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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XII.

IT was so cold going down the Red Sea that the men wore their overcoats and the ladies their furs as far as Aden. To those who have only seen the sea in the hot season, when the air is like the draught of a furnace and the people on the ship gasp for breath, this will sound strange, yet it is true. We had as passengers the Siamese Ambassador and family with whom I made pleasant acquaintance: there were also three members of the Japanese Imperial Commission at the French Exposition, who knew of me and were extremely friendly. A sad case occurred on the ninth day out. A poor young French conscript, bound for Cochin-China to join his regiment, died of starvation, his grief for leaving home being, for some cause or other, so poignant that he had long refused to eat and at last succumbed on the day mentioned. He was buried on the morrow in a sea as clear and azure as a sapphire of purest water, but the forms observed revolted me, who had seen numbers of similar functions on British ships. There was no appearance of interest on the faces of the crew, some masses were mumbled by a passenger priest, the boatswain blew a shrill blast on his pipe, the confined corpse, with a shot at its feet and auger-holes bored in the rough box, was pitched through a port, and the ship sails on. But the poor boy *pion*—*pion's* heart had broken.

After passing Aden the temperature rose and the punkahs were set a swinging in the saloons, for the warm hand of Mother India was now stretched out to us with, to me, a welcome thrill. I had

* 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.

now to face another year of Indian work¹ and under pleasanter circumstances than when the London friction was grinding our wheels of action.

We reached Colombo on the 16th January, at 9-30 P.M., and I went ashore to notify our people in Maliban Street and telegraph to Adyar, but our formal landing was made the next morning. I installed Fawcett at our headquarters and then took the Japanese Commissioners to see our College and the busy headquarters, after which I bade good-bye to the Siamese Ambassador, and other new friends.

One of our very best and most beloved Buddhist Colleagues, A. P. Dharma Gunawardene, Muhandiram, lay dying. He was in his 80th year, was President of the Colombo (Buddhist) T.S., chief Dyakaya (lay supporter) of the High Priest Sumangala's College, and might be called the father of that institution. Respected by the whole Buddhist public, honorable in all his doings, successful in business, simple as a child and generous in all works of philanthropy, the progress of his disease was watched with deep concern. The foundation of our Sinhalese journal, the *Sandaresa*, and our flourishing printing works is due to his having headed the subscription-list with the sum of Rs. 500. He died while I was in the Island and two days later his body was cremated. Three thousand persons walked behind the hearse, and a sea of heads could be seen from the pyre, a towering structure of sandal and other woods, 12 x 10 feet in size. Sumangala Thero, with about seventy-five other monks, the chief mourners, Mr. Fawcett, Mr. Powell and I stood close to it. Sumangala deputed his pupil, Gnassira Thero, a very eloquent young monk, to pronounce the funeral discourse on his behalf and to give Pansil; after which, standing on the pyre itself, I spoke on behalf of the Society, and then the son of the deceased set fire to the pile, according to immemorial custom.

The relations between the Sinhalese Buddhists and Tamil Hindus in Ceylon are so friendly, that the Hon. P. Ramanathan, M.L.C., the accepted leader of the latter community, had several conferences with me about the feasibility of founding a Hindu-Buddhist College for the benefit of the two nationalities. We consulted our friends respectively and were inclined to think it might be done, but, after all, the project failed to gain the necessary support. Mr. Ramanathan and I were also of one mind about starting a crematorium, which would be a real blessing to the whole public, and this is a thing for the future, when a less busy man than I, and a resident, can devote his time to the business. The Hindus of Ceylon follow the ancestral fashion of burning their dead, but the Sinhalese, save in the cases of their bhikkus and the feudatory chiefs of Kandy, have forgotten that it was formerly considered a

disgrace to bury the corpse of any but a very low caste person, and stick to burial for lack of somebody to arouse their attention to the immense advantages of cremation.

At this time Mr. Charles Francis Powell, F.T.S., was serving with us at Adyar and on tour in Ceylon and Southern India. I found him in Ceylon, but anxious to get back among the Indian Branches. He had been doing excellent work in the Island, visiting schools, starting new ones, giving lectures in villages and founding new Branches of our Society, to the number of seven. He was the son of a Philadelphia millionaire, who must have been very eccentric, for in his will he left Charles the mere sum of \$ 10. The son had served well and faithfully in a Volunteer regiment during the Rebellion, and later, after various vicissitudes and changes of employment had found himself in California, where he was attracted into our Society. Possessing a most energetic and enthusiastic temperament, he determined to come out and offer himself to me in any capacity I might choose for him. I set him to the work above described and the result justified my estimate of his worth. With myself and Fawcett, he now visited several of our schools for boys and girls, before crossing over to India on the 27th (January) in compliance with an Executive Notice, dated 21st January, in which I commended him to the affectionate regards of our Indian members and thanked him for his work in Ceylon. In an address published by himself at Colombo on the same day, he said: "Absence from India has shown how strong a love has sprung up in my heart for the land of my adoption and for her sons, and how much a life in that land means to me. That we may be permitted to journey on together to the goal of all our hopes, is my earnest prayer." The goal was, of course, the attainment of spiritual knowledge. He was welcomed by the Hindus with open arms and all seemed to promise for him and for them a loving relationship that would last for many years. True he was living a life of extreme asceticism, taking far less food than he ought, and that of the simplest kind—a couple of handfuls of wheat, some curds, a few fruits, and tea as a beverage—but when we shook hands on his steamer at parting I thought he looked as strong and tough a man as I had seen for a long time. At Ambasamudram or some other village he had had his horoscope compiled by a good astrologer, and it prophesied that he would live to be 90, but alas! ten days later he was dead. I shall come to that presently. Meanwhile, I went on with my Ceylon work as usual, finding plenty to occupy my time. H. E. the Governor, Sir Arthur Gordon, hearing of my return to the Island, wrote and asked me to come and see him. I found a very kind reception awaiting me. His Excellency wished to know whether I could not manage to secure from Japan a large number of immigrants of the cultivator and mechanic class, to take up the extensive tracts of public lands which the repair of the huge

irrigating tanks of the interior of the Island would restore to their ancient fertility. He thought that, with their industrious and sober habits Japanese would become most valuable residents, while the identity of their religious creeds with that of the Sinhalese Buddhists would remove all cause of fear as to conflicts between the two races. It was a statesmanlike and far-seeing scheme, and I did what I could in Japan to bring it about, but although the pressure of population there was considerable and they were looking out for countries in which to colonise, the terms offered by Ceylon were not so good as those tendered to the Japanese Government by Australia, Mexico and some other Governments. So I left the matter there for further consideration. The Governor and I also had some talk about the Buddhist Temporalities Bill, which was one of the subjects of my conferences with Lord Derby at the Colonial Office in 1884.

As I had become tired of the misrepresentations of Western scholars of the contents of Southern Buddhism, I profited by the presence of so able a metaphysician as Mr. Fawcett to arrange a discussion between him and Sumangala Thero, which should furnish an authoritative exposition of the teachings of the Buddha, as understood by the Southern church and expounded in its version of the Abhidhama. The services of the ablest lay Pali scholar of Ceylon, the late Wijesinhe Mudaliyar, Government Translator of the "Mahavansa," were obtained and Mr. Fawcett himself wrote the report of the discussion for the number of the *Theosophist* for March 1890, to which the reader may profitably refer. Having my doubts, however, whether the views of the High Priest had been altogether exactly reported, I have submitted the article to him for comment before summarising its points for the present chapter of "Old Diary Leaves." A very wise precaution it was, as the High Priest upset the greater part of the structure which Fawcett built upon the very erroneous interpretation of Mr. Wijesinhe. We now have what may be taken as an authoritative declaration of the contents of Southern Buddhism as the High Priest understands it—always provided that his views have not been again misreported. He is conceded to be the most erudite monk in the Southern Division of the Buddhistic Sangha. The interpreter this time was Mr. D. B. Jyatilake, Assistant Principal of Ananda (Buddhist) College, Colombo, and Editor of the *Buddhist* magazine.

Mr. Fawcett begins by saying that "there are two co-existent but mutually dependent principles underlying cosmic evolution.

"The first is Nama, which may be said to correspond in a general way to the concept 'spirit,' that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. Nama is, in fine, the impersonal spirit of the Universe, while Rupa denotes the objective basis, whence spring the varied differentiations of matter. Consciousness or Thought (*vijñāna*) supervenes when a ray of Nama is conditioned in a material basis. There is then no consciousness possible without Nama and

Rupa co-operating—the former as the source of the ray, *which becomes conscious, the latter as the vehicle in which that process of becoming is alone possible.*”

We here see the bias in favor of the doctrine taught in the esoteric school of the East, which was so strong as to make the author run away with an imperfectly grasped rendering of Suman-gala's views, for which, as I now understand the latter to say, Mr. Wijesinhe was primarily responsible. The High Priest disputes these assumptions as the Abhidhama Nama is only a collective name for the four immaterial *skandhas*, of which consciousness (*vigñāna*) forms one. It is therefore inaccurate to say that Nama “both transcends and yet lies at the root of consciousness.” There can be no other distinction drawn between Nama and *Vigñāna* than that which exists between a whole and its part.

Nama and Rupa occur together and in regard to their interdependence the High Priest furnished an illustration even more striking than the one given by Mr. Fawcett, and borrowed from Hindu philosophy. He compared their relation to the co-operation existing between two men, one born a cripple and the other blind. The cripple seated on the shoulders of the blind man directs the course which the latter should take.

After disposing, as he thought, of the question of the relative functions of the supposed two factors in cosmic evolution, Mr. Fawcett passes on to the question of Nirvana. He says :

“On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

“In wandering mazes lost :—”

the cause of which deadlock was subsequently apparent when, in an answer to a not too premature inquiry, the High Priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brahmanical idea of the absorption of the ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea of Cause and Effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the 4th degree of Dhyana or mystic development, and furthermore that the ‘true self,’ i.e., *the transcendental subject, actually entered Nirvana*. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness; the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.”

I have italicised the sentence to which Sumangala Thero took

decided objection. This objection is of course the logical outcome of the previous one, which implies that in the constitution of the being there is nothing beyond or behind the five skandhas. The High Priest would not, however, proceed to discuss the nature of Nirvana which, he said, was beyond the comprehension of the ordinary mortal. To be candid, I must say that I did not like this attempt to waive aside the profoundest of all problems in Buddhistic metaphysics. If the state of Nirvana is something only comprehensible by an Arhat then why should it be discussed at all by any less spiritually evolved intelligence; and why waste time on so confessedly obscure a teaching? It seemed to me too much like the hushing-up policy adopted towards me by my elders when my youthful mind naturally sought for an explanation of the evident shortcomings and inconsistencies in their theological dogmas. "These are mysteries which God does not mean us to penetrate." The High Priest put me off at this latest interview as he did Fawcett in that of 1890, and the question is left as obscure as ever. Nirvana, he said, is a condition of perfect beatitude. "Very well," I replied, "but who can experience it if the dissolution of the Four Skandhas is synonymous with the extinction of the Arhat? He exists no longer, then how can he distinguish the beatitude from his previous miseries during his course of evolution? According to this definition of yours, he is only first to reach the goal of annihilation." Sumangala Thero is titular High Priest of Adam's Peak, so I asked him if he had ever been to the summit. He had. "A man jumping off the verge of the narrow platform would be dashed to pieces at the foot of the precipice, would he not?" He would. "Then," said I, "the Arhat seems to be a man who could run ahead of the others and be the first to take the fatal leap?" The venerable High Priest good-naturedly laughed and said we would not go farther in that discussion, so I changed the subject, but as unconvinced as ever that we had probed the secret of the Buddha's teaching.

From the above it will be clear that the High Priest is not prepared to accept in their entirety the conclusions arrived at by Mr. Fawcett. He would not admit the reality of an overshadowing soul or self, which transcends consciousness. The wisdom of an Arhat is only a higher form of consciousness. In regard to the apparent difficulty of linking one life to another, in the opinion of the High Priest, no such difficulty existed, as there was no break between the consciousness of the death-moment and the consciousness of the moment of birth in the next life. The law of cause and effect held good in this connection in the same way as it did in the case of two successive consciousnesses in this life itself. Herein he but repeated the parallel between the linked consciousnesses and moral responsibility for actions, in a man of 10, 20, 30, 40, 50, 70 or any other epoch in his life, the person being always the same maker and worker-out of previous Karma, although physiologically his

body may have been completely made over and over in the processes of growth, and the beings of the present, the anterior, and the succeeding births, which he gave me long ago when I was preparing the Second Edition of the "Buddhist Catechism." It was this explanation which threw a bright light upon the whole puzzle of the responsibility of a man for what had been done by him in his next preceding birth, and led me to define for the first time in Buddhistic exegesis the distinction between the "Personality" and the "Individuality." I am glad to have again drawn from him this most important teaching. This point conceded, the intelligent reader may decide for himself the likelihood or unlikelihood of so persistent a consciousness becoming extinguished at the moment when the being reaches the goal of all his strivings—, escape from the miseries of rebirth.

On the 29th Fawcett took Pansil publicly from the High Priest at our Hall and made an address. The High Priest and I also addressed the great crowd which had assembled to witness the ceremony. Mr. Fawcett and I sailed for Madras in the French steamer, on the 2nd February, and got to Adyar on the 5th, thus finishing a twelvemonth of distant journeyings, of which I had made 29,000 miles by sea. Mr. Jun Sawano, Doctor of Agriculture and Agricultural Chemistry, and Mr. Enri Hiyashi, sent by the Japanese Government as Special Commissioners to report upon the best methods of tobacco raising, curing and manufacture, and rice and cinchona cultivation, in India, came with me, having accepted my invitation to put up with us at headquarters. I introduced them in the proper quarters and they were invited to a ball at Government House and given every necessary facility for collecting the desired information. Dr. Sawano was a trained scientist and graduate of Cirencester Agricultural College, while Mr. Hiyashi was just a noted practical farmer, of excellent repute in every respect. Thus the Japanese Government showed its habitual wonderful foresight in so constituting the Commission that the facts brought back should be of the most practical value as a guide for its own treatment of the cultivators and manufacturers of Japan. What wonder that such rapid and complete success has crowned its efforts to raise the people to a high place among the nations, when this same wise policy has been pursued throughout since Perry's mailed fist battered in the doors of her exclusiveness. Dr. Sawano told me that his Government was in the habit of engaging very successful farmers to go about in the slack season and explain to other cultivators, in different districts, the best way to raise the crops for which they themselves had earned the greatest credit. Was ever a wiser course pursued, have we anything to show to equal it? It was for this reason that Mr. Hiyashi was sent to India in company with his erudite colleague; practical and scientific farming experience equally contributing to make the commission useful in its results,

Just a week after my return to Adyar I got the news of Powell's death from my old friend V. Coopposawmy Iyer, then District Munsiff of Ambasamudram, in the Tinnevely District. From his official report and private letters I compile the touching incidents of the decease of our regretted colleague.* The first news we had of the event was in a telegram from Mr. Coopposawmy : "Brother Powell died peacefully, ten hours ago, of bilious diarrhœa." India is the land of surprises, no doubt, but this was one we were ill prepared for. I could hardly realise it, and I felt very much like blaming our Ambasamudram colleagues for keeping back from me the fact of his illness, but Coopposawmy had a good excuse. He wrote :

"As he said it was owing to excess of bile in his system and as he did not wish that we should alarm you by informing you of his illness, and we ourselves had no reasons to fear any fatal termination, we did not write to Headquarters about the matter. He continued in much the same state from Tuesday to Friday last. His physical wants were as carefully attended to by us as was possible under the circumstances. Yesterday we all thought him in a fair way to recovery; and from his calling for and taking a reasonable quantity of food, we thought he had no more than weakness to contend against."

He further reported as follows :

"Last night, at a few minutes after 8 o'clock, Mr. Powell called for and took a small dose of medicine, which seemed to do him good. He then threw himself on his couch, and while he was telling the Civil Apothecary, our Brother C. Parthasarathy Naidu, who had carefully attended him during his illness of the past few days, how to make for him a vegetable soup, the palm of his left hand was seen to tremble. His eyes and mouth opened. There were two or three hard breathings accompanied by a low moan or sigh, and that proved to be the last of his life, though none of us could or would believe it. We thought him merely in a state of trance, but ere long we found he had drawn his last breath. Neither he nor any of us suspected he was so near his death. Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all.

"In the course of general conversation we had learnt that he wished to die in India and to have his body cremated.

"All who have come into relations with Mr. Powell grieve for his untimely end. It would have been well if he had been spared a few years longer to continue his good work for the cause of Humanity in general and that of the Theosophical Society in particular. We all found in his daily exemplary life a good practical lesson in Theosophy. This is the first Branch founded by him in India. He used to call it his 'first-born.' His personal influence upon all the members has been so powerful that it is sure to continue throughout life."

My permission having been given by telegraph, the cremation

* Cf. *Theosophist*, Vol. XI., p. 335.

was duly performed in the Hindu fashion on the evening of the 9th, and Mr. P. R. Venkatarama Iyer gave me the following particulars :—

“The body was washed and clothed in his usual dress, Mr. Parthasarathy Naidu assisting us greatly in this. About thirty Brahmins—members and non-members of our Branch—assembled in the Reading Room, where the body was lying. Persons offered their services to carry the corpse on a cot to the burning-ground, thus showing how universally Mr. Powell was liked and respected here. The Taluq Magistrate and other respectable Brahmins walked in the procession, thus giving the event almost the character of a Brahmin ceremony. As he had asked for pomegranates and cooked vegetable food five minutes before his death, these articles, duly prepared, were placed beside the body on the pyre, agreeably to our custom to scrupulously gratify the last yearning desire of the dying person, and thus prevent any unsatisfied bodily desire to follow the astral man after death. The cremation was scrupulously effected, and this morning (February 10th) the Civil Apothecary himself gathered together the ashes and unconsumed portions of bones; the former to be sent to you for disposal, the latter being put into an earthen jar, and buried under the channel of the sacred river Tambraparni, as is the custom among Brahmins.”

Mr. Cooposawmy added in a subsequent letter that it was the intention of the Branch to plant a teak or some other tree on the spot where the cremation took place, so as to secure it from possible pollution in the future. The Branch had also, at a special meeting, adopted Resolutions expressive of their love for Mr. Powell and regret for his loss, and requesting to be furnished with a photograph or other portrait of him to be hung upon the wall of their meeting-hall. In a word, these Hindu gentlemen did everything possible to testify their regard for our lamented colleague, and gave him the highest marks of respect which their religion prescribes. Needless to say how deeply grateful all of us at Headquarters were for this touching kindness.

H. S. OLCOTT.

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

THE ETHICS OF CHRISTIANITY.

(b) *The Law of Karma.*

TO return now to the broad statement of the Law of Karma, we have seen that certain passages appear to teach it in its simplest form, *viz.*, that the suffering for wrong-doing, whether that be the result of ignorance or of deliberate choice, cannot be avoided, but must be borne until the force generated by the wrong committed, has expended itself. We have so far been looking at the subject from the point of view of suffering, regarding Karma mainly as a means of retribution and education, and as being administered by the Gods to the individual in order that the necessary lessons may be learned. For, as we have seen, it is they who are guiding the

evolution of man. "They are always trying to drive the world the best way. The world is making a long journey, and there are many side-roads off the main track. We call the main track 'evolution.' The Gods drive the world along the trunk road of evolution, but men often want to turn down side-roads that look pleasant. But the Gods have dug ditches and put up sign-posts along the main road, and when men wilfully try to leave it, they fall into the ditches and knock up against the posts, and then we say they are suffering pain and trouble." * Ay, and even though, as often happens, they succeed in crossing the ditches and entering the side-roads, they find these are not so pleasant as at first appeared, but are full of pit-falls into which they keep falling, and the path becomes hard and stony, and thorns pierce the feet, until at length the wanderers wish they had not strayed, and set to work to return to the main road. And so "these pains and troubles are the very best things that can happen to them, for if the Gods had not made the wrong ways full of pain, men would wander away and lose themselves." †

Another aspect of the Law is associated with the relation of one individual to another. For it is often through our relations with others that we gain our experience; it is through them that come not only the "occasions of stumbling," but also the actual sufferings that are the result of wrong. If we regard every individual as, so to speak, a centre of force from which vibrations are going forth in all directions, we shall see that, just as in Nature every force will ultimately return to its source, whatever transformations it may in the meantime have passed through, so in human life the forces that go forth from the individual will ultimately, either in this incarnation or in a future one, return upon him. If he is a centre of harmony, spreading peace and happiness all around, then from and through others will come back to him equal peace and harmony. If he is a centre of discord, stirring up strife, giving utterance to unkind criticisms and judgments of others, spreading sorrow and trouble, then also upon him will return equal pain and disharmony. To express it briefly and generally, the attitude of others to us will be a reflection of ours to them, whatever that may be.

Seeking in the teachings of Christ for this view of Karma, we find many suggestive passages:—"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you." (Matt. VII., 1, 2; Mark, IV., 24; Luke, VI., 37-38). "All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." (Matt., VII., 12; Luke,

* "Story of the Great War," A. Besant, pp. 16, 17.

† *Ibid*, loc. cit.

VI., 31). Now while these passages are a clear statement of the Law of Karma, it will be noted that the form in which they are expressed is rather that of a command, with a condition attached, suggestive of reward and punishment. We find similar suggestion of reward and punishment in many other passages. For instance, the "Beatitudes" have each a condition attached stating the result of the virtue named. In some it is true the reward is of a purely spiritual character; but in others it is less so. "Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.....Blessed are the merciful; for they shall obtain mercy." (Matt. V., 4-5-7). Or again, when Jesus had cured the man at the pool of Bethesda, He told him to go and "sin no more, lest a worse thing befall thee." (John, V., 14). These and similar passages have sometimes been taken as an indication that the teaching of Jesus was of not a very high standard; and they have even been thought by some to show that Jesus Himself was not an advanced teacher. But it must be remembered that He came to a people who had been following a code of religious law in which reward and punishment had been much emphasised, and He needed to lead them forward from the point at which they already stood. Also, much of His teaching was specially intended for the multitudes, who are not, as a rule, even yet advanced enough to have risen entirely beyond a personal motive for morality. But Jesus does not confine Himself to this motive; He rather strives to lead men from the lower to the higher. And so we find a great many passages emphasising the fact that the spiritual is of more importance than the material, and therefore teaching His followers to seek for a spiritual rather than a material reward. "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you." (John, VI., 27). "Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret shall recompense thee," etc. (Matt., VI., 1-6, 16-18). "Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven..... for where thy treasure is, there will thy heart be also." (Matt., VI., 19-21; cf. Luke, XII., 33-34). "Keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." (Luke, XII., 15). "If any man would come after me, let him deny himself and take up his cross and follow me. For

whosoever would save his soul (or life) shall lose it ; and whosoever shall lose his soul for my sake shall find it. For what shall a man be profited if he shall gain the whole world, and forfeit his soul ? or what shall a man give in exchange for his soul ?" (Matt., XVI., 24-26 ; Mark, VIII., 34-37). Thus did He teach His followers to regard the spiritual as higher than the material ; thus did He inculcate in them the earliest lessons of the law of sacrifice, teaching them first to act according to the law for the sake of *personal* gain, and then to act with the law for the sake of *spiritual* gain, even though it should involve a sacrifice of all that is dear to the *personality*. And in the last passage quoted, the student will see also a deeper meaning, a reference to an act of sacrifice that belongs to a far higher stage, the sacrifice of the *individuality* (the soul) for the sake of the *Self*, the sacrifice of all separateness, even in its subtlest form, for the sake of unity.

These passages lead us naturally to the consideration of another aspect of the Law of Karma, very closely allied with this ; *viz.*, that the motive, or the thought, is of more importance than the act, and will therefore affect the consequences still more seriously. There has always been an instinctive feeling in man that wrong done with a good motive, or at least with the absence of an evil motive, is not so reprehensible as wrong done from evil intent. This principle is recognised in the administration of justice ; and there are some who carry its application to such a length as even to maintain that the motive is everything, and that no one should be blamed, or should suffer for a wrong action if it was done with a good intention. This is undoubtedly carrying the recognition of the principle to an extreme, and is not based on truth. For we find in our actual experience that a mistaken action, done with however good a motive, will bring pain not only to ourselves, but often to others as well. It could not be otherwise, for action is like force ; and if force is exerted in a given direction, it will bring about its natural effect just as surely in the case of one who exerted the force ignorantly or with the intention of producing some different result, as in that of one who exerted it, knowing full well in what way it would act. Action is the working of force on the lowest plane, the physical, and will bring about the same result on that plane whatever may have been the motive. But we must not forget that the motive is activity either of the desire-nature or of the mind, or probably of both ; and as thought and desire are vibrations on the mental and astral planes, activity will be set up on these planes also. The nature of the motive will therefore mainly affect the results on the mental and astral planes, while the result on the physical plane will be to a great extent independent of motive. It is true that the different planes interpenetrate one another to such an extent that activity on the one will always tend to produce a corresponding activity on others, and thus even the physical effect may at times be modified

by the motive. But, speaking broadly, motive will have its effect mainly on the mental conditions, the character and the tendencies, while the action itself will mainly affect the physical conditions and surroundings. There are many passages in the teachings of Christ bearing on these principles, pointing out that the inner thought is more important than the acts, and also pointing out the importance of consistency in thought, profession, and act. Speaking of the Scribes and Pharisees, He says:— "All their works they do for to be seen of men..... they love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-place, and to be called of men, Rabbi.Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widow's houses, even while for a pretence ye make long prayers; therefore shall ye receive the greater condemnation;..... ye make clean the outside of the cup and the platter, but within they are full of corruption and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also..... ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt., XXIII., 5-14 *et seq.*; Luke, XI., 39-44). "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt., VII., 21). "Ye have heard that it was said of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment; but I say unto you that every one who is angry with his brother shall be in danger of the Judgment, etc." (Matt., V., 21, *et seq.*). With this last quotation we may compare a verse from one of the Epistles:—"Whosoever hateth his brother is a murderer." (1 John, III., 15). For here we find the teaching, familiar to every student of Theosophy, that a thought, cherished and indulged in continually, will at last crystallise in action.*

Opportunity also is an important factor in the modification of Karmic results. A good action done in the midst of abundance of opportunity weighs but lightly against a much more insignificant action done under difficulties. The measure of virtue, indeed, is not the act, but the ratio of the good done, to the opportunity of doing it. "The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Matt., XII., 41-42; Luke, XI., 31-32). "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit, I say unto

* See "Ancient Wisdom," A. Besant, pp. 342-344.

you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you, etc." (Matt., XI., 21, *et seq.*; Luke, X., 13, *et seq.*; cf. Luke X., 10-11; Matt., X., 14-15; Matt., VIII., 11-12.) The widow who gave but two mites to the treasury was commended more than those who gave much, for she gave "of her want," while they cast in "of their superfluity." (Mark, XII., 41-44; Luke XXI., 1-4). Somewhat similar to the thought conveyed in these passages is that suggested by the following: "That servant which knew his lord's will, and..... did not according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask much." (Luke, XII., 47-48). There is also a curious parable on which these thoughts perhaps throw some light. A certain householder "went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing in the market place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And he went out about the sixth hour, and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, why stand ye here all the day idle? They say unto him, *Because no man hath hired us.* He saith unto them, go ye also into the vineyard." In the evening he paid to these last the same wage as to those who had worked all day, thus arousing discontent in the latter at what appeared an injustice. (Matt., XX., 1-16). No explanation of this is given, save that it was the householder's will to give unto these last even as unto the first. "Is it not lawful for me to do what I will with mine own? Or is thine eye evil, because I am good? So the last shall be first, and the first last." May it not be that a lesson is here intended to be taught that the *will* to serve, even though opportunity be lacking, shall be "accounted for righteousness"? that a little service will bring as great a reward as a great one, provided in each case there has been full use of the opportunity offered? "They also serve, who only stand and wait." But the standing and waiting must be active, not passive; all must be done that lies in our power to find the opportunity. The labourers who came in at the eleventh hour had not spent half the day sitting idly in their homes, waiting till work should come to them; they went forth into the market-place, that their readiness to work should be known, and thus did all that was incumbent on them.

There are many other passages that might be quoted, but these will suffice to show that the Law of Karma was taught by Jesus, not merely in its simplest form as the law of cause and effect, but also

in its broader aspect as the law of all activity ; and also that He touched on many of the same detailed teachings connected with its application that are well recognised in the East. He also strove to lead His followers a step higher in their motive for obedience to the law of progress, pointing out, as in all His other teaching, that the inner is of far more importance than the outer.

In the Eastern Scriptures there are still higher stages, leading up to the teaching as to how man may escape from the binding power of Karma, by doing all actions, not for the sake of results, but first because they are right, and afterwards as a joyful sacrifice to the Lord. This higher stage I have not been able to find definitely taught in the sayings of Christ Himself, so far as these are preserved in the four Gospels. Probably it was reserved for the circle of His immediate disciples, one of those "mysteries of the kingdom of Heaven" that could be revealed to them, and not to the multitude. There are passages in some of the Epistles that would seem to imply that this was so, and that later on, the followers of Christ imparted this higher teaching to the churches that sprang up under their care. Such a passage is the following :—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," (Rom., XII., 1) ; a passage that at once brings to our mind the following from the Bhagavad Gîtâ :—"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya ! do thou as an offering unto Me. Thus shalt thou be liberated from the bonds of actions of good and evil fruits." (IX., 27-28). But we will not follow up this line of thought, as our present study is confined to the reported sayings of Christ Himself.

(*To be continued*).

LILIAN EDGER.

CONSCIOUSNESS.

(*Concluded from p. 742.*)

WE have so far studied the evolution of consciousness in each separate vehicle or body and we come now to the stage when links between the different vehicles are set up and man learns to function in unbroken consciousness from the physical up to the Nirvanic plane. "The handing down to the lower vehicles of such part of the consciousness belonging to the higher as we are able to receive, does not immediately follow on the successive quickening of vehicles. In this matter individuals differ very widely, according to their circumstances and their work, for this quickening of the vehicles above the physical rarely occurs till probationary discipleship is reached. The disciple and even the aspirant for discipleship

is taught to hold all his powers entirely for the service of the world and the sharing of the lower consciousness in the knowledge of the higher is for the most part determined by the needs of the work in which the disciple is engaged. It is necessary that the disciple should have the full use of his vehicles of consciousness on the higher planes, as much of his work can only be accomplished in them ; but the conveying of a knowledge of that work to the physical vehicle, which is in no way concerned with it, is a matter of no importance and the conveyance or non-conveyance is generally determined by the effect that the one course or the other would have on the efficiency of his work on the physical plane. The strain on the physical body when the higher consciousness compels it to vibrate responsively is very great at the present stage of evolution and unless the external circumstances are favourable, this strain is apt to cause nervous disturbance, hypersensitiveness with its attendant evils." * " In the physical body there are nervous centres, little groups of nervous cells, and both impacts from without and impulses from the brain pass through these centres. If one of these is out of order then at once disturbances arise and physical consciousness is disturbed." † " There are analogous centres in the astral body, the chakras and the nervous system is linked to the chakras in the astral body chiefly through what is called the sympathetic system. There are certain nervous cells of a peculiar kind in that system, of which modern science does not say much, beyond giving the forms and contents, and these are the links between consciousness in the physical body and in the astral body. As evolution proceeds these links are vivified by the will, setting free and guiding the " serpent fire," called Kundalini in Indian books ; as it wakes up it gives the man the power to leave the physical body at will, for as it is led from chakram to chakram it disengages the astral from the physical and sets it free. ‡ Then without break of consciousness, without any chasm of blankness separating one world from the other, a man is able to pass out of the physical body into the invisible world and is able to work there in full consciousness and to bring back all knowledge of the work that he has there accomplished. The preparatory stage for the direct action that liberates Kundalini is the training and purifying of the vehicles, for if this be not thoroughly accomplished the fire is a destructive instead of a vivifying energy. That is why so much stress is laid on purification as a necessary preliminary for all true yoga.

Similarly links are evolved between the astral and the mind bodies and when these links between the physical, astral, and mental bodies are developed into functional activity the Ego while in his physical body may impress on the physical brain the conscious-

* " Ancient Wisdom," pp. 297-298.

† " Man and his Bodies," by A. Besant, p. 104.

‡ " Evolution of Life and Form," p. 147 and " The Path of Discipleship," p. 102.

ness of his astral and mental bodies ; further he learns, as already stated, to separate one vehicle from another, to leave and re-enter the physical body at will as we unconsciously leave it during sleep, and to link, on re-entering it, his experiences on the astral and mental planes with his brain consciousness.

Ere this stage is fully attained we may, while in our physical body, get glimpses of astral consciousness, experiences of clairvoyance and clairaudience, or some impression may be made from the astral plane during sleep by means of vivid and coherent dreams. These are preliminary stages showing that the different vehicles of consciousness are beginning to come under control. There is however a *low* form of etheric and astral sight to be met with among savage tribes and even among animals and it is necessary to make a distinction "between the higher and lower forms of clairvoyance depending on the use of different organs." "In the process of evolution the sympathetic nervous system was first developed and it is through this system that all the lower forms of clairvoyance manifest themselves. This fact is important as explaining the coincident clairvoyance of many animals, especially horses, dogs and cats and also that of the numerous untrained psychics who are to be met with both among the less advanced races of mankind and among undeveloped people among ourselves. Such sporadic and uncontrolled vision may be an indication of a less developed Manas and tends back to the animal type. As the Ego grows in intellect and gets more fully in control of his vehicles, his influence is exerted on the cerebro-spinal nervous system and through *that*, and not through the ganglia of the sympathetic system, the higher clairvoyance is obtained. In Hatha Yoga, attempts are made to bring the sympathetic system under control of the will, working through the medulla oblongata, and this sometimes results in producing low forms of clairvoyance, owing to the possibility of response to lower astral vibrations in the astral matter of the nervous ganglia of that system ; but this is working from below, is often injurious and always impermanent and uncertain in results. It is in fact a reversion to the type of animal clairvoyance and not a development of higher vision. He who would develop real occult powers must purify, develop and improve his physical brain, increasing its sensitiveness to higher vibrations, which depends on the presence of the finer ethers. In the lower forms of clairvoyance there is an entire absence of the "sacred fire" which characterises the higher. In the lower form, the whole astral body is set vibrating, in the higher only the chakras—which correspond to the cerebro-spinal chakras in the physical body—are directly impulsed by the will."

The organs in the brain on which the higher clairvoyance depends are the *Pituitary body* and the *Pineal gland*. "These organs are composed of matter in its gaseous, liquid and solid states,

and the chief difference between the organs of different people (observable by etheric and astral sight) is a difference as to the coarseness or fineness of the particles. The primary thing therefore, for the student to do, is to clear up the organs in the way insisted upon for the purification of the body generally, in order to include more particles of etheric matter and, *pari passu*, to change and purify the astral and manasic particles; an increased sensitiveness to vibrations from higher planes follows as a matter of course and through the pituitary body these vibrations reach the grey matter of the brain."*

"Drunkenness and fever produce illusions of sight and hearing by the action of the Pituitary Body; this body is sometimes so affected by drunkenness that it is paralysed."†

"The Buddhic consciousness has also its physical seat in the body, the heart being the centre of spiritual consciousness as the brain is the centre of intellectual consciousness. But this consciousness cannot be guided by a person nor its energy be directed by him until he is at one with Buddhi-Manas; until then it guides him if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart not from the head."

"The brain may be positive or negative to the heart according to the predominance of the one or other centre. If the heart can be made positive to the brain and impress the brain, the spiritual consciousness would reach the lower consciousness. That is why, for the development of the highest clairvoyance, quiet meditation on some lofty spiritual ideal is enjoined, in which the consciousness is centred in the heart, while the brain is rendered passive, not initiating thoughts; but ready to catch impressions that may reach it from the spiritual plane through the heart."‡ The capacity to impress the "memory of the heart," which includes all our past incarnations, on the brain, so that it becomes part of its consciousness, is the opening of the Third Eye, the Eye of Siva (Pineal Gland). There is a connection between the Pituitary Body and the Pineal Gland and when a man is in his normal condition, an adept can see the golden aura pulsating in both the centres, like the pulsation of the heart, which never ceases throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the Pituitary Body mounts upward, more and more, until, just as when the electric current strikes some solid object, the current finally strikes the Pineal Gland, and the dormant organ is awakened and set all glowing with the pure âkashic fire. This is the psycho-physiological illustration of two organs on the

* *Theosophist*, Vol. XIX, pp. 439-440.

† "Secret Doctrine," Vol. III, p. 548.

‡ "Secret Doctrine," Vol. III, pp. 582-3.

physical plane, which are, respectively, the concrete symbols of the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but "once the sixth sense has awakened the seventh," the light which radiates from this seventh sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an adept, he will store the knowledge he thus gains in his physical memory, and nothing, save the crime of indulging in Black Magic can obliterate the remembrance of it. If only a Chelâ (Disciple), portions alone of the whole truth will impress themselves on his memory and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept."

The Pituitary Body stands to the Pineal Gland as Manas stands to Buddhi and by the action of these two bodies whose functions are as yet unknown to science, the action of Buddhi-Manas is rendered possible on the physical plane. "The Pineal Gland is that which the Eastern Occultist calls Devâksha, the 'Divine Eye.' To this day it is the chief organ of spirituality in the human brain, the seat of genius, the magical 'Sesame' uttered by the purified will of the Mystic, which opens all the avenues of truth for him who knows how to use it."* Such, in brief outline, are the evolving stages of consciousness, which culminate in the perfect man in the expansion of his consciousness into the consciousness of the Logos, in other words, in omniscience so far as our solar system is concerned. Through countless incarnations the life—which we must remember is "the seed of Deity, with every power involved within it and capable by its evolution of becoming the image of the supreme"—expands and grows, gathering experience by means of its bodies, and through which it is enabled to come into contact with all the planes of matter, and which at the same time limit and protect it, as long as limitation and protection are necessary for its growth. The limitations are due to our ignorance and vanish when ignorance gives place to knowledge. "As on the physical, so on every other plane, knowledge gives power; the ignorant man stumbles helplessly along, striking himself against the immutable laws of nature and seeing his efforts fail, while the man of knowledge walks steadily forward, foreseeing, causing, preventing, adjusting and bringing about that at which he aims, not because he is lucky, but because he understands. The one is the toy, the slave of nature, whirled along by her forces, the other is her master, using her energies to carry him onward in the direction chosen by his will." †

* "Secret Doctrine," Vol. III, p. 506.

† "Ancient Wisdom," p. 323.

Evolution proceeds from unity to diversity (or separateness) and back to unity. The separateness is most marked on the physical plane, gradually diminishes as we ascend from plane to plane into finer and finer matter, until when we reach the Buddhist and Nirvanic planes, the self is no longer restrained in the vehicles of that finest matter, but realises in full consciousness the union with all other Selves. As the Divine attributes, perfect knowledge, perfect love and perfect power, develop through the highest vehicles of the man nearing the end of evolution, the Self which had been sent forth as a mere seed of the Divine life "becomes a strong self-conscious centre, able to expand into the consciousness of God and to live without limiting circumference (without the protecting shell of the Causal body) in those ineffable vibrations which, encountered to-day, would but paralyse and make us unconscious."

Just as the Logos is an eternal centre of consciousness existing in the bosom of Parabrahman, so the perfected life is an eternal centre of consciousness in the Logos and "the building of such self-conscious, eternal centres is a purpose of life-evolution." "In them the essence of Individuality is united with non-separateness; they include all other consciousnesses, yet persist as separate centres; they have transcended all limitations of matter of embodied existence, but may voluntarily incarnate again when there is need for their aid, developing vehicle after vehicle by gathering the A'kasha until the whole of the human series is builded for use, but none of them is a prison for limitation." "Thus are formed those who are the co-workers of I'svara in the helping of humanity, the liberated souls who remain until the end of the age in order to lift humanity more rapidly on its upward climb."*

"To the perfect consciousness of the Master, the whole world is one vast evolving whole and His place in it is that of a Helper of evolution. He is able to identify Himself with any step and at that step to give the help needed. He helps the Elementary kingdoms to evolve downwards, and each in its own way, the evolution of the minerals, vegetables, animals and man, and He helps them all as Himself. For the glory of His life is that all is Himself and yet He can aid all, in the very helping realising as Himself that which He aids."†

If we are asked for proofs of the existence of these higher states of consciousness with their wondrous possibilities, the reply is that absolute proof can only be obtained through self-exertion, through the development in ourselves of the necessary faculties and it must be admitted that for the majority of mankind such proof is, at their present stage of evolution, either wholly excluded or only partially possible. There is however no lack of second-hand evi-

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

† "Man and His Bodies," p. 114.

dence which should convince the unbiassed enquirer that he is face to face with problems worthy of his greatest efforts to solve them. Let him turn to the testimony of the great Teachers, the world's Saviours, who here from time to time come forth invested with Divine powers and apparently miraculous gifts, in reality the natural and inevitable result of their perfect consciousness and control over all natural forces; let him study the writings and records of the great mystics of all times; the action of dream-consciousness, the phenomena of hypnotism and mesmerism, the excitation of consciousness sometimes preceding death ("drowning men, brought back to waking consciousness, have testified to having seen as in a picture, the whole of their past lives"), thought-transference, clairvoyance, clairaudience, psychometry, mediumship, somnambulism; or again the "state of consciousness experienced by men of great genius, transcending the normal and setting at nought its limits of time. Men like Mozart and Tennyson bear witness to this state from which Mozart brought back some of his noblest inspirations."*

If trouble is taken there will be no difficulty in accumulating reliable evidence and though it may in many cases relate to comparatively low states of superphysical consciousness, as is generally the case with untrained psychics, the earnest enquirer will not be slow to see that between these early imperfect stages and perfect consciousness (omniscience) the difference is only one of degree and of evolution. If he can next satisfy himself that the outline of evolution and consciousness traced for us through Theosophical teachings is coherent, reasonable and logical, giving a rational explanation of many otherwise puzzling phenomena, he may accept it intellectually and thus place himself in the best possible attitude of mind for beginning the conscious development of his higher faculties which will in time give him absolute proof. The means here have already been hinted at, but we cannot do better than conclude with a quotation from Mrs. Besant's "Ancient Wisdom," pp. 300-301, in which they are described most clearly as follows: "The student must begin by practising extreme temperance in all things, cultivating an equable and serene state of mind; his life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes; he must habitually practise compassion, sympathy, helpfulness to others, with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion. In fact he must live the religion and ethics which other people for the most part only talk. Having by persevering practice learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more rigid training by a daily practice of concentration on some difficult or abstract subject, or on some lofty object

* Vide Mrs. Besant's "Some Problems of Life"—'The existence of the Soul.'

of devotion ; this concentration means the firm fixing of the mind on one single point, without wandering, and without yielding to any distractions caused by external objects, by the activity of the senses, or by that of the mind itself. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses will remain quiet and still while the mind is intensely alive, with all its energies drawn inwards to be launched at a single point of thought, the highest to which it can attain. When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm effort of the will it can throw itself beyond the highest thought it can reach *while working in the physical brain*, and in that effort it will rise to and unite itself with the higher consciousness and find itself free of the body. When this is done there is no sense of sleep or dream nor any loss of consciousness ; the man finds himself outside his body, but as though he had merely slipped off a weighty incumbrance, not as though he had lost any part of himself ; he is not really 'disembodied,' but has risen out of his gross body 'in a body of light,' which obeys his slightest thought and serves as a beautiful and perfect instrument for carrying out his will. In this he is free of the subtle worlds, but will need to train his faculties long and carefully for reliable work under the new conditions.

"Freedom from the body may be obtained in other ways : by the rapt intensity of devotion or by special methods that may be imparted by a great Teacher to his disciple. Whatever the way, the end is the same—the setting free of the soul in full consciousness, able to examine its new surroundings in regions beyond the treading of the man of flesh. At will it can return to the body and re-enter it, and under these circumstances it can impress on the brain-mind, and thus retain while in the body, the memory of the experiences it has undergone."

A. SCHWARZ.

THE THEOSOPHICAL SOCIETY.

ON Saturday, the 17th November 1900, A.D., the Theosophical Society will complete the first five and twenty years of its existence, and will enter upon a period of manhood which, judging from the past, gives token of a future more glorious than that of its childhood. The Society has now spread itself all over the globe, represented by its ever-increasing number which is composed of members of diverse faiths and various calibres ; a few, who have grasped Theosophy in theory and practice, who have learned and realized within themselves that it leads to the be-all and end-all of human life : some, heroic, self-sacrificing and noble to the backbone ; many, anxious to know the secrets of the Eternal Life but still be-

smear'd with the taint of worldliness ; others, half-hearted and diffident, having but a hazy notion of the truthfulness and practicability of the teachings of the Society—now warm, now cold, *tamasic* and *rajasic* by turns—but never mustering courage sufficient to put them into practice, in their every-day life. During the quarter century of its existence, it has taught itself much that will be worth remembering and profiting by, much that is of great import and much that is pregnant with salutary instructions. Conscious of the great responsibility which the Society has taken upon itself to infiltrate spirituality into the Aryan race and to intimately weld the spiritual thought of the East to the material activity of the West ; with the constant memory of the hard struggles it has had to wage against the heavy odds of materialism, (all honour to that one gifted soul that led the way), often discouraged and browbeaten, but ever triumphant, bearing in mind the lessons learned at the expense of much energy and fervour that its mission lies in " persuasion sweet " and gentle words coupled with the inherent merit of its time-honoured wisdom, it behoves every member who has any connection with the Society, nominal or real, to try his utmost to let no occasion pass without adding his or her own mite for its welfare. It will be quite enough for those who are unable to lend an active co-operation, to avoid doing anything which is subversive of its interests, to be passive spectators of its rise rather than active mischief-makers. As said above, the Society has a mighty task before it, a task of world-wide importance, and they who instead of helping it become in any way instrumental in retarding its progress, are not injuring the weal of the Society, but—for the matter of that—of humanity at large, because there may be bodies corporate throughout the world, which espouse the cause of a certain portion of mankind, but it is the proud privilege of the Theosophical Society alone that it opens its doors to every son of Adam in both the hemispheres ; aye ! it has gone further and laid upon itself the task of protecting the dumb animals from the butcher's knife and the horrors of the vivisection room. The seed of the Society is put in the fructifying soil of compassion, and the *Asvattha* that will sprout forth from it will be large enough to hold every form, sentient and insentient, within its cooling shade. It is but reasonable to suppose that from the nature of the lofty ideals of spiritual development which each member is called upon to set before himself, as well as on account of the almost unending hard work of effacing the lower self in which the cup of patience has to be sipped to its last dregs, the growth of the Society will be necessarily slow ; though outside its pale, there are many thinkers of the day who have found much that is nutritious and invigorating to their minds in the now fast-multiplying literature of Theosophy. Theosophy is both science and religion ; it is the art of living on earth with eyes fixed on heaven, and it is the philosophy of Facing Death with imperturbable calm ; it holds the

secret of making a man live in the world without being polluted by worldliness ; it reads the mysteries of the excarnate and incarnate lives of man, and imparts to him the wisdom nursed in purity which ushers him finally into the Kingdom of God where peace reigneth supreme. Theosophy builds and ennobles man physically, intellectually and spiritually. Apart from the stereotyped requirements of similar institutions in former periods of the world, the Society has brought a message to its votaries to make the most of their lives whilst they are living in the midst of the din of Sâmsara. Was not the " Song Celestial " the outcome of the deafening uproar of armies on the field of Kûrûkshetrâ ? A few were not distracted by the passing shadows of life ; their best energies were not diverted from the One Reality which knows no change and which is beyond time and space. It is given to a few, but to a very few, to appreciate at its proper worth, in this age of the decline of Divine wisdom, the honour of belonging to the Society. Generations to come will properly estimate the merits of the Founders of the Society, and will justify their selection from out of millions, by reason of their aptitude for the holy work of the holy Masters. The hour was for the men, and the men were for the hour.

It would be certainly strengthening the Society if in future its doors were to be thrown open only to those who have in them some inherent stuff for the self-discipline and perseverance which the Higher Life requires from each aspirant. Number should be no motive with us. If each of the 570 existing branches were to give but one single member, one who has identified himself with Theosophy and who is living Theosophy, the world would gain immensely in spiritual regeneration. Even 57 honest " salts " in our ranks would restore to the Aryan race its long-lost heritage of Wisdom. Our need at this hour is dead earnestness on the part of our members, and vital solidarity in the Society as a whole, for as the latter aspires to the unification of humanity, each member must come prepared and grounded in the Doctrine of Love which maketh mankind one. Before a member is taken into a branch he ought to be given the chance of attending its meetings for, at least, six consecutive months, and should he after the lapse of that period be certified by the President or Secretary as having read the primary literature in the manuals and having made himself acquainted with an ordinary knowledge of the two essential principles of Theosophy—Karma and Reincarnation—and be brought into the folds of the Society, such a member, in nine cases out of ten, would prove himself a practical worker, and would cause no after regrets. The husks must be winnowed from the grains, and the purer the quality of grains, the better would be the flour for the ambrosial bread of Theosophy. We want workers, honest self-sacrificing workers, each to the best of his powers and abilities. Thanks to the cyclic law there are such workers now amongst us, and their number is increasing. The

rule which has hitherto obtained in most of the Indian Branches is, that on the merest expression of a wish on the part of an outsider, to be a member, he is allowed to affix the three letters, F.T.S., to his name—no matter how world-wide his ignorance of Theosophy may be—after an attempt to utter some flaccid expressions about the three objects, without the slightest consideration of the grave responsibility that member was incurring by joining the Society, or without any exposition of his duty to himself, to his family, to his community, and last not least, to humanity at large. Too wary we cannot be in the choice of our members. The blood that is to be infused into the body of the Society must be pure, healthy and nourishing. It will be argued perhaps that such a rigorous mode of choosing will close the avenues of the Society to the outside world, but it matters little if there be not a single member admitted for the next ten years. We are already, considering the nature of the task we have before us, a very large number; our literature has been the mute messenger of our teachings, it has given its tinge to the thought of the day. Man's mind has awakened to the gravity of his life; the very atmosphere we breathe is surcharged with the thoughts of religious revival, as witness how in India we have now the Arya Samajists, the Sanatanâ Dharma Sabhas, Hindu revivalists everywhere in Bengal, the followers of Lord Gauranga with His Bhakti propaganda, and the admirers of Sri Ramakrishna carrying their Vedânta in company with Mr. Virchand Ghandi with his Jainism, beyond the waters of the Atlantic. The educated portion of mankind, both in the East and West, have taken very seriously to the search of the inscrutable. When the great Law of Rhythm, which now makes for light, and now for darkness, has ushered in the period of light, in the advent of the Theosophical Society, men will be intuitively, so to speak, brought to their senses and the race is assured of a moral and spiritual advance. Let us, therefore, begin at the very beginning, and be careful of the materials with which we build our Society. It is very desirable that we should show to the outside world that Theosophy is not the dream of a visionary or the soap-bubble of a metaphysical speculator. It is as conclusive and exact as mathematics *itself*, its purifying powers are akin to those of water, while underneath lies the panacea for all the ills that human flesh is heir to, provided a man has made up his mind to lead the life. With this end in view when we fortify our ranks with monads that have a spiritual heritage of karma with them, and with the certainty of their example spreading fast, around and about them, there is every chance that the Society will not only gain in strength but that it will command a very high place in the esteem and respect of the world. One Christ has millions of followers, and one Buddha calls one-third of humanity His own.

It would be well here to pause for a moment to answer some of

the doubts which experience has proved to stand in the way of many who are already in the Society. The questions which one hears constantly are :—

- (1) Whether flesh eating is in any way a hindrance to the Theosophic life :
- (2) Can a man advance in the Higher Life while in the married state ?

There are few numbers of the *Vâhan*, the *Prasnottara* or the American *Forum* (now extinct) which do not contain enquiries of the same kind or of an analogous nature, but had the querists known their own minds, there would not have arisen the necessity for them. As regards the use of animal food various attempts have been made to prove that a mixed diet, vegetable and flesh, is preferable in a country like England ; that the food question should be no question of anxiety with a Theosophist, on the plea that not that which goeth into the mouth defileth it so much as that which cometh out of it. This question seems to be hydra-headed, and there seems to be no likelihood of one hearing the last of it. The best way of answering it is to ask the questioner himself whether he wants to rise to the topmost rung of spirituality or is content to take one of the lower : the answer must be commensurate with his own moral strength and his own singleness of purpose. Should he decide on the first course, by all means flesh is to be strictly eschewed ; for how can an aspirant reach the Highest, unless and until he has developed within himself the essential attribute of the Highest, *viz.*, compassion for all that lives. When the owner of a body stands in the need of another body for his sustenance, he cannot be said to be sufficiently conscious of the nature of evolution, much less of his own Dharma towards those which stand below him in evolution. The aim of human life is to give aid to the animal life by sympathy and help, and not to destroy the latter for its own pampering. It is selfishness pure and simple. Again, if the questioner is an easy-going man, and is not in a hurry to square up past accounts, and wants rather to creep at ant's pace than fly with the wings of a bird, there is no harm in his taking flesh or whatever he pleases. The answer will depend upon the stuff of which the questioner is made, his karmic associations, his inherent power of growth from within, and above all his own sincerity and fixity of aim. There can be no categorical reply in a matter like this. He can best answer himself, for is he not his own best judge and examiner ?

The utility of meeting the second query about the married life is much the same as that of the first. No condition of life, favourable or unfavourable, good or bad, selfish or selfless, should ever stand in the way of spirituality, if there be the substratum of Will, if the force of character to win at any cost, be the guiding motive of one's life. The first axiom of occultism is, contentment with the

surroundings one finds himself in. To have a woman by one's side who is the solace and comfort of one's heart; to transmute the warm admiration and likings of youth, *through* her and *by* her, for a purer and nobler love; to see in the union of two bodies with synchronous heart beats, the union of spirit and matter, for the greater glory of God; to evolve unity in diversity; to realize the oneness of A'tma by extinguishing the idea of sex; these are the lessons which the wedded life has to teach to the occultist. Never have the sages of old considered the matrimonial tie a bar to spiritual attainment. Yagnavalkya was a married man, so was the sage of Kapilavastu. Zoroaster had seen the bliss of the double life, and even Avatârs like Râma and Krishna were not above it. With such precedents before him why should a member of the Theosophical Society feel any scruples for his married life as a deterrent on the higher path. Why does he not see in his partner a pilgrim bound for the same goal? Why does he not see in her the God whom he seeks and whom he pants to know? It is the motive with which we do a thing that makes or mars us. Husband and wife at peace with each other in their frañ personalities, and indissolubly wedded in the Eternal SAT have in them higher consciousness of the spiritual life than a Sanyâsi without the cares of the world and without the god-making opportunities of a Grihastha. There are not a few persons who have a strange notion in their mind, of entering the path, either when they are sufficiently advanced in life, or when they are free from the troubles of earning a livelihood, or from the yoke of the married life. Such persons labour under a delusion, and are very much in the same predicament as the man who wanted a bath in the sea but would wait till it was waveless. Begin your work just at the point where you now stand. Welcome any condition of life your karma has drawn around you. The condition you hanker after will come, and is sure to come, when the time comes for your deserving it. Take life as you find it, and mould it by Will to any cast that suits you, for are you not a potential God?

One great difficulty which a member, who is anxious to do something practical in his life with a view to come by the powers latent within him, meets is the struggle with his lower mind. He is called upon to part company with his former habits of thought and to separate from desires which at one time sat so near his heart. In the place of the old associations he is told to select a high model for himself and strive as best he may, with unswerving resolve, to rise up to it. His model is, to be godly enough though human, and human enough though godly. It is at this point that there has been so much contention, and not seldom questions are asked whether the Theosophical Society advocates worship of the *Sahâkara* type or the *Nirâkara*. The matter of fact is that the Society as such has never given its opinion upon any kind of worship or upon any subject beyond the bare mention of the three objects. The Society has

no tenets and no rituals to call its own. As to the subject before us, great advantage would result if each member were to follow his own path according to his own idiosyncrasy: no hard and fast rules can be laid down in a republic of conscience where the followers of all the leading faiths of the world have found a platform broad enough for their assemblage. But at the same time the truth cannot be ignored that before we step into the interior of a house we must have first passed through its portico. Before we can succeed in our endeavour to make our consciousness one with the formless (*Aripha*) planes of existence we must have mastered the planes which are swarming with forms. Before any definite appreciation of the subjective side of life can dawn upon us we must have grasped the idea of its objective side. It is always in the best interest of the Society to allow every member to use his own discretion and his own judgment, on the principle that each man is to himself the Path and is his own lawgiver. The Society can count upon its solidarity and its freedom from popedom so long as each of its members abstains from thrusting his own hobbies upon others. Toleration of the views of others should be the religion of every member of the Theosophical Society.

There are whispers which one hears now and again, that in the time of our late revered Teacher, H.P.B., the Society and its teachings were more or less tintured with Buddhistic ideas, while now, when her mantle has fallen on the worthy shoulders of Annie Besant, the general tendency is towards Hindu ideals and Hindu spiritual philosophy. When we take into consideration the fact that Hinduism is the oldest surviving faith of the globe, and that as such it contains within its essence much that partakes of occultism in the true sense of the word, and when we take into account that Buddhism and Hinduism are but branches of the same spiritual Trunk, nobody will find much to take exception to in the broad-mindedness of the two leaders who have found so much congenial to Theosophy in the respective faiths they have professed. Who knows, perhaps the next leader may preach Theosophy with a marked colouring of the teachings of the Prophet of Nazareth? Madame Blavatsky was first a Theosophist and then a Buddhist; even so Mrs. Besant is more a Theosophist than a Hindu. Theosophy, for each, has percolated through her chosen faith. The force of Karmic agency works on all the planes of life, physical, intellectual and spiritual.

If the work of the Society during the past twenty-five years is to be judged by the results achieved, the palm of superiority, without any hesitation, must be awarded to the West, where much has been done for the spread of Theosophy by intellectual activity. But with all this, Europe needs much for the growth of spirituality in the direction of Devotion. The East has lagged behind as usual, and surely there is much room for improvement, albeit spiritual

knowledge be her heirloom from time immemorial. Activity is still at the zero point, and if the East is anxious to retrieve her past glories she must stir herself, betimes, and do something substantial in strengthening the hauds of the white Yogis who are doing their best to spread Theosophy throughout the globe. May the heart of the East and the head of the West unite for the spiritual regeneration of the race. Amen!

JEHANGIR SORABJI.

ANCIENT ASTRONOMY.

IN a paper addressed to Theosophists, who for the most part appear to spend so much of their time and energies in the examination of abstract questions of religion, ethics, and psychology, it may at first sight appear somewhat beside the mark to offer arguments in favour of that which, however it may formerly have been wrapped in mystic guise, is almost purely a mathematical science.

But it must never be forgotten that the pursuance of a tendency to make religious and semi-religious questions of all others the most important, which has so long been the world's habit, must not be allowed to be carried on to the exclusion of philosophy and science, even in the remotest degree; while so large a portion of the troubles of the later centuries are known to have originated from the attempt to do so. Moreover, Theosophists of all others should see to this; because a very large portion of the labours of H. P. B. were devoted to the effort to prove that the philosophies and sciences of former ages were as important in their way as are those of the present time, if not in some respects still more so.

In the reaction against the dominance of religious thought as formerly understood, the tendency of the present age appears to be so strongly set in the direction of exalting its own scientific acquirements at the expense of the knowledge which was reached in former times, that we should be very careful how we accept such a position; and thereby, perhaps, in a large measure blind ourselves to a great mass of information which otherwise we may stand the chance of having to re-acquire with much labour—perhaps only to find that it has all been done before. Again; the students of Theosophy claim as the basis of their platform, that its principles are founded upon a body of ancient religion, philosophy, and science, which is still in existence, if not quite manifestly extant; while their opponents, who have not come in contact with this, challenge them to produce any proofs that there ever was any such foundation. Therefore, whatever may tend to substantiate the claims that are thus put forward by Theosophists, must be very well worth their attention and research.

More than this; for H. P. B. has in her works been at much labour to demonstrate that the science which is to-day regarded as the most exact, was also in former days possessed of attainments now lost; and thus she has endeavoured to show that ancient Astronomy was a science as great as its modern development. To this end she cites Bailly, * an astronomer of the last century, who was convinced of the same thing, and held that the scraps of Astronomical science which have come down to us from antique times were but the remains and debris of a once perfect system, in which hypothesis H. P. B. strongly supports him. She endeavoured to gather together whatever relics might tend to prove that Astronomy was once as great a science as it is now; and whatever further evidence in that direction may become available, that it is our duty to produce, as she would have done in the same circumstances.

On the other hand, all modern authors who treat from the purely scientific standpoint, seem to be agreed that whatever was known of the science of the heavens in the days of Egyptian, Chaldean, Greek, and Roman culture and supremacy in the arts, was only of the most rudimentary nature; and consequently that the hypotheses of Bailly and others, including the views held by Theosophists, are mythical in the extreme.† So sure are they on this head, and that purely modern knowledge is the only thing of value,‡ that they apparently do not think it worth anyone's while to examine our data and proofs, but dismiss the whole without any consideration. Our scientists have hitherto been content to take the superficial aspect of Astronomy as depicted for them by the historians who have incidentally dealt with it as they found it among the early Egyptians, Chaldeans, and other nations, together with such representations of it as have been left us by the later Alexandrian School, as a reliable basis for their estimates of its value and attainments. But possibly this is very much the same as though the savants of some 2,000 years hence were to judge of our own attainments by the accounts which may be transmitted through such of our present writers as only casually touch upon Astronomy; and not being conversant with its details, are content to pass it over in a merely superficial manner. Necessarily these would not present any fair picture of the science as it exists at the present day; and though we might also suppose some of our popular hand-books of it, to survive and serve as evidence, just as Ptolemy's *Almagest* has done from the past, yet the result would not be much better than a caricature of the facts as we know them at present.

But the science of ancient days is in still worse case; for as it seems to have been the property or heritage of a long line of ini-

* "Secret Doctrine," Vol. I., pp. 711, 722-730; II., 563, 657, 784-785.

† Milner's "Gallery of Nature," p. 5.

‡ Cf. Olcott's "Old Diary Leaves," p. 223.

tates and heirophants, it was a thing jealously guarded, and hidden under an investiture of secrecy such as we do not now find practised. So that such small portions of it as were permitted to appear to the external world, were for the most part disguised under fictitious appearances, exaggerated numbers,* and many other devices whereby their value was obscured. This would not, however, prevent the more rudimentary discoveries coming to light; because they are such as may be made by any person who is capable of noting the obvious phenomena of the heavens, and they do not require special apparatus or educational facilities for their elucidation. They would accordingly, sooner or later, become a part of the curriculum of the common schools, and therefore be known to every one who was at all well informed. Hence their appearance among the educated writers of twenty centuries back.

Such rudiments were, the discovery of the number of days which constituted a solar year—at first a matter of secrecy † but afterwards well known. The lunar cycle of nineteen years was another of these simple elements early discovered, and which brought great honour to at least one of those who publicly proclaimed it, ‡ whatever it may have done for those who had discovered it so long before.§ And yet, simple as this cycle is, and well known as it must have been to many of old, our modern writers, out of the plenitude of their ignorance and conceit, have looked upon it as the greatest attainment of ancient science! || A somewhat more recondite, but still simple cycle, was that known as the Chaldean Saros or Plinian period, by means of which it was possible to predict the return of lunar eclipses in a similar manner to that in which the new and full moon were known so simply by the aid of the Metonic cycle, and which was of nearly the same length. It appears to have been generally known throughout the ancient world; though perhaps, by those who used it, it was not too well understood. Indeed, so little were the generality of mankind acquainted with the real principles of Astronomy, that but very few could explain even these simple calculations, much less go deeper into its arcana and discoveries; though many must have perceived that much was yet hidden which the future was bound to reveal. This must have been as perceptible to others as it was to Seneca the philosopher, who remarked that "The time will come when posterity will be surprised that we could be ignorant of things, the knowledge of which might have been so easily acquired * * .."

What wonder then, if our modern scientists, prepossessed with an idea as to the general ignorance of the ancients, and not as a rule

* Cf. Higgin's "Anacalypsis," Vol. I., Ch. ii., p. 248; & Ch. iii., p. 280.

† Cf. Lewis' "Historical Survey of the Astronomy of the Ancients," p. 267.

‡ See Lardner's "Museum of Science and Art," Vol. V., pp. 157, 158.

§ The Burmese seem to have known it much earlier.

|| Library of Useful Knowledge, 1834, Vol. III., article, 'History of Astronomy.'

** Natural Questions.

enquiring deeply into these matters, should conclude that "Upon the whole, we have reason to suppose that the Astronomy of the ancient Oriental nations made no advances beyond that tolerably exact knowledge of the mean motions of the sun and moon which the purposes of agriculture required ; that it chiefly dealt with the simple observation of eclipses, occultations, and the rising and setting of principal stars, which was the work of a priesthood who made it subservient to the consolidation of their superstition,"* and so on ; with an abundant satisfaction and unanimity which may yet receive many rude shocks as discovery progresses, and things are better understood.

So completely blinded have modern writers been by this sort of thing, that it is wonderful how little penetration they exhibit ; and what small heed they have taken of the fact that old records which possibly emanated from arcane sources have to be examined in a different way from that which suits the mere accounts of battles and sieges, the rise and fall of governments, and the rest of the materials which usually make up history. An example of this may be seen in the first case of ancient astronomical data to be here dealt with.

"Diogenes Laertius informs us that, according to the report of the Egyptians, 48,863 years had elapsed from the time of Vulcan to that of Alexander the Great ; and that during this period there had been 373 eclipses of the Sun and 832 eclipses of the Moon."†

Now that great statesman and writer on Astronomy, Sir G. C. Lewis, in discussing the above extract, says it "assumes that an eclipse of the Sun took place once in every 131 years, and an eclipse of the Moon once in every 58 years ;"‡ which being contrary to facts, he confidently asserts, upon the strength of this most superficial and unworthy investigation, that "the statement as to the eclipses is as fabulous as the rest ; it has no claim to be considered as possessing any astronomical value, or as being the result of actual observation and contemporary registration."§ So, like most similar writers, Sir G. C. Lewis makes the gross mistake of reading the above extract from Diogenes Laertius literally ; and in consequence of this error he rejects the record in a way which reflects but little credit upon his judgment. We might have thought that his training as a statesman and a diplomatist would have made him more cautious how he gave so definite a pronouncement upon such premises ; for his own further words upon the subject should have made him more careful.

For he proceeds to inform us that "It is indeed intimated that the Egyptian priests regarded their astronomical science as an esoteric and mysterious doctrine, and that they disclosed it to curious

* Milner's "Gallery of Nature," loc. cit.

† Diogenes Laertius in "Proemia."

‡ Lewis. Op. cit., p. 245, note.

§ *Ib.*

strangers with reluctance.* . . . Similar statements are made with respect to Assyrian Astronomy.† "He further remarks that" Eudoxus, . . . according to Proclus...stated that the Egyptians designated a *month* by the appellation of *year*."‡ The ancient Egyptians are, moreover, stated by some of the late chronographers "to have given the appellation of a *year* even to a day." § Lewis is puzzled over these statements of ancient authors, || though he takes no trouble to understand them. But a writer who could make such foolish remarks as those he has written concerning the possibility of Columbus having calculated an eclipse of the moon,** cannot be expected to display much penetration or assiduity in the task of unravelling the intentional mystifications resorted to by the astute Egyptian and Chaldean priests.

But although so learned an authority has failed to understand this Chaldeo-Egyptian problem, it by no means follows that it is altogether impossible to arrive at its true meaning; but in the attempt to accomplish this, we must first notice a further quotation from the ancients. The Aristotelian commentator, Simplicius (who wrote in the sixth century), says that the Babylonians had a period of 1,440,000 years; †† and this, when taken in connection with the 48,863 "years" of Diogenes Laertius, and the information as to the Egyptians and others having purposely confounded years, months and days, leads to a curious discovery which appears to throw some light on the matter we are dealing with. For if we suppose the Chaldean period cited by Simplicius represents *days* in place of years, whilst the Egyptian period quoted by Laertius refers to *months* in a similar way, we shall find that both are respectively equal to just 4,000 Egyptian years of 360 days each—or at least they are so if we substitute 48,763 for 48,863; a difference very easily ascribable to a copyist's error, and by no means a singular instance of such. ††

Therefore we see what the Egyptian priests meant by the period which had elapsed between "the time of Vulcan" and the arrival of Alexander in their country—that it was just 4,000 of their years, which are nearly 3,942 and a half of our calendar or Julian years.

The time given by the Egyptians and Laertius being thus satisfactorily disposed of, we may next consider the number of eclipses; which, according to them, are in all just 1205. This we shall find

* Cf. Strabo, XVII., i., § 29; Martianus Capella viii., § 812.

† See Plato, "Empinom," 7, p. 987.

‡ Proc. in Plato's "Timæus," p. 31 F; referring to the passage p. 22 B.

§ See the "Anonymi Chronologica" prefixed to "Malaius," p. 21, and "Malaius" I., ib. II., p. i., 23, ed. Bonn. Suidas in "Hnius." "Chron. Pasch." Vol. I., p. i., 81, ed. Bonn.

|| Vide Op. cit., p. 33.

** Ib., p. 224.

†† Simplicius "Schol. ad Aristot. de Cælo," p. 475b, ed. Brandis.

‡‡ As happens in the Ciceronian period quoted by Ashmand in tr. of the "Tetrabiblos," as XII., M. DCCCLIV; and by Lewis and others as XII., M. DCCCCLIV.

exposes another part of the puzzle we are dealing with, which is in every way a remarkable one; and perhaps one of the strangest relics of the kind of conundrums set before the uninitiated by the ancient temple-priests, which is known to have descended to our times. If we could suppose that a record was kept of all the eclipses of the sun and moon which were visible at some given spot upon the earth's surface (the sky being supposed to remain unclouded), for a given period of time, that record would show a very different number to that which would result if the observers could see from the centre of the earth instead of from a point on its surface. By the aid of our modern tables, we can compute exactly what would be the respective numbers, and therefore how many ought to have been seen at a given place in Egypt within a limited period; and the first thing which strikes us upon making the attempt, is that the number of eclipses mentioned is not nearly large enough for the given time—in fact it is not more than a quarter of what would be required. Evidently, then, there is something more intended to be understood than what we have already discovered; and what it is we shall presently see.

In pursuing the enquiry, we may note that it used to be the custom to omit all eclipses which were of very small magnitude, and therefore inconspicuous; and this magnitude would be larger in the case of solar than of lunar eclipses, because no one looks at the sun, as a rule, unless there is something very likely to attract attention. Let us therefore fix the limit at one digit for solar eclipses, and half a digit for lunar; omitting also every eclipse which ended within a quarter of an hour after the rising, or began within the same time before the setting. Had no such reduction been made, and the time been one thousand of our calendar or Julian years, the number of eclipses would have been 1,432, as may be seen elsewhere; * and if reduced as above, 1,214. Hence, as the numbers reported by the Egyptians are not widely different from this, it thereby appears that as regarded the eclipses, the time was something less than a thousand years.

Now, among that strange nation there is said to have been a cycle in use which has been called the Sothic or Canicular period, from its supposed relation to Sothis or the Dog-star; and this cycle, consisting of 1,461 days, was called by some the greater year of the sun.† This was because it is the least period which will return his place in the Zodiac with a near approach to accuracy, and at the same time accommodate the leap-years. Dividing, then, the time already found, or the Chaldean period of 1,440,000 days, by the Canicular period of 1,461 days, the quotient is 985.63; this being the corresponding number of Sothic cycles. But the number of calendar years in a quarter of the time is also 985.63; and this agreement at

* *Journal of the Brit. Astron. Assoc.*, Vol. VI., No. 2, p. 492.

† Columella, "De Re Rust." iii., 6.

once provides the key which unravels the remaining part of the mystery. For the greater years of the sun, as concerned the eclipses, they substituted the less; and this has proved one of the most effectual blinds they could have adopted, having foiled all enquiry until now.

Proceeding, then, by strict averages and the rule of proportion, as 1,000 years are to 1,214 eclipses, so are 985-63 years to 1,203; and as the Egyptians made the number 1,205, and there are certain irregularities which may slightly alter the true number, it follows that they must have observed and calculated with an accuracy which is simply amazing; for it is not in any measure inferior to the best results obtainable in modern times, and with all the advantages we at present have.

But though the total number of eclipses reported has thus been found so accurate, possibly their relative numbers—373 of the sun and 832 of the moon—may be less so. And it is just here that certain more careful or less prejudiced astronomers than Sir G. C. Lewis have reached an uneasy suspicion that this old fragment of ancient lore covers more knowledge than may appear at the first glance. One writer remarks, "But it is very singular that this is the proportion of the solar to the lunar eclipses visible above a given horizon within a given time; and such a coincidence *certainly cannot be accidental.*"* And more especially may we believe this to be the case when we remember that, as Seneca informs us,† Conon, the contemporary of Archimedes, had collected all the eclipses of the sun preserved in Egypt; and Aristotle ‡ mentions the Babylonians and Egyptians as having recorded a great number of credible observations. Therefore we feel no surprise when we ascertain upon calculation, that the number of solar eclipses are just 373, while the lunar are 830—two facts which amply demonstrate that the Egyptians reduced the eclipses in the way we have supposed; since otherwise the proportion would be considerably different.

Such, then, was the mystery of the numbers quoted by Diogenes Laertius from the priests of old Egypt, and it is one which, whether it found any interpreters in ancient times or not, has most effectually served to baffle the modern wiseacres who, like the great authority we have cited so often, did not hesitate to brand as mere fiction and mendacious humbug on the part of the ancients, all that such modern brains could not understand! From which example it appears that the dead and gone priest of ancient Egypt is still able to puzzle the scientist of modern London, in the latter's most perfect line of knowledge. Our scientists are fond of denying that there was any Astronomy worthy of the name, even so recently as 2,000 years ago; but if we reflect upon the time which would be necessary in

* Lib. of Useful Kn., "Nat. Phil.," ed. 1834, art., "Hist. of Ast.," p. 15.

† "Quest. Nat." lib. vii., c. 3.

‡ "De Coelo," lib. ii., c. 12.

order to perfect the science sufficiently to reach the accurate results here given, it will appear that its cultivation must have extended backwards for an enormous period, as the next following instance will show that it did.

Among all the ancient world there was a traditional belief to the effect that, in some great period of time after the creation, there would come an end to the earth; and then all things would begin again as they had originally been, in the time which they called the Golden Age. They thought that this enormous period was a cycle in which the sun, the moon, and all the stars and planets would return again to the places they had originally held in the sky; which meant that it was the time in which they went through all their various aspects to the earth and to each other. This was, according to the ancients, the lifetime of the earth; or if not that, then the period in which it would undergo a complete renewal, and all things would recur again. And they had figured to themselves, under various disguises, what would then take place—how that, on the Great Day, all the separate gods would be merged into the one great Deity, the Jupiter Ammon of the old Greeks and Egyptians; after which the goddess Astræa would again descend upon the earth, and the Golden Age would begin afresh.

And volumes have been written to show how the great central Deity of the ancients was personified by the sun; and how the planets were named after the lesser gods whom they visibly represented; while the constellation which we call Virgo was the type of the goddess Astræa, and perhaps the Virgin of the Christian churches. Now there are certain dates, ascertainable by calculation, when the constellation Virgo, and the sun and all the planets, are found together in the same part of the heavens. And when that takes place, it appears as though the stars and planets are swallowed up in the light of the sun, so that they become, for the time, invisible. It is as though the minor gods were all merged in the one great Deity.

It was anciently believed that this position of the sky had once been known to occur; but none of our scientists have thought it worth their while to examine the circumstance—for they never supposed it was anything more than a mere romance or myth. It is an ancient writer named Martianus Capella who tells us of it, and before him it was written by Plutarch, who lived in Rome during the first century after Christ. These both tell us that the science of Astronomy had been secretly studied for 40,000 years before it was made known to the rest of the world;* and that it was in Egypt that all this had taken place. They tell us that there was a great festival once held to commemorate the rare position of the sun and the stars and planets here described, and that it took place some 40,000 years ago.

* Martianus, Chap. viii., § 812, ed. Kopp, and "Sec. Doc.," Vol. II., p. 829, n. e.

Of course it will immediately be said that if such a position of the heavens had ever occurred, the ancients in the time of Plutarch could know it only by a back-reckoning or retro-calculation; but if this be granted, then it becomes certain that their machinery of calculation and knowledge of practical Astronomy were as accurate as our own—which is the very point we contend for. But, so far as our scientists are aware, in the time of Plutarch, and from then up to about a century since, there were no means available to the ancient world whereby such a calculation could have been made; simply because, so far as our scientists are aware, practical Astronomy was not then in a state to permit of any such thing being done.

Moreover, if by the term *all* the planets, we are to mean the inclusion of those two which, so far as we have hitherto been aware, were unknown to the ancients—and thus put into the calculation Uranus and Neptune, which were only discovered by us within the last 120 years—the result will look still more extraordinary, not to say impossible for our scientists to accept. Indeed, without the undeniable proof, they would scarcely treat such a matter seriously, and might refuse to examine it at all.

And yet, if we resort to the latest astronomical tables and ephemerides, the results of all the improvements which Astronomy has undergone up to this present day, we shall reach a conclusion which is remarkable in the extreme. For if by these means we calculate backwards for 39,833 years from this present year, A. J. C., 1900, we shall find that on the day of the mean vernal equinox—the 23rd of March—the whole of the planets, including Uranus and Neptune, were grouped closely about the sun. And that the whole of them, with the equinox itself, were included in the stars of the constellation Virgo; exactly as the ancient history, tradition, or whatever it might be called, has stated or implied.*

(To be concluded.)

SAMUEL STUART.

THEOSOPHY AND SOCIALISM.

THOSE who have but a superficial knowledge of Theosophy often find it difficult to understand how it is that theosophists are not socialists, for apparently to them one of the principal aims of Theosophy is to inculcate the teaching of the brotherhood of man, which demands the exercise of the greatest possible unselfishness in all our actions and in all dealings with our fellows; and if such a teaching be adopted, or if we even attempt to carry it out as a principle, we surely must be socialists, and really subscribe to socialistic ideals; and to an enquirer into Theosophy, especially if he be a

* See *Jour. of the British Astronomical Association*, Vol. IX, No. 10, p. 433.

socialist, if you advocate the necessity of conditions that are practically opposed to all that the socialist strives for, and justify them, Theosophy no doubt presents contradictions which surpass his comprehension, and which may induce him to leave it alone.

This is rather unfortunate, and what I would like to do now is to properly define the position of Theosophy with regard to Socialism.

At the outset then let it be clearly understood that there is nothing in Theosophy opposed to Socialism as far as its aims are concerned, and that Theosophy approves of the socialist, and applauds his good work; but Theosophy points out to the socialist certain factors which he fails to take sufficiently into account, and which if realized would not cause him to relax his endeavours for the welfare of society, but reveal to him the urgency of altering his attitude, causing him to divert his useful power and energy into other and more profitable channels for the ultimate attainment of his long-looked for result.

Now we all hear of Socialism, and no doubt we all talk of it, but do we all know what it is? My first duty is to try to put before you a very brief exposition of what it means, and what are its ideals. This is necessary in order to treat the subject fully and fairly, and to enable others to, who think differently from us; pointing out where they think we are in error, as we take the liberty of pointing out to them where we consider they are wrong in criticising our philosophy; and in this way the two different modes of thought become more mutually interesting and instructive.

Socialism is the exact reverse of Individualism. Socialism demands the same rights and privileges for one man as for another; it does not mean by this that all men are equal—it recognises that there must be differences—but that all men should have equal opportunities, which it contends they are not favored with under our present social system. To achieve this happier condition of things socialists hold that the state should be the owner of nearly all property—not that private ownership should be entirely abolished, but that it should be done away with in connection with those things on which the people are dependent for the necessities of life, and which afford the means of productive labour. There is thus a distinction made between social property and personal property, "Socialism being the theory which declares that there shall be no private property in the materials which are necessary for the production of wealth." This contention applies to what are termed raw and wrought materials; the difference between the two being this: the raw material is that which nature provides, such as the land and the mineral wealth in the land; the wrought material is that raw material converted into man's use by the skill and labour he employs upon it. To elucidate the meaning of this we might take an instance that is given of a marsh that,

as it stands, as nature gives it, may be regarded as raw material ; but if it be drained and cultivated its value is greatly enhanced, and it can therefore come under the designation of wrought material.

What I have said shows the necessity of the land being nationalized ; and under the new system, great monopolies, such as mining and the railways, should be resumed by the state and deliberately taken out of the hands of private individuals, as also life and fire insurance, the lighting of cities, tramways, water-supply, etc., etc. The capital produced from all these enterprises and works should, in the hands of the state, be owned collectively by the community or by the society. Of course the capitalist is regarded as a more or less useless member of society, and his light would be extinguished—that is to say, he would be deprived of his wealth, which would be taken over by the state, and would probably receive a comparatively small annuity by way of compensation.

The present competition we now experience would be replaced by co-operation, it being held that free competition is impossible where capitalists and monopolists flourish, and freedom of contract between those favored with wealth and the proletariat being out of the question when the latter have to more or less accept the former's terms, compelled thereto by the absolute necessity of securing the means of subsistence. And the state as the holder of the wealth would be able to find work for all at a satisfactory wage ; there would be no one amassing huge private fortunes ; no aristocracy living in idleness, luxury and uselessness, employing their wealth merely as it suited them, and not providing an outlet for labour. This would largely tend to abolish poverty and there would be afforded that liberty which is essential for true progress, because then the people generally would have greater leisure and more comforts, and would be given the opportunity of acquiring better education, enabling each one to develop according to whatever powers he may possess within himself, which, under the individualistic society of our day, is held to be impossible.

To one who is not a socialist it would seem that the state would "do everything and interfere with everything," but it is said that this is not so ; that "there would be an organization elected by the people, responsible to the people, removable by the people, which should administer for the general good the material for the production of wealth in the country. But such a state, or rather the executive of such a state, would be nothing more than a body or bodies of officers elected by the people, much as your Municipalities are now elected to discharge certain functions for the benefit of the towns or business they administer."

At the present time socialists are only putting forward what they wish to bring about, and their aim now is to educate the mass of the people up to their way of thinking, and then when they are

in the majority, to revolutionize society on their particular lines; they do not go so far as yet (and wisely so) as to exactly say by what processes or by what methods they will alter the existing state of things, but content themselves with waiting until such time (and they do not expect that time is so very far distant) as they are in a position to give effect to their ideas, and then they will talk about how to give them practical shape.

Now what I like about Socialism is what I consider is its optimism, for socialists necessarily must be imbued with an exceptionally strong belief in the right adjustment of things if people generally could only be brought to their way of thinking; and while we can all cordially approve of their ideals, and with them wish to carry those ideals into effect, we recognise that their realization by the mass—that is by society—cannot be. In saying that, I am speaking as a student of Theosophy; of that philosophy which leads us into the depths of knowledge concerning the evolution of each individual member of society, and thereby directly reveals to us the futility of placing that faith in human nature as do the socialists.

Socialism proclaims the conditions that must be secured if we are to have universal contentment and happiness, and expresses its conviction that all that is required is to induce the mass of humanity to agree to that—to be as firmly convinced of it as it is itself—to at once ameliorate the lot of mankind. This profound conviction, this profound belief, has to do it, and human nature seems to be too much, if not altogether, overlooked; and to show how even the socialists themselves—ardent and true as they may be in all they strive for—are unfit for their ideal state, I might mention that in a reliable work I have just been reading on Socialism, in reply to a question as to how capitalists and others were to be deprived of their possessions, the socialist replied that those possessions would either have to be seized or paid for; it is difficult to know how they could be paid for, but that is not the point. The point is that the socialist, apparently, is prepared to commit an act of violence (namely, the seizure of what another owns) in order to give effect to his scheme. "It may be argued that the wealthy man may not have earned his wealth, and may have inherited it, and it therefore is not rightly his but belongs to all; even then the act seems hardly right." We, however, also have it distinctly stated that in the case where the wealthy man has amassed his wealth by his own exertions and toil, the socialist would take away his wealth, but as he had worked for it, would allow him a small annuity as compensation. Now, whether we approve of this or not it does not perhaps much matter, but the fact that this seizure would have to be made and the fact that those who would do the seizing not only are capable of committing that act of violence, but regard

those whom they would thus deprive of their possessions as thieves and robbers (at least so they are characterized) seem to be clear indications of the further fact that neither of them (that is the socialist and the so-called wealthy robber) are yet fit to be members of a society that, to be permanent and generally contented, requires as an absolute essential to its success, that harmony shall exist by virtue of the higher development of our lower human nature; and, to carry the argument to its logical conclusion, does it not stand to reason that if the majority (what we will call the masses) deprived the classes of rights and privileges and possessions which they had always held in enjoyment, the society would naturally form itself into two factions, and seething discontent would remain instead of being eradicated.

It may be contended that this discontented minority would in time come to conform to the general rules of the new society, and therefore harmony would come in time when under the new social arrangements everything was found to work as smoothly and satisfactorily as contemplated. Exaggerated optimism dies; but we are told that socialists do not overlook the weaknesses of human nature, and that they advocate Socialism because they do not take an optimistic view of it. They acknowledge man's inherent selfishness, and they maintain that their aim is to take from him the possibility of living upon his brother by making him work for anything he may desire to have; "and therefore to do away with the opportunities of the living on other persons which human selfishness, wealth and greed will most certainly take advantage of." According to this doctrine, then, man is to be so kept out of temptation that these vicious propensities cannot find expression. Then comes the question, if he has to go along in that way without practically any separate struggling or overcoming on his part, in the first place why did not God create man perfect at once, and in the second place how is it that nature has so fashioned this world that apparently inequality and struggling are the principal and most prominent features of all her handiwork?

The individual has to be taken into account, and the individual must have scope for growth. The socialist may reply that his state will afford that scope; but that, as I have already indicated, is open to question and I do not see how it would, because Socialism requires too much of the state and too little of the individual; the individual has to suppress himself for the benefit of the whole. It is of no use for the socialist to argue that each member of the society has to work; he has to work but the state finds the work for him; it feeds and nurses him; he is not thrown on his own resources; his individuality cannot grow because he has nothing to compete against, for by means of co-operation he would lean upon others and they would lean upon him; there can be no self-dependence in that.

Further than that, if Socialism could not find work for all, it would have to feed the hungry, and the chances are that in those times many would come to loaf on the state instead of struggling to look for something on their own account. This may seem an exaggerated view, but we must bear in mind that if the state is not to feed the worthless and the hungry, you must take steps to deal with the question of population. Some socialists (I believe not all) admit that as a problem which would have to be faced. It cannot very well be met by law for what law could possibly insist on parents having so many children and no more; yet something would have to be done, and if, as we are told, "Socialists will be forced to understand that children are a burden on the community," another very telling blow is struck at individual growth and development, because in that case parental control and responsibility would be wanting, and to relieve parents of their sacred obligations with respect to their offspring would, to my mind, tend to bring about a calamitous state of things. It is no doubt the parents in the family and the family in the state that make for the greatness of a nation.

The theosophist sees this flaw in the socialistic scheme and objects to it, because while he may admit that a very large percentage of the distress of the world may be due to the improvidence of parents with regard to the size of their families, his philosophy points directly to the sure and certain danger that must result from endeavouring to deal with that all important matter by a legal enactment. It can only be successfully dealt with by the individuals themselves. If they have free-will, if they are free agents, this must be so, and anything that has a tendency to prevent a man from acting as a free agent must be wrong. The population question therefore can only be settled by the people themselves individually, and if under our present system more children come into the world than can be properly provided for and reared, how much more would this evil be intensified if parental responsibility is not to be recognised as we recognise it now?

From the theosophical standpoint such a condition which would lead to the destruction of the family and the family life, is impossible of realization, because our knowledge tells us that some of the very best experience that each one of us as individuals acquires, is in that particular direction; and it is what I might call an institution of nature or of God whereby Egos, on the theory of re-incarnation, *again* come into direct and special relationship with those with whom they have been in close contact before, whom they have loved before or may have had other experiences with which necessitated their coming together to develop in them those faculties of mind and qualities of character which are the outcome of friendship and love on the one hand and of hatred and the want of fellowship on the other. Without the existence of the family

these souls might come into the world and not have the opportunity of meeting together in any exceptional way and recognising each other—as often they do by sudden mutual attraction or antipathy.

By means of the family, then, old causes set up in previous lives can be and are adjusted between its members, and it is an institution that can never be done without, and in the light of Theosophy it is regarded as a sacred institution, which must exist because nature, as I have just shown, says it must. Thus any proposition that would take children out of the family by making their maintenance the duty of the state, the theosophist must scout as preposterous.

We can sympathise with the socialist when he declaims against the evils of over-competition, and admit those evils, agreeing that if co-operation could be properly carried out, apparently much misery and distress would be mitigated; but what does Theosophy prove to us even more than modern science (and that is convincing enough): that we are in a world the conditions of which render competition absolutely necessary and afford but little scope for co-operation—I mean the wholesale co-operation required by the socialist; and then that co-operation would be something enforced by the state; it would not necessarily be the spontaneous, voluntary expression of the nature of men; it would rather be something to which they would have to conform by a written law, and therefore would not work, as is exemplified in the socialist's declaration that "the percentage of profits should be fixed by law."

The struggle for existence, natural selection—laws immutable! Can we bring our intelligence to bear in such a way as to practically counteract the effect of these laws on ourselves, if we cannot do anything to ameliorate the condition of the lower creatures? Two replies come to that question. One from the socialist who, in effect, says that, given equal chances, equal opportunities, one man the same rights and privileges as another, every one all the while recognising that no one is in any way entitled to more than another, then in that state of mutual help among the members of such a society, the savage law of the survival of the fittest can no longer apply to man—not at any rate as it has been doing for so long in the history of humanity.

The other reply from Theosophy is equally emphatic in largely agreeing with the socialist, but it is more cautious, and adds to its declaration the fact that nature's processes cannot be turned from their course; that any human arrangement, which must be arbitrary, may produce different conditions, and may work satisfactorily according to human ideas of what is right and proper; but those conditions cannot last; and if they did there would be an end to human progress. Why? Because it is now proved beyond all cavil that progress is the result of evolution, and you cannot possibly

have evolution and equality, the one simply contradicts the other, point blank, though it is only fair to say that socialists claim that they are socialists because they are evolutionists. They "see that society is evolving in the direction of socialism, and that the tendency of the most radical legislation is to promote the growth of socialism." That I do not dispute—in fact I admit that many reforms, which are claimed to be socialistic, have of late years come into operation ; but what must be borne in mind is the development of the individual in the state, and if conditions now exist which I say are claimed as socialistic then it must also be remembered that it is not Socialism that has given those conditions, but our present day Individualism ; and the contention further is that under wholesale Socialism undiluted by Individualism, and what seems to be its enormities, the members of society would remain stationary and unprogressive.

We must understand that society is made up of units—units of men, that is, bodies containing souls, those "souls though eternal in their essence being of different ages in their individuality" ; and if that be so, and if, as Herbert Spencer most wisely declares, "the character of the aggregate (that is of the society) is determined by the characters of the units (that is of the individuals)," each individual having to develop his individuality in his own particular way, there can be no possible chance in this world of anything but inequality, and what may seem, looking at the outside of things, general injustice.

I quote this from Spencer's fine work on Sociology : "cardinal traits in societies are determined by cardinal wants in man" ; just so, and if the society is selfish and corrupt it is because the units of men composing that society are selfish and corrupt in their own individual natures.

Following that I quote Mrs. Besant's statement that "we have learned that a man must not use his muscles to plunder his neighbor ; we have yet to learn that he must not use his brains to that same end." Quite true ; and how long has it taken man to learn that the physically weaker are not to be robbed by the physically stronger ? Even now it is not the whole of a civilized society that has learned that first lesson—indeed a very large minority would still wrest from the remainder all its possessions were it not restrained by force ; and as long, and even longer, will it take man to learn that his brain should be used for a nobler purpose than taking advantage of his fellows ; and, as in the case of the physical development, all the members of society will not reach that level at once, there being a general current of evolution from the lowest to the highest, and that evolutionary progress is made by each individual separately, step by step, stage by stage ; it is a development going on within the man himself ; and this principle on which nature works prevents there being a universal state of

equality or harmony, or indeed anything approaching it. Some must always be ahead of others, and those in front, the noblest and the best, comprising the flower of humanity (that is speaking comparatively), who should always constitute the rulers by virtue of their superior mental and moral power, must ever be in the minority.

A. E. WEBB.

(*To be concluded.*)

THE LOGOS.

"WHO BY SEARCHING CAN FIND OUT GOD?"

Oh mortal, think not with thy puny mind,
Engrossed with trifles of this lower world,
Thou canst conceive the Universe of God,
Or fathom that which is unfathomable,
Soar to those mighty heights, or reach the depths
Where He abides, Creator of the spheres.
Alone in glorious majesty He reigns,
Nor will He brook the foolish, prying gaze
Of him who questions, with no higher aim
Than just to satisfy a curious mood—
The *what* and *who* He is, and whence we came,
And *why* and *how* He made this world of ours—
From such an one He hides his gracious face,
Envelopes it in Mâyâ's filmy veil,
And bids him wait; he is not ready yet,
Or worthy to receive the hidden truths
Of that which is unknowable, Divine;
But if with reverent awe and humble mind
Ye seek an entrance to His Outer Court,
And fain would learn things now beyond thy ken,
Pause—search into the depths of thine own self,
And purify thy body, heart and soul,
Lest haply aught of evil linger there:
Pass in review thy thoughts, intents, desires—
These purify. Allow no thought of self
To sully that which otherwise were pure:
'Tis only noble aims for *others'* sake—
Fair "CHARITY"—that can unlock the gate
Of this sweet paradise. And would'st thou pass
Beyond and further penetrate—the key
That next will be required is, "HARMONY
In word and act"; a fair and beauteous one
Is this; it opens wide the hearts of men
And angels, and it smooths thy onward way.
To work *with* Nature's laws is best, thou'lt find,

But she is coy, and does not willingly
 Betray her secrets. To discover these
 And help thee bear the innumerable trials
 That must assail thee if thou tread'st the Path,
 Thou needest "PATIENCE," that sweet grace that
 nought
 Upon this earth can ruffle; but alas! I fear
 'Twill take us long to gain such mastery,
 And oft the key will drop from out our grasp;
 "INDIFF'RENCE" then, to pleasure and to pain;
 The seeing each in each and Truth in all,
 Thou next should'st seek; and if thou would'st not
 fail

In this thy quest for wisdom and for truth,
 Use thou these various keys with dauntless force.
 "VIRYA," the Energy that fights its way
 To TRUTH through every obstacle and snare,
 Shall aid thee on thy way to overcome;
 And when these battles thou hast fairly won,
 And stand as victor, thou shalt worthy be
 To seek those other, higher steps which lead
 Unto that state where *all* shall be revealed—
 What now no voice can utter, now no eye
 Can see—then, earnest student, in due time
 Thy God shall manifest himself in thee.

"In that day ye shall know that I am in My Father, and ye in Me and I in you."

OM MANI PADME HUM.

E. J. B.

AN ASTRAL PICTURE.

[In a recent issue of the *Madras Mail* (Sept. 1st) a contributor narrates with lucid and startling vividness, the strange story which we copy hereunder—thinking it will be found interesting to psychic students. It may have been in the main an astral picture which was, owing to the peculiar circumstances of the situation, made visible; yet this hypothesis will hardly cover all the weird incidents of this strange experience. However, the reader may solve the problem to suit himself, *if he can*. ED.]

NOT twenty miles from a well-known military cantonment in Southern India there stands a lofty hill, starting up from the midst of dense, heavy jungle which extends for miles, and clothes the sides of the hill itself, with the exception of the last hundred feet below the actual summit, which is grey, precipitous rock, and can only be ascended at one or two points. All round the Cantonment

at varying distances from it, rise similar hills, some in the midst of jungle, and a few, generally overlooking villages, surrounded by cultivation. Many of them are crowned with the ruins of old forts which would be most interesting to an antiquary. That they are very old indeed is proved by the fact that even from educated natives who know who their great-great-grandfathers were, no authentic information as to their origin can be obtained. In a vague sort of way I have been told that they are relics left by old Maharatta chieftains who used to terrorise the surrounding country, swooping down on crops and villages as a hawk swoops on a farmyard, and retreating like birds of prey to their eyries to count plunder and prisoners at their leisure. Many a story of hidden wealth and blood-curdling cruelty I have listened to from aged shikaris, when smoking the pipe of peace round the camp fire at night. But as these stories have been handed down from father to son for half a score of generations, and as the strong point of the present generation of very many Indian shikaris is not truthfulness, I paid but little heed to them. I have now, however, modified my views. I have always been a rolling stone, and I fancy I shall be so more or less until I die. There are some men in whose veins the blood of prehistoric ancestors, who grubbed in the forest for roots, is still strong, and to such men the monotony and staid respectability of four walls is an abomination. And I heartily sympathise with them. My happiest days and my most restful nights have been spent under the open sky of heaven, and, except for a very few native retainers, alone.

On a certain day, some ten years ago, I was on a shikar trip in the vicinity of the hill above mentioned. I was quite alone save for one ancient shikari, who had been strongly recommended to me by the military garrison of the neighbouring station, and though native beaters accompanied me during the day they retired to their villages at night. On the evening with which this story is concerned I finished my last beat right under the particular hill which I now picture to myself with a shuddering horror. Sport had been good, and I was thoroughly tired out. Thinking to save myself the tramp back to camp, I asked the shikari whether it would not be possible to spend the night in the old fort on the summit—my camp was only about three miles away, so that commissariat arrangements were a simple matter. The old fellow jabbered away for some time to the headman of a neighbouring village, and then turned to me and interpreted. It was not well, he said, for the Presence to remain on the hill all night. Doubtless the Heaven-born was weary, but the headman had informed him that evil spirits haunted the fort on the hill-top, and should the light of the Presence gratify no more his humble eyes, he would assuredly die. The Presence replied that, provided there was good water to be obtained in the vicinity, he cared not a cowie for all the evil spirits of the Hindu demonology, and being informed that drinkable water would (*mirabile dictu*) be found on

the top of the hill, he despatched runners to camp for provisions, and ascended the hill, accompanied, under protest, by the old shikari.

Arrived at the summit, a few worn and crumbling steps led through a crumbling archway on to the actual top of the hill. It was a flat space of perhaps 50 or 60 yards long by 30 or 40 broad, and was entirely surrounded by a marvellously thick, although roughly built, wall. One or two passages and gateways of the ancient stronghold were still standing, but of late the place had evidently been used as a shrine, and a small image of the goddess Kali confronted me in all its hideousness, as I turned off into a narrow passage to the left. Returning after some minutes, and walking out on to the small flat tableland of the summit, I was surprised to see a well-built reservoir, about forty feet square with stone steps leading down the side. Descending the steps and tasting the water, it seemed to me perfectly fresh and pure, although it struck me as most singular that so powerful a spring should be in evidence at the top of an almost vertical hill, for the sides were very steep. Having inspected the old ruins narrowly, I made up my mind to spend the night in the passage to the left of the entrance, and proceeded to wait as patiently as might be for provisions. These soon came and after dinner I smoked a pipe while sitting on the edge of the wall and looking down a sheer precipice of a hundred feet, and out on the waves of mighty forest stretching beneath me as far as the eye could reach. The short Indian twilight rapidly merged into night, but just as it was growing really dark a silvery radiance spread gently over the horizon of tree tops, and an almost full moon rose. So peaceful was the scene, and so sweet the breath of the night air, pleasantly cool at that height, that I sank into a reverie which lasted longer than my pipe. Rousing myself with a start, I glanced towards the fire, about which the shikari and a couple of coolies had been crouching an hour before. They were not to be seen, and although I walked all over the old fort and shouted loudly I could get no answer. They had evidently deserted me, their superstitious dread having outweighed their fears of castigation. Vowing that there should be a dire reckoning on the morrow, I proceeded to make my lonely vigil as comfortable as circumstances would permit. The situation was peculiar and even somewhat eerie, but not alarming. The neighbouring jungle held no tigers so far as I knew, even panthers were scarce, and dacoits were unheard of. My nerves were strong, and I had a flask of whiskey in my tiffin basket which had been left behind by my perfidious retainers. So, after another pipe and a final peg, I lay down with Kali's image for my bed-head, and was soon asleep.

How long I slept I do not know, but I woke suddenly, and with all my faculties at once upon the alert. It seemed to me that I had been awakened by a sound of some sort, though of what description I could not say, and I listened intently. For some moments nothing

reached my ears but the buzz of a few high-flying mosquitoes and the faint rustle of the night breeze, and I was upon the point of sinking back on my blanket when I distinctly heard a voice speaking not twenty yards from where I lay. I marvelled greatly what manner of human beings would seek such a place at such an hour, and, sooth to say, my loneliness and the antiquity of my surroundings caused the shikari's evil spirits to recur somewhat persistently to my mind. Pulling myself together, however, I again listened, and a second voice replied to the first. Peering cautiously forth I looked in the direction of the sounds. The moon was now high in the heavens, objects were almost as clearly defined as by daylight, and this is what I saw. Two men were standing upon the parapet of the crumbling wall, and conversing in low tones. The language used was some ancient dialect of Hindustani, and I could not understand much that was said, but I gathered enough to learn that they were discussing a recent raid on a neighbouring village. Each man was armed with a sword and a rough description of lance, and, so far as I could understand, the affray referred to had occurred on the previous day.

Now raids and dacoities were things that had been unknown in the district for years, and, as I looked and listened, a feeling crept over me that the scene I was watching was very uncanny. *What* in the name of the gods were these men? They were unlike any that I had ever seen in India, being fairer and of a finer build than either the Mahratta or the Hindu of to-day. Their black hair hung in wild elf-locks round their evil faces, and their bearing was that of irregular soldiery. Petrified with astonishment, I lay scarcely daring to breathe, and trying to assure myself that I was dreaming and should soon wake. But even as I argued with myself, down the old passage came the tramp of feet, and half-a-dozen more men, similar in appearance to the first I had seen, rapidly approached. I strove to spring up and shout, but my tongue clove to my palate, and I felt as though a heavy weight were pressing me down. The men drew near—now they were upon me—and, expecting each moment to be discovered and seized, *I saw them pass straight over me as I lay upon my blanket, and felt nothing!* The horror of the moment surpassed anything that I have experienced before or since, and I fainted. Coming to myself after a time—how long I know not—I saw a knot of men clustered together on the parapet of the wall at a point where it widened out, and became in fact a sort of platform. On the ground beside the men lay a huddled heap which I quickly made out to be captives, both men and women, bound and helpless. Those in charge of them were evidently awaiting something or someone, and, as I looked, the expected occurred, and the arrival took place. From an opposite passage came a stunted human form, which proceeded shamblingly towards the group assembled on the platform. As it did so, all around made obeisance, and a rough sort of wooden seat

was brought forward. The new comer dropped into it, turning squarely towards me in doing so, and never so long as I live, shall I forget that face. It was not that the man was old, was ugly, was deformed, though he was all these; it was the hideous cruelty, sensuality, greed, hate and every other evil passion which stamped those devilish features. The thick sensual lips, the huge beast-like ears, the cruel sneering eyes, the leering ghoulish expression, and, finally, the very evident fact that the man had been either designedly, or by accident, twisted almost out of semblance to the human shape, made up a personality of horror which could have shamed that of a fiend.

A woman was dragged forward from the huddled up heap and placed before the deformed thing on the seat. Gold ornaments shone on her neck and arms, and these were stripped off, evidently by order of the chief. After a few questions, which were answered tremblingly by the captive, she was put aside, and a male prisoner took her place. With scarcely a glance of the man, the horrible monstrosity in the judgment seat waved a hand, and with my hair rising on my head I beheld the poor wretch hurled from the platform over the precipice. I tell you, I distinctly heard the despairing shriek and the crash of the body as it struck the rocks a hundred feet below. Captive after captive was now brought forward, and despoiled, the women being placed on one side of, and the men hurled over, the cliff. Eventually, however, a young and peculiarly beautiful girl was dragged out. She was evidently of some local rank, her bearing was superior, and the jewels upon her face and neck gleamed brightly in the moonlight. To this girl the horror in the seat addressed many remarks, in a grunting, guttural tone, she answering with evident abhorrence and dread. Her interlocutor seemed gradually to work himself into a violent passion, for, suddenly springing from his seat, he appeared about to rush upon her, but, changing his mind, gave a sharp order to his men and sat down again. Instantly the gleaming gems were torn from the girl's person, and she herself was hurried towards the brink of the abyss. Paralysed with horror, and weak from my fainting fit, I had so far lain a passive spectator of the scene, my dread of something supernatural half-forgotten in my rapt amazement at what was apparently taking place before my eyes. But at the sight of that lovely girl forced shrieking and struggling towards the giddy edge, mechanically, and hardly knowing what I did, I lifted my express rifle which lay beside me, and fired full at the chest of the beast-like form in the seat. As I did so, a cloud passed over the face of the moon, and there was a howl like that of a wounded wild beast, while the air about me seemed full of rushing wings and evil cries.* Once more I lost consciousness, and knew no more until I found myself

* This is the weakest point in the story: no amount of rifle bullets could make a phantom man of a phantom picture howl like that.—O.

in an improvised litter and, weak as a child, being borne rapidly towards the nearest station, by natives under the orders of my horrified old shikari. They had found me burning with fever and in mad delirium when they returned, conscience-stricken, to the hill in the morning.

Explanation I have none. As to whether the spirits of the old Mahratta murderers are condemned to enact again their deeds of wickedness in the scenes which were defiled by them, or whether the whole affair was the phantasy of the delirium of malarial fever, I do not express an opinion, although I own a very decided one. But I have been accustomed to consider myself almost fever proof, and I have never had malaria since. And I reiterate that the world does not hold wealth enough to tempt me to spend another night alone in that fearful spot.

B. A. B.

Theosophy in All Lands.

EUROPE.

LONDON, August 31st, 1900.

Even the most ardent Theosophist finds that a holiday in August is by no means undesirable and members have been scattered far and wide during the last few weeks. The Library at Headquarters has been closed and the Section rooms almost deserted, but our chiefest worker, Mrs. Besant, although securing a few days' holiday, has been lecturing in the North of England and twice in London during the month.

The North of England Federation Conference took place at Harrogate on August 11th, and there was a large gathering of members over which Mrs. Besant presided. Mr. Leadbeater was also present and quite a number of London theosophists who enjoyed a country holiday and some specially fine lectures into the bargain. Mrs. Besant lectured on Friday evening to members only, and after the Conference on Saturday, also to members, both addresses being of great value and marked by earnest impressiveness which will be long remembered by those privileged to hear them.

On Sunday afternoon there was a very large assembly in the Spa Concert Hall to hear Mrs. Besant on the subject, "Whence come Religions?" The lecture was a great success and large numbers of visitors to Harrogate which is a fashionable inland watering place, must have carried away to different parts of the country impressions of Theosophical teachings which are bound to be productive of good. A lecture in the evening at the same place on "Ancient and Modern Science"—the substance of which is to be reproduced in the September and October issues of the *Theosophical Review*—was also well attended and the local branch disposed of a large quantity of literature, always evidence of seriously awakened interest.

A very successful group photograph was taken of the members attending the Conference, a local photographer distinguished himself by making the exposures at 5-30 P.M. and having large mounted proofs in the Secretary's hands before 8 o'clock the same evening.

From Harrogate Mrs. Besant went to Middlesboro' where her lecture on "Thought-Power" was greeted with marked enthusiasm by the largest audience which that furnace-encircled town has yet accorded to Theosophy. The next place to be visited was Leeds which responded warmly to a lecture on the "Reality of Brotherhood." Then the neighbouring City of Bradford crowded one of its largest public halls to hear a discourse on the "Reality of the Unseen Universe." The chair was taken by the city analyst and some of the best known people in the neighbourhood were to be seen amongst the audience. In the afternoon Mrs. Besant met some 30 or 40 interested inquirers under the auspices of Mrs. Firth and the Misses Spink and in the following week Mr. Leadbeater lectured to a good audience for the Athene Lodge, and it is expected that the result will be favourably felt by the local workers.

Last Sunday Mrs. Besant lectured on the "Genesis of Religions," in London, and she is to conclude her public work in England for this season by speaking on "Peace Amid Wars," next Sunday evening. Three days later she leaves us once more and is to travel by the "Peninsular" from Marseilles. To say that no sorrow of parting mingles with the universal good wishes for a happy voyage and successful work elsewhere would be untrue; but realising how much light and encouragement we have received from our summer visitant, we are glad for our brothers elsewhere to share the blessing, and having learnt much, we have much to put in practice; for, after all, in the relation between teacher and taught there is not much chance of success unless the pupil shows at least a portion of the teacher's energy.

This month we have also bidden farewell to the President-Founder whose cheery presence and cordial friendliness have made him many well-wishers in the various countries he has visited. Long may he live to preside over the destinies of the T. S. and make a physical symbol of the world-wide unity of the brotherhood it professes.

There are various plans on foot for an active campaign of winter work in London, but nothing has as yet materialised sufficiently to be made the subject of a paragraph in this letter.

We are to lose for a short time the many lecturing services of Mr. Leadbeater who shortly sails for America where he has already numerous friends among the readers of his books. We hope that his visit will be fraught with much benefit to the cause of Theosophy in the States. Our faithful co-workers in the West need and deserve all the help that can be given in their staunch and plucky struggle with the disruptive forces which have always been more active on their side the "great waters." Our good wishes go with the new worker who is going among them.

Of the world outside there is only too much excitement and rumour afloat, but with that it needs not that we concern ourselves too closely; we have our work to go steadily forward with, and it must be done "though the heavens fall."

The September issue of *Knowledge*, which is just to hand, contains an interesting article on High speed Telegraphy. Apparatus has recently been thoroughly tested which will transmit and automatically record, telegraphic messages at the enormous rate of 1,600 words a minute over a distance of 400 miles (the test circuit)—which is a great deal faster than the most rapid talker could speak them. Bit by bit the possibilities of electric energy are being unfolded and yet electricity, we have been told, is but one of the coarse

manifestations of the force which the spirit in man may learn to control on higher planes.
A. B. C.

NEW ZEALAND.

A Presbyterian minister recently lectured in Auckland on 'The Three Lotus Gems of Buddhism.' Having been formerly a missionary in Japan, he admitted having come under the "spell of the East" and his lecture in consequence was sympathetic and even enthusiastic. He also spoke of the purity of the motives and the teachings of those 'Esoteric Buddhists,' Col. Olcott and Mrs. Besant, and altogether showed himself extremely tolerant and broadminded. But the good effect that might have followed was completely spoiled by a sermon he delivered shortly afterwards in which he stated that although he knew that bloodshed, slaughter, and war must inevitably follow, the Christian missions must be kept going, for the usual Church reasons. The local comic paper caricatured him in consequence, with a bible in one hand and a pistol in the other. The sermon was full of the most blatant English 'jingoism.'

A very enjoyable 'Social' was held in the Auckland Branch rooms on July 19, over a hundred guests being present. A good programme was gone through, consisting of addresses by Mr. and Mrs. Draffin, music, vocal and instrumental by Mrs. and Miss Judson, Readings and Thought-reading. All present thoroughly enjoyed themselves. It is hoped that it will be possible to hold these meetings regularly.

An afternoon meeting for ladies has been started in Wellington. The first was held on July 9th and was fairly well attended. The public meetings in Wellington have been splendidly attended of late.

The following lectures of interest have been delivered throughout the Section:—

Auckland	...	"The Mystic Vision"	...	MR. S. STUART.
Christchurch	...	"The Bhagavad Gita"	..	MR. J. B. WITHER.
Dunedin	...	"God and the Gods"	...	MR. A. W. MAURAIS.
Wellington	...	"Buddhism"	...	MR. W. S. SHORT.

Reviews.

THE SECOND SERIES OF "O. D. L."

The Theosophical Publishing Society, London, have in press and will publish for the Winter season, the second volume of Colonel Olcott's fascinating personal sketches of the rise and progress of our Society, which he has been publishing since 1892 under the title of "Old Diary Leaves." The first volume brought the historical narrative down to the time when the two Founders left New York for Bombay; the second one covers the period from that date down to his Indian tour of 1883, when he was doing his thousands of psychopathic healings, to the amazement of the onlookers. The volume will contain thirty chapters, and be illustrated by engravings from the charming original photographs taken at Adyar by Messrs. Nicholas and Co., and shown by Colonel Olcott to our colleagues in Europe throughout his recent tour. The price will probably be the same as for Vol. I, but this will be announced when the Manager is ready to book orders.

KARMA: WORKS AND WISDOM.*

Mr. Charles Johnston, who wields one of the most fascinating pens which are concerned in the spread of theosophical teaching, is the author of the monograph on "Karma" which has been published by the Metaphysical Publishing Co., and which has already attained a good circulation. In the first of the seven chapters which the book contains, the author traces the history and development of the idea which the word Karma conveys. "Its earliest meaning was 'the ritual law'—the complete ceremonial which grew out of the Vedic religion." "At present we need not concern ourselves with the details of this ritual law; it is enough that, growing up as precedent and tradition out of the superstitions not less than the true and healthy instincts of Vedic times, it wove itself into a vast, all-embracing system, touching and regulating every act of life, determining for each man beforehand what might and what might not lawfully be done." At the same time another idea prevailed—that taught by the Kshatriyas, the warrior kings—which led them to study and search for the inner meaning of things. "'Follow the law,' said the Brahman, 'you will gain the rewards of the law.'" "'Follow the life of the self, as it expresses itself in your heart and will,' said the Kshatriya, 'and you will become possessed of the power and being of the self.'" The process of fusion of the Brahmanical and Kshatriya ideas is traced, and the result—the third and modern idea of Karma—is stated. Many quotations from the Upanishads and from the Gîtâ, as also from the later Vedânta, are adduced which tend to prove the statements made. The last chapter is devoted to a discussion of the subject from the theosophical standpoint. As in other works, so in this book Mr. Johnston contends for the superior dignity of the Kshatriya over the Brahman caste. A point in which he is at issue with all those who believe in the current classification of the caste system.

N. E. W.

THE ENGLISH TRANSLATION OF THE AITAREYA UPANISHAD

WITH SRI SANKARA CHARYA'S BHĀSHYA, BY H. M. BHADKAMKAR, B.A.

We gladly welcome this translation of the Aitareya Upanishad which begins with a short introduction by the translator, wherein he briefly describes the position of the Upanishad in the Aitareya Aranyaka. The translation seems to be fairly accurate and literal. The special feature of it is the fact that the views of the objector and the Sidhântin are clearly set forth in different paragraphs, with occasional footnotes where the passage seems to be obscure. It is however to be regretted that the Sanskrit passages are omitted in the printing of the translation; the book is otherwise neatly gotten up. The translation is the prize Essay of the "Sujna Gokulji Zala Vedânta Prize."

N. H.

PRINCE UKHTOMSKY ON TIBETAN BUDDHISM AND
COLONEL OLCOTT'S WORK.

The illustrious Russian gentleman, at once diplomat, scholar and journalist, who served as Private Secretary to the present Czar of Russia in his tour around the world and who is one of the most learned men of the day in

* Price, paper, Re. 1-2.

Buddhistic literature, has contributed a Preface to the work just published * by Dr. Albert Grünwedel at Leipzig, from which our learned young colleague, Herr J. Van Manen, F. T. S., of Amsterdam has translated the following extracts:

“The moment is now not distant when the Buddhist world in its manifold subdivisions will wake from its dream and link itself together as one organic whole.

“The illustrious American, Colonel Olcott, as President of the Theosophical Society, has for years energetically followed the plan of finding the links of the spiritual chain which binds together the countries in which Buddha is honoured as a God [*sic*]. He travelled over Asia, made himself acquainted with the leading native Priests, and then composed a kind of creed for the Buddhists of the whole world. All things unessential and conventional, all things narrowly national and purely casual therein were put aside. Buddhism is ever ready to accept and assimilate into the forms of its cult all possible other forms and even rites, if they do not influence its central idea: the conception of the ‘divine Teacher’ and the ways, shown by Him, which lead unto self-perfection, in connection with the bidding of the Master to gradually acquaint all beings with the ‘Doctrine’ by the following of which they can finally free themselves from rebirth and the sufferings connected with it. Only the essential part of the ‘Doctrine’ should be accepted as to this creed. So, gradually it will become possible to explain much of the great body of religious characteristics of Asia, and the forms of belief of hundreds of millions of people will make themselves visible, from the heart of the period in which they were founded, in which their propagation moved the people, and the veil will be lifted.

“In Japan, Burma, Chittagong and Ceylon Colonel Olcott’s platform of the Fourteen Fundamental Propositions has already been accepted. It remains to be seen how far Colonel Olcott’s efforts in connection with the solidification of the spiritual ties between the Buddhist peoples in Indo-China, in Central China, in Corea and in Tibet will work. As far as I could find out in conversation with the Indo-Chinese Laos they are Buddhists, but probably stand nearer to Lamaism than to the Ceylonese or Siamese-Burmese form. Evidences, it seems to me, as to that are not wanting. They erect and honour ‘Obos,’ *i.e.*, heaps of stones on heights, with the purpose of making offerings in those places to the genii while travelling through the district. They execute movements exactly like the Tibetan and Mongolian magic-dancers, on certain occasion—when their bonzes disguise themselves as terrifying deities, to banish the spirits of evil. Every family aspires to devote to the priesthood at least one boy; the clergy have the right to dispose of their private property, and the most learned monks seem to the people as true incarnations of the all-perfect higher beings (of the Buddhas), etc.

“The connection of the followers of Sākya-muni in Ceylon with their fellow-religionists in the Far East has been existing since the most ancient times. The relation existed not only by sea but also by land. Many Ceylonese went on pilgrimage across the Himālayas to China and brought to the ‘Sons

* *Mythologie des Buddhismus in Tibet und der Mongolei. Führer durch die Lamaistische Sammlung des Fürsten E. Uchtomsky, von Albert Grünwedel, Dr. Phil. Mit einem einleitenden Vorwort des Fürsten E. Uchtomsky und 188 Abbildungen. Leipzig, F. A. Brockhaus 1900.*

of Heaven' the most rare amethysts, sapphires, and rubies, and the most beautiful images of the 'Divine Teacher.' Sometimes ten years were needed for such a journey."

"The middle-ages strengthened this consciousness of the inner oneness between the countries, politically strange to each other, in which the worship of Buddha flourished. What holds good for Tibet, also holds good for Mongolia, for our Burats and Kalmuks; the ideas of the convinced co-workers of the deceased Madame Blavatsky find sympathy and attention also there."

A proof of the above having been shown to Col. Occott, he takes exception to the Prince's remark that in orthodox Southern Buddhism Sâkyamuni is worshipped as God. He also challenges the statement that Ceylon Buddhists have been on the footing of a mutual religious understanding with their co-religionists of the Northern School: the High Priest Sumangala in accrediting Col. Olcott to the Japanese Sangha, expressly made the point that they were not so related but should be.

W. A. F.

MAGAZINES.

September *Theosophical Review* opens with an article by Dr. Wells, on "Forgotten English Mystics," showing that the truth shines forth through various channels and in all ages. Next we find a brief but noble ideal of "The Mission of Theosophy," as given by G. H. Liander. "Human Evolution," by Alexander Fullerton, is an essay which Theosophists will do well to read with care, and reflect upon. Mrs. Cooper-Oakley's paper on "The 'Wisdom' Tradition in the Italian Renaissance" is concluded. In "The Bardic Ascent of Man," by Mrs. Hooper, the author in alluding to the abstruse nature of some of the Bardic statements says, that even if they are not comprehensible by all "the fact remains that statements which indicate the existence of a coherent theory and system, touching the birth and evolution of animal and human souls, are to be found in the traditions and literatures of widely separated nations," and she thinks, further, that the truth in these mystical statements, "though it may at present evade us, will be unveiled at last." A beautiful sample of "Indian Hymnology" is given in "Râvana's Hymn to Siva," by A Hindu Student. In her article on "Ancient and Modern Science," Mrs. Besant, in explaining the difference between the two, says: "When the modern scientist reaches the limits of his powers of observation, he proceeds to enlarge those limits by devising new instruments of increased delicacy; when the ancient scientist reached the limits of his powers of observation, he proceeded to enlarge them by evolving new capacities within himself. Where the one shapes matter into fresh forms, makes a more delicate balance, a finer lens, the other forced spirit to unfold new powers, and called on the Self to put forth increased energies." Mrs. Duncan contributes a very interesting paper on "New England Dawn and Keltic Twilight"; in which the sweet character of one of the noblest lovers of nature who ever trod her verdant fields and listened to her inner voice, Henry D. Thoreau, is shown by numerous quotations from his published writings, as well as by the sympathetic words of his personal friend and co-worker, Emerson. In the second part of this paper, the "Poems and Essays" of Mr. W. B. Yeats are laid under contribution. The author of the paper says of them: "We find in them the love of nature, not only for

her own sake, with a minute and affectionate observance of her remoter charms; but we also find a gracious belief in, and love for, her elemental spirits—the faerie folk * * * *” In the concluding portion of Mr. Leadbeater’s valuable article, “Some Misconceptions about Death,” some important points are discussed. Miss Taylor’s “True Story” narrates a brief moment of experience in which the consciousness functions on a higher plane. “Dead or Living?” is a short poem by Mrs. Williams.

Theosophy in Australasia has for its principal articles in the August issue, first, “Sin and the Atonement,” by F. E. Allum (a paper read before the Perth Branch of the T. S.); then follow, “Some Misconceptions of the Theosophic Teachings,” by R. B.; “Theosophy as a Guide in Life,” which embodies the text of one of the Australian propaganda leaflets; and “Is Theosophy a Superstition,” (a reply by H. B. H., to an article which appeared in the *Presbyterian and Australian Witness*). Among other matter we notice some interesting answers to questions.

Revue Théosophique Française. The August number brings the Review half way through its eleventh year of publication and under the editorship of Commandant Courmes its interest is fully maintained and its circulation increases. It is found useful as an aid in propaganda, its articles being of a character to excite the interest of intelligent enquirers. In noticing the London Convention of the European Section the Editor warmly acknowledges the brotherly reception which was given the delegates of the French Section who were present at the meeting. He says: “All received from our English brothers a most cordial welcome, and bring back with them the liveliest recollections of the fine Theosophical meetings which were held during the course of the Convention.” The number contains translations of Mrs. Besant, Mr. Leadbeater, Col. Olcott, Dr. Hartmann, Mr. Keightley, and original notes and articles by Commandant Courmes, Dr. Pascal and others.

Teosofia. The August number of our Italian organ opens with an article by Signora Calvari, the charming wife of the Editor, upon “The Earth and Humanity,” and the rest of the number is filled up with translations and brief reports of the Theosophical Conventions in Europe. Members of the Society passing through Rome should take note of the fact that at No. 72, viâ S. Nicolo da Tolentino, our branch has a convenient headquarters and a Theosophical library, which is open daily between the hours of 10 and 6.

Sophia. Neither political disturbances nor social obstructions prevent the regular appearance of our excellent Spanish magazine. Its pages are, as usual, mainly filled with translations from our leading writers, but that most learned colleague, Señor Soria y Mata contributes an article in French on the Pythagorean theory of evolution, with special reference to the genesis of the elements.

Philadelphia. This South American representative is one of the most attractive of our publications and at the same time admirably calculated to arouse the interest of the public to which it appeals. The quality of its paper and printing, also, do great credit to the printing offices of Buenos Aires, being, in fact, better than we are able to turn out at Madras. The June number completes the second volume. We hope it may be followed by many others as good.

Theosophia, Amsterdam. There is a stamp of originality on our Dutch contemporary which is much more marked than that on most of our other

theosophical magazines in foreign languages. At the Amsterdam headquarters we have a group of strong original thinkers and their theosophy is intensely lived out in their daily lives. In fact, one may say that worldly questions occupy but a small portion of their waking hours. It could hardly be otherwise when they have before them such an example of sturdy, fervent, over-mastering theosophical spirit in the person of Madam Meulemann and of unselfish effort as her senior colleagues show to her junior ones, including those bright geniuses Herren van Manen, Hullo and Boissevain. The August number seems to be a very interesting one and the magazine presents every appearance of prosperity.

In the *Theosophic Gleaner*, which is just entering upon its tenth year, with some improvements in type and general appearance, P. H. Mehta contributes the opening article, entitled "The 'I'"; D. D. Writer furnishes an essay on "Our Progressive Age"; there are several important reprints and a sympathetic note on the President-Founder's recent tour in Europe.

In the *Arya Bala Bodhini* we find another instalment of Pandit Bhavāni Shankar's "Religious Talks with Hindu Boys," a continuation of the instructive essay on "Hindu Ethics," and other matters of interest.

Acknowledged with thanks: *The Vāhan, L'Initiation, Modern Astrology, Light, Lotusblüthen, The Ideal Review, Notes and Queries, The Theosophic Messenger, Mind, The Lamp, The Phrenological Journal, The New Century, The Philosophical Journal, Banner of Light, Temple of Health, Harbinger of Light, Omega, The Prasnottara, Brahmavidya, The Light of the East, Prabuddha Bhārata, The Brahmacharin, The Light of Truth, Indian Journal of Education, The Dawn, The Light of Truth.*

CLIPPINGS AND COMMENTS.

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

A Liverpool paper writes as follows about the *The Gītā* in class in Bhagavad Gītā, which Mr. J. H. Duffell, England. F.T.S., conducts with success in that city:

Some curiosity was doubtless aroused by an invitation published a few days ago in the advertisement columns of the *Mail*, to study the Bhagavad Gītā. Probably the majority of people who noticed it, are still wondering vaguely what it meant. It may be of interest to explain that this work, the name of which indicates a Revelation from the Deity, is a metaphysical poem, which is interwoven as an episode in Mahābhārata, one of the two great epic poems of ancient India. It deals with the feuds between two great Hindoo houses, and in it is revealed a complete system of religious philosophy. Needless to say, the work is regarded with great reverence by the peoples of India. A gentleman, who is one of the leaders of the local branch of the Theosophical Society and whose name is connected with the trade of the city, has undertaken the task of making "this ancient masterpiece of Oriental Wisdom," as it is described, known to all students who are curious on the subject. He has been so far successful as to find more than a dozen enthusiasts ready to take up the study, and accordingly a class, which will meet on alternate Saturdays, has been formed for reading and instruction in Bhagavad Gītā.

Indian Philosophy at Rome. The *Roman Herald* speaks as follows about Babu J. C. Chatterji's lectures at Rome. It will particularly interest our Indian readers to know what is said about the rapid spread of Indian thought throughout the West—thanks to the agency of our Society :

"The lectures, which have been given this season by the learned Indian Brahmin, Mr. J. C. Chatterji, at the University of Rome, have attracted an appreciative audience. It is impossible to describe the impression which one receives from these lectures, which deal with the greatest problems of human thought embodied in the philosophy of the East and more particularly that of India, the seat of the most daring theories ever hazarded by man to explain his origin, the essence of his visible and invisible surroundings, his mission in the world, and his ultimate fate. The philosophy of India is spreading very rapidly all over the World, overthrowing the barriers which ignorance has built to prevent the expansion and diffusion of human thought.

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The Pope and the "Evil Eye." "An amusing message from the Rome correspondent of the *Daily Mail* states that many superstitious Italians are discovering curious coincidences between the two jubilees of the Holy Years—1825 and 1900.

In 1825 bubonic plague made fearful ravages in many countries, calamities happened far and wide, the crops in Italy failed almost completely, and a terrible famine followed. Superstitious people attributed all these dismal events to the jubilee, and the same belief is widely held in Italy with regard to the calamities of the present year. In the southern provinces particularly, and also in Rome, they are set down to the "jettatura" or evil eye of the Pope, which is held responsible for the murder of King Humbert, the bad crops, the epidemics of sickness, and the war in China. The recent railway accident in which seventeen persons were killed and a hundred injured occurred at Castel Giubbileo, in the Roman Campagna. Giubbileo signifies jubilee, and the name was given to the place in 1825 because the pilgrims assembled there to journey to Rome. Out of every hundred Italians at least ninety-five believe in the "jettatura." This superstition has many times given rise to rebellion, attended with great bloodshed, and no surprise need be felt if a fresh national calamity precipitates an alarming outbreak in Italy. It is singular that even the Clericals, including the mass of ecclesiastics, believe in the Pope's "jettatura." Pius IX. gained a sinister reputation in this respect, and the same belief attaches, but in much greater measure, to Leo XIII. The "jettatura" is guarded against by the wearing of amulets, usually of silver in the form of an antelope horn, a hand with two fingers doubled down, a key with a heart in its handle, a crescent moon with a face in it, or a sprig of rue."

The above which appeared in a recent issue of the *Westminster Budget* shows how widespread is the belief in the power, said to be possessed by certain people, of producing dire results by a mere glance of the eyes. In fact so important is this singular faith, in public estimation, that a large, illustrated work of 470 pages royal octavo,* was published in London in 1895, which gives an historical account of this belief which, though largely superstitious, can not, by theosophists, be considered wholly so, when we take into account the power of thought, and the agency of the elementals. In confirmation of the statement made in the previous extract, regarding Pope Pius IX. we read, in the book just referred to (p. 24), that the

* "The Evil Eye," by F. T. Elworthy,

way to prevent the evil results which are liable to ensue from the glance of the *jettatore* is, to "point two fingers at him. Pope Pio Nono was supposed to be a *jettatore*, and the most devout Catholics, whilst asking his blessing, used to point two fingers at him." On p. 6, numerous references to passages in the Bible are given, and we find the same subject mentioned in "Isis Unveiled" (Vol. I., p. 380). Those who are interested in the historical phase of this faith, will find abundant information in Mr. Elworthy's work above named.

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The following item, which we clip from the *King Arya Bala Bodhini* shows that there is one class of beggars which are not usually called such:

King or Beggar. "A great king once went into a forest and there met a sage. He talked with the sage a little and was much pleased with his purity and wisdom. The king then desired the sage to accept a present from him. The sage refused, saying: 'The fruits of the forest are enough food for me; the pure streams of water give me enough drink; the barks of trees sufficiently clothe me; and the caves of the mountains provide me with an ample shelter.' The king entreated him with great reverence to take a present from him if only to bless him. The sage at last agreed and went with the king to his palace. Before offering the gift to the sage, the king repeated his prayers, saying, 'Lord, give me more wealth; Lord, give me more children; Lord, give me more territory; Lord, keep my body in better health,' and so on. Before the king had finished his prayer, the sage had got up and walked away from the room quietly. At this the king became perplexed and began to follow him, crying aloud, 'Sir, you are leaving me without taking any presents.' The sage turned round and said, "Beggar, I do not beg of beggars. You are a beggar yourself, and how can you give me anything? I am no fool to think of taking from a beggar like you. Do not follow me but depart. You have no real love for God. Your love is sordid and pretended, I cannot accept anything at the hands of so base a creature."

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The *Hindu* copies from the *Church Gazette* a drastic criticism on the average Indian Missionary which is even more severe than anything which has been written about his class by Theosophists. Mr. Noble may be prejudiced, yet he writes for a most Orthodox organ and, presumably, with the approval of its Editor who, if he had thought the criticism unfair, might easily have refused it a place in his journal. Certainly it is the fact that with rare exceptions, the missionary sent out by Western evangelising Societies is very ignorant of the Eastern religions which he comes to upset, and makes himself a subject of jest to the intellectual Asiatics whom he hopes to convert to his own beliefs. That he has "earnestness" is far from enough equipment for his hopeless task, for the Indians are not at all likely to paralyze their brains and put aside their educational acquirements to descend to the low intellectual and scholastic level on which alone the missionary depicted by Mr. Noble is able to work. Long ago the Universities of Oxford and Cambridge realised this and sent out each its special mission. A missionary now on his way *back* to Japan from leave, admitted to the writer that he was not acquainted with the tenets of Buddhism! Says the *Hindu*:

The Christian missionary has lately been very much in evidence, and though, in many cases, he has proved himself a friend in need and a friend in deed, he has occasionally, by the excess of his proselytising zeal and his

proneness to swell the ranks of 'rice' converts, got much into bad odour. Mr. Noble, writing in the *Church Gazette*, sums up the Indian missionary in quite a heartlessly brutal style. He writes:—"Although India is known to be a nation of intellectuals, yet we do not always take sufficient care to send out only cultured men. Often we send out men who have not received any philosophical training, who have learnt little or no Greek and have therefore no appreciation of the old Greek mythology, and who very often have earnestness as their only qualification. These men expound Christianity in such a crude manner that the natives who are very subtle of argument, at once perceive the utter childishness of it all. I will give an instance. A certain American Presbyterian missionary worked very hard to gain converts to his religion, but in vain. A native said to me, 'You know Mr. B—is a good man, but an utter fool: he says he will drink wine with the Lord in Heaven.' This native went on to say that poor Mr. B—could not see how absurd it was to ascribe to God a body, and at the same time omnipresence. Thus do our evangelical missionaries make themselves the laughing-stock of the natives. But there is worse still to tell. It would be imagined that these missionaries would go amongst their hearers in a spirit of humility, and not of arrogance. Oh dear no! They go as Englishmen, as a conquering race, and treat the Hindus as the vanquished foe. Is it any wonder that between this and the fact that they see the mission flourishing financially when it receives nothing from converts, they conclude that the missions are promoted by the Government? The result of all this is, that only the scum of the Hindus become Christians, and they only serve purposes of their own, so much so that the phrase, 'There are no native Christians about,' has come to mean that you are quite safe from burglary. When there are so many people to which it would be good to send missions, such as Central Africa, etc., does it not seem a pity to waste so much money to try to gain converts from a religion whose ethical teaching is much the same as our own?"

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The "Executive Chairman of the Committee of Famine Gifts One Hundred," referred to hereunder, writes to the Editor of the *Banner of Light* (published in Boston, U. S. A.) as follows:—

Among the contributions received by the treasury of the New York Committee of One Hundred on India Famine Relief, are two which deserve special mention. In the early part of the present month, the Chinese in attendance at the Reformed Presbyterian Mission, Oakland, California, undertook to earn money for the sufferers in India. They were, for the most part, the better class of house servants, temporarily out of employment, to whom even small sums were of considerable consequence. One of them was skilled in the repairing of cane-seated chairs. Accordingly, they asked their Mission teacher for a letter of commendation, and went courageously through the streets of Oakland soliciting work. The result was a remittance of \$10.50 for the famine sufferers.

Somewhat later in the month, inmates of the Ohio Penitentiary at Columbus, united a purely free-will offering for famine-stricken India. Out of pittances usually hoarded for personal indulgence, they contributed \$28.00 forwarding the same to the Committee of One Hundred.

That, in the former case, the despised, isolated stranger in a strange land should show such profound and practical sympathy with far-off India's distress; and that, in the latter case, those whose wrong doing had fixed such an awful barrier between them and the outside world, should self-denyingly unite for the rescue of the starving in distant India, is glorious proof of "a common humanity." It signifies that the capability of generous sentiment is always in all hearts, and that ennobling good-will can survive all adverse influence.

In each instance, along with the thanks of the Committee, was returned the assurance that the gifts would be cabled to India, without expense to the fund; that each dollar would give a day's food to from thirty to fifty hungry persons, or buy three native blankets for the almost naked, or, with from one

to two dollars more, aid an impoverished peasant farmer in re-seeding his fields.

Since no essential amelioration of the famine situation can possibly come until the harvests * * * are gathered, it were well that the cases which I have cited should inspire all of us to continued and generous gifts.

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*Japanese
Buddhism
Advancing.*

The increase of activity among the Buddhists in Japan is noted by *The Globe* (London). It says :

There are Buddhist Schools all over the empire, which are giving assistance to the common people in general education on a scale of fees much more liberal than that of the Government Schools and Colleges * * * It will readily be seen that with the imperial favor shown the Hongwanji sect of Buddhism, and the broadness of its creed, the Christian missionaries have in it a foe to be feared, if it devotes itself and its ample revenue to the elevation of the masses, and it seems to be doing this in the establishing of schools for all classes, hospitals, and kindred institutions of a charitable nature. Another evidence of militant-ism is that the Buddhist priests are paying more attention to the study of their religion than ever before.

Commenting on the above *The Theosophical Review* says : The President-Founder's work in Japan is bearing fruit, as did his similar work in Ceylon, and along the same lines. Buddhism has found, in modern days no better helper.

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*Additions
to the
Adyar
Library.*

Besides the books and manuscripts elsewhere acknowledged, the library collection of curios has been increased by the addition of the artistically carved bronze bowl presented to the President-Founder at Amsterdam by the Vâhana Lodge, of which the sculptor, Herr Ollo, is a member. Minute figures of the friendly elemental spirits known to the Scandianvians have been presented by Herr von Krogh, of Copenhagen, and a similar one of the elfin race called by the Germans Heinzelmâchen, procured by Col. Olcott at Leipzig.

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*"The
President-
Founder."*

In noticing Col. Olcott's recent labors in Europe, *The Theosophical Review* says :

His European tour has been of the most satisfactory description, and the many Lodges he has visited speak warmly of his genial courtesy and of the help they have received by coming into touch with his fervent loyalty to the movement he has served for a quarter of a century, and in which his heart and life are bound up. Next year he is to visit North and South America, and much good is hoped for as the result of his extended tour in the Western hemisphere. May he keep good health and enjoy long life to continue his faithful service to the Theosophical Society. There is only one President-Founder, and we would all like to keep him with us as long as we can. He is the proof of the continuity, and the symbol of the unity of the Society, and none else can fill his place.

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*The mystical
"Feng-shui."*

All nations have more or less faith in powers unseen, but the beliefs of Eastern peoples tend toward the occult in a very marked degree. The following extracts from an article entitled, "A Mysterious Chinese Creed," which appeared in a recent issue of the *Madras Mail*, helps to illustrate this fact :

"If an authority on the manners and customs of the Chinese nation was asked what he considered to be the mainspring of the thought and action of this people, he would undoubtedly answer *Feng-shui* or, as some writers put it, *Fung-shui*. It is also known as the science of *Te-le*. This extraordinary creed has intertwined itself thoroughly into the religions of China, and especially with that of Taoism, so that it is now practically impossible to separate the fundamental principles of these faiths from the parasitic growths so firmly engrafted upon them. The intense conservatism of the almond-eyed children of the Flowery Land, and their deep-rooted hatred of all foreigners and their ways and works, are all owing to the universally pervading influence of *feng-shui*. The name of this ruling influence on the lives and customs of the Chinese nation explains the nature of this most extraordinary creed, which without undue exaggeration can truthfully be described as one of the most fearful and wonderful that ever cast the dark shadow of superstition upon the human race. The name is composed of two words, *feng*, i.e., wind, symbolical of that which cannot be seen, and *shui*, i.e., water, emblematic of that which cannot be grasped. Fearsome and marvellous indeed is the belief in the mystic power of the *feng-shui*, the influence exercised by spirits over the fortunes of mankind.

It is entirely owing to *feng-shui* that the Chinese are as careful as they are in all matters connected with the burial of the dead, for spirits are crochety beings to deal with, and if the resting-place provided for a dead man's bones does not suit his fancy, then woe betide his family till the injured ghost is more comfortably housed. If a family seems to suffer from a prolonged run of ill-luck, especially just after the burial of one of its members, certain of the corpse's bones are promptly disinterred, and placed above ground, generally in the shadow of a rock, to await re-burial until a propitious spot for a grave can be found by one of the numerous professors of the art of *feng-shui*. In the case of a rich man, his bones often remain above ground for years, whilst his family has to pay heavily for the investigations undertaken on behalf of the unquiet spirit."

The poor man's remains rest in peace, usually, as the coffers of the priesthood are not apt to be filled from such a source.

"Towers and pagodas are universally believed in as infallible means for turning evil spirits out of a direct course, and thereby minimising their power for harm. The Chinese name for such towers and pagodas is *tow*, but when the buildings, as often happens, are erected to the memory of learned and great men, they are known as *Toow-tung*, or halls of ancestors. They are invariably built in such forms as to attract all propitious currents and good spirits, and to turn aside the powers of evil. Few Europeans perhaps know that pagodas are all built in connection with some object of *feng-shui*. Thus, in most parts of China, but especially in and about Canton, are numerous *Toow-tung*, which are easily distinguished from other pagodas by their peculiar architecture: it is fully believed that they attract portions of propitious currents, and help to increase the general intelligence of the population. Unfortunately, the results of the influence of these towers are not as apparent to outsiders at any rate, as they might be.

Feng-shui is indeed responsible for all the multitudinous superstitions of the Chinese race. Of course, it is well known that Chinese boats of all kinds have an eye painted on the prow, in accordance with the principle of "No got eye, how can see? No can see, how can go?" Notwithstanding this, it is difficult to realise that the belief in the visionary power of this painted optic is so great that a Chinaman will hastily cover it up should a corpse come floating down the stream, lest the boat should take fright from the unpropitious sight, and evil befall the passengers.

We Europeans pride ourselves on our enlightenment and freedom from the trammels of superstitions such as these, yet despite our vaunted superiority we too steadfastly adhere to a custom which is solely originated by *Feng-shui*. The custom is that of throwing rice on a newly-married pair. It is an ancient Chinese belief that the demons of the air, who are always on the lookout to injure mortals, have a peculiarly cannibalistic love for the flesh of a newly-married pair. Rice, however, they prefer even to lovers. So, at the

critical moment, which was just when the young couple left the bridal palanquin, it became the custom to scatter rice to divert the attention and appetites of the demons from their human prey. The custom of throwing an old shoe after a newly-wedded pair, also originated, it is believed, in the Chinese Empire, where women leave their shoes at the shrine of *Kwang-yin*, Queen of Heaven, when preferring a request to her.

Such are a few of the bonds imposed by *Feng-shui* upon the Chinese people, and whilst they remain in such trammels it is not to be wondered at that civilisation makes such pitifully slow progress amongst them."

B.

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*The heavy
Burden
of a
Crown.*

Her Royal Highness, the Duchess of Argyll, has an album in which this question appears: "Whom do you envy?" In reply to this, the Prince of Wales has written:

"The man I envy is the man who can feel slightly unwell without it being mentioned all over Europe that H.R.H. is 'seriously indisposed,' the man who can have his dinner without the whole world knowing that H.R.H. is eating heartily, the man who can attend a race-meeting without it being said that H.R.H. is 'betting heavily'; in short, the man I envy is the man who knows that he belongs to himself and his family, and has not the eyes of the whole universe watching and contorting his every movement."

The reply of the venerable Emperor of Austria is:

"I envy every man who is not an Emperor."

The character of the young Czar of Russia is shown in his reply which is as follows:

"I envy with a great envy any person who has not to bear the cares of a mighty kingdom; who has not to feel the sorrows of a suffering people."

How strikingly this illustrates the fact so strongly emphasized in all Eastern religions—that riches, pomp, power and external surroundings can never, and were never designed to, satisfy the soul's longing.

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*The Chinese
and
"Noquarter."*

It is stated in the *London Standard* (see report of Lieutenant von Krohn), that Admiral Seymour's column distinguished themselves by the massacre of the Chinese wounded, giving no quarter. The Lieutenant's statement is this:

"It is scarcely possible to take prisoners, as the Chinese are not civilised enough for such a mode of warfare. During the Seymour Expedition the troops were compelled to bayonet all the wounded, as they could not look after them; and a wounded Chinaman will attempt to kill any European as long as he can still raise a hand. At first they sent the wounded Boxers to the hospitals at Tientsin, but they soon found this was a mistake and the order was given to kill all Chinese still capable of fighting, not to spare the wounded, and to take no prisoners. The Boxers frequently removed their red badges, and tried to conceal their participation in the fight, but this was soon found out."

And is this the plane to which the Christian civilization of the present day has descended? Is not the Theosophical ideal better than this?