, and that the screen-walled construction of most dwellings lets in every wandering air of heaven, and the reader can imagine what must have been the comforts of travel, and lecturing in huge, unwarmed temples, for me, a visitor from the tropics. I wondered how the Siu-halese priests would have enjoyed it in their loose yellow togas, their bare legs and feet and their shaven scalps!

On the 24th I lectured before H. E. Mr. Matsudaira, the Governor of Sendai Fu (Province) and the other principal officials of the place and was, later, entertained by His Excellency at dinner. Fifty guests were present and the evening was spent in interesting talk. The lecture in the great theatre to the public, on the next morning, was a grand success, to judge from the crush and the applause. Afterwards Shaku San and Kato San, of the Committee, took me for a day's rest to see Matsushima, a pretty seaside place, where there is a small cave and an old temple. It was a sunshiny day but snow lay on the ground, and our sail among the group of islets off the shore was not as balmy an outing as would have been a similar one in Colombo or Galle

harbor! However, it was an outing after all, a day's respite from the fatiguing round of lecturings to overflowing audiences of thousands, and a break in the sense of deprivation of all privacy by day or night. My audience on the 26th numbered 3,500, as estimated, and they listened in deathlike silence, albeit they had fought and pushed and scrambled to get in. They consoled themselves however, at the close, by a furious outburst of applause that could have been heard a long way off. I paid a farewell visit to the Governor, and received, in the evening, a complimentary address from a deputation representative of all the sects, who gave me also a present of 30 yen towards the travelling expenses. On the 27th we went to Utsonomiya, where we stopped over night. But at 9 P.M., tired though I was, I was dragged out to visit a temple and make a 10 minutes speech! Like stirring up the animals in a travelling menagerie to make them growl. In the morning we started for Mayabashi. At a way station a body of priests in full canonicals paid me their respects and presented me a silk handkerchief. We reached Mayabashi at 12-30 and an hour later I was on the platform again with a large audience to talk to. Some Missionaries turned up after I had closed. But the next day's audience was tremendous: I lectured at 2 and at 5-30 moved on to Tagasaki, where I spoke in a theatre to another big crowd. We left the next morning early and dined and lectured at Kanagama. The view of the sea from the house of my host, Mr. Takashima, the great railway contractor, was very lovely, the harbor, shipping and town of Yokohama being in sight. I slept at the Grand Hotel in that place that night, and at 11 A.M. the next day lectured in the Yokohama theatre which, of course, was packed from floor to ceiling, though it was raining and the streets were very muddy. It was amusing to see the arrangement for caring for shoes and sandals at the door. When I arrived there must have been 1,000 each in two different heaps, each pair tied together with a string of tough twisted paper, with a tag bearing a certain number; the corresponding ticket having been given to the owner on entering the building: a very simple and sensible plan. My own shoes were similarly cared for when I removed them and put on my warm, thick French *chaussons*. The Vice-Governor was present and brought me a complimentary message from his chief. At 2-30 we took train for Shidzuoka and got there at 9-30 P.M. Then "to wished-for bed" at the hotel which was exquisitely neat and well ordered. The furniture—well, shall I describe it? I would, only there was none to speak of. The floor, as usual, laid out in squares of 3 x 6 ft. in frames within which was very fine, white matting stuffed with something underneath, thus forming a soft surface to sit on. At one side a sort of recess in which stands a handsome porcelain jar, a dwarfed tree in a pretty box, a religious scroll hung on the wall and—nothing more. Soft small cushions for us to sit on, around a brassy brazier or fire-pot in a square wooden tin-lined box, where a charcoal fire is kept burning, a couple of movable iron rods laid across to rest the kettle on, a tray close by with tiny eggshell porcelain cups and a

canister of green tea, ready to hand for anybody who wants hot tea to warm his stomach with and—a cordial, well-bred, sweetly kind manner which shows you that you are most welcome. Those are my recollections of the Shidzuoka Hotel. But not quite all for there were the sleeping arrangements. Fancy two stuffed cotton mattresses, 6 or 8 inches thick, one to lie on, the other to cover yourself with and pillows to build up for your head to rest upon. That is all; no bedstead, no cot, no stretcher, just the two *fltoon*, and draughts of cold air getting at one from under the movable screen partitions. I tried to tack the end of the top mattress around my neck, but that was impracticable, so I had recourse to my clothing, at the same time registering a vow to bring my own rugs with me as we do in India.

It rained heavily that day but I had to lecture in a Jo-do temple at 7 P.M., having previously called on the Governor, and discussed Politics and Religion. We had bright sunshine again on the 2nd April, and I lectured at 2 P.M. Our dearenemies the Missionaries tried the game of putting me questions on what they thought vulnerable points in Buddhism but my Diary says they "got more than they had expected," so I may just leave the matter there. From a Dr. Kasuabara, I receive! the unique gift of the large and ancient *Mandara* (religious painting) of woven silk, 1,200 years old, which is to be seen at our Library. It represents the doctrine of the Shin-gon sect as to the appearance of the Buddhas in the world and the glorious company of the Apostles (of Shin-gon orthodoxy). The generous Doctor told me that this had hung for centuries in a certain temple of which his family were the hereditary custodians; that this temple was burnt in, I think, some domestic internal war and totally consumed with all its priceless art treasures save and except this very *Mandara*, which had been almost miraculously saved.

At 7 A.M. on the 3rd we left for Hamamatsu, on an open platform truck, part of the way, and by trolley the rest, the railway being in course of construction then. I lectured in the afternoon and, later, dined with 70 persons of influence, invited by H. E. the Governor.

Okasaki was reached on the following day and after an early dinner I lectured, with the Governor in the Chair. The crowd was awful, hundreds could not get into the building, and I had to go out and show myself to them to pacify their clamour. At 4 that afternoon we went on to Nagoya, Mr. Nanjeo's place of residence. He met me in the train and put me up in the Hongwanji temple. Our welcome at the railway station was a real ovation: there were bomb-firings, groves of Buddhist and national flags, gay, laughing crowds, cheers and a procession of 30 or 40 jinrickshas in line after me, each containing a priest or some important layman.

The next day I called on H.E. the Governor, visited the ancient castle, one of the chief historical edifices in Japan, where I saw wonderful paintings, wood-carvings, brass lanterns and lacquers, and lectured to 4,000 people in the Hongwanji temple hall. It was a grand sight.

Here let me note a fact that upsets our Western popular theories as to the cause of baldness. We say it is due to wearing the hat too much or keeping the head too hot, but I noticed in Japan, as I had always among the Bhikkus of Ceylon, about the same proportion of bald-heads as one sees among us, and yet those people go bareheaded throughout life. It was amusing to stand facing the door, looking over the heads of thousands of squatting persons, and see the shining bald-heads reflecting the light among the multitude of stubbly, hairy scalpa, like a shining saucer inverted in the grass of a field!

If the 6th was not a busy day I am much mistaken. At 8 A.M. we went to Narumi, a place 7 miles distant, and lectured; at 1 P.M. lectured in Nogoya in the other (eastern) Hongwanji to 4,000 people; and at 7 P.M. gave a third lecture before the Governor, the Military Officers of the Province and a picked company of 200 to 300 more, personally invited by the Governor. Mr. Kimura broke down, and Mr. Bunyio Nanjio finished the interpretation of the discourse. Kimura was a strong young man, I was 57. The Governor's friendliness cost me dearly, for he kept me talking in a private room after the lecture, with a strong, cold side draught blowing on me from an open window and I caught a severe cold in the bowels which brought on an attack of my old army complaint, dysentery, which gave me trouble until almost the last day of my stay in the country. It made it doubly hard for me to travel about in jinrickshas and all sorts of other conveyances, standing up to lecture, eating meals at irregular hours, sleeping anyhow and anywhere and being overwhelmed by the auras of swarming thousands of all sorts and conditions of men.

Our next point was Gifu, where there was a great crowd to hear me. The next morning, at the Mayor's request, I gave a lecture at the Club to an audience of persons who would not come to the Hongwanji lecture: for which pettiness I gave them some plain talk, upbraiding them for frivolous quarrels with co-religionists when all ought to be united to promote the interests of our religion. I reminded them that, since I had come 5,000 miles to see them, they had paid me a poor compliment in staying away from my public lecture and compelling me, ill as I was that morning, to give them a special lecture. I cannot say how much of this was translated to them, but at least those present who knew English had the benefit of my opinions. We left for Ogaki, but upon arrival I was so done up with fever, pain and diarrhoea that I was forced to lie abed. Two doctors came but could not do much and I had a bad night. The next morning, however, I bestirred myself again and lectured to 2,500 people before taking train at 11-30 P.M., for Kioto. Part of the journey was by steamer, 50 miles, on lake Biwa. How lovely the picture of the hills with snowy peaks, glassy water, luxuriantly green shores, pretty islands and islets, picturesque hamlets and here and there native craft with their queer sails and hulls! We reached Kioto at 7 and I went straight to bed.

It is worth while to supplement my perhaps too optimistic narrative of the features and probable results of the tour, with an occasional quotation from the press. The *Madras Mail*, a conservative Anglo-Indian journal, said :

"We observe," says a Japanese paper, "that in Nagoya Colonel Olcott has been welcomed with extraordinary enthusiasm. His lectures were attended by fully four thousand people on each occasion, and the wildest applause greeted his declarations of the close relationship that must, in his opinion, exist between the revival of Buddhism and the stable progress of the nation. Evidently the people's hearts are inclined towards such teaching, for it is not at all likely that addresses, which necessarily lose nearly all their *verve* in translation, could rouse an audience to sympathy so strongly marked unless a powerful feeling existed in favour of the speaker's idea. Of course the farther south Colonel Olcott goes, the warmer the response his preaching is sure to awaken. Religion in Tokyo and religion in Kyoto are two very different things. Nagoya occupies, perhaps, an intermediate position in respect of the vitality of its citizens' creed. It would seem that Colonel Olcott's Buddhist guides are determined not to let the grass grow under his feet. We read that he proceeded from Nagoya to Narumi and delivered a lecture there, returning at noon to address an immense audience in the Hongan Temple, and winding up with a third address to the Governor and a select party of about 250 at 7 o'clock in the evening. We have noted that the Tokyo critics express amusement at the notion that an American should be brought to Japan to propagate Buddhism. The criticism is certainly just if it be held that the Buddhist creed is essentially the property of the Orient and that Westerners can have no proper share in propagating it. But the masses do not reason so closely. The coming of Colonel Olcott has evidently given Buddhism a filip in Japan."

Wednesday, the 10th was a bright day so I went to the Hospital to see Dharmapala, whom I found convalescent, and re-visited that splendid silk mill, but my physical troubles came again to the fore. The Indian mail brought me the latest *Theosophist* and a copy of "The Secret Doctrine," just out. On the Thursday Dharmapala was discharged cured, and with me visited Mr. Akamatsu for a long talk on Buddhistic affairs. My illness kept me rather quiet during the next four days, but I then went to Osaka and lectured on "Judia" to an audience of 500 or so, at the Military Club, on the invitation of the Mayor and the General Commanding the troops of the District. This was followed by a dinner given me by the Mayor, and I slept at the principal hotel. Rev. Arisawa gave me a valuable old printed work on rollers, and Mr. Tamura, the merchant, specimens of old Japanese coins. The next day we went to Nara, visiting on the way the ancient temple Ho-diu-ji, where I saw a vast number of swords, spears, bows, women's mirrors, combs, etc., etc., left as votive offerings in gratitude to the god Mu-nyak-ushi for cures of diseases and rescue from dire perils. We reached Nara in the afternoon, I very ill with the old army pest. I was shown the gigantic image of the sitting Buddha, the largest in Japan, as it measures 53 ft. to the top of the head. It has been twice destroyed by fire, its last reconstruction dating back two centuries. The temple To-dai-ji (of the

now almost extinct Kay-gou sect) we visited. This sect is said to be a very old one and the temple bears every appearance of it. At present the sect possesses only five temples whereas it formerly had 1,000 the decadence being explained as due to the monks having been tempted to play soldier in some domestic troubles and having been worsted and decimated : as by rights they should have been, for it is not the business of the Sangha of the Lord Buddha to debase their monastic ideal by entering the military career. The lay monks of the Tibetan lamaseries numbering thousands and tens of thousand are said to do it, but that is no excuse. On the Friday we returned to Kioto in jinrickshas, a 20 mile ride, through the rain. On the following day we witnessed a grand ceremony in Choo-in temple in honor of the memory of the Founder of the Jo-do sect, and I was presented a 30-volume book on the Nichi-ren sect, in a neat wooden case which was a very fine example of the fine carpentry for which Japan is renowned. I had up to this time delivered 46 lectures since the 9th February, sixty-four days, besides all the journeyings hither and thither. The 47th was given at Nagahama to an audience of 3,500, my interpreter being a charming young gentleman of noble rank, Prof. Sakuma of Kioto College, whose acquaintance it was an honor to have made. The next day to Nagasawa, on the shore of Lake Biwa, to lecture at 1-30 P. M., and then dine ; after which our programme took us to Hikone by rowing-boat. The Lake was smooth as a mirror but a Scotch mist was falling. We slept at the country-seat (now a Club) of the late Prince Ji-ka-mon-mokani, Lord of Hikone, who was assassinated on his way to Court, for opening intercourse with foreigners : a martyr to the Karma of Progress. The next morning I lectured at 8-30 despite my severe illness, and at 10 took the steamboat for Otsu and Kioto. That evening I had the pleasure of witnessing the altogether charming ballet of the Miako-odori. Fifty-one pretty and graceful damsels, apparelled in the old court costume, danced and sang with exquisitely artistic groupings and posturings. It is a dance which, I believe, represents the budding of the flowers at the opening of Spring. With Dharmapala I visited the new and huge temple of the Eastern Hong-wanji, then almost ready for the opening ceremony. Dharmapala, his hospital doctors and company of boy nurses were photographed on the 25th. On the 26th I had a cable from London from H. P. B. to come for a proposed two-month's tour. On the 27th I gave my 50th lecture at Choo-in temple and Dharmapala also spoke. There was an immense audience and it was very demonstrative. On the 28th we started in jinrickshas with Prof. Sakuma and some of the committee, for a mountain town hitherto unvisited by a European. We went 34 miles over an execrable road and the ride was a very severe and trying one for one in my physical condition. We slept at Hinoko and resumed our journey the next morning. By noon I was almost dead with fatigue, but I kept on, after dinner (at To-no-ichi, where some rare books were given me) and reached

As before stated, during several centuries before Voltaire, and up to comparatively recent years, the arrogance of science was displayed in ignoring astral influence. Whenever we delve into the records of antiquity we find that the meaning of the stars was held in deepest reverence, as a sacred and secret knowledge. Whether in the astronomical gallery of the Egyptian Pyramid, or upon the seven planed tower of Babel, or among the mystical palm-leaf fragments of Hindu lore, is ever to be seen the figure of the priestly initiate, taking counsel of the planets on the all important problems of peace and war, of plenty and famine, of Government and society. He was astrologer and astronomer, and in the courts of kings he stood pre-eminently as the representative of the science of his day. And doubtless many higher civilizations than ours existed on continents now submerged beneath the ocean's wave. But the cycle gradually changed. The civilizations of the East came to their inevitable climax of power and then entered upon a period of decay. Through long centuries of religious and political deterioration, commencing with the Christian era, the science of the stars fell into disrepute and became the prey of charlatans, who having no knowledge of the real movements of the planets and their influence, resorted to all kinds of perfidious prophecy.

But let us turn to a more particular description of the planetary bodies, in order that we may still further explain their influences and their place in the great knowledge called astrology. The Nebular Hypothesis in a general way may be considered as a reasonable theory of the origin of our solar system. First we have a universe of boundless space, but as there can be no vacuum in space, every part of it is pervaded with matter. This matter is imponderable, invisible and imperceptible to any such limited senses as the present humanity possesses. In its lowest aspect, which our minds are unable even to comprehend, it is referred to as atomic. These material atoms, however, are not mere blind dead particles, or chunks of mud, but they are endowed with an inner force, that is at once all-powerful and all-intelligent, which we may describe as a cosmic consciousness. It is this force that causes vibratory motion ceaselessly in every atom. If science, which says that there can be no matter without motion, would but admit that this motion is self-conscious, then it would approach nearer to the solution of the atomic problem.

The vibratory motion existing throughout space, causes what might be termed nuclei or aggregations of atoms. These increase in size, and by their attractive force, join other nuclei, and in the course of millions of ages, a number of worlds are produced; at first nebulous, but in the long process of time becoming perceptible to sight on the physical plane.

Nor does this idea of the formation of planets interfere with the so-called law of attraction and gravitation. Is not the whole motion of the universe, both physical and mental, of a cyclic nature? The tendency of everything is to go around and return again upon its path.

Does not history repeat itself? And the great developments of civilization, and triumphs of human thought recur for ever at intervals, just as the planets move around the sun, the negative centre, whence they derive eternal supplies of universal life.

This question may be asked from the astrological standpoint: Supposing influences do proceed from the planets, why do these influences vary? Why is Venus set apart as the fountain of love, Jupiter as the source of justice and happiness, Saturn as the malevolent deity, Uranus as the mystical planet, Mars as the mischief-maker, and Mercury as the intuitive knower? What then determines the character of these various influences? We may suppose, for one reason, different stages of evolution on the part of the planets and their inhabitants. Viewing the solar system philosophically, all must be inhabited by beings, who like us are undergoing a similar process of evolution. Worlds of people are evolving, but all are in different stages. Influence is something common to all mankind. We each exercise some kind of influence upon every one with whom we come in contact. Some define it as mesmeric. Now, the same influence extends to families and nations. There is a general character that marks each of the nations of the world. A nation differs little from an individual. If an individual has a soul, there must exist a national soul. Take all the nations and races collectively that occupy the earth, and together this aggregation of mental forces constitutes a true world-soul. And not only the minds of men unite to form this world-soul, but all the other contents of the world besides; for as the physical atom has in latency all the properties of highest developed soul, so in their general evolution the rule is all embracing, and the infinite grains of sand on the sea-shore, the simple flowers blooming in the meadows, the savage animals roaming in the forest, all combine to form this world-soul.* This world-soul exercises an influence upon other world-souls and individual atoms, and shows us, as nearly as our limited minds can conceive so deep an idea, the origin of planetary influences. If all life proceeds from the sun, and various influences proceed from all the planets upon each other, all varying with changes of position, then we are launched upon the sea of astrology.

But far over and beyond the power of forecasting events, and of determining the probable happenings to mortals on the astral plane, astrology teaches and illustrates the noblest lesson in our earthly existence. It is the solution of the problem of fate. Weary with the burdens of life, suffering the pangs of disease, struggling vainly against the unhappy circumstances of poverty, deserted by friends, how many millions of mortals have cried out against the injustice of their lot, blaming some imaginary deity for inflicting on them such unmerited torture! And, indeed, these inequalities may be said to exist not only

* Is there not something more in this world-soul than merely the aggregation of these forces? Is there not as well an intelligent, compelling force which holds the parts together and guides their evolution?—Ed.

in every degree of civilization, but throughout the whole of animated evolution. The innocent child is born among the slums, having ignorant and drunken parents, surrounded by all the evidences of crime, and grows up amid such surroundings, to an ignorant and artificial career. The gentle and good often dwell in obscurity and pass away early, while the rapacious and brutal thrive lustily, and live to a rich and successful old age. Everywhere are to be seen these anomalies in life. What is the cause? Theosophy rightfully attributes it to Karma, and each eternal ego, according as he thinks and acts in one period of his existence, will determine largely his career in subsequent lives. But we may look forward to that distant point in our self-evolution when incarnation shall be no longer requisite. It is a tremendously long journey that the pilgrim ego has undertaken. How many millions of years it has already travelled upon that pilgrimage the mind can never conceive. Science is only beginning to suspect that untold ages have elapsed since the human race came upon earth. The slow progress of the cycles has been marked by the birth of continents, and civilization has followed civilization, only to be lost in the night of the past, buried under the waves of the ocean, overgrown by mountains, swallowed up by earthquakes, changing and reconstructing constantly with the changing forces of nature. Through all this wonderful panorama moves the ego, following devious paths in the direction of the great goal. Perhaps he is a peasant, dwelling far from crowds, and upon the plain or mountain side tending his flocks, gazing with wondering eyes at the tranquil constellations in the depths of infinite space, and so gathering somewhat of knowledge and consolation, some peace of mind, some hope; or, it may be that he takes the guise of a warrior, moving amid scenes of barbaric splendor at home and of carnage abroad. Fear knows him not, nor compassion; remorselessly he crushes all who oppose his schemes of personal ambition. Among his race he is called famous, and history recounts his exploits. In his next career he in his turn may become the worm that is trodden under the heel of tyranny. Hopeless, helpless, scorned by the strong, dragged in the dust of poverty and ignorance; a tool, he lives as a mere animal, an example of natural retributive justice. Sometimes he wears the robes of the prince, sometimes the rags of the pauper. There are no vicissitudes so great that he does not pass through them, no emotions that he does not feel. Karma, the law of retribution, follows him in all his acts. But the law works in response to good as well as to evil acts. His will is free to choose. There are times when circumstances seem more propitious than at others for the exercise of the will. There are also occasions when he seems absolutely unable to lift a finger to avert a wrong or confer a benefit, or even to save his own body from destruction or his soul from crime. At such times he seeks to console himself with the reflection that he is not a free moral agent, and that he is not to blame for weakness of mind and failure to withstand temptation. Poor fool! His will is weak only because he has neglected its cultivation in

bygone days. The Karmic law is inevitable. There is no excuse for inertia. Whenever a crisis comes, it is his duty to strive the more to struggle against what seems the resistless mandate of fate. Each victory, if only partial, will bring him great reward. Even if unsuccessful, the mere fact of striving will have great influence upon his future career.

But what part, you may ask, does astrology play in this human drama? If you have ever seen a horoscope, calculated by a western professional astrologer, you cannot have failed to notice its circular form. It is in fact, a picture and a symbol of a great wheel, the wheel of the law; and as it gradually revolves from day to day, and from year to year, it marks with infinite nicety of calculation the events, great and small, that happen in the life of the individual whose life it represents. Did I say the events? It would be more exact to say that this clock of life and time records the subtle influences that are received from the various planets, according to the planetary aspects. The men and women of the present age, living mostly upon the astral plane, following blindly the impulses of the moment, are unable, as a rule, to resist the planetary influences, and so act according to the indication of the great wheel of the law, and verify its predictions. Whenever aspects of the planets appear upon the clock of time and eternity, aspects suitable to bring about influences appropriate to the reward or punishment of the individual, then is the signal for the long delayed Karma to appear.

And yet this is not absolute fate. Each ego has within it the human will, which lies latent at first, until by constant use and exercise it becomes strong enough to oppose the planetary influences, and when he has evolved above the astral plane, and become self-controlled, then, and not until then, he is freed from the astral plane and passes beyond the astral influences. Here, then, we have penetrated one of the great secrets of evolution: absolute and eternal justice of the law. Each act in life is the result of the thought. All thoughts are going out in infinite vibrations through the solar system, and are being registered in that plane of ether, which we know as the astral light. The question of time when effects take place is decided by these astrological calculations.

Meanwhile, above us stands the great clock of the universe. It ticks each day and night, each moment of our lives. The rapidity of its vibrations is beyond the range of our perception; we try to grasp the infinite combinations of atomic forms and processes of their development, and the mind recoils at the prospect. Each infinitesimal change in the mental plane of humanity, every grand cataclysm in the physical geography of the earth, each seems to happen in accordance with immutable law and mathematical exactness. And so, philosophers like Plato, who founded schools of philosophy based upon numbers, must have had an intuitive knowledge of the basic principles of evolution.

GEORGE EDWARD WEIGHT.

POSEIDONIS.

THE most profound lesson which the science of Geology has to teach us is that the creation of the earth is never ending; that this globe is merely a lump of plastic material whose surface is continually—in obedience to Nature's unalterable laws—being kneaded into new shapes and patterns; thus, that which is dry land to-day, may to-morrow be the bed of the sea; and what are the utmost depths of the ocean to-day, may to-morrow be dry land. That such stupendous events as the annihilation, and disappearance into the sea, of great masses of land, have taken place in past times we have ample evidence to prove; nay, such workings of Nature still continue. So long as the tides ebb and flow and the rains continue to fall, every island and continent of the globe will continue to be subject to this great law.

That such changes have taken place in the region which we now call the Atlantic Ocean there can be no possible doubt. The western coast of Ireland, the Scottish islands, the coast of France, Portugal, and Spain, present many evidences of having been, at one time, long distances inland; while the peculiar fact that the material of many of the stones forming the immensely ancient monument known as "Stonehenge" is not found in England and does not exist nearer to Salisbury Plain than the North of Ireland, is presumptive evidence of a connection by land, in some remote period of past ages, between England and the sister island.

A series of most instructive articles in the *Theosophical Review* (1899) written by Mrs. Ivy Hooper, dealing with ancient Irish legends and monuments, emboldens me to lay some evidences, pointing emphatically to an historical Poseidonis, before the readers of the *Theosophist*.

In the "Timæus," one of Plato's dialogues, we find the following words recorded, as having been addressed to Solon, the Athenian law-giver (who flourished about 600 years B.C.), by certain priests of Sais, in Egypt. Timæus narrates this story to Socrates, Critias, and Hermocrates, and states that the father of Critias had received the details from Solon himself. "Many and mighty deeds of your state [i.e., Athens] are recorded in writing in our records [i.e. the records of Egypt] and call forth our admiration; nevertheless there is one in particular which—in magnitude and valour—surpasses them all. For these writings relate what a prodigious force your city once overcame, when a mighty, warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia. That sea, indeed, was then navigable, and contained an island opposite that mouth which you—in your tongue—call the 'Pillars of Hercules;' and this island was larger than Lybia and Asia [i.e., Northern Africa and Asia Minor] put together; and there was a passage thence, for the travellers of that day,

to the rest of the islands; as well as from those islands to the whole opposite continent [i. e., America] which surrounds that, the real sea. In this Atlantic island, then, there was formed a powerful league of kings who subdued the entire country, including many other islands, and parts, also, of the continent [i. e., America], besides which they subjected to their rule parts of Lybia, as far East as Egypt, and of Europe also, as far East as Tyrrhenia. The whole of the Atlantean forces, then, being allied in a powerful league, undertook, at one blow, to enslave both your country and ours [i. e., Greece and Egypt]. This was the period, Solon, when the power of your state was universally celebrated for its virtue and strength: for, surpassing all the other states in patriotism and valour, sometimes taking the lead of the Greek nation, at others left to itself by the defection of the rest, and brought into the most extreme danger, it still prevailed; raised the trophy over its assailants; kept from servitude those not as yet enslaved, and insured, likewise, the most ample liberty for all the nations, without exception, who dwell within the Pillars of Hercules. Subsequently, however, through violent earthquakes, and deluges,—which brought desolation in a single day and night—the whole of this warlike race was destroyed, and the Atlantic islands themselves were plunged into the sea, and entirely disappeared; whence even now that sea is neither navigable nor to be traced out, being blocked up by the great depth of mud which the subsiding lands produced."

Solon appears to have been told further by his informants that according to their records these remarkable events had taken place about 9,000 years before his time; I have already noted that Solon flourished about 600 years B. C., so that, assuming the dates recorded in Egypt to have been correct, the submergence of Atlantis would have been about 11,500 years ago.

In Plato's "Critias," Critias—the supposed speaker—enters into much more minute details respecting the lost lands. He describes Greece as it existed in the remote times referred to; and proceeds to describe the Atlantean Archipelago, its inhabitants, institutions, and arts. Unfortunately the "Critias," being only a fragment, ends abruptly; otherwise it promised to be of value as giving not merely the details I have mentioned, but also as narrating the internal history of the lost lands, including some particulars of the last great war between the Atlanteans and the Greeks.

It has been the custom of the readers of Plato, for many centuries, to decry these references to the "lost Atlantis" as mere myths; but modern explorations, discoveries and observations appear to demonstrate that these lost, and supposed mythical, countries not merely *existed*, but that they were also the seat of a very advanced system of civilization. There is strong presumptive evidence as to the correctness of the name "Atlantis." Modern school books tell us that the word is derived from Atlas, the name of a chain of mountains forming the Southern boundary of the modern empire of Morocco; but this derivation may (like too

many of the dicta of modern "education") be set down as fanciful; indeed the probabilities are not that the ocean is named from the mountains; but rather *vice versa*. Plato's Critias informs Socrates, Timæus, and Hermocrates that the lost land and the ocean were named Atlantis and Atlantic, respectively, after a monarch of the submerged country named Atlas; whether this derivative be fanciful or not I am not prepared to say; but from the opposite shore of the Atlantic ocean we get a name which, allowing for difference of pronunciation, is substantially the same. For about a quarter of a century a French Scientist, Dr. Augustus le Plongeon, and his wife, have been examining the archaeological remains of an extinct civilization, remains of which exist in great profusion in the promontory of Yucatan, in Mexico. Together with this valuable work they have made a comprehensive study of the language, manners, customs, and traditions of the Mayas, the aboriginal inhabitants of that country. Curiously enough it appears that one of their traditions is that in an age long past, a land out in the ocean was destroyed by earthquakes; the name of the lost land being "Itatlan," which comes very close to Plato's "Atlantis;" and we can get a step nearer in a tradition of the Toltecs, that their ancestors had come from a land in the midst of the ocean called "Atlan."

Amongst the ruins of ancient cities, palaces, and temples in Yucatan, Dr. le Plongeon and his wife have discovered large quantities of sculptured hieroglyphic inscriptions, recording the history of the country for many centuries; and amongst other momentous events reference is made to the destruction by volcanic agencies of a great country named the land of Mōo, situated out in the ocean. So minute are the particulars recorded respecting this terrible catastrophe that there can now be no possible doubt that the Atlantean islands were not mythical but historical; and moreover Dr. le Plongeon is of opinion that the "great catastrophe" is placed in the Maya records at about the same date as that which the priests of Sais are supposed to have quoted to Solon. The deciphering of the hieroglyphic inscriptions of Yucatan and Central America had for many years defied all the most ingenious efforts of scholars. In case of the ancient Egyptian inscriptions the translators were aided by the key known as the "Rosetta Stone," and in those of Chaldea a key to the cuneiform writings was discovered; but in the case of the American inscriptions there appeared to be no possible chance of any key being discovered; but Dr. le Plongeon, having noticed that many of the characters are similar in form to those on the monuments of Egypt, and having (by way of experiment) given them the same values, found that they resulted in words very similar to the Maya language, which is still spoken (though in a corrupted form) by the aborigines of Yucatan. But not only does the ancient Maya language of the monuments, contain characters closely resembling those of ancient Egypt, but also letters closely resembling several of those of the Greek alphabet, and even many words which are almost pure Greek, surely proving that in those ancient days there must have

been constant communication between the Eastern and Western hemispheres. Dr. le Plongeon has most ingeniously formulated a theory that the Greek alphabet, arranged as we know it, is an account written in the Maya language of the submerging of the Atlantean islands. It must not of course be taken for granted that these lands disappeared beneath the waters of the ocean without leaving behind them any visible fragments. The islands of Ascension, St. Helena, the Canary, Azores and Cape Verde groups, and the Bermudas, are all peaks of the lost continent; all contain evidences of volcanic activity, as do most of the West India islands; and an immense area of the Ocean bed has been proved, by careful and most extensive soundings, to have been subject to volcanic forces.

The following is a free transliteration of the story recorded by the letters of the Greek alphabet, as given by Dr. le Plongeon:—

“Heavily broke the waters; extending over the plains:
They covered the land in low places, sweeping away all obstructions:
New shores were formed, and the land was destroyed by whirlpools:
The waters spread over all living and moving things:
The sediments were swept away; the land of Mû was submerged:
The high peaks only were left standing above the surface of the ocean:

Whirlwinds disturbed the atmosphere, until gradually there came intense cold:

What were formerly valleys and depressions were filled with mud:
Craters opened, which vomited fire, smoke, ashes, and stones.”

I have hurried through the statements of Plato and merely glanced at the researches made in America by Dr. le Plongeon, because I wish to devote a little space to discussing certain histories in which all who speak our tongue are interested, not merely from their being amongst the most ancient traditions of the British Islands, but also as having been immortalized in verse by Tennyson, and other masters of the English language; I am referring, of course, to the traditions which have gathered around the name of King Arthur. That the stories recorded in the “Mort d'Arthur,” and in the Saxon chronicles—the most remarkable being the rise of a prosperous, brilliant, and victorious British Court, in the midst of a dispirited and decaying people, who, being unable to defend themselves, had been forced to call in the aid of a great military nation to save them from annihilation by the Scots and Piets—were real events in the history of Britain no sane person can believe. But that the legends I am referring to had been current in Britain for many centuries before the Roman invasion, and had been carefully transmitted, in song and story, by priests and sages from generation to generation, may very readily be taken for granted.

Most of the Arthurian legends may be safely relegated to Atlantean times. Of course I am not insinuating that Arthur was not an historical British personage; most historians appear to be of opinion that he was;

and that being possessed of somewhat more force of character than most of his contemporaries he was able to offer more resistance to the overwhelming Saxon invasion than any other British chieftain. But to suppose that the powerful government described in the Saxon chronicles really had, in those troubled times, any existence, is to suppose an absurdity. If, however, the matter be referred back to the times of the Atlantean empire, there is no reason why a monarch answering to the description of Arthur should not have flourished; nor why the Round Table should not have been a veritable and valuable institution; nor why Lancelot, Bors, Beavere, Percival, and the rest of the celebrated knights (who were probably provincial chieftains, subject to the imperial sway of Arthur) should not have travelled Atlantis and its dependencies, healing the sick, giving alms to the poor, relieving the oppressed, and otherwise preparing the soil of humanity for the crop which is (we may at least be permitted to hope) now beginning to sprout, *viz.*, Brotherhood and Individual Freedom.

One of the stories about King Arthur is that he subdued Ireland, Norway, the Orkneys, Iceland, and most of France; another, that he made war, successfully, upon the Roman Empire, his victorious career being checked only by the news of rebellion in Britain, on which account he hurried home, and was subsequently killed in a battle with his nephew, Modred. The first of these stories we may take as a mere fragment of the history of a successful war waged by a monarch of Atlantis against neighbouring (perhaps American) states; and the latter is most probably a rather distorted version of one of the many invasions of the Mediterranean states, by Atlantean armies. In a highly civilized community, such as Atlantis apparently was, the reaching after religious ideals would have a large share of the attention of the higher minds; and this phase of civilization, in the Arthurian legends, is illustrated by the search, by certain of the Knights of the Round Table, for the *San Greal*, or Holy Grail. It is I think acknowledged in our own day that the truth which exists behind all creation can stand revealed only to those of pure and blameless life; and in the beautiful legend of the Holy Grail we find that the pure, unblemished Knight, Sir Galahad, was the one who finally overcame the difficulties of the quest, and secured the prize.

The Saxon chronicles also mention Arthur's having established a college of two hundred philosophers who, being learned in astrology and other sciences, were diligent in observing the aspects of the stars, and gave predictions of future events.

And all this wonderful era of piety, learning, prosperity, and power is supposed to have sprung into existence out of chaos, and to have flourished and disappeared, between A. D. 482 and 540; *i.e.*, within a period of fifty-eight years. At the commencement of that time the British King, Vortigern, had been compelled to call in Hengst and his Saxons to repel the invasions of the Scots and Picts, whose ravages

were ruining the Britons; this war being followed immediately by the Saxons invading and possessing themselves of the whole of Britain excepting Cornwall and Wales. Yet in the midst of these internal troubles the chronicles tell us that a court, unequalled in those days for its valour, prosperity, and magnificence, had flourished and prospered to such a degree as to have waged war successfully not merely upon Ireland and France, but even upon Rome itself.

And yet these legends of a glorious past cannot have been totally devoid of foundation in fact. Knowing what we do of the distracted state of Britain during the Saxon invasion, and knowing also that excepting Stonehenge (the antiquity of which is probably immense) and a few other equally ancient remains, there are no monuments in Britain of earlier date than the Roman period, it is quite evident that such events could not have occurred in pre-Saxon or pre-Roman Britain; but go back to the era of the Atlanteans and the solving of the problem is simplicity itself.

With Stonehenge there is the name of a celebrated seer inseparably connected, the "prophet," Merlin. Tradition has certainly preserved at least one fact relating to Stonehenge which has been confirmed by modern observation. It is stated in one of the Saxon chronicles that at one time Stonehenge was situated in Ireland, but that through the incantations of Merlin it was removed to where its remains now stand, on Salisbury Plain. Mr. Flinders Petrie (the eminent Egyptologist) says: "Stonehenge is built of the stone of the district, a red sandstone; but some of the stones have been brought from a distance, probably the North of Ireland" (quoted from the "Secret Doctrine"). There can be no doubt that Stonehenge is immensely ancient; some authorities on the subject are of opinion that since the temple, in its original form, was constructed, the land upon which it stands has been submerged beneath the waters of the ocean; and that the Druids—who in the time of Julius Cæsar made use of the temple as a place for sacrificing human beings to Baal—possessed as little knowledge of the uses to which the builders intended it to be devoted as do we common-place mortals of the nineteenth century. It is certainly a remarkable fact that stone of similar quality to many of the rocks of Stonehenge is not found in England. I have just quoted Mr. Flinders Petrie's opinion that some of the stones came from Ireland, but some students of the subject have conjectured that Spain is (at the present time) the nearest country where precisely similar stone exists. In one of the Saxon chronicles Merlin is represented as informing Aurelius, King of Britain, that many of the stones had been brought from Africa.

Geoffrey of Monmouth, who wrote his history of Britain about the year A. D. 1147—incorporating therein all the British legends he could hear of—translated out of the British tongue into Latin a manuscript called the "Prophecies of Merlin." Merlin is represented as having flourished from the reign of Vortigern (477) to towards the close of that of Arthur (530) and as performing various prodigies during that

time, the most noteworthy being his removing Stonehenge from Ireland to Salisbury Plain. The "Prophecies of Merlia" are variously, by different students, held to bear many interpretations; for my own part—while I have not the slightest doubt that at the time of their composition their meaning must have been quite plain to their author, and perhaps to many other people as well, and that they were of considerable value as either foretelling future events, or (which I think more probable) recording events in the history of the past—I have not the slightest doubt that the source from which Geoffrey made his translation into Latin must have been an almost hopelessly corrupt version of the original. I regard it as extremely improbable that the prophecies in their original state bore any reference to Britain or the British or Saxon nations; yet the version which has come down to us is replete with British, Saxon, and continental names, all mixed together in inextricable confusion. I feel inclined to think that the original version of Merlin's prophecies was in verse, that it was an historical record of the last days of the Atlantean islands, and that it was composed by some learned Atlantean (perhaps the original of Merlin himself) who had managed to survive the fury of the elements at the time of the great catastrophe. I here quote some of the concluding lines of the poem, which appear to describe, in a figurative manner, the feelings of intense horror experienced by the author on beholding the awful catastrophe to his country, of which he had been an unwilling and terrified witness; and from which his escape could have been only a hair's breadth short of miraculous.

"From men the stars turned away their faces, and deserted their usual courses:
 Corn withered at their malign aspects, and there fell no dew from the heavens:
 The brightness of the sun faded at the umber of Mercury, and all beholders were horrified:
 The helmet of Mars cast a shadow, and the anger of Mercury passed all bounds:
 Orion unsheathed his sword, and the clouds were tormented by Neptune:
 Jupiter forsook his lawful paths, and Venus her old established lines:
 The malignity of Saturn fell in hail, which slew mankind as with a crooked sickle:
 The twelve-houses of the stars lamented the irregular excursions of their guests:
 The Twins omitted their usual embraces, and called Aquarius to the fountains:
 The scales of Libra hung obliquely, for the Ram had put his horns under them:
 The tail of the Scorpion produced lightning, and Cancer fought with the sun:
 The chariot of the moon disordered the Zodiac, and the Pleiades broke forth into weeping:

The ocean arose in the twinkling of an eye, and the burial places of our fathers were destroyed ;
The winds fought together with a terrible blast, and their sound penetrated to the stars."

Even after making due allowances for the corruption of the original, and for the translations from British into Saxon, from Saxon into Latin, and from Latin into English, this poem of Merlin's commemorating the destruction of Plato's Atlantis strikes me as being remarkably realistic and powerful.

Such appear to me to be evidences of the existence of the Poseidonis, or Atlantis, of Plato, the very existence of which was, until quite recently, generally regarded as a mere idle fable; and the "lost Atlantis" being once admitted as an historical fact, to account for the very evident near relationships of the ancient American civilization with that of ancient Egypt, becomes a matter of the utmost simplicity; as also does the problem of the "whence" of the Milesian and Basque races. The legends also of Hamlet, of King Lear, and of Cymbeline, which have been immortalized by Shakspeare, may also be set down as distorted historical remains from Atlantis: the details of all these stories are given in the Saxon chronicles, the first as being of Danish and the others as of British origin; but since the tragedy of Hamlet does not appear to be a tradition of ancient Scandinavia, and since we possess no evidences of a prehistoric civilization in Denmark, we may safely relegate Hamlet also to an historical Atlantis.

Lest anybody should feel disposed to inquire how all the information which is here quoted (the written records of which must have perished at least ten thousand years ago) came to be embodied in the chronicles of old England, I must explain that the records of the ancient British people were embodied in songs, which were transmitted to posterity by the Priests, Bards, and Poets; and that these traditions had, in all probability, been sung and repeated for hundreds of generations before being committed to writing. But records handed down orally from generation to generation, as these were, are bound to become corrupted as time goes on. The names of persons and localities, for instance, would be perfectly intelligible to the original singers, who were probably acquainted with the geography and history of the lost lands, and were probably immigrants from them, or who perhaps (as I have already suggested in the case of the author of the "Prophecies of Merlin") actually escaped from the Atlantean islands at the time of the great catastrophe. After a few generations the significance of the original names would be lost, and would be gradually dropped and replaced by others familiar to the singers; while the stories themselves would receive local colouring and application; and these substitutions would become changed, over and over again, as time elapsed, and also according to the particular locality in which various singers might happen to be settled. The difference between the British and the Irish legends may be accounted for by assuming that they did not originate in the same part of

Atlantis, which—according to Plato—consisted of several islands, and contained ten kingdoms.

This theory—that these revered British traditions are of Atlantean origin—will account, to a great extent, for the very confused condition of the geography of the Arthurian legends. It is most irritating to a student of the “Mort d’Arthur” to find British, Saxon, and continental place-names jumbled together so confusedly as to defy any attempt at correct arrangement, which appears to me to utterly condemn the idea of their being historical in their present form. But refer them back to the Atlantean era, allow for their oral transmission through many generations; for the successive alterations of names to suit local colouring and scant geographical knowledge, and their historical reality becomes apparent.

I think that with the exercise of a little ingenuity it would be possible to construct a map of the Poseidonis of the “Critias” and “Timæus;” and by reading the “Mort d’Arthur” and the “Prophecies of Merlin” very carefully, to locate the place-names with some approach to accuracy. Were this done, a reality would be imparted to the legends of Arthur and his associates which they have never yet assumed; and instead of being regarded as a narrative of imaginary events, the “Mort d’Arthur” (that marvellous compilation of Arthurian traditions) might—after careful editing and annotation—gain a new position amongst the world’s classics as a work of historical, as it is now of romantic, interest and value.

W. H. TRIMBLE.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

THE ETHICS OF CHRISTIANITY.

[Continued from p. 432.]

b. The Law of Karma.

IMMEDIATELY out of the necessity for action springs the Law of Karma, so well recognised in the East, so often overlooked and ignored in the West, though plainly taught in the Christian Scriptures. It has many aspects, for there is infinite variety of action, and hence infinite variety in the working out of the consequences of action. Hence if we regard it as being simply the law of cause and effect as applied to ethics, we shall find many of its workings incomprehensible to us. The broadest view we can take of it is as the law which governs evolution; and evolution being, as we have seen, the direct result of activity and requiring activity to bring it about, we may also regard the Law of Karma as being that which governs all the activity of nature. In the lower kingdoms it works without the knowledge of the evolving forms, and therefore without responsibility on their part; they are impelled forwards by forces from without, under the guidance of the Devas and

other intelligences who are directing evolution; they have but little power of choice; they suffer, they know not why; they follow the impulse of every desire, not yet fully recognising that some lead to pleasure, others to pain. Thus they seem to be under a blind law, and yet this is not the case; for the aim of the activity amongst them is to prepare the way for the higher evolution in the human kingdom. What appears to us the cruelty of nature is not really so, for we are looking only at the suffering of the forms, and we fail to see clearly how through that very suffering the life within is gradually evolving, and becoming sufficiently responsive to impulses from without to render possible the evolution of the human individual. It is only when the human stage is reached that, as we have seen, the evolving forms learn something of the working of the law, and thus become responsible. We often find the term Karma used in a restricted sense, confined to this conscious and responsible activity, and it is especially in that sense that we need to consider it; but we shall fail to understand it unless we also bear in mind the methods of its working in the lower kingdoms. For in the early stages of humanity there is still a large proportion of ignorant and irresponsible activity, and it is only by degrees that it gives place to the conscious and responsible, as experience and knowledge increase.

Hence, even at the present stage of evolution there appears to be a certain proportion of human activity which is rendered necessary simply by the ignorance and lack of development of those concerned, and cannot therefore be regarded as the direct outcome of their past activity. If this be so, it will have a very important bearing on our attitude towards suffering. For we shall not then be able to regard all suffering as the result of sin; some of it will be due merely to the fact that certain qualities are as yet undeveloped in us, and that we are therefore guided by the "divinity that shapes our ends" into surroundings where we may gain the experience through suffering, that will cause these qualities to evolve.

It is recorded that on one occasion the Christ was asked by His disciples: "Master, who did sin, this man or his parents, that he was born blind?" The answer of Jesus is suggestive and significant. "Neither did this man sin, nor his parents; but *that the works of God should be made manifest in him*" (St. John, ix, 2, 3). It has been understood by some as implying that the man was born blind in order that Jesus might have the opportunity of giving him his sight, as a sign of the greatness of the "works of God." One cannot but feel there is an implication of injustice and even cruelty in allowing such suffering to an individual for such a purpose; and, considering the multitude of miracles performed by Jesus, it certainly seems neither necessary nor even justifiable. But if we regard the manifesting of the works of God in him as referring to the bringing into activity of some of the latent divine qualities, all becomes clear; and we can readily understand that he had been guided into that environment because there was a certain

lack of development that required this particular experience to begin to remove it. So we must not always conclude when we see others suffering that they have therefore sinned greatly in the past, and thus brought suffering on themselves as Karmic retribution; of them also it may be true that they have not sinned, but that the works of God are being made manifest in them. It is not for us to decide which may be the case in any particular instance; enough for us to contribute our mite of help towards lightening the suffering of the world. This consideration will remove the harshness of judgment and the lack of sympathy that sometimes arise from a narrower view of the working of Karma, and will render our help far more effective, as well as far more gentle and loving.

Primarily, then, not only all suffering, but all activity of whatever kind, should be regarded as a necessary means of development; and from this point of view there is no room for discontent or anxiety. Our whole environment will become to us no longer an object for criticism, or something from which we desire to escape, but simply a means whereby the inner self may grow; and our aim will be not so much to change our conditions as to make the best of them as they are, and to learn as completely as possible the lesson they have to teach. This is one of many applications of another of the sayings of the Christ: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (St. Matt., vi, 33; St. Luke, xii, 31).

Secondarily, however, all activity, especially suffering, may be regarded as either directly or indirectly the outcome of our past. For we have behind us a long course of evolution, which forms the basis on which our present and future growth must rest. The superstructure must always be built with due regard to the strength and general character of the foundation; and so with the working out of our present evolution, it can be only that which has been made possible by the past: in other words, our present is the effect of past causes. This adjustment of effects to causes may therefore be regarded as rather the *method* of the working of the Law of Karma, than as the Law itself; but it obtrudes itself on our notice so much more prominently than the deeper working of the law, that we are apt to lose sight of the latter in the former. And hence, most of the teachings with regard to Karma to be found amongst the sayings of Christ, as in all exoteric religions, have reference simply to the immutable association of causes and effects. A very few instances will suffice, but the careful student of the Gospels can add many more.

The most striking are perhaps to be found in that group of passages which are usually taken as teaching the doctrine of eternal hell, but which in reality contain a plain statement of this law of cause and effect. We frequently find the expression, "cast into the outer darkness; there shall be weeping and gnashing of teeth," applied to those who have departed from the divine laws. Why

this "outer darkness" should have been taken, as it so often has, as synonymous with a place of never-ending torment is not altogether clear from a careful study of the Gospels! For it is generally used in contradistinction to the entrance into the kingdom of heaven, which, we are told, is within us, and a student of Theosophy here at once recognises the contrast between the consciousness of harmony with all that is good, which is the result of right-doing, and the conscious separation from God, which is the result of wrong-doing; between the light of the developing inner self, and the darkness of the personality, which, until it becomes the willing servant of the self, must remain without that sphere of love and joy into which the only entrance-key is obedience to the divine law.

There are, however, passages which seem more definitely to describe such a place of everlasting torment. Thus we are told that, when "the Son of man shall come in his glory," and "before him shall be gathered all the nations," he shall separate "the sheep from the goats, and shall set the sheep on his right hand, but the goats on his left;" and to those on the left he shall say, "Depart....into the eternal fire;" and they "shall go away into eternal punishment" (St. Matt., xv, 31 *et seq.*). Again, "all things that cause stumbling, and they that do iniquity" shall be "cast into the furnace of fire" (St. Matt., xiii, 41, 42). "He will thoroughly cleanse his threshing-floor;the chaff he will burn with unquenchable fire" (St. Matt., iii, 12; St. Luke, iii, 17). These are but a few passages out of many, but the main features in all are the same. In the first place, it is now admitted by all authorities that the word translated "eternal" or "everlasting" simply means "age-long" or "lasting for an age." And this view is supported by another passage, which is almost identical in thought with these, except that, instead of the symbol of fire, we have that of a prison:—"Agree with thine adversary quickly.....lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing" (St. Matt., v, 25, 26; St. Luke, xii, 58, 59). Here then we have one definition of the exact meaning of "age-long." We now find how slender is the evidence on which the belief in an eternal hell has to rest. Translated into Theosophical language, the teaching is simple and unmistakable: Those who have done wrong must suffer the consequences of that wrong until the force that has been generated shall have been expended; in other words, until the effects of the past causes shall have been exhausted. And fire, the great purifier, is fitly taken as the symbol for the suffering that will in truth burn up all impurities; a fire of suffering that can be quenched by no power from without, but must continue to burn until there is no more fuel; in other words, until the base metal of our lower natures shall have been transmuted into the pure gold of the divine, And thus this most repulsive doctrine, which has, years since, been expunged from the teachings of

the advanced Christian churches, but is still put forward as a Christian teaching by many of the missionaries in India, is found to be, in one of its aspects, nothing more than a broad statement of the Eastern doctrine of Karma.

But there is another aspect which conveys a deeper meaning than this. Students of Theosophy are familiar with the fact that has often been impressed upon us by Madame Blavatsky and others, that most of the exoteric religious teachings convey to us more than one truth, and thus will bear more than one interpretation; one a simple one, that is helpful to all; the others more advanced, deeper, and useful only to those who are able to see more deeply into the mysteries of life. Christ Himself spoke to the multitude in parables, each of which conveyed to them some simple, practical lesson, behind which was a deeper meaning reserved for the few who were closer to Him, and to whom therefore the mysteries of the kingdom of heaven could be revealed. And so, though these phrases of the "outer darkness," "eternal fire," "eternal damnation" may be taken in their simplest aspect as referring merely to the working out of Karmic law in the suffering that is at once the result and the cure of sin, they may be taken in their deeper aspect as relating to that critical point in the evolution of humanity when those who have not reached a certain stage will drop out of the stream of evolution for the time being, because they are not advanced enough to keep pace with its onward sweep. And though there is one day of judgment which comes to each individual every time he returns to earth, when the Lords of Karma apportion to him the conditions, whether of suffering or otherwise, that will best help him forward from the point at which he stands; yet there is another day of judgment, even more definite and solemn, when those who fall behind are separated from those who are able to pass onward. As Mr. Leadbeater says, speaking of this critical point: "A period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet developed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnations of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonian life, and *those* into æonian death—or at least into a condition of comparatively suspended evolution. Æonian, we observe; that is, age-long, lasting through this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal. Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it in this; and though they lose such place as they have held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for

them to attempt to stay in it any longer."* In this aspect the Karmic result of failure to advance is thus seen to be *delay*, not *suffering*, for *suffering* belongs to the stage when evolution is going on, not to that when it has for the time been stopped; so that in these passages there seems to be a blending of the two constructions they are capable of bearing.

There is yet another aspect, which gives somewhat more colour to the belief in everlasting suffering, which can be traced in some of these passages, but it may be deferred till we consider the subjects of forgiveness, and the so-called "death of the soul."

(To be continued).

LILIAN EDGER.

AUSTRALIAN MAGIC AND TRADITIONS.

THE aboriginal tribes of Australia are among the least developed of the human family; their beliefs, their customs, and their physical peculiarities have gained much attention from the anthropologist and ethnologist; and, in a lesser degree, they have been studied by the folklorist.

The records and beliefs of these undeveloped races possess a peculiar importance for students of the "Secret Doctrine," from the fact that very many of the statements made therein by Madame Blavatsky, concerning the early races of mankind and the constitution of the animal and human kingdoms, receive much support from the traditions found in that old land of Australia. The original inhabitants of the country, the primitive peoples yet lingering there, slowly but surely travelling towards extinction as a people, are presumably remnants of the third or Lemurian race, with an intermingling of Atlantean or fourth race blood. I say: *presumably*, because I have no precise information on the subject, and therefore I only conjecture their ancestry from a study of the maps published with the "Story of Atlantis" and from some statements in the "Secret Doctrine."

The Lemurians, we are told in the "Secret Doctrine," were a psychic race, whose ancestors were more ethereal in form, and also more psychic than they. They were certainly far nearer the animal kingdom than were the later races; their appearance, we are told, was rude, and to our eyes and judgment peculiarly unlovely, even repulsive. They were, being psychic, more conscious of the presence and work of the Gods among them than were the later peoples; and they were definitely ruled, and more obviously guided by Beings not only infinitely superior to themselves in point of evolution, but infinitely more advanced than present day humanity in Asia, Europe and America.

* "The Christian Creed." C. W. Leadbeater, pp. 92, 93.

Magic arts were known to this infant race, and such arts were used both for beneficent and maleficent purposes. Another point for us to remember is that death, as we know it, must necessarily have been unknown among the earlier ethereal races, which will perhaps account for the curious fact that death is strenuously asserted and believed to be unnatural by the present day aborigines of the country; they think sickness and death to be caused by sorcery.

Let us now see what are the further beliefs and customs of these descendants of the former Lemurian sub-races.* There is one dominant factor in all the religious rites, social customs, "medicine" ceremonies, and, I had almost written literature, of this race; and that factor is, Magic. When I paused over the word literature, it was because the term implies a written record, and such a record does not exist save in so far as the traditions of the people have been taken down from their lips by foreigners. The tribe of the *Noongah burrahs*, for example, have a number of curious and incredibly savage tales. In these stories the struggle of man for food in a barren and dry land, the simple, readily stirred, and violently expressed emotions of a child race, and their nearness to the animal kingdom which surrounds them, are shown forth with curious and unconscious fidelity. In most of these tales magic plays a part;† magic stripped of every particle of glamour, fascination, and imaginative colouring. There never was a more matter of fact, plain, bare and sordid record of the doings of the savage sorcerer or "doctor."

Among the Australian tribes there are wizards in numerous branches; "white" and "black" in their practices; their rites are often ludicrous, frequently unspeakably disgusting, and often apparently effective, at any rate as regards the people of their own race. There are rain makers, seers, spirit media, and doctors proper, that is to say, healers. It must be remembered that since all sickness is viewed as being due to sorcery, the doctor is necessarily the "white" sorcerer, possessed of the more potent charm; but some of these men appear to possess the power of magnetic healing, and they make mesmeric passes over their patients. There are also bards who use their poetic faculties for enchantment; it is a curious point that the Irish *Fili* (poets) of ancient days are represented in old annals as "singing" upon the rivers and lands of their enemies; while to this day a wound from a "sung" weapon is much dreaded by an Australian tribesman. There are many spirit media among these people; both women and men possess "spirit control" and women as well as men are "doctors." It is asserted that such people are frequently levitated and carried to some distance.

*Readers will find the statements which are quoted in the following pages, in the *Journal of the Anthropological Institute*, vol. XVI., p. 23, et seq. Author, A. W. Howitt.

Also in: "Native Tribes of Central Australia." B. Spencer and F. J. Gillen.

† The tales have been collected by Mrs. Langloh Parker; they are called "Australian Legendary Tales."

The medicine men are taught to hurl invisible weapons at their enemies; they employ quartz crystals and bone implements, which they say are disintegrated as they pass through the air, and only re-form when they reach, or have entered the body of the victims; they also profess to be able to strike people at a distance with a magic whip which forms part of the stock-in-trade of the wizard. These men all claim to be able to travel freely and consciously in the astral body, and to bring back memory of occurrences which have taken place during their peregrinations; magic drinks and ointments are employed, thus to liberate the man from the physical body. It is a problem for the sceptic whether the accounts of the Australian magic red ochre ointment, and the mediæval European witch butter are both founded on the same belief; in what dark corner of the common human mind did such a belief originate unless it be founded upon an observed fact of nature?

Australian medicine men obtain their powers by means of various methods; they must not be confounded with the spirit media; nor with those who are born *alkna buma* (eye open); or, in other words, clairvoyant, and able to perceive the *Iruntarinia*. The *Iruntarinia* are the lesser Gods; they are generally beneficent, and will instruct such men as place themselves under their guidance. One class of medicine men are taught by the *Iruntarinia*, another class are taught by their human brethren, and yet another are seized and instructed, "will they, nil they," by an evil class of beings called the *Oruncha*. An *Oruncha* is not a God, nor yet the spirit of an ordinary man; he was once human and incarnate, but he does not re-incarnate, save when he forcibly seizes and semi-possesses, or guides, a human being. He was once human in so far that he was an *alcheringa* ancestor. The mention of the *alcheringa* brings me to a point at which it becomes necessary to leave the question of magic arts and turn to the consideration of the belief of these people concerning their totems, their ancestry, and the constitution of the soul.

The totem conception is very curious; and I advance the theory that it is a perversion of the teaching concerning the seven rays, or streams of tendency. Every God, human being, animal, plant, and even, I believe, mineral, belongs to a totem. A man's tribe may change; he may be born first in one tribe and then in another, but his totem never, or very rarely, changes. He does not inherit his totem; his father may belong to one, his mother to another, and he may belong to yet a third.

There are throughout the country certain totem centres, constituting magnetic or sacred spots, and these are consecrated, as it were, to various totems. If a woman becomes aware of her pregnancy near one of these centres, it is a sign that the spirit of the unborn child belongs to that totem, to the centre of which it has withdrawn between its incarnations.

The origin of the race is said to have been as follows: There were four periods of evolution in the time of the *alcheringa* ancestors. These mysterious ancestors were evidently of various grades as regards development; some possessed "powers"; they could travel above and beneath the ground, could cause floods and make gaps in gorges in the earth; these *alcheringa* ancestors were like to the *Iruntarinia* as Gods who still possess the powers of the original *alcheringa*. The *Iruntarinia* are the spiritual doubles of those great *alcheringas* who have re-incarnated, though not, I think, necessarily among the Australian tribes. Each individual is thought to be either a re-incarnation of an *alcheringa*, or of the "spirit part" of some humanized animal.

The Australian aborigines have a kind of Darwinian system of their own; the following is their account of the evolution of the human form:

Once in the early days of creation two beings perceived *Inapertua* creatures; these were rudimentary human beings of various shapes. They had no distinct organs of sight, hearing or smell, and no limbs; they were doubled up in a rounded mass. The beings, who first observed them, cut from them the forms of men and women. This is curiously like a Zuni account of the development of form, of which I recently wrote in the *Theosophical Review*. * These *Inapertua* represented stages in the gradual transformation of various animals and plants into human beings; and they were specially associated with the animal or plant which was their totem.

After this forming of human vehicles from the *Inapertua* there were three other races of the *alcheringa*; the first race continued the work of forming *Inapertua*; the second race were taught the three initiatory ceremonies by the great ancestors; in the third race the marriage system was changed. *Alcheringa* women were in a different position from their present day descendants and there was among the *alcheringa* a race called *Unthippa* women, who were bi-sexual.

Every human being is said to be a re-incarnation of an *alcheringa*, save those who are humanized animals. There were three forms of *alcheringa*: (a) Direct transformations of animals and plants into human beings; (b) *Inapertua*; (c) animal men. There is a difference implied between the great and developed *alcheringa* who possessed powers like the Gods, and the less evolved *alcheringa* who became *Inapertua* and animal men; the same difference as that implied in the "Secret Doctrine," between the Sons of Mind, and the Solar and Lunar Pitris.

These Australian tribes represent the soul as being complex. There is, first, the spirit part of the original *alcheringa* ancestor, of which the totemic *Iruntarinia* is the spiritual double; this part of the soul is also linked, though not indissolubly, with a curious sacred and secret amulet called the *churinga*. This *churinga* is said to be deserted

* See *Theosophical Review*, April, 1900.

by the "spirit part" when it enters the unborn child. It is sometimes found near the totem centre, and kept for the boy until he is initiated at puberty, when he receives his sacred name. If the original *churinga* cannot be found, another is made for him, with sacred (i.e., magic) rites.

The second part of the soul is the *uthana*; but this is really almost, if not quite, the same as the "spirit part;" * it goes after death to its totem centre, to live with its *arumbaringa*, and, after awhile, when its former body has crumbled away, it re-incarnates. The third and very important part of this complex soul is the *arumlaringa*; this part of the man (which is really, I should say, the true man) is changeless, and lives for ever; the spirit part of the *alcheringa* is also immortal, but not changeless, for it re-incarnates. The *arumbaringa* dwells at the totem centre, and is associated with a group of Gods or *Iruntarinia*. When the spirit enters the unborn child there remains still the *arumbaringa*, which does not incarnate. It may, or may not be actively watching over the incarnate man; sometimes it warns him of danger, and sometimes, but very seldom, it may be seen by him. I do not know that any case was given of an Australian aborigine who had seen his *arumbaringa*. It appears to me that the conception of the *arumbaringa* is practically the same as the conception of the *angoeides*. It will be seen from the foregoing brief sketch that there is much which is striking in the belief of this uncivilized people. It may be said, in passing, that there is a very general tradition among them that their laws, sacred ceremonies, and such rude arts as they possess, were taught them either by their lesser Gods, the *Iruntarinia*, or by Beings greater than they, who incarnated among these tribes and ruled them. Some of the rites and ceremonies of this dying people are revolting in the extreme; but many of their ceremonies inculcate a by no means low standard of conduct. This instruction is conveyed by means of curious circling dances and dramatic representations. The legend is universal that the Gods once taught in the mystery rites. Another point which is worthy of note is the fact that these tribes, who are exceedingly uncivilized, and are, in some cases, unable to add more than a very few numbers together, being quite unable to count up to a high figure, have an excessively elaborate marriage law, to which they rigidly adhere. This most intricate rule was (according to their traditions) imposed upon them in ancient days. It was apparently framed not so much with a view to teaching them a high morality, which they are as yet incapable of understanding, as to prevent physical degeneration of the race by consanguineous marriage.

I. HOOPER.

* It is, as I think, the soul coloured with the personal experience of a single life; I think the "spirit part" is less identified with any one life.

*MESSENGERS OF TRUTH. **

EVER since the rearing of the Aryan Root Race, in past ages, by its Mann, the Masters of Wisdom Who form the guardian wall of humanity and Who are ceaselessly working for the uplifting of the Great Orphan and its advancement in evolution, have from time to time sent forth Their messengers to Their younger brothers, to proclaim to them, in a fitting garb, such portions of Truth whereof They are the custodians, as in Their far-reaching sight and wisdom They have deemed necessary for the evolution of the infant human race, for the rise of the struggling orphan on to the next rung of the mighty ladder whose feet rest in the mire of the earth but whose height is lost in the glory and splendour of Almighty God Himself. Of all grades of wisdom and power have been these glorious Messengers who have appeared amongst us to teach us wisdom, to point out to us our true origin and destiny, to draw our attention to the path up which we have to climb, to show us the means that at our stage in evolution the Mighty Ones deemed best suited for furthering our onward march on our glorious journey. With tireless patience have the Teachers of Compassion been watching our struggles, noting our failures, encouraging our endeavours, and with the keen insight born of wisdom have They mercifully guided us and taught us, led us on with parental love and affection through the entanglements of our surroundings and proclaimed to us now and again some of the great truths of evolution suited to our intellect and for our progress, thus taking us as far onwards on our way as our little strength and capacity would allow. The great Rishis of old, wise and strong, were sent to us by Them. The holy Zoroaster, Lord of Purity, came from the Great White Lodge to instruct us; Gautama Buddha, Lord of Compassion, brought to us Their message; the Gentle Christ, Lord of Love, came from Their lodge to teach us, and in our own day have glimpses of truth hitherto hidden been proclaimed to us by a later messenger, our beloved H. P. B. Her message, like that of her illustrious predecessors, has inspired us once more with strength and hope. Not clothed as heretofore in the garb of a new exoteric religion, not hidden as hitherto in the protecting vesture of symbology, her proclamation has given us deep joy in that it has conveyed to us their assurance that the orphan has so far outgrown its infancy as to be capable of receiving a message of union and not separation; of comprehending the unity underlying all faiths and needing no longer for its progress the covering of truth in the mantle of an exoteric faith, a new religion superseding the older faiths and therefore more or less in antagonism with the latter. So far, to us Their judgment has been encouraging. To an age blinded by gross selfishness and materialism

* A lecture read before the Hyderabad Branch, T. S., on White Lotus Day.

was her message delivered. Five and twenty years, the cycle of strife and struggle, have glided away since she began to instruct us; bitter and carping indeed has been the opposition that the world has given to the messenger and her teachings, but thanks to Their gracious mercy, her self-sacrificing labours, and the Yeoman's service rendered by a few of her faithful disciples, the storm has been successfully braved and we are entering upon a promising cycle filled with hope and joy, with strength and courage. It is meet then that on this the first White Lotus Day of the dawning cycle of fair weather, when the clouds have lifted and the weather bids fair to be calm and peaceful, we, to whose hearts her message has brought joy and peace unspeakable that nothing else could bestow, should offer our humble but heart-felt feelings of love and gratitude to our beloved H. P. B. and should reverently bow to the Great Ones Whose messenger to us she was. Those only who knew H. P. B. can form an adequate conception of the sufferings she bore, of the pains she endured, the outbursts of ridicule, abuse, slander and hatred she faced; she, who brought to us tidings of peace and harmony and joy; she to whom we owe so much that we now possess of happiness; she who was prepared to sacrifice her very life for our elevation and advancement. And if the Theosophical Society which she founded is now on a sound and stable footing, if the noble teachings she gave out are going home to the hearts and spirits of an ever widening circle of men, if the stately ship of our Society is sailing over smooth and unruffled waters at present, let us not be oblivious to the fact that it is because she cleared away the initial difficulties; it is because she bore the brunt of the attack; it is because she sacrificed herself in order that her child might live and thrive. To this noble soul therefore let us humbly offer to-day our devout respects and humble reverence, our sincere sense of indebtedness and our deepest gratitude, and let us raise throughout the four corners of this world where her teachings have spread peace, our united voice of thanksgiving to her who brought us Light, who revealed to us Truth, who pointed out to us once more the way to immortality and who lifted us once again from our petty surroundings to the bosom of our Father in Heaven "in whom we live and move and have our being." And if it be asked what we each in our sphere can do to show our sense of gratefulness to our beloved teacher, there can be but one answer—SERVICE, dedication to eternal service. Service to the Society which she founded, service to Humanity for whom she sacrificed everything, service to the Masters of Compassion who sent her to instruct us; service to the mighty Logos Whose life is our life and Who is "nearer to us than breathing, closer than hands and feet."

Service and sacrifice are the glorious privileges of humanity, and to these privileges H. P. B. has brought us. Life is real only in so far as it is one of service. The joy in serving our fellowmen has no diminution, knows no ending; the bliss in the service of the Lords of Truth is incapable of decline; the Auanda in sacrificing to our Father

in Heaven, Who sacrificed Himself that we might be, passeth description. There is but one way of reaching the Feet of the Logos, the goal of evolution, and that is the way of sacrifice, the way of doing in miniature what the Mighty Lord did for us at the dawn of manifestation. Let us then, on this sacred day, imprint in golden letters on our heart of hearts the word "Service" and resolve to make our humble lives of sacrifice, so that from our joint devotion to the noble life that she bade us to live, from our joint dedication to the service of our fellow-men, may arise powerful flames that may consume the dross of whatever in us is gross and selfish and evil, and leave the pure gold of love and devotion that shall purify the world and help on the evolution and uplifting of humanity. In so far only as we attempt, steadily and unflinchingly, to lead purer and nobler lives, to purge away whatever in us is impure and selfish, to carry peace and love wherever we go, can we prove ourselves worthy of the teachings and deserving of the message brought to us by H. P. B.

J. J. VIMADALAL.

CYCLES.

THE law of cycles, which is one of the most important in the theosophical system, has been propounded by the oldest religions in the world. It was taught by the Greek philosophers and afterwards defended by the Theosophists of the Middle Ages, but flatly denied by the "Wise men of the West." At the present time it is however again coming into prominence and in some instances men of science have themselves brought it forward.

Now what is a cycle? If we turn to the dictionary for the meaning of the word, we find among others the following definitions: (1), Cycle, a ring, a circle, akin to the Sanskrit chakra, a wheel or circle; (2), also an imaginary circle or orbit in the heavens, one of the celestial spheres; (3), an interval of time, in which a certain succession of events or phenomena is completed and then returns again and again, uniformly and continually in the same order; (4), a periodical space of time, marked by the recurrence of something peculiar, as the cycles of the seasons or the years.

From all these definitions we see that the cycles we are dealing with are ever recurring periods of time of different lengths; some are exceedingly small and others such as we cannot conceive of, a great many moving inside one another—wheels within wheels, as was said by Ezekiel in the Bible (Ez. I., 16-17).

As in a wheel there are ascending and descending arcs and as, after it has completed one revolution, it goes on again from its starting point, but at a farther distance on the road, so in the cycle, which is really progress by evolution, there is ascent and descent, repetition of

events, but at periods of certain distances or lengths of time apart from each other. We see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more; the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it before descended.

The beginning of a cycle must be a moment, moments make a second, seconds minutes, minutes hours, hours days, days again months, years, decades and centuries. These are about all the cycles that people in Europe and America generally recognize, besides the moon and the great sidereal cycle. The cycle of the moon—golden number or metonic cycle, so called from Meton, who first proposed it—comprises a period of 19 years, after the lapse of which the new and full moon return to the same days of the year. The sidereal or solar cycle contains a period of 28 years, at the end of which time the days of the month return to the same days of the week, and the dominical or Sunday letter is the same again and follows the same order, hence it is also called the cycle of the Sunday letter according to the Julian calendar. The solar cycle is so arranged that the first year of the first cycle corresponds to 9 B.C. Besides these there are the Calippic cycle, so called from Calippus, who proposed it as an improvement on the Metonic cycle, a period of 76 years or 4 Metonic cycles; there is also, further, the cycle of *Eclipses*, a period of about 6,588 days, the time of revolution of the moon's node, and lastly the cycle of indiction, a period of 15 years, employed in Roman and ecclesiastical chronology; not founded on any astronomical period but having reference to certain judicial acts.

The cycles are looked upon by most people as simple measures of time or as used for astronomical purposes, only not as having any influence or bearing on the life and destiny of man. But we are told in the "Secret Doctrine:" "With the Pagans—of whom Coleridge rightly says, time, cyclical time, was their abstraction of the Deity, that Deity manifesting co-ordinately with, and only through Karma and being that Karma Nemesis itself—the Cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of the seasons or of certain constellations or sidereal motions. The latter are inseparably blended with the destinies of nations and men." Yes, if the doctrine of the cycles were fully known, all the future would lie before us like an open book, which he who runs might read. The same things return in other forms, whether in the outward, physical world or in the inner world of thought, as represented in the various systems and doctrines, creeds, dogmas and mental paraphernalia

in general, in which men dress up old ideas, believing and making others believe that they are something new.

Poets and philosophers at all times seem to have had, if not a definite knowledge, yet an intuition of this doctrine of cycles, else what did Shelley mean when he said :

The world's great age begins anew, the golden days return,
The earth doth like a snake renew, her winter-weeds outworn ;

Or Fichte, when he assures us that " it is a phenomenon of frequent occurrence, particularly in past ages, that what we shall become is pictured by something which we have already been ; and that what we have to obtain is represented as something which we have formerly lost. And, he adds, what Rousseau, under the name of Nature, and the old poets by the title of the Golden Age, place behind us, lies actually before us. Shall we then expect at some recurring cycle to re-become that which we are now ? To obtain a glance into the future cycle we have but to examine the situation around us in the present day, for history repeats itself.

Yes, if the doctrines of karma and reincarnation are true, then history must repeat itself ; then the doctrine of cycles must also be true, for karma and reincarnation and the cycles go hand in hand ; they form what might be called the Upper Triad of theosophical doctrines. Everything in the universe is subject to these. It is stated that even the Causeless Cause, the final goal of all rational philosophies, seems to yield obeisance to the law of karma which proceeds out of its own abyss ; for the manifestation of universes would appear to be only links in an infinite cycle of necessity. To work out its karma every soul, or every spark of the universal Over-soul, has to pass through its cycle of necessity through the process of involution and evolution until it goes back to its godlike origin. No soul can, we are taught, gain conscious (*i.e.*, individual) existence, unless it has passed through all the grades of such a cycle, unless it has gained this individuality ; at first through a natural impulse, then through its own efforts, which it imposes on itself and which are the fruits of its own reflections. Thus the vine trailing upon the soil, rises, first through the impulse which is given to it through the strength of its germ and then through the constant effort of its tendrils to climb up to higher and ever higher points. This individual consciousness has to pass through all the degrees of development and cyclic evolution ; there is a continual, gradual unfolding from the quite latent consciousness of the mineral to the highest vision of an archangel, and all advancement, all success, must be the result of its own efforts. No being can become a God or Deva unless he pass through the human life-cycle of karmic and cyclic rebirth. As this work cannot possibly be accomplished during the time of one earth-life, the soul has to reincarnate again and again, and thus be brought back upon this globe after a certain length of time. One cannot treat the subject of cycles without also touching upon karma and reincarnation.

As we have different kinds of karma, individual, national and racial, it follows that there must be the corresponding kinds of cycles, individual, national and racial, growing out of the spiritual, psychic and moral ones, which affect men more particularly. Sometimes they are divided into a sevenfold group to correspond with sevenfold nature, thus : the spiritual or divine ; the psychic or semi-divine ; the intellectual ; the passionate ; the instinctual or cognitional ; the semi-corporeal ; and the purely material or physical. The individual cycles are of reincarnation, sensation and impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years and this in its turn gives us a large historical cycle, one moving within the other. For as the masses of persons return from devachan, in regularly recurring periods, to the earth and thus bring back to the globe the arts, the civilization, yea, the very individuals who once were on it at work, it must follow that the Roman, the Greek, the old Aryan and people from other ages will be seen again and can to a great extent be plainly traced. As the units in nations and races are connected together by invisible, strong threads, large bodies of such units moving slowly but surely, all together reunite at different times and emerge again and again together into new races and civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which, being added to what others have done for the development of the human race in character and knowledge, will produce a new and higher state of civilization. This newer and better state of development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed as far as physical evidence goes ; but the soul, ever retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. Various statistics have been collected, of war, great men, periods of progress at large commercial centres, the rise and fall of arts and sciences, cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat, cycles of revolutions and the rise and fall of empires, etc. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by the inevitable recurrence of similar historical events, reaching in turn every one of them and after the same lapse of time.

The historical cycles of wars and peace have been very well represented by Dr. E. Fasse in the shape of small and large wave lines running over the area of the old world. He points out the fact that if we divide the map of the old World into five parts, into Eastern Asia, Central and Western Asia, Eastern Europe, Western Europe and Egypt, then we will easily perceive that every 250 years an enormous wave passes over these areas bringing into each in its turn the events it has brought to the one next preceding. These waves may be called the historical waves of the 250 years' cycle. The first of them began in

China 2000 years B. C., the golden age of that Empire, the age of philosophy, discoveries and reforms. In 1750 B. C., the Mongolians of Central Asia established a powerful empire. In 1500 Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia, and about 1250 the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition and dies out in 1000 B. C., at the siege of Troy.

A second historical wave appears about that time in Central Asia. The Scythians leave the steppes and, towards the year B.C. 750, inundate the adjoining countries, going towards the South and West; about the year 500 begins in Western Asia an epoch of splendor for ancient Persia and the wave moves on to the East of Europe, where, about B. C. 250, Greece reaches her highest state of culture and civilization and further on to the West, where at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness.

Again at this time we find the rising of a third historical wave in the East. China, after long revolutions, once more forms a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750, in Eastern Europe, the Byzantine Empire, and in 1000 the second Roman Empire springs up, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy. At the same time the fourth historical wave approaches from the Orient. China is again flourishing. In 1250 the Mongolian wave from Central Asia covered an enormous area of land, including with it Russia. In Western Asia—about the year 1500—the Ottoman Empire rises in all its might and conquers the Balkan peninsula, but at the same time, in Eastern Europe, Russia throws off the Tartar yoke and rises to unexpected splendor in about 1750, during the reign of the Empress Catherine. What changes the year 2000 will bring forth remain to be seen. Besides these cycles of 250 years, every century is marked by the rise or development of Empires. Beginning with 700 B. C., there rise and fall in turn the Assyrian, Median, Babylonian, Persian, Greek, Macedonian, Carthaginian, Roman and Germanic Empires. The striking periodicity of the wars in Europe was also noticed by Dr. E. Fasse. Beginning with 1700, every 10 years is signalized by either a war or a revolution—and about every 50 years more particularly so. It would occupy too much space to enumerate them all; but if we just begin with 1712 when all European nations were fighting at the same time, we come, in 1761, to the seven years war; in 1810 and the following years, to the wars of Napoleon I., and a little before 1860, the Crimean, and a little after, the American Civil war.

Man is also affected by astronomical cycles, because he is an integral part of the whole and these cycles mark the periods when mankind as a whole will undergo a change. Modern wisdom is

satisfied with astronomical computations and prophecies, based on unerring mathematical laws; but ancient wisdom added to the old shell of astronomy the vivifying elements of its soul and spirit, astrology. Therefore the belief of the ancients in astrologers, soothsayers and augurs was warranted, because these in their day occupied the same place as our historians, astronomers and meteorologists, who perceive the movements and note the behaviour of meteors and comets, and record the periodical advents of these wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, and the apparition of certain stars, comets, etc. Astronomers are not laughed at or disbelieved because they foretell these things; then why should occultists and astrologers be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they know this return, be ridiculed? It is not prophecy, but simply knowledge and mathematically correct calculations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such and such a catastrophe; or that France is nearing a certain point in her cycle, or Europe in general is threatened with a cataclysm to which her racial cycle has brought her.

Both Egyptians and Greeks had their cycles; they are thought to have been taught by Eastern Sages, but it would be mere speculation to discuss the unknown Laros and Naros of the former. Of the Brahmanical cycles however we have had some information given. There is, it is stated in the "Secret Doctrine," a work among the secret books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and Cycles within the bosom of Shesha, or infinite Time, are recorded. This work is ascribed to Pesh-Hun-Narada. There is another old work which is attributed to various Atlanteans.

C. KOEHL.

[To be continued.]

ANUBHAVANANDA LAHARI.*

(Concluded from page 751, Vol. XX.)

HE alone is in enjoyment of self-emanicipation during life and is a very great sage respected by all other sages, whose essentially pure intellect, having escaped falling into the mire of the blemish of looking at differentiation (as such), is unbounded, imperturbable, free from eager thirst after the vain pleasures of the world, and immersed in Parabrahm having for its beautiful form, Existence, Consciousness, and pure Spirituality.

41. He alone is in enjoyment of self-emanicipation during life and is a very great sage, respected by all other sages, whose mind is always

* Translated by members of the Palghat Branch.

meditating upon God and in whose pure heart is implanted this pure beatitude-giving enquiry after emancipation which shoots forth into a Mandara tree * being nourished with the sprinkling of the nectar of Practice.

42. The disciple said: "O Gurn, embodiment of knowledge, I ever bow to thee; O Thou, participating in the bliss of Parabrahm, tell me (please) who is superior to the other of the two great knowers of Atman, *viz.*, he who is in Samādhi (or deep contemplation) and he who is sporting in the world."

43. The reverend Gurn said: "The knower (of Atman) who with a calm mind dwells in the forest, and the knower (of Atman) who is sunk in materiality are both equals, inasmuch as both have their intellects pure (free from attachment), immersed in the eternal consciousness, and inasmuch as both of them have emancipation and participate in the bliss of Parabrahm.†

44. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who hold their minds always in Parabrahm (the causeless cause), having tied their minds to the vision of pure and supreme beatitude, enjoyed by very great ascetics.

45. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who realise (the truth); (as if each were saying to himself) 'I am not the Creator, but the enjoyer; I am not the actor, but the thinker; I am not sunk in material pleasures, but I am of the essence of the Creator of the Universe.'

46. "Equals are those two sets of emancipated souls, participating in the bliss of Parabrahm, who fully realise (the truth); (as if each said to himself) 'I am not the earth or any other portion of the (vast) universe, neither the mind nor the intellect, neither birth, nor death nor the desire to know; I am neither bound nor free.'

47. "Equals are those two emancipated souls, participating in the bliss of Parabrahm, who have crossed the ocean of Samsara (the wheel of births and deaths) with the aid of the qualities already spoken of by me as existing in both in common, qualities which are realised by the wise and admired by sages like Vasishtha."‡

48. The disciple said: "O Gurn, of pure intellect, having your mind engrossed in abstract purity, tell me, O Lord, how the pure and emancipated souls become entangled in the mire of worldly existence and how he who is emancipated even during life amuses himself. O Lord, cool as soon as possible my mind, burnt by the fire of doubt."

* One of the five trees of the Gods, these are Mandara, Parijata, Santhana, Kalpa and Harichandana.

† Have come to realise that they are no longer to return to rebirth.

‡ Says the Sruti (or the Veda), "This is the real essence of knowledge, *viz.*, there is neither destruction nor creation; there are neither the bound nor the striving, neither the abolition-desiring nor the emancipated." Also the Sruti says, "Here there is no variety at all."

49. The reverend Guru said : " When ignorance is destroyed, when the cloud of imagination is drifted away, when the transcendental troubleless seat of *Ātman* is attained, when the whole group of modifications is cut away and when the ocean of beatitude-giving truth is realised, then sporting in the world is like that of the rays of the sun (which are not contaminated by anything they come in contact with).

50. " When the false duality, exciting fears of eternal births and deaths, is broken up, and when the unsullied Truth, the one without a second, Consciousness-Bliss, not having even a very few modifications, too high to be reached by mind or speech, praised by many psalms in the Vedas—when such truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

51. " When consciousness is well pleased with taking the full delight of enjoying Supreme Bliss, when the truth, beyond the wheel of births and deaths, ever existent beyond the (three) qualities (of *satva*, *rajas* and *tamas*), worthy of being known, reached by the great gods like *Siva* and others, and beyond all this illusion of form (gross and subtle) is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything).

52. " The body is itself a moving chariot, all the organs of sense are so many unbroken horses, the charioteer is the great intellect. Ascending this car I (shall) to-day enter into the house of great happiness (beatitude) ; I will not be subject to the difficulties of births and deaths. When thus the truth is well cognised, then sporting in the world is like that of the rays of the sun (uncontaminated by anything)."

53. He who keeps this treatise on the emancipated in his heart, being possessed of the qualities of calmness, restraint and deep meditation, will really enjoy supreme beatitude, free from all hallucinations, and will become the embodiment of pure Bliss, which deserves to be sought after even by *Brahma*, *Hari* and *Siva*.*

54. Those who sing,† hear or meditate upon this delightful and auspicious hymn composed by the best of ascetics, *Sri Kesavananda*, will surely and speedily attain to Absolution giving Supreme Bliss. ‡

* The Hindu Trinity (Creator, Preserver and Destroyer.)

† All the Stanzas in the originals can be sung so as to produce a melodious effect.

‡ This last Stanza is what is known as *Phalaṁṛti* (the verse speaking of the effect of reading or studying the book), generally given at the end of every book.

SELF SALVATION OR SELF SACRIFICE.

ONE of the most prominent facts in connection with the spread of the T. S. is the wide diversity of people who seek admission to the Society, stamping it at once with a catholic character on the outside, which is in strict harmony with what those who enter find Theosophy itself to be. Through various channels all sorts and conditions of men (which includes women) filter in. We welcome them from the student's quiet room, the busy world of business, the scientific laboratory, very largely from the spiritualistic circle, and still more largely from the dim religious light of the churches. I say most largely from the last, for I use the word churches in its very widest sense, not merely thinking of the people who fill the places of worship every Sunday, from these we do not recruit to any extent, but thinking rather of those by whom the devotional religious life would still fain be followed under the church's wing except for the fact that reason will no longer endorse the teaching—the bread has become a stone. Many years of the life may be passed in a sort of debatable land across which these souls journey, from church dogmatism en route to the Ancient Wisdom, so many years in some cases that the people themselves will think of themselves as altogether divorced from any aroma of devotional aspiration—yet the result of some careful observation tends to show me that those who have suffered the wrench from belief in the Christian or other atonement are those who bring the best foundation with them for practice of the devotional side of the Higher Life in Theosophy. Indeed I seem to see that the previous experience which makes the latter at all possible must have been had in some environment saturated very largely with religious forms and habits. These may or may not have been in this incarnation, but certainly in a recent one. Taking this larger view of the Ego's career, great has been the office of the religious life in preparing the soul for receiving the strong food of the Ancient Wisdom.

So, on this question of self-salvation, I want more particularly to speak to those who trace in themselves a strain of distinctly religious thought, dragging in questions of self-discipline in the present and of self-salvation as to the future. Now the general problem as to the soul's future presented by the churches all the world over, is that of the salvation of the man's own soul. Our own European form of 'religious belief' is exceptionally saturated with this. It is a continual harping on the one string. By such and such a stated method you can save your soul alive. Do this or do that, lest you should perish utterly. A whole life passed however nobly in an atmosphere deeply saturated with incentive for self-salvation cannot but have a deep influence upon the way in which that student of Theosophy who comes to it from the

churches will receive the teachings as to the great purpose of the Ego's life and the growth of the soul through many lives of more or less sustained struggle. It is true that if a grasp is obtained of the real great life of the Ego, salvation can never shape itself quite as before, but I see there is a danger of only, after all, immensely widening the periphery of the soul's life, while still remaining in the same old groove as to the prime necessity for saving our own souls, and making *that* the chief aim and goal of our efforts. Now I do not want to deny or detract from the fact of such prime necessity; but I want to say a word in denial of this being the end and aim of our great evolutionary career. I want plainly to put this question: "When at last you *have* saved your soul what are you going to do with it?" It is no longer possible to answer this with any reference to the inanities of golden crowns, and clouds and trumpets; people nowadays come to see this is indeed a very serious question. What are we going to do with the great Life when it is ours? Will it be enough, we ask ourselves, if we then reflect upon the vast panorama of experiences we have been through in the untold millions of years we shall have conquered? For a space it might content us, but in due course the tale will be ended, the summing up be done, or enough to compare these with those of all who have come through with us. Vast as the process may seem, this also will come at last to a close. And must it not occur to us that these very reflections and comparisons will be endlessly throwing up before us the question—"What about the others left behind? What about the untold host of units who have been partly through the panorama of our lives—unfolding the tale of their lives shoulder to shoulder with ourselves—these along side of whom we have sinned and suffered, whose groans of agony have gone up in unison with our own, or whose shouts of joy we have helped to swell and yet who still struggle on? What of those by contact with whom the very qualities which have made up the aroma of the perfected self have been ground out. Are all these through whom we have thus become what we are, to be nothing to us?" Nor will it be possible to feel that there is one unit amongst them who is not of great interest, of deep solicitation to us. No real thinker can shirk these questions when he comes to go down to the bed rock of what the future holds for him.

Now I know the utter futility of attempting to make the finished Nirmanakaya a bound, but fully recognise that there are true disciples to be found at all stages between the occupants of the penitent's form, at the revival meetings, and the man who makes the Great Renunciation—but I think there are special calls at times to speak to some who dimly see the last great stage as something within possible reach before them. At any rate the mere picturing it as a possibility for any other one to reach must sometimes suggest a personal application, and bring up thoughts of wonder as to the measure of one's own capacity or future attainment. It is possible that these words may reach some

who first stand in this position and are even now asking themselves, "What am I going to do with my great future?"

Of course most of us are merely concerned now with the near future and to give this paper a practical value let me hasten back to the task of the present, to the question of present, of personal salvation, so as to consider its place in regard to the great Sutratma or thread on which the present is only strung like a bead. It is indeed most useful that the man of our time should feel that he *should* save his soul alive; anything rather than utter indifference, than cold contentment with what share can be got in the scramble for ease and comfort. Anything rather than the steeling of the heart to the refining sorrows of life, by the excluding walls of social, intellectual or even moral culture. If either you or I can do anything in this dark time to shake up out of this dreadful sleep any of the great host who are lying literally in the stillness, the apathy, of death, we should be indeed doing them the best service. It will matter but little what line of action they may take, whether they weep as Salvation Army penitents, or go to work in the city slums, or start Theosophical propaganda, so long as they set to work to do something for the future. However, let us all recognise that this waking up process is going on without our aid, in all stages of the pulsating life around us. The mere turning of the wheel of life is compelling more and more to wake up and move on, first to reclaim or save the present life's harvest, whatever may be seen to lie beyond.

It is often said that the most dangerous and deeply rooted form of selfishness is religious selfishness—if this be so the person stands in perilous case whose whole anxiety is the salvation of his own soul. And indeed this is common enough. It is not limited to Christianity, it confronts us everywhere and perhaps nowhere is it so forcibly thrust on us as in the religious ascetic of the East, for there we see the depths of the endurance reached to secure the longed-for, so-called liberation, Moksha. We are indeed most of us appalled at the struggles undergone to reach the goal of Nirvâna. The Indian yogin who stands on one leg for 20 years, or holds up one arm till it becomes withered, is but an extreme exaggeration of the Plymouth brother who trembles to think he may not be one of the elect.

It is true that his methods are much more effective and have some scientific knowledge behind them, and any real knowledge means so much power, but in so far as his thought is still no wider than himself he really runs in company with the other man. Both alike are engrossed with what is spoken of in our most advanced books as the "Eye Doctrine of the Law."

This term will appear to many as only another way of putting some dogmatic tenet familiar to an Eastern creed and foreign to all else. Yet if they take the trouble to look into it people will see this is not so. They will find if they are deep enough in their research that in every one

of the great religions of the past there have been two quite distinct sets of teaching given by all—one for the mass and one for the few. In Egypt the outer ritual was for the gay and happy crowd of the teeming millions, and the inner ordeal for the Initiate Kings and their immediate disciples. We find the great Buddha also speaking in one strain in his sermons from the mount and plain, and in quite another when he addresses his disciple, Ananda, and his few and immediate followers; and our own great Teacher, Christ, is just as marked in the line he draws, and in what he gives to the babes and sucklings, and what to his band of followers. I need not quote the passages, they are familiar enough, and so plain they cannot escape the understanding of the most superficial reader. All this is but a re-stating of the great necessity for the two sets of teachings found through all history—now spoken of in our most advanced books such as the "Voice of the Silence" as the "Eye Doctrine" and the "Heart Doctrine."

Now though we find this idea of one teaching for the many and another for the few, running right through all great spiritual teaching, we are not to suppose that there is any separation of humanity into sheep on the one hand and goats on the other, that in fact some are 'elected' and some are not; rather is the thought suggested that the goats in time are to become sheep. The Shravana or hearer passes on to become the Arhat and the Teacher. So in the Hindu thought the man of lower caste passes on after the needful incarnations into the highest Brahman caste, and we find the idea expressed in Christian Scripture where it says, "Seek ye first the kingdom of God and all these things shall be added unto you"—clearly expressive, one and all, of the idea that the one is but a stage toward the other.

So we shall find this idea an absolutely universal one—the salvation of the man's own soul acting as a stimulus towards the point in evolution where a man shall sacrifice all, and no less to the carrying out of the objects of God's creation; where he can see the meaning of the words—"He that would save his soul shall lose it." And if we quietly think it out it will appear a quite natural sequence that after many, many lives, bringing great and varied experiences, and at last a knowledge of the objects and purposes of the Logos with regard to His Manifested Creation, we come to see the whole magnificent sweep of kosmical evolution as an endless procession of units—ourselves and our fellows in evolution with us. And when this is reached the desire will come, quite naturally, to work, whatever we do, in harmonious accord with the Wheel of Life, and this will take the form, necessarily, of self-denial in every variety and aspect.

But before this stage is reached we all go through the earlier and lower scale of effort for the salvation of the Individual. First for the salvation of the personality, or, shall we say, for each of the personalities in turn as they come along. In each of these we have the problem put before us—how much of each life lived can we

reclaim, transmute and carry on as faculty into the eternal life, take with us into the boundless realms of the unknown, for only so much as is capable of this is 'saved,' all the rest is burnt up in the great fire of time. It matters not whether a man perceives the great truth of this merely partial salvation or not, each character at all strongly built up already does intuitively perceive the essential fact and acts upon it. Witness the efforts strong characters will make to acquire qualities they observe in others and perceive they lack themselves. Is it that they think to acquire something that will carve a path in worldly prosperity? Scarcely so, for many of the qualities so sought and striven for are not of the kind the world will pay high prices for; and again they are just as eagerly sought for in old people who know full well the world has now nothing to give beyond a quiet corner to rest in. It is that they perceive that in the acquisition of a new strength, an added faculty, they build in something to the greater and wider Life which transcends personality. They may be able to tell you nothing of the process by which these hard-won qualities will remain their veritable possession, but feel absolutely satisfied that 'they' themselves are so much the richer for what has been acquired.

What then should be more fitting and proper in a kosmical scheme in which nothing is ever really wasted, than, at the close of any one individual career, when the harvest of the whole round of lives is gathered in and another one is added to the roll of the perfect, that this completed power should be put to use. I believe myself that the complete scheme of the Deity is that it should, and moreover that there is that away down in the deepest fount of our natures which will ever tend to prompt at last the offering up of all that we are for the helping of the race we belong to. It may be that for long the appeal—

"Shalt thou be saved and hear the whole world cry?"

will not awaken full response, but the time will come when some reply will be given by all, and the Great Renunciation be prepared for.

Thus then, as I conceive, is the great "Doctrine of the Heart" brought within measurable distance of the lives of all. It is true that on first presentation it seems so far away, so out of reach, that most will be inclined to close out the thought of such supreme self-sacrifice as the refusal to accept the course of life, that we may step down to help the crowd of struggling men behind us. Only by slow unfoldment can we realise that there is that within the mysterious fount of the Life of God, within the great flame of that fire from which we are a spark, which will make possible and *natural* the final act of Renunciation.

W. G. JOHN.

THE DATE OF SRI SANKARACHARYA.

SEVERAL scholars, Indian as well as European, have expended a great deal of learning in unravelling the exact date of the birth of Sri Sankarâchârya. But they have arrived at no unanimity of opinion on the question,

The foremost of the ancient Indian authorities on the subject is Sri Vidyâranya's Sankaradigvijaya. It refers to Sankara's birth, in verse 71 of Chapter V., which is,—

“Lagne subhe subhayute sushuve Kumâram
Sri-pârvatî sujananî subhavîkshite cha |
Jâyâ sati Sivagurornijatungasamsthe
Sûrye kuje ravisute cha guraucha kendre. ||”

It is interpreted by Danapathisûri as,—

“Sûrye meshasthe, bhauame makarasthe, ravisute
mande tulâsthe, gurau cha kendre chaturthâdanyatamarâsisthe.”

(See book No. 21, page 54, Anandasrama Series, Poona).

In the recent work of ‘Sankara Mandâra Saurabha,’ by Nilakantha Bhat, is given the date in a verse which is,—

Prâsûta tishye * saradâmatiyâtavatyâ-
mekâ dasâdhikatatonachatusasasyâm.

Bhatta Yâgnosvara of Sûrat quotes this with approval in his *Arya Vidyâ Sudhâkara* and understands Kaliyuga after the verse.† Pandit Siva Datt, of Jeypur, identifies the given date with A.D. 788‡ of the Christian Era.

A traditional recital gives the same date in greater detail in the following couplet :—

Nidhinâgebhavavyâbde§ vibhave mâsi mâdhave,
Sukle tithau dasamyâm cha Sankarâryodayah smritah.

It refers to the year Vibhava, month Vaisâkha, 10th of the bright fortnight.

The late Mr. Justice Telang of the Bombay High Court has dealt with the question at length in his learned introduction to the English Translation of the Bhagavad Gîtâ, (Sacred Books of the East), as well as in an able article in one of the early volumes of the *Theosophist*.|| As I have not the reference with me now, I cannot give his conclusions

* Read tishya (?)

† *Tishya* in the verse quoted above is a synonym for Kaliyuga.

‡ This is wrong; taking *tata* to signify 66 according to the *katapayûdi* system, the date will be Kali 3923 (=A.D. 821—22). This accords with the date of Sankara's *Guhâpraveśa* as given by Mr. Pâthak (*Indian Antiquary*, Vol. XI., p. 1744).

§ Read Vahnysabdô as given in *Indian Antiquary*, Vol. XI., p. 174.

|| See also *Indian Antiquary*, Vol. XIII., pp. 95 ff.

or reasons for the same, definitely. But I have a faint recollection that he gives the eighth or the ninth century A.D.*

The learned European Orientalists, from Colebroke and Wilson downwards, have bestowed considerable attention on the subject and given different dates varying from the fourth to the ninth century, A.D.

Their opinions have, however, been successfully combated, as being based on insufficient data and fanciful surmises, in a lucid and exhaustive article in the *Theosophist* of 1883, by the late Mr. T. Subba Row of the Madras High Court, and theosophic fame. It occupies 22 pages, from 140 to 162, in the collection of his esoteric works. He takes Vidyâranya's biography as authoritative on the matter, coming as it does from a highly learned and vastly read Sanyâsin who is in every way expected to know the truth about the date of Sankara, the hero of his work. He also accepts the correctness of the pedigree of Pithâdhipatis, kept in Sringeri. The verse quoted above from Vidyâranya has not, however, been so much as referred to in the article. This pedigree, if I remember rightly, shows that Suresvarâchârya, the immediate successor of Sankara to the Sringeri Math, is stated to have lived for 700 years. This period of longevity is too hard a nut for the modern sceptical mind to crack, much less to swallow.

The talented writer also refers to the initiation of Sankara into the order of Sanyâsin, by Govinda Tirtha, as the main if not the sole point in determining the date of Sankara. He quotes the chapter and verse from Vidyâranya for supporting his view that Govinda Tirtha is but another name of Patanjali, the great commentator on Pânini's Sûtras of Grammar, after he had taken Sanyâsa Âsrama from his Guru, Gaudapâda Âchârya, who, it is said, lived shortly before the age of Buddha. The writer concludes, on the authority of Tibetan and Indian initiates, by making a startling assertion that Sankarâchârya was born in B.C. 510 (51 years and two months after the date of Buddha's Nirvâna). He also assures the world that his revelation of the date of the great reformer's birth gains abundant evidence from the inscriptions at Conjeeveram, † Sringeri, Jagannath, Benares and Cashmere.

I shall feel greatly obliged if any astronomer should calculate the exact date of Sankara's birth as given above by Vidyâranya and other writers, and publish it to the world through the columns of your valuable journal. I shall also feel thankful if further light is thrown on this vexed question by reference to any inscriptions now extant in India, as well as to the age of king Sudhânva, who is said to have materially helped in the propaganda of his religion. SIVA.

[The contributor is not responsible for the addition of these foot-notes. Some learned Hindu might be able to definitely settle this question of date, which has been discussed from time to time in the pages of the *Theosophist*. Ed.]

* Mr. Telang (in the article from the *Indian Antiquary* quoted above) comes to the conclusion that Sankara must have lived about the latter half of the sixth century.

† No inscription from this place hitherto discovered, corroborates the statement.

Theosophy in all Lands.

EUROPE.

LONDON, *April 29th, 1900.*

The early part of the month was devoted to holiday making in honour of the great spring festival whereby Christianity proclaims its underlying connection with much more ancient forms of faith. The Blavatsky and several other London lodges held no meetings until the third week of the month, and head-quarters was almost deserted as so many members went out of town.

Colonel Olcott arrived on the evening of Easter Sunday and partly owing to the absence of members, just referred to, and partly owing to a misunderstanding about time of arrival, only a few people had the pleasure of welcoming him on arrival and he went forward to fulfil engagements in Edinburgh and other northern centres the following day. From there we learn that his visit has been cordially appreciated by the members, who think our President-Founder looking vigorous, and more youthful than on the occasion of his last visit. In London we hope to meet him on many occasions, but for the time being he goes to Belgium and Scandinavia before spending any length of time here.

We rejoice to hear of Mrs. Besant's arrival in Italy during the past week, and faint echoes reach us of lectures to be given in Naples, Rome, Florence and Venice so that a fortnight may elapse before she will finally reach London. It is interesting and gratifying to learn that so much life is stirring in Italy: Venice and Naples are entirely new centres of activity. We gather that the invitation to lecture in Venice comes entirely from outside the Society and is the more notable on that account. One of our members at work in northern Italy reports that there is indeed ample field for workers who are able to offer the life-giving waters of Theosophy to the thirsty souls of younger Italy who are stifled beneath the upas tree of superstition, or forced into the black pit of materialism.

The Monday afternoon 'at homes' inaugurated by Countess Wachtmeister at 28, Albemarle St., have been continued during her absence by various lady members with varying success. During May and June, when it is hoped Mrs. Besant will be present, no doubt we shall have to report very packed attendance at these agreeable functions.

The regular Thursday meetings of the Blavatsky Lodge were resumed on the 19th instant when Mr. Worsdell, of Chiswick, made another thoughtful contribution to the already long list of papers which have been written to show how closely modern science is coming into line with occult teaching on many important points.

The "Earliest Inner Commentary on the Original Outer Gospel" was the title of Mr. Mead's first contribution to the lecture list of this session, and the subject is to be continued on two subsequent occasions. Mr. Mead's studies in Christian origins grow in interest and the present course will no doubt find still fuller exposition in print, and thus be within reach of all students.

Countess Wachtmeister has been 'on tour' in the southern and south-western Counties—with what result we have not as yet heard. She is expected back very shortly.

Mr. Leadbeater is lecturing and holding meetings in Holland and Belgium. From what we hear they are of a very satisfactory character, but doubtless a report goes to the *Theosophist* direct from the countries concerned.

The lecture room at 28, Albemarle Street, it is hoped, will be frequently utilised for the meetings of various organisations as it is intended, if possible, to make it a source of revenue which will assist in reducing the rent. Already the annual meeting of the Humanitarian League has taken place there and was signalled by the appearance of a new quarterly journal entitled the *Humane Review*, and with many of its objects theosophists are necessarily much in sympathy. Its first article by Mr. Bernard Shaw, shows up the false position of so-called medical science, with regard to all the noisome prophylactics its vivisectional methods have produced, in that humorous and sarcastic style that is so peculiarly his own. He wittily suggests that the amount of critical energy at the disposal of mankind is a certain fixed quantity (a very small quantity) and that so much of it being at present absorbed in Biblical criticism none is left for weighing the extravagant claims of the modern medicine man—on the principle of the Law of the Conservation of Energy. We may all be the better for a dose of Mr. Shaw's common sense. Alas! it is not only the medicine man whose tall stories are swallowed open mouthed by uncritical humanity, and above all, it behoves the would-be occultist to cultivate a wise scepticism in the presence of 'claims' based upon any special and sacred infallibility. It seems as though every great outpouring of spiritual force brought its sequelæ of less desirable phenomena and a well balanced mental attitude is eminently desirable if we would avoid being swept by the back-wash on to muddy and unprofitable shores.

Here is a definition of Death from a free church pulpit:—"Death is not the terminus but a wayside junction. We change carriages there; that is all." Not a bad simile—popular exponents please note!

A. B. C.

AMERICA.

A leading Chicago daily paper, the *Chronicle*, has offered to publish in its Sunday edition a series of articles upon Ancient Religions. These articles will be furnished by Mrs. Havens, one of the most ardent and indefatigable workers in Chicago. Newspapers offer a promising field at the present time for T. S. work, especially in the west.

The General Secretary, Mr. Alexander Fullerton, of New York City, is now established in new and very comfortable quarters at 46, 5th Avenue. His administration of the affairs of the Section are so characterised by justice and liberality that he has secured for the American Section the reputation of staunch steadfastness to the truths of Theosophy.

Mrs. Kate B. Davis spent two weeks in San Francisco, then visited Sacramento and is now in Seattle, Washington. She will visit several other points in the northwest and, returning to Minneapolis about the first of May will come from there to the T. S. Convention in Chicago, which opens May 20th.

A new Branch has been formed at Omaha, Nebraska, by Mr. Titus, who is now working at other western points. He expects to return to Chicago in time for the Convention.

Also a Branch has been formed at Corry, Penn., as the result of the earnest work of Mrs. Helen S. Johnson, assisted by a visit from Miss Walsh, last fall. Miss Walsh is still in Boston and will probably spend the summer in the east.

Mr. Randall, Pres. of the Chicago Branch, is now at East Las Vegas, New Mexico, giving lectures and class lessons under the auspices of the small but earnest Branch there. He will return to Chicago the last of April. All the Branches in Chicago still show much activity. The library of the Chicago Branch, at Headquarters, has recently had some important books added to its list, and the very efficient librarian, Miss Mary Adams, now has in the printers hands the MS. of the catalogue of the library. She has spent much time and labour in classifying and systematizing the issuing of books after the most approved methods, and as one result so far, is gratified to find an increase in the number of readers.

NEW ZEALAND.

The Annual Meeting of the Dunedin Branch was held on Feb. 7th, and the officers were re-elected for the ensuing year, Mr. G. Richardson being President and Mr. A. W. Maurais (Ravensbourne, Dunedin), Secretary. The Wellington Branch Secretary writes on the necessity of giving visiting members from other Branches a cordial welcome and letting them see that they are looked upon as brothers and sisters. The severe illness of the Secretary of the Woodville Branch (Mrs. Gilbert) has rather hindered work there; but with her improving health it will no doubt soon be resumed. The students' group at Nelson is studying the "Secret Doctrine" and the "Bhagavad Gita."

Mrs. Driffin has given two lectures in Auckland, in the Branch Rooms, on the "Teachings of Buddha." The collections are in aid of the Indian Famine Fund. A general subscription for that fund has been solicited by the General Secretary throughout the Section.

Reviews.

AVATARAS.*

The subject chosen by Mrs. Besant, upon which to speak at the last Convention of the Theosophical Society, was that most difficult one to deal with, the incarnation of the Logos in human form. A question so profound, so holy, so far beyond our power to understand, that her hearers had not dared to try to explain it even to themselves, but waited for her more masterful intellect and larger knowledge to put into words all that might be said on the subject. She first showed how to judge of the truth of things; "where human heart and human voice speak a single word, there you have the mark of truth." So, too, that which in all ages is asserted by men of

* Four lectures delivered at the 24th Anniversary meeting of the Theosophical Society. Madras, *The Theosophist* Office, 1900. Price, paper-boards, Re. 1; cloth, Re. 1-8.

diverse faiths, bears the stamp of truth. Taking this, then, as a rule to guide us in our search, we find that each religion claims that its great Founder was either an Incarnation of God, or, in the case of Christianity, the Son of God, which practically amounts to the same thing, as the Son was said to be divine. What is an Avatâra? "Fundamentally He is the result of evolution." In past ages, those who were to be Avatâras climbed slowly, as we are climbing, through all the phases of consciousness and self-consciousness, from minerals up through the various stages to the liberated man, and "higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder the limitations of the separated self, but entered Ishvara Himself and expanded into the all-consciousness of the Lord, . . . living in that life, centres without circumferences, living centres, one with the Supreme." And the path to be trod by the aspirant is that of love—twofold love, "love to the One in whom he is to merge, and love to those whose very life is the life of God." The first, the losing oneself in adoration, the other, the giving of oneself in action. The first, the means by which we learn, the second, that by which we grow. And that which is beautiful in us, as we grow into larger consciousness; that which is beautiful in all about us; "all is the reflection of that tejas which is His and His alone. For as there is nought in the Universe without his love and life, so there is no beauty that is not His beauty." Dealing with the question of the source of Avatâras, Mrs. Besant traces it to the second of the Trinity; not to the Supreme Logos, not to the manifested Wisdom of the Logos, but to Him who is the builder and sustainer of form. He alone who is the life and consciousness of all forms, takes upon himself the limitation of a form. In the third lecture Mrs. Besant deals with special Avatâras; with those called the "fish," the "tortoise," the "boar," the "man-lion," the Avatâra which came in the stage of transition from beast to man; and showed how it might be possible for the Logos to limit himself to such forms and the need for such limitation. Then, passing rapidly over the first five human Incarnations, each with his great lesson to teach infant humanity, she, in the last lecture, deals at length with that great, that marvellous Avatâra, the Lord, Sri Krishna. How nobly all his words and actions stand out when explained by one who can catch the inner meaning and purport of them! and how unjust seem all the criticisms so freely passed upon Him by those who cannot perceive the divine purpose behind each act! Then the purpose of His coming, to prepare for the spiritualisation of the world, is shown and the method by which it was to be brought about explained. One may perhaps say that Mrs. Besant has given us, in these lectures, the most valuable of all her books, and yet, had we not had those she has written before, could we have understood in the least this wonderful and holy subject?

N. E. W.

THE STREAM OF SPIRITUAL TEACHING.*

We are glad to welcome, in book form, these interesting essays by Mrs. Cooper-Oakley which appeared originally in the *Theosophical Review*. The author has been indefatigable in her search through books and manuscripts

* "Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism," by Mrs. Cooper-Oakley. London, Theosophical Publishing Society, 1900. Price Rs. 2-12.

in many languages, for each trace of history or tradition which would show that there has been a constant stream of spiritual teaching reaching from the misty past down to our own time. The subject is vast and there are the records of many centuries to examine, so that one finds in this book merely a few out of the many links in the chain.

We students of Theosophy have often been told that our Society is only the latest body through which the "Guardians of the World" are trying to help mankind, and through which spiritual teaching is given. When one reads records such as these, one dimly realizes the possibility that there may have been other movements equal to our own in value. Societies are destroyed when there is need of change; when the especial ideas which they were to inculcate are no longer of paramount importance; when further truths must be taught or when the members begin to care more for ceremony than for the meaning hidden under the symbols. Change and progress are the laws of the universe and are operative in societies as well as in animate forms, yet each society has had its place in preserving the ancient truths and in raising individuals from the mire of materialism and sensuality.

In the early childhood of humanity, nay, far on into manhood, ceremonies and symbols are valuable aids in religious effort. So we find in the ancient Indian teachings, and in all societies—religious or philosophical—in all ages, that certain acts must be performed and words must be repeated, with the purpose of arousing the higher nature. But this is the building of form, and "the building of form—even religious form—is materializing in its tendency." So when a form is outgrown, when it becomes rigid and cramps the life within, it is broken up and all that was of use in it is handed on to its successor.

Very interesting is the history of the masonic movement with all its transformations, many of these necessary because of the persecutions of the church. It is certain that the movement had spread all over Europe, and even to Africa. The standard of morality was high and the secret teachings were, in many instances, identical with our own theories. In the 3rd essay the Order of Knights of the Temple, that body of mystics whose teachings and ideals were so beautiful, is discussed. One historian of the Order speaks of a definite connection between the Templars and the Essenes, of whose community the man Jesus is said to have been a member. The following chapter is devoted to the Troubadours, a body of singers, who, under the form of supposedly imaginative poetry, sang the eternal truths in many countries for those who were able to understand the mystic symbolism, and who thus kept up communication between the students, scattered by persecutions. The closing chapter presents the story of the Holy Grail with its hidden meaning and with all historical data to be obtained. We think the student must find this little book of great value, both to himself and in convincing others of the thoughtful care which has always been shown in placing such spiritual teachings within the reach of man, as were fitted for his stage of evolution.

N. E. W.



THE SRĪ-BHĀSHYA OF RĀMANUJĀCHĀRYA,

TRANSLATED INTO ENGLISH, BY M. RANGA'CHĀRYA, M.A.,

AND

M. B. VARADARA'JA AĪYANGĀ'R, B.A., B.L., VOL. I. *

The *Srī-Bhāshya*, the Holy Exposition, is one of the most authoritative Sanskrit commentaries extant on the *Brahma-sūtra* which expounds in a terse, succinct and argumentative form the fundamental truths of the Vedic Religion in its highest aspect. The whole teaching of the Vedic Religion is thoroughly discussed in the commentaries on that vast body of *sūtras* (aphorisms) which is known by the name of *Mīmāṃsā-Darsana*, a system of philosophy and religion based entirely on the teachings of the *Veda*, the most ancient sacred scriptures of the Indo-Aryans. This system is divided into two great sections: (1) the *Pūrva-mīmāṃsā* of Jaimini, dealing with the details of the ritualistic portion of the Vedic teaching and hence called also *Karma-mīmāṃsā*, and (2) the *Uttara-mīmāṃsā* of Bādarāyana, treating of the nature of the soul, the universe, and God and hence called *Brahma-mīmāṃsā*. This latter is popularly called the *Vedānta-sūtras*, because it is mainly concerned with the teachings of the *Upanishads*, the *Vedāntas*, the final word of the *Veda* or *Wisdom-Religion*. The *Upanishads*—as the etymology of the word shows—are calculated to impart that kind of knowledge which, by way of eradicating the popular mistaken notions as to the nature of God, the soul, and the universe, leads ultimately to the soul's union with the Supreme. The *Sāriraka-mīmāṃsā* is another name by which the work is known, because it is an enquiry into the nature of the individual *embodied* soul, whose realisation is a means to the realisation of 'the Supreme who is the source of all being.

Such is the general scope of the *Brahma-sūtras*, one of the most tersely written works, and therefore, it naturally lends itself to different interpretations varying with different standpoints. Out of the many teachers who have commented upon the work, each from his own standpoint, and whose commentaries are still extant, may be mentioned, as most familiar to our readers, the names of Sankarāchārya, Rāmānujāchārya, Śrīkantha-Sivāchārya, Madhvāchārya, and Vallabhāchārya, who are all leaders, if not also the founders, of the systems popularly known as the *Advaita*, *Vaiṣṇava*, *Viśiṣṭādvaita*, *Saiva-Viśiṣṭādvaita*, *Dvaita*, and *Suddhādvaita* Schools of the *Vedānta*, respectively. Their views as to the mutual relation of God, the soul and the universe, vary very widely from one another, ranging from the absolute non-duality of the *Advaita* School of Sankarāchārya to the most pronounced and thorough-going dualism of the *Dvaita* School of Madhvāchārya. It is indeed very hard, nay impossible, to make out, so as to convince all, that the truth lies on any one side only. But wherever in fact the absolute truth may be found, these several interpretations are all valuable as so many attempts at systematising the scattered truths of the Vedic Religion, smoothing away as best they can all its rugged paths and explaining all its apparent incongruities and self-contradictions, and thus enabling whole classes of persons with distinctive intellectual and moral temperaments to hold to a religion which sets up the highest goal of human aspiration and points out the least thorny and yet the most certain path by which to reach that goal.

* The *Brahmavadin* Press, Triplicane, Madras, Rs. 5.

It has been a common complaint, voiced by the press and individual scholars, in India as well as in Europe, that while Sankarâchârya's School of the Vedânta has been before the English-reading public in one form or another for a generation or two, not even the most important works of the other schools have been translated into English. It was the *Arya Bala Bodhini* (if we mistake not) that complained—and, we think, rightly—that even a follower of Râmânujâchârya's school of the Vedânta devoted his first attempts to the propagation of Sankarâchârya's system for which so much had been already done. Very recently, in a letter published in one of the Madras papers, Prof. Cowell, one of the leading European Sanskrit Scholars, has declared that too much attention has been paid to Sankarâchârya's system of the Vedânta to the exclusion of other systems. The complaint is no doubt founded on fact; for, Sankarâchârya's most genuine works, namely, his commentaries on the Brahma-Sûtras, on most of the Upanishads, and on the Gîtâ, have all been translated into English by Indian and European Scholars, whereas the works belonging to other schools of the Vedânta which have considerable followings in India have been sealed books to all English readers, except it be to the most erudite Sanskrit scholars among them. Lately there has taken place a very happy change for the better. The *Siddhânta-Deepikâ* or *The Light of Truth* has been giving in its columns, an English translation of Srikantha-Sivâchârya's commentary on the Brahma-Sûtra, prepared by Mr. A. Mahâdeva Sâstri of Mysore, which has reached the third pâda of the third adhyâya; and the latest issue of the *Theosophist* has announced the preparation of an English translation of Madhvâchârya's commentary on the same work. It is not quite two years since Mr. Govindâchârya, F. T. S., of Mysore, brought out for the first time, at great expense and with much labour, an English translation of Râmânujâchârya's commentary—a most important work of his,—on the Bhagavadgîtâ, the Aryan Scriptural work on which his doctrine of Bhakti, (devotion of love to a personal God) mainly rests. For the philosophy, however, of his system as a whole, we should look only to the Sri-Bhâshya, his most elaborate commentary on the Brahma-sûtra. It is really a matter for congratulation that, following so close upon the publication of an English translation of the commentary on the Gîtâ, should come an English translation of the Sri-Bhâshya, a more laborious and costly undertaking, presupposing, on the part of the translator, even a more thorough insight into the different systems of Indian philosophy.

It is also fortunate that this mighty task has been undertaken and partially fulfilled by Prof. Rangâchârya, of the Madras Educational Department,—a name which needs no introduction from us to the people of the Madras Presidency and the adjoining provinces where he is known as a thoughtful writer and an eloquent speaker on many a literary, historical and religious subject. His collaborateur, Mr. M. B. Varadarâja Aiyangar, is an Advocate of the Mysore bar, taking a deep interest in the study of Sanskrit literature. The ponderous volume before us, written in good English, bears ample testimony to the learning, care, and study the translators have brought to bear upon the self-imposed task. It is the first of the three volumes in which the translators intend to bring out the translation of the Sri-Bhâshya, and closes with the end of the first pâda of the first adhyâya. As the translators say in the preface, "the discussion of the various Vedântic problems dealt with in this volume is so full and so well expressive of the fundamental con-

clusions embodied in the Ś'ri-Bhāshya, that it gives the volume a characteristic completeness in spite of its being only a part of the whole book."

To enter a little more into the details of the contents. In the first place Ś'ankarāchārya's Advaita doctrine of the Vedānta is tersely set forth in some of its details and refuted at great length. His theory that the universe proceeds from Consciousness owing to avidyā (nescience) or non-perception of the true nature of the Absolute Consciousness has been criticised from seven points of view. It has been argued that avidyā, such as is spoken of by the Advaitins, is inconceivable in itself; that there is no valid proof of the existence of such avidyā; that it cannot inhere in the Absolute Consciousness; that it cannot veil consciousness; that such avidyā is not a thing which is neither real, nor unreal, nor both real and unreal; that such avidyā is not a thing which can be removed by the knowledge of Brahman; and that, even if such avidyā should exist, mere knowledge cannot remove it. Further, as against Ś'ankarāchārya's system, Rāmānujāchārya has established that the universe is real; that the individual souls are many and distinct from one another and from the Supreme Being; that the attributes spoken of in the Upanishads in connection with Brahman are real; that salvation is attainable only through Bhakti or Devotion in Love to the Supreme Lord conceived to be quite a distinct being from the devotee; and, lastly, that the non-duality, so often referred to in the scriptures, applies to Brahman who is immanent in the whole universe of matter and sentient souls, these last being as real as Himself and held in complete subordination to Him, forming His body as it were.

Another point has been discussed at great length in the volume. The Mimāmsakas of the Ritualistic School maintain that the Vedas are intended to teach what a man has to do; to teach acts, the rites and the sacrifices by which he may attain various ends ranging from the goods of this world up to the highest good of salvation; that the Vedas are not meant to impart a knowledge of what things are in themselves, having nothing to do with an act enjoined; that, in short, instruction as to what Brahman is in Himself does not fall within the province of the Vedic teaching. This position of the Mimāmsakas has been overthrown in much the same way as Ś'ankarāchārya and others have done. By way of clearing the ground, all the Vedānta Schools have had to establish, as against the Mimāmsaka, that the Vedas teach the nature of Brahman in Himself as well as what man has to do to attain some specific ends in this world or in the future.

Among other important topics treated in the volume may be noted (1) the refutation of the doctrine of the atheistic Mimāmsakas that works themselves can yield their fruits, without the intervention of God, an Intelligent Dispenser of the fruits of actions being a gratuitous assumption; (2) the overthrow of the Naiyāyika's attempt to establish the existence of God by mere inference (*anumāna*) unaided by Revelation (*Śruti*); and (3) the refutation of the Sāṅkhya doctrine that Pradhāna, the insentient Root of Matter, can of itself evolve into the whole universe while Puruṣa or Spirit is a mere looker-on, so that Pradhāna, not Brahman, is the material cause of the universe.

The original Sanskrit Sūtras are given in the volume under review in the Roman type, each Sūtra being followed by a clear English rendering, with all omissions in the original supplied. The translation of the Bhāshya is literal and mostly clear. We are only afraid that the close literalness of the

translation has left the meaning of some of the passages somewhat obscure, especially in those sections which deal with controversial topics. One might wish that, in rendering some of the passages which treat of the Naiyāyika, the Mimāṃsaka and the Advaitin's positions, of a highly technical nature, the translators had added such notes of their own or extracts from the *Srutapra-kāśikā*, (a gloss on the *S'ri-Bhāshya*), as may throw more light on the points which cannot be made clear by a close literal translation. It may be that all such attempts at elucidation may but confuse the dilettante reader. An earnest student, however, who may like to follow the *Bhāshya*, will certainly stand in need of further elucidation on such abstruse discussions.

The translators have prefixed to the volume an analytical outline of its contents which will surely be of great help to a student who may wish to refresh his memory after once studying the volume. In its place or in addition to it, we would recommend marginal notes, or a table of contents such as may be found prefixed to Bain's works on mental and moral science which may better catch the student's eye and enable him to know at sight the main heads under which the subject-matter is treated in the volume as well as its details.

On carefully comparing with the original some paragraphs in the English rendering, we have found that here and there some passages or portions of passages have been misconstrued and admit of improvement in rendering, as for instance p. 4, ll. 1—2; p. 34, ll. 1—13; pp. 243—246; p. 256, ll. 1—4; p. 266, l. 8 and the last five lines; p. 267, ll. 1—7; p. 268, ll. 2—5; p. 269, last two lines; p. 273, ll. 16—20. Faults such as these are perhaps inevitable in rendering a difficult work like *S'ri-Bhāshya*, however careful the translators may be. But we cannot help observing that absolute freedom from such defects will go far to clear the reader's path which is beset with so many difficulties. The translation is, on the whole, a meritorious performance, for which the thanks of all students of religion and philosophy are due to the authors and the publisher.

The perfect uniform system of transliteration of Sanskrit words occurring in the work forms a very satisfactory feature of the volume; while the style of printing and the general get-up reflect great credit upon the self-sacrificing and energetic publisher, Mr. Alasinga Perumal, B.A., of the *Brahmavā-din* Press, who, with his limited resources, has been able to issue such an attractive volume at a comparatively low price. The undertaking deserves all success and we anxiously await the publication of the remaining volumes of the work so useful to students of religion and philosophy.

A. M. S.

"THE TAITTIRIYA UPANISHAD WITH COMMENTARIES."*

By A. MAHADEVA SASTRI, B.A.

The above is perhaps one of the most valuable contributions to the literature of the Upanishads. The first 2 of the 4 parts are before us; Part I is 'an introduction to the study of the Upanishads,' by that famous scholar, Vidya-ranya Swamin. It is an exhaustive treatise on (1) the specific theme of the Upanishad; (2) the end in view; (3) as related to the other parts of the Veda, and, (4) those for whom its teachings are intended. The theme of this

* Price, Part I, Introduction, As. 8; Part II, Upanishad with Com., Re. 1-8.

science of the Upanishad is the Advaita, the non-duality of self, which cannot be known by immediate perception, subjective or objective, or empirical inference or by revelation. The immediate end in view is the attainment of the clear knowledge of the real nature of the Self as one with the secondless Brahman. The first in the series of results is the manifestation of Self as one with Parabrahman, who is the All. Then the loosening of the tie of the avidya and then of the tie of the heart; then the cessation of all doubts; then the extinction of Karma; then the abandonment of joy and grief; then the extinction of desire; then playing with the self exclusively; then the sole occupation of rejoicing in the self; then the sense of having done all that one has to do; then the state of perfect Bliss. The relation of the theosophical section of the Veda to the ritualistic section is that of end and means, either by way of purifying the Manas or creating a taste for knowledge. The end of the Upanishads being to impart knowledge, they are therefore intended for him who *knows*, not for him who *does*. The above points are treated of here with great lucidity of argument and closeness of logic and leave nothing to be desired in the way of an exhaustive discussion of the subject.

Part II is the Upanishad itself with the Commentary of Sankarāchārya, the Vartika of his pupil Suresvaracharya, the Bhashya of Sayana and the Tika of Anandagiri. Under the various headings of philosophy, of contemplation, the question of what to contemplate, the Vyahritis as a symbol of the Universe or the Brahman formed of thought and other attributes, the contemplation of Pranava, and whether the highest good results from good works or knowledge, the most important points of the Vedanta and the most knotty ones are dealt with and successfully solved.

The translation is faultlessly accurate and very happy in expression. The general get-up of the books is very neat and attractive and leaves nothing to be desired.

C. R. S.

TWO BOOKS ON PSYCHIC DEVELOPMENT.

"Easy Lessons in Psychometry, Clairvoyance and Inspiration," by J.C.F. Grumbine. Paper cover, price, \$ 50.

"Clairvoyance" by J.C.F. Grumbine, Syracuse N. Y., 2nd. Edition. Cloth, price \$3.00.

These two small books belong to that class of writing which lauds the development of clairvoyant capacities and which gives rules whereby any aspirant to the possession of these usually unprofitable faculties, is sure to attain the desired end. In the first book we find simple teachings and lessons. The author, although he has read some Theosophical books, speaks of man as a duality. His material portion consists of the physical body and that which we call the etheric body. All beyond that is spirit. So, to him the development of faculties dealing with the astral senses seems the grasping of spiritual or divine qualities. Psychometry is defined as "the science of feeling," and its object "is primarily to substitute, so far as it is possible and feasible, the intuition for feeling and reason, or guided by reason to allow intuition to penetrate the divine effluence or aura of life and thus to avoid the law and limitations of matter and reap the benefits of Divinity. Its researches are in and through the sphere of intuition." The

student is advised to "let the world babble." The light which he is seeking "is unquenchable, the truth indestructible and the spirit must cycle on to Nirvana." "Clairvoyance is the inalienable endowment, like instinct or any mental faculty, of spirit." When the student has "succeeded in mastering the System of Philosophy concerning Psychometry and Clairvoyance, that of Inspiration follows." It will be a new idea to students of theosophy that one may take lessons in *intuition* and *inspiration* as one takes lessons in spelling or arithmetic, with perhaps even more certainty of ultimately becoming a seer, than one has of being a scholar. The student is cautioned to see "that conditions are prepared whereby the intuition may perceive and spiritual consciousness receive divine direction. Keep the mind moist with spirit. Then all doubtful problems will be solved." The author says truly that "it is by means of this power which we designate prescience or intuition that man realizes his spiritual nature and eternity."

In the publisher's note to "Clairvoyance" we find the following modest statement: "The author is a seer; and while the philosophy herein declared and taught will satisfy the needs of those who recognize spirit, the spiritual nature and life of the world, its merits will and must stand the test of the invisible yet omnipotent spirit which shapes civilization and evolves consciousness." The definition of clairvoyance, as given in the "Easy Lessons," is amplified and we learn that the nature of clairvoyance is "the law of consciousness that makes clairvoyance the source or means of acquiring truth." Human nature is a possession and is the stage of evolution immediately preceding the development of the clairvoyant faculty. In the chapter entitled "Spirit limited in Matter" we are told that "for every spirit there is so much matter, and this matter is its property, and belongs to it forever." The body "is a photograph of a more interior and divine negative or image of soul; negative because and when spiritualized, positive because and when materialized." There are some germs of truth in these books but they are so hidden in ambiguous phraseology that they are hard to find. The books will scarcely repay perusal when one may consult, instead, such a masterly work on "Clairvoyance" as that by Mr. Leadbeater. The prices of the books are exorbitant—"Clairvoyance" is worth, as books are priced, 50 cents instead of the amount named.

N. E. W.

IDEAL GODS AND OTHER ESSAYS AND POEMS,

BY WM. SHARPE, M.D.*

The main poem in this book, namely, "Humanity and the Man," was issued a year or two ago, but appears in this volume revised. The author says his various poems "will be found to supplement each other in many particulars, and may therefore be looked upon each as a part of one poem on human life and evolution, both physical and spiritual, which might aptly be named, 'The Ascent of Man through the Worship of Ideals.'" Dr. Sharpe's other poems, "The Fall of Lucifer," and "The Dual Image," have been previously published in pamphlet form. There is much to commend in these works, some portions of which are above the average of poetic writings, but the book abounds in mistakes (due to careless proof-reading) which mar the general effect.

* H. A. Copley, Canning Town, London, E.

MAGAZINES.

The opening essay in *The Theosophical Review* for May is on "The Ideal Philosophy of Leibnitz." It is written by Professor E. M. Chesley, and is a valuable contribution. The first portion of "The Story of Lillâ," by a Hindu Student, promises the opening up of some rich veins of esoteric lore. Miss Hardcastle writes on "The Psychology and Philosophy of the Christian Mystic, Rosmini." "Apollonius among the Gymnosophists and with the Emperors," is discussed by Mr. Mead with his usual classical grace of diction. Dr. A. A. Wells treats "Theism and Pantheism" mainly from the Western standpoint, and not exhaustively, for he proposes to throw some additional light upon the theme, in the next issue. "What is Theosophy?" is a translation from the French, relating to a highly interesting conversation held with a mysterious visitor, who, after elucidating the fundamental truths of Theosophy, suddenly vanishes. "The Value of Devotion," by Mrs. Besant, needs no recommendation to the reader, and Mr. Leadbeater's first instalment of "Some Misconceptions about Death" will richly repay perusal.

The original articles in *Theosophy in Australasia* are, "Does Justice Harbour All?" by W. G. John, and "Children and Theosophy," by E. B. "Faith, Doubt and Certitude," is the opening portion of one of Dr. Pascal's articles, as translated from *Le Lotus Bleu*.

The Theosophic Gleaner opens with the notes taken by Mr. B. K. Manker of Mrs. Besant's lecture delivered in Bombay on 6th April last. This is followed by "A Zoroastrian Prayer"—a lecture which was delivered before the Bombay Branch T.S.—and other articles of interest.

The Arya Bala Bodhini also republishes, from *The Gleaner*, the lecture given by Mrs. Besant in Bombay, gives an extended account of the White Lotus Day proceedings at Adyar, and has, among other matters, a few words about "Vaishnavism."

Revue Théosophique. The April number contains a translation of Mrs. Besant's helpful lecture, "The Law of Sacrifice" and the continuation of Mr. Leadbeater's "Our Relation to Children." Dr. Pascal has an interesting essay upon "Ancient Sociology of Castes and Classes." There are "Questions and Answers," a few paragraphs on "Mysterious Photography," "Echoes of Theosophic Movement," Reviews and an instalment of the "Secret Doctrine."

In *Theosophia*, for April, is a translation of an article of H. P. B.'s in the *Theosophist*, entitled "Yoga Philosophy." The translation of "Esoteric Buddhism" is continued, as are also the essays on "Tao-Te King" and "Confucius." "Letters from abroad," "Golden Thoughts," "White Lotus Day Fund" and notes of the theosophical movement fill the remaining pages.

Teosofia, Rome, April. In this number the article by the editor, Señor Decio Calvari, is concluded; there are further portions of the translations of the essays by Mrs. Besant and Mr. Leadbeater. In "Notes of the Theosophic Movement" we find references to Mrs. Besant's visit to Rome and the programme of her intended Italian tour, in which she is to visit Florence, Milan and Venice. There is a paragraph upon the tour of the President-Founder. Also notes of Mr. Chatterji's work in Florence.

Sophia.—"Emotion, Intellect and Spirituality"; "The Astral Records"; "Apollonius of Tyana"; "Ancient Peru," all being translations from the English.

We beg to acknowledge with thanks the receipt of the first eight numbers of the journal, *Sastru Mukthavali* from Pandit Anantâ Châryâr, its

editor and publisher. It is a monthly magazine devoted chiefly to the Vedānta, Mīmāṃsā and Nyāya systems of the Hindu Philosophy and printed in Devanagari characters—at present the common alphabet to all. Pandit Anantā Chāryār is well-known in Southern India as an erudite Sanskrit scholar and his undertaking to conduct the journal assures its future prosperous course. The numbers one to eight contain 'Purushasūkta Bhāshya,' 'Gitārtha Sangraha' and 'Satadūshini' of Vedānta, 'Bhāttarahasya' of Mīmāṃsā, and 'Prāmānyavāda' of Nyāya, and the journal is conducted on the line of the *Benares College Magazine*. Its annual subscription is Rs. 5-6-0. We wish the journal success, and hope, considering the lowness of its subscription price that it will be amply supported by the public.

We acknowledge with thanks the receipt of the March, April and May issues of *Knowledge*, an illustrated magazine of Science, Literature and Art, published in London and founded by Richard A. Proctor. The latest achievements and experiments in science are here noted and the illustrations are of a high order. Among the contents of the April number we notice the following, which may serve as a sample of the regular issues: "The Karkino-kosm, or World of Crustacea"; "The Photography of Clouds"; "Astronomy without a Telescope"; "Earthquake Sounds"; "Is the Universe Infinite"; "The Constitution of the Sun"; "Across the Downs"; "The Mud-nest building Birds of Australia"; "Notes on Comets and Meteors"; "The face of the Sky for April," etc.

Acknowledged with thanks:—*The Vāhan, Light, Modern Astrology, Lotus Blüthen, L'Initiation, Immortality, Mind, The Ideal Review* (the old title, *The Metaphysical Magazine*, was a good one), *Notes and Queries, The New Century, Phrenological Journal, Banner of Light, Suggestive Therapeutics, Vegetarian Magazine, Brahmacharin, Brahmavādin, The Light of the East, Indian Journal of Education, Prabuddhu Bhārata, Journal of the Mahā-Bodhi Society, The Lamp, The Temple of Health, Rays of Light, Universal Brotherhood Path, The Arena, The Theosophic Messenger, The Golden Chain, The Dawn,*

CUTTINGS AND COMMENTS.

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

M. Flournoy, one of the Professors at the University of Geneva, has published a book entitled, "From *Memory of previous Incarnations.* India to the Planet Mars: A study of a case of Somnambulism." The book contains 420 pages and a great number of illustrations, among which are sample pages of writing in Sanskrit, Arabic and Martian (the supposed language of the inhabitants of Mars). Referring to this book, the *San Francisco Chronicle* has the following despatch:

"NEW YORK, MARCH 10.—A special to the Sun from Paris says: The greatest interest is shown here in a book by M. Flournoy, professor in the faculty of sciences of the Geneva University, giving the history of some remarkable observations. The case is the apparent reincarnation of a woman aged 30. She is of irreproachable character and engaged in a commercial house. She is subject to fits of somnambulism in which she refers to three previous existences—on the planet Mars, in India, and in France in the time of Marie Antoinette.

"Professor Flournoy, who at first suspected trickery, either spontaneous or instigated, abandoned the hypothesis when the woman, in telling of her life on Mars, spoke in presumably Martian language, using clearly articulated

sounds and forming words corresponding with definite ideas. The same words always corresponded to the same ideas. She also writes peculiar characters, which do not vary.

"As regards India, she speaks and writes Sanskrit and Arabic, showing a thorough knowledge of both. Flournoy verified, by means of old historical manuscripts accessible only to students of history, the truth of the phenomenal episodes to which she referred.

"No stress is laid on the Marie Antoinette period, as opportunity for trickery is too evident. As regards the other two, Flournoy vouches for their accuracy. The woman remembers nothing when she awakes. She never had an opportunity, in this life at least, of learning Arabic or Sanskrit. Flournoy offers no conclusions. He simply narrates occurrences, but does not disguise his perplexity.

"Several savants are investigating."

* * *

The Twentieth Century. Some ideas concerning the twentieth century are simplified by the New York *Sun*, in a logical manner as follows :

QUESTIONS AND ANSWERS.

What is a year ?

Three hundred and sixty-five days.

What is a century ?

One hundred years.

When did the year 1 end ?

December 31 of the year 1.

When did the year 2 begin ?

January 1 of the year 2.

When did the year 99 end ?

December 31 A.D. 99.

Did that complete the century ?

No.

When was the century completed ?

At the close of the year following 99, or at the close of the year 100.

When did the second century begin ?

January 1 of the year 1 of the second century, that is January 1, A.D. 101.

When does the nineteenth century end ?

At the close of the nineteen hundredth year, or at the close of 1900.

When does the twentieth century begin ?

It begins on day No. 1 of year No. 1, of the twentieth hundred years, that is, on January 1, A.D. 2000.

We must still see one more Christmas before the twentieth century begins.

* * *

Remarkable Snake-Bite Cure. The Rev. Father Desmet, S.J., writes :—"Make the wound bleed, and apply pure carbolic acid with a feather or a piece of cloth. I have seen in eight days three cures by this means. All the other cases treated by Rev. Father Deprius have been a success. Should the wound not bleed, make two or three incisions above the wound, and apply there carbolic acid. This simple treatment will save thousands of lives."