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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FOURTH SERIES, CHAPTER XVI.

(Year 1891.)

I REACHED Madras on the 12th of February and found awaiting me a pleasant surprise in the form of a letter from Prof. Leon de Rosny, of the Sorbonne, informing me of my election as Honorary Member of the Société d'Ethnographie, of Paris, in the place of Samuel Birch, the renowned Orientalist, deceased. Prof. de Rosny and I had been on friendly terms for several years, having been drawn together by our liking for Buddhistic philosophy. He told me once that he used my "Buddhist Catechism" in his lectures and had told his pupils that they would find more real Buddhism in it than in any of the books published by the Orientalists.

Four days later I packed trunk and took the steamer for Colombo en route for Australia. I had to wait at Colombo from the 18th February to the 3rd March for the Australian boat, but every minute of my time was occupied. Among other things accomplished was the getting of my Fourteen Propositions, or Buddhist Platform, accepted and signed by Sumangala and Subhuti, the two ranking high-priests of Kandy, and enough more of the principal bhikshus to give it the imprimatur of Sinhalese Buddhism. This answered for the whole of the Southern school, as the Buddhism of Siam is identical with that of Burma and Ceylon. At Wellawatte, Panadure, Kandy,

* 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. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: Price, cloth, Rs. 5; paper, Rs. 3.

Katugastota, Dehiwalla and other places, I lectured on behalf of the Buddhist schools, raising public subscriptions in some places, distributing prizes at others. The Buddhists of Arakan, through Wondauk Tha Dway, of Akyab, telegraphed me an urgent invitation to visit their country and, with the message, telegraphed money for my expenses, but I was obliged to postpone the visit until a future occasion.

At this time an experiment was going on to create a Ceylon Section of the T. S., and I had made Dr. Daly General Secretary. The result, however, was thoroughly unsatisfactory and so I removed him from office, but experimentally made him General Manager of Schools. I also issued an appeal to the public for the creation of a Wesak Fund to be used for foreign propaganda. I have never been able to get the Sinhalese interested in this work, their whole sympathy and endeavours being concentrated on the regulation of Buddhist affairs in their own country. The fact is, nowhere in the East have the people any very clear idea of foreign countries and nations, and rarely have I found them in India distinguishing between the white men of different nationalities, who are classified under the general name of "Europeans;" even Americans are so designated.

There was lying in Colombo Harbour at that time a Russian frigate on which the Czarewitch, the present Czar, was making the tour of the world, accompanied by a staff of eminent men. One of these gentlemen, during the Prince's Indian tour, had called at Adyar during my absence in Burma, expressed much interest in Theosophy, and bought some of our books. I was sorry to have missed him, as also the ball at Government House to which the new Governor, Lord Wenlock, had invited me "To have the honour of Meeting His Imperial Highness The Czesarewitch." Learning from the Russian Consul at Colombo that some of the Crown Prince's staff would be pleased to make my acquaintance, I went aboard the frigate and spent an hour in delightful conversation with Prince Hespère Oukhtomsky, Chief of the Département des Cultes, in the Ministère de l' Intérieur, who was acting as the Prince's Private Secretary on this tour, and Lieutenant N. Crown, of the Navy Department at St. Petersburg; both charming men. I found myself particularly drawn to Prince Oukhtomsky because of his intense interest in Buddhism, which for many years he has made a special study among the Mongolian lamaseries. He has also given much time to the study of other religions. He was good enough to invite me to make the tour of the Buddhist monasteries of Siberia. He asked me for a copy of my Fourteen Propositions, so that he might translate them and circulate them among the Chief Priests of Buddhism throughout the Empire. This he has since done.

On the 1st of March Mr. Richard Harte arrived from Adyar on his way to England after about three years' service at headquarters.

As above noted, I sailed for Australia on March 3rd, on that noble P. & O. steamer "Oceana." On the 5th I crossed the Equator for the first time, but no tricks were played by the sailors on the passengers. The next day I saw what to me was a marvel, *viz.*, a rainbow lying horizontally instead of making the usual vertical arch. It seemed to me, as I noted it, "like a stiff rainbow melted down." The passage throughout was very smooth and pleasant. On the 12th, by request, I lectured in the First Saloon, on "The Essence of Buddhism." The chair was taken by Hon. J. T. Wilshire, M. P., who made a very nice speech at the close. We reached King George's Sound on the 13th and anchored off Albany, but were quarantined because of the small-pox at Colombo, and were thus prevented from going ashore to have a look at the place. Port Adelaide was reached on the 17th and Melbourne on the 18th. At the latter place I met Mrs. Pickett, one of our old members, at whose house at Kew there was a meeting of Theosophists to greet me. An old fellow-traveller in Japan, Mr. James Miller, of Melbourne, whom I had also met in London, breakfasted with me at my hotel, and I lunched with him the same day.

We sailed on the 20th for Sydney and arrived there on the 23rd in the early morning. My old acquaintance, the Earl of Jersey, was Governor of New South Wales at this time, and as I had notified Lady Jersey of my coming, they both received me with the greatest kindness. I attended Her ladyship's garden-party that same day and dined at Government House the next evening. A more beautiful view than that from this place is hard to imagine. The building is on a gently sloping point, running out into the world-famous Sydney Harbour, and a panorama of exquisite scenery stretches out before the spectator. The old proverb was: "See Naples and die," but, for my part, I should rather substitute the name Sydney for Naples. Lord Jersey was vastly amused over an exchange of bantering notes in comic verse between Lady Jersey and myself, about her joining our Society, which I urged on the score of her intelligent interest in mystical studies, and she declined from an instinct of that conservatism which made her one of the founders of the "Primrose League." More delightful acquaintances than they I have never met.

I had the pleasure of becoming acquainted with several Theosophists and on the 25th sailed for Brisbane on the coasting steamer "Barcoo." A note that I made on the attractive appearance of the dining saloon, which was finished in light wood in artistic designs, with white and dark marble panels, reminds me to say that most of the steamers plying around the stormy coasts of Australia, Tasmania and New Zealand give the traveller every comfort that he could wish. As for the table, it merits every praise. My trip on this boat is worth mentioning only for one reason—that I met, as a fellow passenger, a man who seemed to me a sort of *lusus naturæ*. He was

a prize-fighter by profession and a light-weight champion, but withal as quiet, gentlemanlike a person as one would want to meet; moreover, he was a pianist of great merit. He played with great feeling and would sit there at the instrument and let his fingers ramble over the keys, bringing out sweet harmonies, while his head would be thrown back and a dreamy expression come into his eyes, as though he were catching at sweet sounds in a higher sphere. I wish I could remember the interesting story of his musical life that he told me, but as I only wrote in my diary the words: "Three months' inspiration," it is all gone from me. A vague reminiscence that there was something about his having been overshadowed by the spirit of Harmony, and that this controlled him for the space of time indicated, and that the influence had never wholly left him since, floats before my memory. At any rate, there he was at the piano, improvising music while on his way to fill an engagement in the prize-ring, where he would pummel another brute and be pummelled by him until one or both should find themselves unable to "come to the scratch." I reached Brisbane on the 27th at 10 A.M. The town is one and a half hours' sail up the river, and one is reminded, by the houses and farms along the banks, far more of America than of England. It being Good Friday, every office and shop was closed and I could see nobody on business, but with the journalistic instinct which runs so strong in my veins, I called at the office of the *Observer* and saw Mr. Rose, a liberal-minded Scotchman, the sub-editor, with whom I at once struck up a friendship. A paragraph in the next morning's *Courier* brought me a flood of visitors all the next day. Mr. Rose lunched and dined with me at my hotel, and Mr. Woodcock, Chief Clerk of the Colonial Secretary's Office, a very genial and pleasant gentleman, also dined with me. I spent the afternoon with Judge Paul, of the District Court, who has a Japanese house, all the materials for which were imported from the Flowery Kingdom and set up by Japanese carpenters imported for the job. The Judge is decidedly one of the most interesting friends I ever made, and as we were almost constantly together during my stay in Brisbane, my souvenirs of the visit are delightful. My introduction at the Club brought me into contact with many of the cleverest men in town, among them journalists, and so my visit became town-talk, and when a long interview with me appeared in the *Telegraph* it may be imagined how the stream of visitors at my rooms went on increasing. I became acquainted with a couple of charming people, Mr. and Mrs. Brough, the comedians, whose acting I greatly enjoyed and both of whom became members of our Society.

The objective point of my journey was Toowoomba, as above stated, and for this place I left by train on the 30th and reached there after a ride through pleasant scenery, six hours later. M. Wm. Castles, one of the late Mr. Hartmann's executors, accompanied me, and the other one, Mr. J. Roessle, invited me to

put up with him ; but as there was friction between the heirs, the executors, and Mr. J. H. Watson, F.T.S., Superintendent of the Hartmann Nursery, I preferred to put up at the Imperial Hotel so as to be perfectly impartial. I was delighted with the situation of Toowoomba, which has on one side great stretches of rolling meadows and on the other, blue ranges of hills. On the morning after my arrival I met the Hartmann family—comprising his brother Hugo, his daughter Helena, his sons Carl and Herrman, his two executors, and his son-in-law, Mr. Davis, husband of Helena. Of course, as they had looked on me as an enemy, as legatee of their father, and had done their best to have the Will broken without success, at first they received me with cold distrust. When, however, they came to see how little disposed I was to deal harshly with them, their ill-temper gradually disappeared, and at the end of the interview they placed their interests unreservedly in my hands and declared that they would be satisfied with any partition of the estate, or compromise, which I might be willing to give. Poor things ! they had been going about the town denouncing their father, complaining of their wrongs, and exciting prejudice against the Society, so that I was convinced that it would not have taken much to set the mob to stoning me out of the town or giving me a coat of tar and feathers. And yet I, and everybody else at Adyar, was as innocent as the babe unborn of all procurement of, or consent to, the deceased man's action, or sympathy with that sort of thing under any circumstances. I had had no suspicion that he intended to leave the Society a rupee, or that he had rupees to bequeath. If he had but hinted to me his purpose I should have tried to dissuade him from doing a wrong to his family and thus prevent them from sending their maledictions after him into Kamaloka. Those who are interested in looking through a full report on this case, may do so by reading in the *Theosophist* for August 1891, my article on "Our Australian Legacy : a Lesson." A good understanding having been arrived at all around, I accepted the invitation of Mr. Watson to come and take up my residence with him at "Hartmann's Gardens."

It is, or was, a charming show-place of popular resort, with acres laid out in ornamental landscape gardening, a profusion of pines, palms, aloes and ornamental and flowering shrubs and plants, testifying to the botanical skill of the deceased owner. There was an extensive conservatory full of rare plants, and another attached to the house, with a lofty roof of wood, and a tower, or lantern, in the apex. In this latter room were cases of selected shells, corals and butterflies, and jars of reptilia, all possessing a scientific value, while the four walls were covered with trophies artistically composed, of strange weapons of war and the chase, utensils of husbandry, and fishing nets, spears and tackle, as used by the savages of New Guinea. The nursery property is at the brow of a ridge, 2,000 feet above sea-level, and from the house-front the delighted eye sweeps over a

varied landscape of wild eucalyptus and other jungle and detached clearings, stretching seventy miles away to a range of blueish hills, far beyond which lies Brisbane, the capital of Queensland. Entering the nursery property from the public road, one drives through an avenue of trees indigenous to Oceanea, and others of tropical habitat—such as cacti, aloes and palms—until the way is barred by a fence which encloses the ornamental gardens and admits only foot-passengers. Beyond this, a grassy road as wide as the entrance avenue, conducts, in tortuous ways, up to the house which is perfectly embowered in a grove of umbrageous trees. The place is famed throughout the Colony for its beauty and known to thousands in the other Australian Colonies as the home of the winner of several hundred diplomas and medals at their various horticultural shows. Mr. Hartmann was a tireless worker and, besides attending to his business proper, kept up a correspondence with the most eminent botanists and naturalists, and gave his name to some new species of plants and insects. The Gardens comprise forty-two acres. Besides this estate, he owned shares in productive mines and had a nice sum to his credit in bank. This was the property bequeathed to me for the Theosophical Society, my title to which had been declared perfect, by the highest judicial tribunal. My readers will see, doubtless, in my renunciation of my rights in favour of the injured natural heirs, a practical lesson in what we Theosophists call altruism. At a rough estimate the estate was then worth about £5,000.

In thinking it all over, it seemed to me that if I gave back to the family four-fifths of the estate, from which they never expected to derive a penny of benefit, and kept one-fifth for the Society, I would, in some sort, be carrying out the wishes of Mr. Hartmann to give substantial help to our cause; it also seemed no more than right that the cost of my voyage both ways should be defrayed out of the money in bank. So, upon full reflection, I drafted and, at the next day's meeting, laid before the family the following offer:

"RANGE NURSERY, TOOWOOMBA, *9th April*, 1891.

I make the following offer to the children and brothers of the late C. H. Hartmann:

I. I will sell to them, or to anybody they may choose as their attorney, all my right, title and interest as P. T. S. in the residue of the estate, for the sum of £1,000 (one thousand pounds) in cash; and a sum sufficient to cover the cost of my travelling expenses from and to India—say £130.

II. I will execute any necessary legal paper to this effect, and instruct the executors to make over the property, legally mine, to them in my place.

III. If they wish it, I will take one-half of the £1,000 in cash, or three-fourths—as they prefer—say £500 or £750—and loan the remainder upon a primary mortgage with interest at six per

cent. (6 %)* per annum, upon the Range Nursery property (*viz.*, 42 or 43 acres) with the buildings and improvements as they stand, but not including the nursery or hot-house stock. The mortgage may be left standing for five years or longer, as may be hereafter mutually agreed upon between them and myself, or successor in office.

IV. The family must all notify me of their acceptance of these terms, and of their desire that I shall execute the transfer-papers to one or two of their number as representatives of all the five.

V. The family must undertake to settle all the legacies to individuals as made in the Will.

VI. This offer to be accepted on or before the 17th April instant. H. S. OLCOTT, P. T. S.

Without leaving the room the heirs accepted the offer with expressions of warm gratitude. The document bears the following endorsement:

"We accept the above offer, and request that Col. Olcott will recognize the Hon. Mr. Isambert, M. P., of Brisbane, as our agent and representative. (Signed) C. H. Hartmann, H. H. Hartmann, Helena Hartmann Davis. In presence of F. Harley Davis and John Roessler" (one of the two executors under the Will).

I quote this document from the published narrative above mentioned, as the event is ten years old and hundreds or thousands who will read this chapter will get from it their first intimation of this event and its sequel which, I am delighted to say, received the unanimous approval of my colleagues in the Society. Somewhat later, there came a great panic in Colonial real-estate values, and so I cancelled my claim for the £1,000 and gave over absolutely the whole estate to the family, taking nothing out of it save the bare cost of my journey, and a few New Guinea curios, worth, perhaps, £ 5, which may be seen in the Adyar Library.

I was amused to see the instantaneous change of public opinion towards the Society and myself; the heirs now went about singing my praises and the Australian press echoed the feeling, some saying that I had acted in a more truly Christian spirit than the Trustees of a Scotch Presbyterian Church who, being bequeathed a fortune of £16,000 by a fanatical woman, refused to give her pauper sister even a small annuity to keep her out of the workhouse. The first effect at Toowoomba was an invitation to deliver a public lecture on "Theosophy and Buddhism," at which the Chairman was an M. P. So it happened in every town which I visited. Even clergymen came each time to hear me, my rooms at the hotels were thronged with ladies and gentlemen of the highest social position, anxious to question me and join the Society; and, tell it not it Gath, Christian clergymen of orthodox repute and much influence joined the Society, whose bones the missionaries in India have been for years trying to gnaw!

* The local bank rate was 8½ per cent.

When I went to Australasia we had but three weak branches in that part of the world—those at Melbourne, Wellington (New Zealand) and Hobart (Tasmania); the one which Hartmann tried to open had utterly failed, and I found the unused charter among his papers, together with a number of diplomas of fellowship, dated 1881, but never delivered. When I left the country there were seven good ones, among whose members were thorough-going mystics and Theosophists, from whom I then expected much and who have not disappointed me. Before leaving Adelaide, S.A., I issued, on May 26th, the usual official Notice authorizing the formation of a Section. I was not fortunate, as it turned out, much to my disappointment, in my nominations of the General and Assistant General Secretaries; but in the course of time everything has been settled for the best, and we have now in the Colonies a body of men and women who compare favourably with the members of any other Section of the Society.

I had bespoken my passage from Sydney to New Zealand, and on the 9th of May went to the Company's office at 2 P. M. with the money for my ticket, but, it being Saturday, found it closed, and so came away again. I was expected at Wellington, Auckland and elsewhere, and great results were counted upon, among others the formation of new branches. The Tasmanian friends had also engaged a public hall and arranged for my accommodation and all other details. The death of H. P. B. changed my plans, made me cancel the New Zealand and Tasmanian programme, cable orders for a London council, and embark for "home" *via* Colombo, on the 27th May, in the S.S. "Massilia"; on board which staunch vessel I lectured, by invitation of the passengers and at kind Captain Fraser's request, for the benefit of that deserving charity, the Merchant Seamen's Orphan Asylum. The tickets were one shilling each, and the neat sum of £4-10-0 was realised for the object specified. Captain Fraser was good enough to ask me to at least take half the proceeds for the Adyar Library, but I declined, as the money had not been paid for that purpose.

My first intimation of H. P. B.'s death was received by me "telepathically" from herself, and this was followed by a second similar message. The third I got from one of the reporters present at my closing lecture in Sydney, who told me as I was about leaving the platform, that a press message had come from London announcing her decease. In my Diary entry for May 9th, 1891, I say: "Had an uneasy foreboding of H. P. B.'s death." In that of the following day it is written: "This morning I feel that H. P. B. is dead: the third warning." The last entry for that day says: "Cablegram, H. P. B. dead." Only those who saw us together and knew of the close mystical tie between us, can understand the sense of bereavement that came over me upon receipt of the direful news.

H. S. OLCOTT.

OBSTACLES TO SPIRITUAL PROGRESS.

I. The Conditions of Progress.

[The series of lectures delivered by Miss Edger at Adyar during the recent Christmas holidays, have, by request, been written out for *The Theosophist*, and, while embodying in the main, the ideas given forth in the lectures, they should not be regarded as an *exact* reproduction of them.—Ed. note].

PROBABLY all members of the Theosophical Society are looking forward to a time, whether distant or near, when they will have advanced along the path of spiritual progress and will have definitely taken up that line of conduct and self-development which will ultimately lead them to the goal of human perfection. Some have already advanced considerably along this path, others are taking their first steps, while to yet others it is but a possibility which lies before them in the future. This last class, however, are, by the very recognition of such possibility, beginning to prepare themselves for its realisation.

It is well, then, that we should all from time to time pause, and let our thoughts dwell on the difficulties that are likely, nay certain, to obstruct our progress, so that we may understand how they may be met, and may begin to develop in ourselves those qualities by means of which we shall be able to surmount all obstacles. This is our purpose during these three mornings; we shall strive to understand and classify some of the chief difficulties we shall meet, and then consider how we may best prepare ourselves to overcome them. We shall gather together some of the teachings that have been given to us, teachings that are as an oft-told tale to you all: but it may be that the setting will bring them home with new force to some of us, as we strive to apply them to this aspect of our practical life.

First, we must consider the general principles of evolution, especially in connection with humanity, in order to deduce from them the necessary conditions of progress. Let us try to carry our thoughts back to the point immediately preceding the dawn of manifestation, when "time was not, for it lay asleep in the infinite bosom of duration"; when "darkness alone filled the boundless all, for Father, Mother, and Son were once more one, and the Son had not awakened yet for the new wheel and his pilgrimage thereon."* The Hindu Scriptures describe how "This was before soul, bearing the shape of a man. Looking round, he beheld nothing but himself. . . . . He did thus not feel delight. . . . He was desirous of a second. . . . . He desired Let me have a wife; again, let me be born; again, let me have wealth; again, let

* "Stanzas of Dzyan," I, 2, 5. (S. D. I., 27, o. e.)

me perform work." * Or again, "He (the supreme soul) desired, let me become many, let me be born. He performed tapas (reflected on the form of the world to be created). Having performed tapas, he created all this whatsoever. Having created it, he even entered it."† Or yet again, "Before, this was a mere state of being, one only, without a second. . . . . It willed, 'I shall multiply and be born.' It created heat.....That heat willed, 'I shall multiply and be born.' It created water.....The water willed, 'I shall multiply and be born.' It created aliment.....That Deity willed, 'entering these three objects in the form of life (Jivâtmâ) I shall be manifest in various names and forms.‡ Unity first: then, in some way that we cannot yet comprehend, desire arose in the One, and the desire was that the one might become many. Then multiplication; the elements appearing in order, each, by the vital energy within itself giving rise to the succeeding one. In all, the life of The One, manifesting as the Jivâtmâ; but manifesting dimly and partially, for successive veils of matter grew around the original filmy forms of life, concealing more and more the divinity within. Thus arose the duality of the manifested universe, Purusha and Prakriti, or to use other words, the Self and the Not-Self.

Let us dwell for a few moments on this duality, for if we can catch some glimpse of its meaning, it will help us to understand our further study. The Self is the One Reality; that which remains when manifestation ceases, when the Great Breath is indrawn. How then can we know the Self? for are we not living in the midst of manifestation? Are we not indeed, *as far as our present consciousness is concerned*, a part of the Not-Self? Then all we can know of the Self, is that it is not anything of that of which we are conscious. All our present consciousness is the consciousness of limitation, of the partial manifestation of the Reality. Hence the best efforts we can make to describe the Self, will at present resolve themselves into saying 'It is not this, it is not that.' And yet the knowledge of the Self *is* open to us, if we will fit ourselves to receive it; for the Not-Self exists only by virtue of its being a manifestation of the Self, and though it be true that our present consciousness is that of the Not-Self, yet *in essence* we *are* the Self. If then we penetrate these veils of illusion that we call 'I,' 'thou,' and 'he,' we shall at last reach the knowledge of the Self which is one in all beings, and shall 'know even as we are known.' But this means the development of the highest spiritual potentialities that lie latent within us, and can be attained only by patient perseverance, and long, arduous labour. In the meantime, we can by study of the Not-Self, the manifestation of the Self, learn enough to enable us to fit ourselves for further

* Brihad-aranyaka Upanishad, I, 4, i-iii, xvii.

† Taittiriya Upanishad, II, 6.

‡ Chandogya Upanishad, VI, 2, i, iii, iv; VI, 3, ii.

knowledge. It is for this that we shall do well to study the general principles of evolution.

It is not necessary for us to dwell at length on the earlier stages: they have been described to us again and again, and we are all familiar with the way in which the successive stages of consciousness have evolved. First, sensation, developed by the vibrations which struck against the evolving forms from without and awakened the most elementary of the latent energies of the divine life within. Then, as the same vibrations were repeated again and again, the dawn of memory, out of which grew the germ of desire. In the meantime, individualisation was taking place, the group-soul or monad of the lower kingdoms gradually subdividing as evolution proceeded, and giving rise to the various species and sub-species. The number of forms animated by each monad thus became smaller and smaller until at last, we are told, individualisation was completed, and certain monads were sufficiently differentiated from the rest of their species to ensoul but a single form. Here human evolution begins, when into these advanced forms the germ of the life of the First Logos, the mighty Lord Mahâdeva, was implanted, which, merging with the monad that had risen through the lower kingdoms, the life of the Lord Vishnu, the Second Logos, gave birth to the human individual. This, the Jivâtmâ, we will, for convenience sake, call the ego, reserving the term Self for the One Reality; we shall thus avoid the confusion we so often find in Western literature, arising from the indiscriminate use of the terms self and mind to denote the ego.

Evolution still continued, but from this point there was a change. Hitherto the sense of separateness had not been strong; and the conflict in the lower kingdoms had been proportionately less severe. Now that individualisation had been completed the sense of separateness rapidly increased, and conflict became far more severe. The development of the Mânasic principle intensified the separateness, distinctly marking off each human individual from every other. For with its development came also the formation of the causal body, as the fine matter of the third plane was drawn around the tender seed of the Divine Self. A protective shell was thus formed, within which the ego was able to grow more rapidly. For the experiences gained by contact with the outside world were now stored in the causal body, and instead of conducing to the growth of the group soul as a whole, became the special and exclusive possession of the individual. Thus while unity is the characteristic of the Self, separateness is that of the ego. And yet the ego, being the germ of the Self, implanted in matter to develop complete self-consciousness, is but temporarily separated from its source, and must ultimately re-unite with it, when all its potentialities have been developed by tasting of the experiences of separated life. There is a passage in your sacred scriptures which beautifully describes this distinction between the Self and the ego. Two birds are sitting on a tree. One sits on the topmost branch, still and

silent, watching the bird beneath. The latter is on the lower branches of the tree, and hops lightly from twig to twig, now up, now down, tasting of the fruit. Some is sweet, some bitter, and it learns by experience to choose the sweet and reject the bitter. After a time it finds that that which grows on the lowest branches is less sweet than that on the branches above. So it rises a little higher in the tree, but still continues to taste and choose the fruit. Little by little, it rises higher and higher, until at length it catches sight of the bird above. It is but a momentary glimpse, but it notes its radiance and beauty, and now, ever and anon, as it tastes of the fruit, it pauses for a moment to gaze up, seeking to catch another glimpse of its companion. But the latter still sits quiet, silent and motionless; until at last, as the lower bird rises nearer, more quickly than before because it now longs to reach its companion, the latter is aroused from its stillness, and replies to the twittering beneath by a song, sweet in melody and rich in harmony. Now the progress of the lower bird is hastened, and though it still lingers, tasting of the fruit, and now and then even hops down to a lower branch, yet it rises more steadily than before, and every time it hops to a higher branch, the song from above swells out more richly and sweetly. At last its desire for the sweetness of the fruits is overcome by its longing to reach the bird above, and to enjoy its radiance and its song. So it flies straight to the top of the tree, and there, to its astonishment, finds that it and its companion are one. Separateness is transcended, the ego, the taster and enjoyer of the fruits of this transient existence, re-unites itself with the Self, the eternal, silent "witness."

Turn to another scripture, and there too we shall find the teaching that separateness is the necessary condition of manifestation and of growth. "From the beginning God was a mysterious essence, treasured up in one place. Afterwards He wished to be known and have His power felt by others besides Himself. So He created this universe. He then created man (his soul or spirit) in His own form. He liked him, so pretty and good he was. He loved him, and the man loved Him in return and praised Him. He would not be away from Him, and would not like to be confined in an earthly body, a corporeal cage, but God promised to be very kind to him. He knew that the value of union could not be so well perceived as when separation intervened. So He put him in the midst of a mysterious universe, that he might see His works and admire them and praise Him. He assured him that if he loved Him, He would love him; if he remembered Him, He would remember him; if he looked for Him, He would be with him; if he patiently bore the troubles that came upon him for trial, He would patronise him; and ultimately when he had become a perfect being, He would draw him back to Himself."*

* Translated from the Persian "Ishkiyah" quoted on p. 89 of "The Alchemy of Happiness," by K. F. Mirza.

In the Christian Scriptures we find a similar teaching. Having created man in His own image, God placed him in a beautiful garden. All was happiness and peace, for man was innocent, so innocent that God walked with him in the garden in the cool of the evening. But it was the innocence of ignorance; man did no wrong, simply because to him there *was* no wrong; he had as yet no knowledge to discriminate between what *we* call right and wrong. All he knew was that certain experiences brought him pleasure, while others brought him pain, and so, guided by purely animal instincts, he avoided the painful and sought the pleasurable. Had this been all, man might have remained till now in that beautiful garden, as innocent, but also as ignorant, as he then was. But the laws of nature are less simple than appears on the surface and that which gives pleasure is not always right, nor is that which gives pain always wrong. So God told him not to do a certain thing, which on the surface looked right, for the doing of it would bring pleasure; and He told him that if he did it, he would die. But man could not understand this; he had done many similar things, and had *not* died; surely God must have made a mistake! So he tried for himself, and, so doing, disobeyed God, and, do you know, I think God was glad he *did* disobey; for He, in His infinite wisdom, saw that it would not be good for man to stay for ever in that beautiful garden, to live always free from suffering. He knew man could only grow wise through experience, and He did not create him that he might be His mere plaything; He intended him at last to be His co-worker, His companion, His beloved, through all ages. By that act of disobedience, man first tasted of the fruit of that tree known as the "Tree of the Knowledge of Good and Evil;" and thus he must of necessity leave the garden of innocent, ignorant happiness, and go forth into the world of experience and suffering. For only by experience could he learn the laws that govern his evolution, only by experience could he learn to recognise the contacts which, though immediately pleasurable, yet bring ultimate pain and are therefore wrong. We have not even yet completely learned these lessons. Still we do things for the sake of the immediate pleasure, and this even though our past experience has shown us that these very things will afterwards cause us pain; still we choose what we know to be transitory and unreal, and reject the permanent and real. And so for us also experience is necessary; we also need to live in the world of illusion, until our wisdom is complete. Not yet are we ready to retire into solitude and spend all our time in meditating on Brahman and striving to attain union with Him. The undeveloped cannot unite with the perfect; it must develop first, and then alone can union take place. Development comes only by experience and thus the first requisite for spiritual progress is variety of experience. Let all of us who are at times tempted to withdraw from active life remember this, and be content that this round of Samsâra is ours

because *through it alone* can we grow and reach the end we have in view.

Do not your own Scriptures in effect teach this? Not till his full duty in the world had been discharged, not till he had already tasted to the full, of the experiences it affords, was the Brâhmana permitted to withdraw to the forest and live there in solitude, devoted to religious practices. But we shall recur to this point later on; for the present it will suffice to lay stress on the importance of variety of experience until we reach the last stage in our progress.

Here we may digress for a moment to note one important principle connected with this gaining of experience; a principle well-known to us all, which we shall need to refer to later on. Just as good and evil are relative terms, so also are pleasure and pain. All that tends to progress is good; that which hinders it is evil; hence it is self-evident that what is good at an early stage in our evolution would become evil to us at a later stage. Analysing pleasure and pain, it seems to me that the vibrations which are in harmony with those to which the ego has already developed the power to respond, produce pleasure; while those that are inharmonious with them produce pain.

Pleasure and pain have also been defined as the feelings of expansion and contraction of the Self, respectively.*

Whichever of these definitions is the correct one, the same fact will remain true, that what is painful at an early stage of progress becomes pleasurable later on; while conversely, as we grow, we cease to take pleasure in the things we liked before, and in many cases they become a positive pain to us. This principle we should do well to bear in mind whenever we are tempted to condemn or even to criticise the actions of others.

To return, we find that experience can be gained by the ego only by means of its sheaths, for it is through them that it is able to come in contact with the outer world, and thus be subjected to new vibrations. At present the majority of us are using only four sheaths, the Annamâyakosha or dense body; the Prânamâyakosha or etheric double; the Manomâyakosha, including both the astral and mental bodies; and the Vijnanamâyakosha or causal body. The Anandamâyakosha, or Buddhic body, has hardly begun to develop yet in most of us.

Now the use of the sheaths is twofold, first as the *instrument* of the ego, second as its *protecting shell*. As its instrument they transmit to it from the very earliest stages, the vibrations striking on them from without, by which its own power of vibration is aroused; and at a later stage they also serve as the means by which the vibrations it initiates may pass out from it to the outer world, thus giving expression to the powers or functions of the ego. These, as at present developed, may be roughly classi-

* See "Science of the Emotions." Bhagavân Dâs, pp. 121, 122.

fied into Cognition (which includes Sensation and Perception), Desire (which includes Emotion), and Volition (which includes action). The double process referred to is clearly seen here. For the vibrations coming from without are received by the physical sheath, and transmitted through the etheric and astral to the consciousness of the ego, arousing in it first what we call perception, and then the higher mental function known as cognition. So far the process is inward, from without. But, as we have seen before, the memory of past sensations gives rise to desire; this is the first effort of the ego to go outwards, to seek the repetition of the vibration it has found pleasurable. At first it seeks it by trying to come in contact again with the outer object that has given rise to the vibrations, and it is only at a later stage that it becomes able to reproduce them within itself by exercising the faculty of imagination. Then alone is it beginning to *initiate* the vibrations. But in whatever way desire is expressed, it gives rise to volition, which, if continued, must ultimately culminate in action, thus completing the outgoing energy of the ego. These considerations at once suggest the question of the will, and especially of its freedom. Up to this point we may truly say that the will proper has practically no existence; man is guided by desire alone. But when the reason begins to act, and the ego controls desire by its consciousness of right and wrong, then the germ of the will begins to grow. By degrees the ego learns to respond only to the finer vibrations, the lower and coarser desires lose their hold on it, purer desires take their place, and the ego begins to aspire towards the Self, instead of simply seeking its own gratification. Then it seems that impulses begin to be sent direct from the Self to the ego; these fructify the germ of the will, and what may truly be called the *free-will* develops. In other words, the will of the Self begins to guide the life, instead of the will of the ego; conflict accompanies this at first, but after a time the ego learns that it and the Self are really one; it then identifies its will with that of the Self, conflict ceases, and complete free-will is attained when the ego and the Self reunite; a free-will that may henceforth be used in helping others, in helping to guide the evolution of a future humanity, or in any of the glorious possibilities of work that open out before the perfected man. Development and purification of all the sheaths then is necessary; development so that they may be readily responsive to all vibrations, not only to impulses from without, but also to those from the *reason* first, and afterwards from the *Self*; purification, so that they may reject all the vibrations that the Ego has done with, and respond only to the finer and subtler vibrations which alone the ego gives out as it draws nearer and nearer to the Self. This constitutes the second condition of progress.

The other use of the sheaths is as a protecting shell to the ego,

This will apply only to the four lower sheaths, and not to the Anandamâyakosha. For on the Buddhic plane separateness is transcended. We have seen, however, that before unity can be attained, there must be complete development of the ego, and to enable it to grow, it must be separated from all other egos, so that it may retain entirely within itself all the results of its own experiences. Hence the sheath which, above all others, is separative, is the Vignanamâyakosha, or causal body, for it persists from incarnation to incarnation, serving as the storehouse for the experiences of the ego. Individuality begins when the causal body is formed, at the beginning of the human evolution; the time will come when the causal body is no more needed and the ego, strong and perfect, is ready to transcend separateness, and be one with all being. But it must first be strong, else it will not be able to contribute anything to the sum total of the lives with which it becomes one. Hence during the first half of human evolution, separateness is the law; it is only during the latter half that the effort is made towards unity. Let me quote, as nearly as I can from memory, an illustration that was once given to me in connection with this point. A vegetable cell as you all know, consists of a mass of protoplasm containing a nucleus, which is the centre of its life, the whole being surrounded by an enclosing sphere-wall of denser matter, called the cell-wall. The nucleus grows and develops within the cell-wall, and there are some cells of which the wall breaks away as soon as the nucleus is sufficiently developed for the mass of protoplasm still to hold together and continue to exist as an independent centre of life. The causal body is like the cell-wall, the nucleus corresponds to the ego; and similarly, when the ego is sufficiently evolved, the causal body may break away. But just as the cell would be unable to develop if the wall broke away too soon, so the ego could not grow strong if the causal body were disintegrated too soon. So that the use of separateness is to render growth possible, and we can therefore recognise the importance of building up a strong protective sheath. This is done partly by training the intellect, partly by developing firmness and determination in all departments of life. At the same time balance is required, else there will be the tendency to carry the separateness beyond the stage to which it properly belongs. Thus the emotions must be cultivated as well as the intellect, for they form, as it were, the foundation for spirituality, which has as one of its characteristics the realisation of unity. A careful study of the emotions shows us this, for those we recognise as the purest and best all aim at an increase of harmony and unity amongst various egos. This, however, is but the first step towards the development of spirituality; the later steps are taken when the ego rises above all the limitations of the four lower sheaths. Its energies will then all be transmuted from separative into unifying forces, for it will realise the oneness of all that lives. Thus along with this must come a realisation of the impermanence and unreality of the Not-Self, an understanding of the nature of the

One Reality, the Self. So the third condition of progress is the preparation for unity by the cultivation of such of the emotions as tend to unify, together with the development of the power of discrimination between the real and the unreal, the eternal and the transitory.

Bearing in mind these three fundamental conditions of progress, we shall be able on the two following mornings to consider in detail some of the most serious obstacles in our way, and also the qualities we most require to develop.

LILIAN EDGER.

THEOSOPHY AND SOCIALISM.

(*Concluded from p.* 210.)

NOW here we have presented to us (see November issue—administration of Lycurgus) a form of rule which undoubtedly constitutes good government though not government in perfection as we have seen it in the other instances I have given ; still it is in *many respects* far better than any form of government we have at the present time. Well then, I have laid down the proposition that only by good government can we secure happiness and contentment among the people. Was this then the condition of the people of Sparta during the period of which I have been speaking? Undoubtedly it was. Making that admission some may think that I am giving away my case, and that thereby the socialist scores, because Sparta was not only under democratic rule, but the scheme of the socialists was actually put into operation; and indeed I will go further in my admission (to be fair and truthful I must do so) in frankly acknowledging that the socialistic ideal was largely realized in a very practical way ; but here is the point that cannot be ignored: this ideal state of the socialist was attained, and by its attainment happiness and contentment were the blessings it brought, but it stopped progress ; and though I may seem by this to be saying in other words that good government, assuring worldly happiness, is inimical to progress, the fact remains nevertheless. Whatever may lie before us in the future it is impossible to say, but it is I think unquestionable that for humanity, as at present constituted, to make progress, that progress can only be achieved by virtue of the existence of, if not bad, at any rate inharmonious conditions—in fact it is the progress that man is making individually, that brings about the disharmony.

Let us keep to the example I have put before you. Lycurgus, to gain his desired end, saw that what was at the root of the evils of the state was the unequal distribution of its natural wealth: by equably distributing this he gave to all. Seeing that corruption and immorality were the result of artificial wealth, he in a very summary way entirely abolished it by putting a stop to the currency of the gold

and silver coin, replacing it with iron money which could not very well be accumulated, and which was of no value outside his own country. What was the immediate result? Apparently the eradication of much vice from among the people, and its attendant companion, luxury; but he at the same time killed all commerce and all art, and everything in the shape of industry; ships from neighbouring countries at once ceased calling there, for there was no importation of merchandise or exchange of commodities; foreigners even were shut out from intercourse with the people, or they were only permitted there under certain rigid restrictions so that there was absolutely no scope for mental or intellectual development afforded the people, and they virtually had no need of either arts or sciences, and the only outlet they had for their energies was of a purely physical and moral nature; because we have now learned that it is the competition between different states in the way of commerce and industrial enterprise that improves the national character intellectually considered, as well as the social status of the people; just as the spirit of rivalry exhibited between private commercial firms (manufactures) is responsible for the increased skill and expertness on the part of the artisans; and it is the growth of carefully fostered industries, established by the above mentioned competition, that brings with it the necessity for technical schools, and for the better education of the people generally so that they can be more highly equipped, not to run away from their competitors, as Lycurgus allowed, but to meet them on level terms.

Under these conditions people grow stronger, self-reliant, and albeit they may not be so moral as the Spartans came to be (which in their particular environment perhaps was not so much to boast about), moral improvement must come in time. First of all they must be men who are fit to walk the world as Britons are to-day, who can hold their own no matter under what conditions they may be placed or in what foreign country. The Spartans, on the contrary, though they were disciplined to endure all the physical stress that could be placed upon them, were all the while reared like a lot of hot-house plants, and their much boasted virtue turned out at last to be only morality of a purely negative description, for what does the historian tell us? Why this: that "when the Lacedemonians, instead of keeping to their law-giver's injunction, only to defend their own country and to make no conquests, carried their victorious arms over all Greece into Asia itself, then foreign gold and foreign manners came into Sparta, corrupted the simplicity of its institutions, and at last overturned that republic." So long therefore as the hot-house arrangement lasted, so long did the hot-house plants survive and flourish, but the very first frigid blast that came along, to the full force of which they were exposed, it not merely withered but actually destroyed them.

Lycurgus acted on the socialistic theory that practically a

man's soul is not his own, but belongs to his country to do with it as the country's rulers, whoever they may happen to be, think fit; and therefore if those rulers considered that a soul born in that country would become, for certain reasons, an undesirable member of the state, they took the life of its body. You will remember, in my last paper on this subject I declared that socialists in their new social state would have to cope with the population question, and could not shirk it, as the majority of modern socialists seem to desire to do. That question must ever stare them in the face like a spectre; it did in Lycurgus'case, and he met it, how? By infanticide! For the sake of assuring happiness and contentment among his people he devised a scheme of deliberate murder. Regarding everything from the physical standpoint (as I claim socialists do and which Theosophy protests against), Lycurgus saw absolutely no use for the existence of children which revealed in their infancy physical weakness. Theosophy with its teachings of karma and reincarnation and successive re-births on earth, throws such a flood of light in explaining the reason and the necessity for souls incarnating in imperfect or weak physical forms, that no theosophist could possibly contemplate with equanimity that frightful scheme we are now considering, which was put into operation respecting the physically weaker members of humanity.

It is also right to here draw attention to the position of the family in Sparta. In this respect Lycurgus acted like a true socialist, for, as I have previously shown, the socialist demands that the child should be the child of the state, and in Sparta the children as they grew were taken from the parents and educated not in the way the parents thought fit and under their own special control, but in the way that the state had decreed that they should be taught and educated; consequently the family life of Sparta was practically nil, the only function of parents then become that of child-begetters, and all the holy and nobler feelings engendered by the presence of children in a home were unknown in the Spartan's life.

One may be inclined to wonder how it was that Sparta maintained her supremacy and her identity for so long as she did, if the methods of government, in the respects I have been criticising, were so wrong. Of course I have only been dealing with some of the methods—those that are socialistic in their effect. There were also laws put into operation by Lycurgus which were essentially individualistic, and those were what proved so beneficial, and contributed to the prolonged prosperity of Sparta. In the first place, the Senate, which had the administration of the laws, was composed only of those who were of mature years, and who were considered the wisest and best men in the state, by virtue of their deeds and the goodness of their lives. Every Spartan, from the time he could stand on his legs until after he had reached manhood, had to pass through a thorough disciplinary system, which produced in him not only true obedience

but respect for his elders and reverence of God, for Lycurgus did not neglect God; and what no doubt must also have contributed to the Spartan's greatness was his abstemiousness and his regular living, so conducive to health and the purity of physical life.

Therefore, while we see a great deal of wisdom in the Spartan laws, there were also a great many the reverse of wise, and plainly it was those that were devoid of this element of wisdom that proved Sparta's weakness. There are human laws which necessarily cannot be permanent and it was to such laws that I referred in my last paper when I said "that nature's processes cannot be turned from their course; that any human arrangement, which must be arbitrary, may produce 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." The experience of Sparta I contend shows this statement of the position to be true, and if it be true of the Spartans it is true of the human laws that socialists would foist upon us to better the state of society to-day.

Let us have humanitarian efforts as much as we can get, for that will not oppose progress, but when good-intentioned, well-meaning people crystallise what to their way of thinking is the true solution of all human woes, into a law for all to be held bound by, then the tendency is to clog the wheels of progress; better by far to achieve that progress at the expense of *worldly* happiness and contentment than to secure happiness and contentment at the expense of progress. Socialists may declare in reply that even if progress had to be sacrificed to the attainment of universal happiness (though I am sure they would not admit that that state of things would be possible) then it would be better to make the sacrifice; but that is because they are not theosophists, who look to causes as well as effects, who study other planes of existence besides that of the merely physical which, though not the least important, is only a state in the evolutionary path that is being taken by humanity.

According to my view then, really good government apparently blocks progress, and so we realize with Pope that "whatever is is right;" and does this practically mean that no matter what we do we will never be able to secure such a more perfected form of government as will have the effect of so ameliorating humanity's condition as to abolish poverty, misery and crime? I contend that it does, and I have the strongest argument on my side, which is the fact that ever since humanity has been striving to govern itself, with only its limited powers to guide it, the different forms of rule that it has from time to time established throughout the past ages have been crude and imperfect, resulting in effects which good government would prevent, and therefore spoiling man's chances of learning by experience; because these effects (call them bad effects, if you will) afford material for men's minds to work upon, presenting

problems for them to reason on for solution, acting as a spur to the reason and the thought; but the beautiful harmony, the resultant of good government, would necessarily rob man of these opportunities, and then with practically nothing to grapple with, to battle against, to overcome, he would simply stagnate—in sooth such a state of affairs, to one who reasons on philosophical lines, judging from our present view point, is positively unthinkable.

Thus, as I say, we have always had wrong government in the past, and is not the position the same in our day? Worse than that, does not everything indicate that, instead of getting nearer to a proper method of good government, we are receding further from it?

If there were a strong minded democrat present he would probably hurl execrations at me for what he would call my callousness, charging me perhaps with a desire to leave things as they are, because, apparently, I am well housed, well fed, and in more or less comfortable circumstances, and can afford to talk in this glibly philosophical way, while there are thousands of my fellows suffering from misery, from want and from shame, the pangs of which he could depict with blood-curdling vividness; but, as said before, I am not contending against the necessity and supreme usefulness of the work of the philanthropist, and every form of charitable organisation; they have my sincere support and advocacy; but what does make one—who is serious and thoughful, and who feels sympathy for his fellows—impatient, is the utter disregard that is shown, by those who seek to legislate for society, to the most obvious truths of nature and to the experience of human life, past as well as present; and this feeling is deepened when superficial observation suffices to convince us that these declaimers against every human ill—these loud-mouthed reformers—are as a rule actuated more by the desire for popularity, prompted by personal ambition, and so they trade on these empty cries which appeal so patently to the ignorant mass, and robe themselves in a halo of self-glorification; and it is these shallow nuisances, which only an adult suffrage democracy would endure, that render dumb the wiser counsels of wiser minds.

What humanity wants is not an arbitrary human law to abolish this or that evil, this or that injustice, but a genuine religious philosophy that can be assimilated by the poorly informed as well as by the learned; that will instil into the minds of the people the meaning of all that they have to undergo in a state of being that admits of no equality and no universal harmony or contentment or anything approaching it. This is the only remedy, and it is a true remedy, for let a man be ever so poor and suffer ever so much, if it be possible to appeal to his reason by presenting to his understanding a correct solution of his unfortunate lot, revealing what we now so clearly realise, that the physical world is only one of the planes of his existence, of his long pilgrimage, and that for the few years that he is suffering here there are undoubtedly many, many more in which

he will have compensating bliss and happiness ere he comes back to this physical abode; and show him, according to the principles of evolutionary development, that these experiences, harsh as they appear, are after all aids to his own development, and are of his own creation, and that all have to pass through the same milling; clinch these teachings, as no doubt we can now do, by arguments drawn from not only religious traditions and scriptures, but from the world's philosophies (ancient and modern) and from science, and the spreading of such truths must provide that interior light, comfort and consolation in the individual, which alone yields happiness; in short I say that this is the only sort of happiness he will ever get. By acting otherwise, by striving to appease all ills by physical means, we merely reach the external side of the man, and perhaps but change the outward suffering from one aspect to another, ministering only to worldly needs which produce no lasting benefit, and if it be not lasting then it is not right; and if you say that the teaching of these philosophical truths and ideas is impossible, and that they will not be accepted by the mass, I am convinced that so long as we so utterly disregard God's intention, and the verities that are only hidden in the recesses of nature because of the necessity of the earnest seeking, then the world's misery and degradation must continue, and it will continue until the Deity is re-established in the minds and hearts of men, and true religion with all its esoteric sublimity and beauty, is installed in its proper place as the one and only guiding light of humanity; so I will conclude by positively affirming that no amount of legislative tinkering to cope with the evils of society, even though we assume that that legislation is prompted by motives for human good alone, can make much impression where materialism is rampant and reverence mere pretence—in short, in my opinion, we are presented with the pathetic spectacle of humanity in the form of Democracy trying to show God that he can be dispensed with, and apparently God composedly waiting to see how long it will take man to awaken from his sad delusion. Of his own choice he refuses the gifts of heaven, and like a cheerful idiot he goes on his way dividing his time 'twixt cursing and rejoicing; at the same time theosophists if they diligently study their philosophy, and carefully think, can see that all this is as necessary as it may seem deplorable; its imperious injunction being to those who thus see and understand, to struggle to assist wherever they can give assistance in the ordinary way, and to make the greatest possible use of their time in fitting themselves to become, as is specially laid down, true helpers of humanity when the whole of the energy they put into the work will be effective and not be lost through the misdirection of ignorance.

A. E. Webb.

THE STUDY OF THEOSOPHY.

IT may be said in a general way that the study of Theosophy is mainly like the study of anything else. Much the same mental qualities are required, there is not any difference in the nature of the assiduity and care needful, and the main principles which regulate all intellectual processes do not differ. There are, indeed, some peculiarities which differentiate this study from others, and these I shall take up later on.

Every study, no matter what the topic, pre-supposes for its successful conduct certain requisites. The main are these :—

(*a*) There must be clear assurance as to the reality of the subject studied. So long as there is any doubt as to such reality, the process is rather an investigation than a study. Each new subject in science or philosophy passes through this stage, until it has vindicated its right to a place in the temple of realities ; and those who are interested have first to determine whether it is genuine. But in no case can any man devote himself to real study of a subject until he is certain that the subject is not a chimera or a fancy or a curious invention, but is a genuine fact. No one, for example, could seriously study astronomy without full belief that there exists a system of planetary worlds, and that there are certain connections and influences among them. No one can seriously study chemistry if he has doubt as to the existence of elements and of the laws regulating their combination. Similarly in regard to every other subject coming within the range of studious attention.

(*b*) Another obvious requisite to study of any kind is belief in the capacity of teachers. If it is suspected that the subject is without the range of human powers, or that the professors of it do not understand its contents, the study could never be more than half-hearted and dubious. There certainly is not involved the idea that the teachers must be infallible or that their teaching can never thereafter be modified, but some degree of knowledge must be conceded or it will be idle to take the position of pupil.

(*c*) Another indispensable requisite to successful study is openness of mind. No matter what the topic, if one comes to it with fixed prepossessions, with the assumption that facts must all lie along one line or within certain definite channels, a large part ot necessary information is barred out. The inevitable effect of antecedent prepossessions is to vitiate the very nature of study, for it practically asserts that nothing can be true except what the student in advance believes to be possible. But if he already know so much as to be able to correctly prescribe the limits within which truth must be found, he must have reached the point when study is superfluous, truth having been acquired. The necessary condition to any study

worth the name is that the mind should be open on all sides to the influx of light, that there be no prejudices or prepossessions which are not removable under the influence of further fact, and that all truth is to be welcomed, no matter how much it may conflict with previous habit or previous belief.

(*d*) There must be energy. Real study is not a casual or superficial matter, taken up at odd times and when there is nothing better to do, and conducted with but partial zeal: to have any real worth it must be pursued with as much thoroughness and devotion as is any secular pursuit, for in neither case will good fruits come from an imperfectly cultured field.

(*e*) I need not go over all the other requisites to sound effort in study. You will easily see that they consist of such qualities as thoroughness, the leaving in the rear of no unsettled point, the mastery of each step as it is taken, persistence of application, and all those other obvious qualities without which there can be no hopeful results. It is in the combination of such as I have mentioned that men attain to real knowledge of any topic, and they will do so in the case of Theosophy only so far as these requisites are met.

There are, as I have said, certain peculiarities in Theosophy which differentiate to some extent the study of it from the study of other topics. They grow out of its unlikeness to other studies as pursued in this hemisphere, and must consequently be recognized if true progress is to be made. I think you will find them to be four in number.

(*a*) Theosophy is a universal, all-comprehensive scheme, being a universal science, a universal philosophy, and a universal religion. Any system which undertakes to expound the Cosmos must be thus universal, for the Cosmos has and can have but one true, consistent interpretation. This has not, however, been usually perceived in our longitude; and science, philosophy, and religion have been treated as independent topics, not merely unrelated, but in some cases actually opposed. Yet evidently facts, the interpretation of facts, and the relation of facts to the Head of the Cosmos must all be in unison and with incessant interpenetration. To treat them as wholly separated is much like treating anatomy, physiology, and nervous function as three distinct entities and not parts of one. Hence it is that a student of Theosophy needs to reverse the prevalent conception of his era, and to understand that Theosophy, science, philosophy, and religion are a merely convenient analysis of the Cosmos, not to be handled as separate and distinct, but ever to be viewed in their union and correlation. Hence at once a differentiation between Theosophy and the conventional thought.

(*b*) And then comes a most important matter. Until a very few years ago, when researches in hypnotism and allied topics opened up explorations in super-physical realms, the pursuit of knowledge was wholly through experimental research conducted by the physical

senses. Even now an enormously large proportion of scientific investigation does not pretend to get beyond the region of matter or to have any facilities or possibilities of so doing. And yet the region of physics is the least important of all regions, as well as the smallest, and the realm of the unseen is the realm of real fact, of incomparably larger range and of vastly deeper interest. This realm, almost wholly inaccessible to ordinary science, is precisely the realm which Theosophy emphasizes and the contents of which it more or less expounds. But evidently the contents of the unseen region can only be expounded by those who know them, know them by the use of trained faculties which permit such entrance and exploration, faculties only becoming serviceable through evolution and training. It therefore follows that the most important of all truths, truths relating to the physically unseen universe, to the character of life beyond death, and to the source and nature and effects of such forces and laws as are only in part manifested on a physical plane, come to us as revelations—revelations, that is, in the sense of being disclosures from those who know, to those who do not know. It is quite true that this knowledge will be attained by all of us in the progress of evolution, but at this stage we are unable to attain it and can only receive it. Theosophy, therefore, differs from all other studies in this longitude, inasmuch as it insists upon the predominant value of the unseen, upon the essentiality of a knowledge thereof to any adequate conception of the universe, and upon the fact that as yet such knowledge must be communicated to most of mankind by the few who have acquired it themselves. Now unless one is prepared to admit the reality of the unseen, its exploration by such as have developed the necessary faculties, and our reliance at present upon their testimony, it is vain for him to attempt anything like real *study* of Theosophy. No very great amount of faith is needed to concede such evident propositions, and certainly no active credulity whatever, but such faith as is necessary is indispensable. He who regards the unseen as doubtful, who will not believe that any one can know more thereof than he does, and who will accept no evidence except such as he can at this stage acquire for himself, is at the outset debarred from progress. This is not a hardship, much less is it a piece of bigotry; it is simply an assertion of the obvious truth that a man who does not and cannot know a particular thing must either go without the knowledge or accept it from some one who has it. And here again, the study of Theosophy differentiates itself from other study in postulating the existence of a class of knowers and teachers not included in the repertoire of other philosophies.

(*c*) A third distinction is in the nature of an evolutionary revelation. Undoubtedly every science and every philosophy become more enlarged and more correct with time. Early mistakes are corrected, more fact is secured, greater range of principle accrues, interrelations are more fully perceived and more fully

operative, and finer adjustments are effected. In all these processes of enlarging knowledge and diminishing error, Theosophy entirely resembles other philosophies. Yet there would seem to be antecedently probable a different state of things. As the truths not attainable by ordinary students are of necessity communicated by extraordinary ones, and as the latter really know and do not only surmise, one would naturally expect that the exposition given would be perfect from the beginning. This is not at all the fact. Any careful observer can see that there has been much change in theosophical teachings during the fifteen or twenty years they have been going on. It is not only that they have become fuller, it is that certain early presentations were undoubtedly inaccurate and have been superseded by later ones. One of the best illustrations is the matter of the Astral Body. Mr. Sinnett's first works spoke of but one, and even there misapplied the name. As the whole subject of the sheaths of the Principles was better understood, and as more was told either by authorized teachers or by developing pupils, more and more was said of the super-physical bodies, of the several ones required for functioning on different planes, of the difference between them, and of the accurate terminology used in indicating them. In fact, this steadily increasing exposition of the Astral Bodies was used years ago by a bitter enemy of Theosophy as one of the proofs of its purely fictitious character. And yet it is really a proof of the reverse, for it goes to show that the evolution of theosophic knowledge is precisely analogous to evolution elsewhere; that is to say, it is not a mass of truth plumped out on the world in a mass, but drops out, so to speak, little by little, as those who acquire the knowledge, whether through tuition or exploration, find themselves able to impart it. Even now, although our knowledge in Theosophy is vastly enlarged and is vastly more correct, we must not assume that our present conceptions are final, or that no modification will occur in the course of time. All present knowledge is partial, even provisional, for we have not yet the faculties which make precision possible, and we must expect change in conception even as we expect change in faculty. Another differentiation, then, I should say, between the study of Theosophy and the study of other topics is that, while we might expect immediate accuracy because of higher authority, we do not get it, the reason being that while the authority is real the methods are similar. There is therefore no presumption against Theosophy because its disclosures undergo modification as time goes on, even though the original teachers are thoroughly informed. They have to communicate the teaching through pupils; the pupils, because pupils, are liable to misapprehension; and the pupils, as they advance, correct the mistakes they have first made.

(*d*) A fourth peculiarity in the study of Theosophy necessarily

grows out of a distinctive feature in Theosophy itself. Theosophy is a system which is radically and at every point wholly different from the conventional theory of the world of men and things. It is based upon an altogether unlike conception, and in almost every respect it contradicts all that we have been accustomed to believe of the universe, of this particular earth, of the history of humanity, of the method of individual treatment, and of the whole training and destiny of humanity. In doctrine it is strange at every point. Inevitably, therefore, there must be perpetual surprises as the student advances onward. So utterly unlike the conventional theory is the theosophical philosophy that it is perhaps hardly going too far to say that a student might very well assume at the outset that he is more likely to be right if he holds to the very opposite from doctrine hitherto supposed true. At all events, the whole conception is quite unlike, and usually antagonistic to, the beliefs hitherto held. Now if at every fresh step he feel dismay or incredulity at the new thoughts presented, he will be in a perpetual state of combat and even resentment, and for this reason he will save himself needless trouble and mental worry if he start out with the clear understanding that Theosophy does not pretend to echo popular notions or to in any way embody the theories of the universe and of mankind which for so long held sway in the West. There is a very important matter to be noticed at this point. The supposition that any fresh thought inconsistent with existing ones is to be met with suspicion or resentment is essentially childish. When I was about six or seven years old I was given a book for children containing, among other things, an account of diamonds. One statement was that diamonds were used in cutting glass. I had never heard of this, and my annoyance at encountering a statement unheard of and so strange aroused in me not only denial but bitterness. Almost in tears, I wrathfully wrote on the margin of the book, "They are not used for cutting glass at all." It was an outburst of ignorance and wounded pride, a thoroughly childish performance. But exactly the same thing is found in adults who promptly resent new thought as necessarily wrong, and do not attempt to examine it in the light of evidence or to treat it from any other point of view than its relation to their own prejudice and their own want of knowledge. When we find a man angrily denouncing statements as to the truth of which he knows nothing and the evidence for which he has not investigated, we may instantly recognize the same condition of mind which led to my writing, "They are not used in cutting glass at all." And plenty of such doctrinal surprises will meet the student as he goes along. It must be so. Theosophy gives a different account of the evolution of the universe, of the peopling of different planes of existence with appropriate entities, the filling up with grades of intelligence the incalculable abyss between Divinity

and animalcules, the whole method and purpose of human incarnations and reincarnations, and the true method and conduct of human life. New facts spring up at every step, new problems arrive with each advance, astonishing revelations perpetually occur, and continual enlargement and enlightenment await the pilgrim. Hence his true frame of mind is the assumption that the old thought must be both inadequate and wrong, and that the presumption of right belongs to all the new thought as it appears.

What, then, may one say in conclusion about the study of Theosophy? I take it that most men go into Theosophy through having perceived instinctively the truth of some one or other doctrine which they have encountered. This is most apt to be the case with Karma or Reincarnation, doctrines which so immediately commend themselves to reason and the moral sense. They are perceived to throw vast light on the structure of the universe, and their inherent excellence creates presumption in favour of the rest of the system. Usually at that initial stage many other doctrines appear improbable if not erroneous, for the mind has not yet habituated itself to so radically changed an attitude. But as reading continues, and as more light is thereby thrown on the suspected doctrines, they begin to appear more rational, and as the student's grasp on philosophy becomes larger and firmer the suspected doctrine becomes first probable and then demonstrated. Yet of course as still new ones come into view, they are for a time open to doubt, and later on take their place as accepted and welcomed. Even then, however, there are some difficulties which may not be solved. Sometimes statements palpably erroneous are made by writers whose unquestionable attainments might seem to place them beyond the reach of error, and the question arises whether a person at fault in one respect may not be so in all. Of course such a supposition is illogical, it is even childish, for the obvious answer is that infallibility is the prerogative only of omniscience, and omniscience has not yet been vouchsafed to human beings. If this consideration is not recognized, and if the tendency to suspicion is deliberately encouraged, the mind in time becomes not only embittered but diseased, and then it loses its discriminating power and its faculty of just reasoning. But observe in this matter a most important point. There is in Theosophy the most earnest, the most urgent, the most insistent doctrine that no man is to accept as true what he does not believe to be true, that he is not to substitute authority for conviction, and that he can never be expected or even allowed to force his own convictions or suppress his own doubts. Fairness, absolute unreserve, the fullest recognition of every fact in the region of either doubt or certainty, the frankest treatment of all difficulties and all improbabilities; in short, the most unqualified and unreserved handling of every topic and every point in it; all this is urged by Theosophy. Why? Simply because it is the embodiment of common

sense. Common sense never exacts intellectual slavery or puppet-like submission to superiors; it does not discountenance manly independence, it proclaims it. Of course this is a very different thing from mere habitual fault finding, from the supposition that independence is shown by querulousness or systematic disbelief. Such a condition is not only unreasonable, it is unhealthy; and disease is by no means a condition to sound mental action.

As the student of Theosophy progresses, as more and more problems are solved, more and more facts secured, more and more truth perceived, there naturally comes about an assurance as to the future which is founded on the experience of the past. As a traveller ascends a mountain he not only rises above the fog and miasma of the plain, he not only rises into clearer light and healthier air, he acquires an increasingly widening vision, of range of sight over larger territory and more varied landscape. As the sincere student of Theosophy learns additional facts, broadens his conception of the universe and its laws, finds his doubts appeased and his problems solved, he will unquestionably become more and more in sympathy with the grand philosophy every disclosure of which is a contribution to his intellect and a solace to his soul; and not only will he rejoice in the possession of more truth, more help, and more hope, but will look with ever clearer eyes to the ultimate goal which the whole philosophy foretells for him, and will anticipate with satisfaction, perhaps with joy, that distant day when he shall know even as also he is known.

ALEXANDER FULLERTON.

MORE OF MME. MONGRUEL'S CLAIRVOYANCE AND PROPHECIES.

[Mr. W. T. Stead has been so very obliging as to send, in compliance with Col. Olcott's request, a copy of the extremely interesting description contributed by him to the *New York Journal* (issue of 9th September) of his visit to the famous "French Seeress" (vide *Theosophist* for December 1896) and his experimentation with her clairvoyant faculty. No theosophist visiting Paris, who can afford to pay her consultation fee, should miss seeing her for, in the Colonel's opinion, she is the most accurate seeress of the kind whom he has encountered. She knows nothing whatever of Theosophy or the different planes of consciousness, which makes her revelations all the more interesting. She has been known for more than fifty years in her professional capacity, and her good faith cannot be doubted.—Ed. *Theosophist*.]

MME. MONGRUEL, the famous seeress of modern Europe, resides at 6 rue Chaussèe d'Antin. She is now an old lady of three score years and ten, whose reputation as clairvoyante and prophetess dates back from before the days of the Second Empire. She predicted the advent of Napoleon III, which perhaps did not require very great prophetic instinct; but from that time to this she has hit

off with extraordinary prophetic accuracy the events which were to the rest of the world hidden in the mist of futurity. Mme. Mongruel makes no pretensions to any supernatural powers, neither does she claim to be inspired by the Archangel Gabriel, after the fashion of a famous compatriot of hers. I do not know that she is a spiritualist in the ordinary sense of the word. In her normal state she is a normal lady, living in elegantly furnished apartments surrounded by autograph tributes from two generations of Frenchmen. But she becomes quite another person when in a trance. She is very easily thrown into a trance. Any person with a strong will can bring about this condition in which Mme. Mongruel whom you have been talking to a few minutes before, disappears. In other words, she goes to sleep, and when she opens her eyes a few moments later, you find you are addressing quite another personality, or it may be stratum of her old personality, who is addressed as "la Dormeuse."

La Dormeuse speaks with Mme. Mongruel's voice, but she makes statements of which not only has Mme. Mongruel no knowledge but which are often diametrically opposed to the information which Mme. Mongruel believes. When the trance is over and la Dormeuse takes her departure, Mme. Mongruel has no remembrance of anything which la Dormeuse said through her lips. This, of course, is the ordinary condition of those who see visions while in trance, nor is there anything novel in her condition to call for remark. The interest in Mme. Mongruel, however, lies in the fact that when la Dormeuse is in possession of Mme. Mongruel's body, she is able to see much that is hidden from the eyes of ordinary mortals. My attention was first drawn to her by the astonishing success which she achieved in the case of the Marquis de Maures. About four years ago this French Marquis at the head of a small caravan, departed on an expedition into the interior of Northern Africa. After a time all news ceased, and rumours began to circulate as to his fate. A friend of mine went with the reporter of the *Gaulois* newspaper to see Mme. Mongruel, and took with him a belt which the Marquis had been in the habit of wearing. When Mme. Mongruel entered into the trance condition, my friend gave her the belt, told her nothing but that it belonged to a friend of his who had not been heard of for some time, and he wished to know whether she could give him any information as to his safety or otherwise. La Dormeuse began by describing the personal appearance of the Marquis, and then said that she must cross the seas, and go into a far country where it was very hot. She then described the owner of the belt as riding a horse at the head of a small caravan across a very hot country, towards a ravine. She became very excited, and cried out to him anxiously not to advance to the ravine, as there were dark featured men who were in ambush behind the ravine, who would inevitably attack him. It was just as if she was

watching the advance of a caravan photographed for the cinematograph. Her attempt to stay the party did not, of course, arrest their progress, and she then described their entry into the defile, the sudden attack from the ambushed foe, and the result of the battle. She described how the Marquis fell, the number of his wounds, and the whole scene. Her description was published in the *Gaulois* of 23rd June, at a time when no one in Paris knew anything of what had befallen the Marquis. Ten days later, intelligence arrived from Tunis in a special telegram to the *Figaro*, which described the whole catastrophe in terms which were practically the same as those used by Mme. Mongruel days before. Hence when the news arrived of the alleged massacre of the Legations in Peking, it occurred to me that it would be an admirable opportunity to test the clairvoyant faculties of Mme. Mongruel by ascertaining whether she could give any information on the subject which preoccupied public attention.

A difficulty, however, arose. As a bloodhound needs some trace, so a clairvoyant requires some article which has belonged to or been touched by some of the persons concerned; and although one of my friends is the second in command at one of the Foreign Embassies, I had nothing belonging to him in my possession in Paris. However, I thought it would be interesting to see what she could do without any trace, so cutting out the names of the Ministers who had, it was believed, been massacred, although no adequate intelligence had been received, I folded the shred of newspaper so that the names could not be seen, and hied me to the Delphic cave.

Mme. Mongruel did not know who I was. I took with me an interpreter, so that we had two witnesses to everything she said. I explained that I was anxious about some friends of mine; that I wished to see whether she could tell me anything about them. She asked at once for some article which had been in contact with any of them. I said I had nothing of the kind, but that I could give her the names on the folded shred of newspaper, and she should try what she could do. This was on July 7th. She said it was very difficult, but that she would try what she could do. She took the newspaper cutting in her hand, and rolled it over and over in her palm, but never opened it, nor looked to see who were those named. She began :—

"These people are in great trouble. This takes me a long way off, over many seas, and lands, to a very hot country. The people there are of all colours. I think it is China. There is great confusion and bloodshed, but I cannot distinguish clearly what is going on."

"Tell me," I said, "whether they are alive or dead."

"They are alive," she said, "but they may be killed at any moment. I cannot tell you more, unless you can get me some article which belongs to them."

So I departed and tried to find some one who could give me the necessary trace. After being thwarted in many directions, I found Count Cassini, who gave me three small shreds of yellow silk, which he was good enough to cut off from the fringed tassel of a beautiful, carved, ivory scent-box, which had been given him by the present Emperor of China."

I went back to Mme. Mongruel, on 31st July, and after she had been thrown into a trance, said I wished for some more information concerning the people about whom I had enquired at the previous sitting.

"Then I go to the Transvaal or to China," she said.

"Yes," I said, "but here is something that comes from the place where they are."

I gave her the tiny shreds of silk, and she said:

"This takes me to China. Again I see a scene of great confusion and of bloodshed. There are many people killed, both women and children."

At that time, I may premise, the telegrams had been published from Shanghai, which described with details how the Emperor had been poisoned and the Empress was mad, and Tuan was reigning as Emperor in his stead. The shred of silk came from the tassel given to Count Cassini when he was Russian Ambassador in Peking, by the young Emperor. I asked whether she could see to whom the silk belonged. She said at once:

"This has belonged to some one who was in possession of authority in the midst of this trouble. He is a young man; who is in a great position. He is in a way responsible for what is going on, and yet he is not the chief agent."

"Can you describe him?" I asked.

"Yes," she said. "His countenance is as if it were sunburnt, very brown, and he has black eyes with very black eyebrows, and very black hair."

I said, "Do you think he is a European or Chinese?"

"I could not say," she said. "I should think he is a European, but his skin is so brouzed that it is difficult to say."

Then I said "Can you tell me whether he is alive or dead?"

"He is alive," she said. "He seemed to be dead, but he was not dead, and he is now alive, but he is not responsible for the massacres that are going on. I see another one much darker than he, who is like a demon. He wears very little clothes, and he is crying kill, kill, kill. It is very curious," she said, "although he is causing all these horrors he does not think he is doing wrong. On the contrary, he thinks he is doing a noble action for the good of his country."

Then I said: "Can you see whether the ambassadors are dead or alive?"

"They are alive," she replied. "All round them is confusion

and treachery, but they are kept in the hollow of his hand as hostages. They are not dead."

She then went on to describe what she saw as the outcome of the war, but this I will leave over for the present.

After some delay, I succeeded in obtaining from Father Endeavourer Clark, of the Christian Endeavour Convention, the letter of safe conduct which he received from the Russian Ambassador at Peking, and a card of the American Minister. By this time it was universally believed that all the ministers had been killed. A long telegram from Shanghai which reached Europe on 16th July, had described how every European had been massacred with all imaginable atrocities by the Chinese Imperial troops and Boxers. Mme. Mongruel was just going to bed when I called, and she was very tired and rather demurred to trying a sitting that night. But in deference to my entreaties, she consented to see what she could get. As soon as she went into a trance, without touching the letters or the card, she said:

"I see the British Ambassador. He is in command. He is still alive, and his wife and children: but he is in great perplexity and alarm. He does not know but that at any moment the place may be rushed by the Chinese, and he has a weapon close to his right hand with which he is determined that should the Chinese break into the Legation, he will shoot first his wife and then his two children. He has firmly made up his mind to do this."

"Do you see his wife?" I said.

"Yes," she said, "she is very calm, and is not so anxious as her husband. In fact, it is very curious, but she is much more afraid of him than she is of the Chinese, for she thinks it is quite possible that some false alarm might come, and he might take their lives to save them from tortures, which might not really be imminent. She is a lady who has had much trouble, but she is sustained by a consciousness of the presence of people who have passed out of this life. I see a man and three children who seem very near to her, and who support her in the midst of her trouble."

At that time I may say I was not aware, although the interpreter who accompanied me was, of the fact that Lady Macdonald's previous husband and three children had died of cholera when they were in Persia. Then I gave la Dormeuse first the Russian Ambassador's letter, and then the American Minister's card. Neither of them seemed to add in any way to her knowledge. She said:

"No, these people are in the first place. They are both behind the British Ambassador. He is in the front. They are under his roof. It is the British Ambassador whom the Chinese most hate."

Then I said: "Are any of them dead?"

"No," she said, "none of those in the Legation. There are many dead, but not ambassadors. There has been great fighting,

but now it is not so bad. The order was given to kill all, but they hesitated, and then another order was given to spare their lives, but keep them safe as hostages. All round them there are Chinese troops, who are very treacherous, who do not know why they have been ordered to spare their lives and who are waiting every minute for the order to finish the massacre."

"Are they suffering from want of food?" I asked.

"No," she said, "they have plenty of food. As they have to be spared, they are not to be starved to death."

Then I asked: "Will the order ever be given for them to be killed?"

"Yes," she said, "it will be given, but it will not be executed. At least, I do not see any of them dead."

"Can you look more closely," I said, "and tell me how it is that they will not be killed?"

"The co-allies," she said, "will advance upon Peking. They will reach the city, and they will attack, and when they begin the attack, the order will be given to kill the ambassadors, but at that moment when the Chinese troops are about to attack the Legations, a sudden panic seizes them, and they fly, and the ambassadors appear to be saved. At least, I see none of them dead. It is curious," she said, as she seemed to peer into the distance, "that there are no Germans in the co-allies' army that is attacking Peking. They must be in some other part of the field. They are valiant warriors, and they will achieve great victories, but I do not see them in Peking. There are English and Russians and French, these I see, but no Germans. I do not know how that is."

It was not until several days after that the news reached Europe that all the ambassadors were safe, and that in the composite army which had been to the relief of Peking there was no German contingent.

When la Dormeuse disappeared, and Mme. Mongruel reappeared, she asked anxiously what la Dormeuse had said. I told her that la Dormeuse had given us very good news, and she said that the ambassadors were all alive and would not be killed.

"I don't believe a word of it," said Mme. Mongruel. "I am quite sure that they are dead. Don't you think so?"

"Yes," I said, "I should have thought so if la Dormeuse had not said the opposite, but she was right at the previous séances, when we were wrong, and she may be right again."

"It is very curious," she said. "You must wait and see."

Now to revert to the séance of 31st July. After Mme. Mongruel had described the scene of confusion and bloodshed at Peking, I asked her whether she could see anything as to the future.

"Yes," she said, "there is going to be a very great war with much bloodshed."

"Really!" I said. "When?"

"It has already begun," she said. "This is the first act."

"Tell me," I said, "how it will come about."

"The allied army," she said, "will fight, and will beat the Chinese. They will beat China terribly, but they will not destroy her altogether. They will pardon her. Russia and Germany will take pieces, but they will leave China still standing as an Empire. The time will come, perhaps at the end of a year, when the Japanese will retire, very well pleased with themselves, and they will take no more part in the war against China. Then you will think that there is going to be peace, but there will not be peace, for the war which has begun in the East will begin again in the West of China, and this time the Turks will be in and the fate of Constantinople will be decided. It will be a great war, and terrible. I do not like to look," she said. "it is too awful, for it is a war all round the world. Ah, my poor France," she said, "I will not look further; I cannot bear to see."

"Why?" I said.

"No," she said, "I dare not look."

"Then," I said, "tell me about my country, England."

"England will suffer terribly," she said, "in money, in territory, in men and prestige, and at one time in the war she will be so nearly beaten that she will think of retiring from the fight. But she will rally her forces, and begin fighting again, and in the end will come off victorious; but not without great losses. Russia also will suffer terribly, even more than England. Germany will suffer severely, but she will gain most from the war of all."

"Will the United States be in it," I asked.

"Yes," she said, "but they will not suffer. They will make others suffer."

"And the other Powers," I asked.

"They will all be in, but in a smaller way. Austria will take a larger part in the war in some months than she is doing now, but Italy will always take a small part, and it will not concern her so much. But France, poor France," she said.

More than that I could not get out of her.

She expected the war would not end for two years. At first she said twelve months, but at the second sitting she said twelve months for the war in China and another twelve months following on for the universal war, which is to break out and "involve both hemispheres in ruin."

Of course you cannot argue with a prophetess. You can only disbelieve her if you like. But it is worth noting that last December Mme. Mongruel, when consulted concerning the Transvaal war, predicted the outbreak of a war in China and expressed her astonishment that the Powers whom she expected to be fighting amongst themselves would be all fighting against China. That is

on record and was printed on December 15th last in a Paris paper, *L'Echo de l'Au-dela et d'Ici-bas*, now lying before me. Of course a person may prophecy rightly once or twice or thrice, and be entirely out of it the fourth time, but Mme. Mongruel's previous successes and especially her persistent assertion that the ambassadors were alive when she herself and both her visitors were convinced they were dead, together with this prophecy in December, justify some degree of uneasiness as to whether or not the battle of Armageddon may not be nearer to us than anyone has ventured to believe.

W. T. STEAD.

THE GREAT YEAR OF THE ANCIENTS, AND OUR PRESENT MINOR MANVANTARA.

[*Concluded from p.* 223]

"Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel."

WE have seen how the numbers 27, 28, and 432 are to be understood in the Hindu calculations—the next instance will point out where their other celebrated factor, 71, comes in. Among the exoteric Hindu chronological schemes it figures as the number of yugas in the Manvantara; and this appears to be the fact—but not as it has been usually understood. Francois Arago * says that among other values assigned to the Great Year, some made it 6,570,000 years. Let us suppose this to be one of the values assigned to the yugas; multiplying it by 71, and dividing the product by 5,183, add the quotient as above. Immediately the Manvantara springs into view, and we see that the sum of the sandhis will go into it 5184 times without a remainder—that is, 432×12; which for single sandhis would be 432×24, each being, according to this scheme, 45,000 years. It must be remembered that we are not dealing with any absolute value of the twilight periods, but only with such as were used for purposes of concealment and mystery, as explained in note (*c*).

Some writers have been deceived through a false appearance of astronomical calculation having been given to numbers which were really meant to express the Great Year in a veiled form or manner. Thus we are told that "From observations taken during the precession through several degrees, the Hindus were first induced to suppose that the precession took place at the rate of sixty years in a degree, or 1,800 in a Zodiacal sign. . . . . And Sir W. Jones informs us, from an examination of their periods, that this was the rate at which they reckoned." But we are also told that "the Hindus . . . . . took ten signs of the Zodiac, or ten times . . . . the precessional years in a sign, ... thus making their Neros year ten

* "Pop. Astron," Vol. II, p. 771, Longman's ed. 1858.

periods, to answer to the ten signs;" and thus obtained a period of 18,000 years, or the half of what Syncellus and Abydenus tell us the Chaldeans used;* and the same as the Great Year of the Mexicans. It is true the time *was* 18,000—not that the equinox took that long to run through the constellations, but that in the period thus obscurely pointed out, there were that many Sidereal years of the Indian value 25,920; for this at once quotes the whole value of the Manvantara. It was all very simple; but the astute Sir W. Jones and his admirers and followers did not see through it—while the initiated doubtless laughed in their sleeves.

The next instance is one where the twilights, used as a blind, are to be subtracted; and in this case we reach what was concealed under the many fables wherein 500 years figure as the primary numbers, and 26,000 as the apparent value of the Great Year; but which was not the time really meant. Divide the 26,000 by 325, subtract the quotient from it, and at once we see that the Hindu 18,000 precessional periods were meant. Moreover, if 325 is the sum of the duplicated sandhis which it would contain, there were, of course, 650 in all; and this last number is itself one of those quoted as the life of the Phœnix, and therefore may next be dealt with.

We find this number among the British Druids; and the most extraordinary peculiarity which their architectural remains, known as the Druidical Circles, possess, is that of their agreement in the number of the stones of which they consist, with the ancient astronomical cycles. The remains of the Circle at Abury make a total of 650 stones, and from the manner of the arrangement of this and other similar circles, the numbers are not accidental.† Sometimes the ancients gave their astronomical cycles in full, and at others they simply gave some number which was an aliquot part of them; and this number 650 appears to be an instance of the latter—in which case it ought to be 650.38, and sixteen multiples of it are very exactly 524 synodic periods of Jupiter and Saturn. But 36 periods of 650 years are 23,400, which appears to have been one of the ancient values assigned to the precessional period. Multiply it by 20,000, divide the product by 325 as in the last instance, and subtract the quotient; then the primary number again emerges. Moreover, the single sandhis will be 650 in the whole, and their duplicated amount is the same as the number of minutes in a thousand days—a sort of arrangement the ancients seem to have been particularly partial to.

Another value of the Phœnix Period was 654 years;‡ no doubt adopted because it is a luni-solar cycle which returns the new moon to the same day of the month according to the Julian calendar, with great accuracy. But forty of these periods make one of the

* "Anacal," Vol. I, chap. ii, Sect. v, pp. 234, 235, 239.
† "Celtic Druids," chap. vi, Sect. xiii., pp. 239-241; and "Anacal," pp. 238-9.
‡ Cf. Suidas.

ancient equinoctial cycles; and if this be multiplied by 18,000, the product divided by 109, and the quotient subtracted, we have the Manvantara as usual. And in this instance the Hindu and Chaldean number 4,320,000 is the sum of the duplicated twilights; showing a very good reason why 654 was used.

Again; there is a Julian luni-solar cycle of 540 years, which has also been used in a similar way * and called the life of the Phœnix, as usual. But forty-eight of these make the exact Hindu Sidereal year, 25,920; which multiplied by 18,000 gives the required sum, as already seen.

Nonnus says that the Great Year is 456 common years † in length, which must have arisen from the fact that such is the number of Julian years in one of the shorter cycles which return the five planets to a conjunction with the sun. Now 60 of these are 27,360 years, or the precessional time according to Hipparchus; which multiplied by 17,000, the product divided by 323, and the quotient added, gives the usual result. The two sandhis make the same number as in the case of the Druids. We reach the same conclusion if we adopt the very celebrated cycle called the Great Neros, which is 608 years; since 45 of these make 27,360 years. The same number of the lesser Neronic cycles make 27,000 years; which have only to be multiplied by 17,280 (or 4,320×4) to produce the hidden numbers so long and successfully guarded, but so easily found.

Claudian and Lactantius made the life of the "Marvellous Bird" a thousand years, ‡ probably because they thought the five hundred given by Herodotus too short—but they evidently did not understand the nature of the blinds that were intended; as their rendering would have made only twenty six weeks in the year, when fifty-two were meant to be understood. Macrobius makes the time 1,500 years; § probably being quite unaware of the veiled allusion to the cycle of human reincarnation which the Phœnix in this case symbolised—and which, by the Hermetic maxim, is analogous to the Manvantara, or the greater cycle in which rebirth must take place on another planet instead of this one. So the Master said, as Colonel Olcott reports, ‖ that egos come from other planets to this earth, and are reborn in other globes. And 1,500×12 gives 18,000; which, translated as Hindu Sidereal years, gives the time in which this must take place.

The Egyptian "Circle of Necessity" is another instance of the same kind of concealment; and we have only to multiply it by six to see the fact—because 18,000 results. The number 3,000 was most likely chosen because it was the fourth part of 12,000—which, in Egyptian years of 360 days, made 4,320,000 days; and were conceived

* Pliny, x, 2; Solinus, c, 33, 12.
† "Anacal," p, 240.
‡ Lepsius, p. 181.
§ Comm. "Somn. Scip," ii. 11, 11.
‖ "Old Diary Leaves," ch. xvii, p. 279, ed. 1895.

to be an exact multiple of the mean lunation, 146,289 of it being contained therein. This period played an important part elsewhere, as we shall see. But if we put 3,000 days in place of that many years, we have 4,320,000 minutes; so that the reason for the division by four is sufficiently apparent.

Another instance of substituting a day for a year, *et vice versâ*, is seen in the application of the Egyptian Canicular period, feigned to represent the cycle which returned the heliacal rising of Sirius; but it would only do this twice without serious error.* Tacitus makes it 1,461 years; † which it was, according to the rural year of the Egyptians; but Columella, transferring the numbers to the calculation of the sun's place in the ecliptic, makes it 1,461 days.‡ Syncellus, however, records a cycle of twenty-five of these periods; § which amounts to 36,525 years, the same as the number of days in a Julian century. The reason is further seen if we multiply this by 1,280, divide the result by 487, and subtract the quotient; for then we obtain the constant as before.

The Pythagoreans particularly venerated the number six, and we find that the longer cyclic periods which depended upon this number have played a conspicuous part in the exoteric cosmogonies connected with the various religious cults. This has been so much the case, that even now we find, as has been the case through modern times, the Christian churches have a lingering belief that the destined span of the world's lifetime is 6,000 years. So it may be—if multiplied by 77,760; but of that they are unaware. But the idea of the 6,000 years is much more ancient than the Christian religion; for it has been affirmed that "the Jews, as well as Plato, maintained that the world would be destroyed at the end of 6,000 years; and then the day of judgment would come; manifestly the Jewish and Christian Millenium."‖ Others, such as the Etruscans, made the time 12,000 years; and with some faint inkling of the true order of things they supposed this to be divided into two parts, which in a manner corresponded to the descending and ascending portions of the Manvantara. In India the same sort of thing is found; for the "Surya Siddhanta" supposes the precessional period to be 24,000 years; but all these numbers are simply different versions of the same numbers, and all of them are aliquot parts of the concealed value—of which no one who was not initiated could say how many went to the whole.

Berosus, the Chaldean priest, presents us with another version of the period built upon the number six; and he makes it 6,660—plainly the same as the "number of the beast" which millenarians

* "Nat. Phil." in "Lib. of Us. Kn.," Vol. III, art. "Hist. of Astron," ed. 1834.
† Tacitus, "Ann." vi, 28.
‡ "De Re Rust," iii. 6.
§ Vol. I, pp. 95-7, ed. Bonn; cf. 30, 64.
‖ For a number of authorities, see the "Anacal," pp. 271-275; 282, 283, 293.

are so fond of ascribing to the Antichrist, but of which they have very little understanding. Berosus says the Saros is 6,660 days,* but he evidently did not wish us to see that he had only given us, under a common Chaldean name for a cycle, the half of 451 lunations, to the nearest whole day. The desire to baffle enquirers, and to make use of well-known mystic numbers, could easily be accommodated in this way, if the operator was a practical astronomer—as the Chaldean priests were; and the enquirer who penetrated the blind that far, has generally thought himself in possession of the whole secret. But if we put years instead of days, four periods of 6,660 years make an equinoctial precessional cycle; which being multiplied by 17,280 (or the Chaldean 4,320 × 4) and divided by 74, the quotient added to the product gives the inevitable Manvantaric time—as well known to the Assyrian initiates as to those of India and every other land.

That the Assyrians were familiar with it, is easily seen from the statement that they had "preserved the records of seven-and-twenty myriads of years"; for each of these "myriads" must have been 8,640,000 years—and thus twenty-seven of them would mean the half-manvantara.†

The Hebrews have preserved some of the Chaldean numbers which bear out the above; for "there are twelve hours in the day," says the Mishna, "and it is during these that creation is accomplished." "The dodecahedron lies concealed in the perfect cube" say the kabalists; but if, for the dodecahedron, we substitute a twelve-sided plane figure inscribed in a circle, the points of contact would divide the circle into 12 parts, like the Zodiac. Now in the latter there are 360 degrees; and the "perfect cube" of this number is 46,656,000—and if we multiply this by 10, the "number of completion," we have the Manvantara. The "twelve hours of the day" are again in the dwarfed copy, the faint, yet faithful echo of primitive wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every day of Brahmâ has fourteen Manus, which the Hebrew kabalists (following, however, in this, the Chaldeans) have disguised into twelve "hours." And the mystic meaning of this is; that the twelve thousand divine years represent the four great Ages, or sub-rounds of the present globe; symbolised in the exoteric Mahâyuga. Beginning with what may be relatively called the metaphysical and the supra-human, these end in the physical and purely human; as seen in the most material development of the world and of man—the turning-point of the present globe. As H.P.B. says: "Eastern philosophy can give the number of mortal years that run along the line of spiritual and physical evolution of the seen and the unseen, if western science fails to do so."‡

* Ib., p. 485; cf. 363.
† Ib., p. 239.
‡ S. D., I, 440, n. e.

Let us see how all this works :—

The twelve hours or years, multiplied by 1,000 are	12,000	years.
Each of which are, by Hindu measure, in common years	360	,,
The "day" will then be, in the same years	4,320,000	,,
To which add the night corresponding thereto	4,320,000	,,
And we have the minor yuga, which is	8,640,000	,,

Multiplying this by 27, we have the period of the descent to the turning-point of the Manvantara—and this, so far as the present globe is concerned, is the "number of mortal years" referred to by H. P. B.

The serpent has always been regarded as a symbol, and in this way made use of by the Jewish initiates, who in the Zohar tell us it is manifested every thousand days.* When we are told of "the serpent which runs with 370 leaps," it means that in the cycle or period to which the symbol refers there are that many of some known periods of time; which, as usual in these cases, may be understood in more than one way. If we took it to mean the span of human life as the Jews understood it,† we should have 70×370, which makes 25,900; and most exoteric students would stop at this, thinking they had, as usual, derived the whole meaning when they had unearthed the sidereal year; but it is not so. For there is the mysterious number 1,260, quoted by their writers, and others,‡ which appears to enter into the explanation, and in this way: Take it to represent one leap of the serpent, of which 370 go to the day; and the latter then becomes 466,200, and a thousand of these divided by 1,295, increased by the quotient as twilights, produces exactly the number which, as usual, we should expect to find. And as there are thus 2,592 sandhis in the whole period, the inclusion of the precession year is not a bad index thereto; since one-tenth of it gives their number at once; and it also tells us that whoever wrote the Zohar had also an excellent knowledge of the Hindu and Chaldean numbers. The twilights between them make 1,000 Hindu divine years; and the serpent symbol, when drawn with its tail in its mouth, is an excellent representation of the Great Year.§ If we divide the 25,920 by 36, subtract the quotient, and take half the remainder, we have 1,260 as the result; but this number is a Chaldean astronomical factor of very great interest, independently of Jewish or Christian bearings.

There is an obscure passage in the "Secret Doctrine" ‖ deal-

* "Zohar," i, 16.
† "Psalms," xc, 10.
‡ "Daniel," vii, 25, and xii, 7; also "Ezek.," iv, 5, 6; "Numb." xiv, 34; "Rev." xiii, 5, and Keneally, "Book of God," p. 571, and note 38 therein.
§ Cf. S. D., II, pp. 530, 531, n.e.
‖ S. D. I., 160 n.e.

ing with the Egyptian rites, which seems to intimate that the human monad can as a rule obtain liberation only after the complete number of its incarnations has been worked through; and we are told that this "Osirification" must require 3,000 cycles of existences. Let us suppose that, as one existence means a single life-cycle, so a cycle of these means a hundred reincarnations; and we shall then obtain more light on the matter. From the 466, 560,000 years deduct its twenty-seventh part, or 17,280,000, and then divide by 3,000—the quotient will be 149,760 years; and this, as one hundred life-cycles, will be 1497.6 to each—a number much more accurate than may at first sight appear, but roundly quoted at 1,500. Of course the illustration is drawn from the time of rebirth as it has been within the historical period; but as the "Secret Doctrine" is written for present humanity, the illustration is quite sufficient.

The foregoing may serve to show how many and various were the disguises under which were hidden the Great Year, as each separate teacher found himself obliged to vary his means of expression to suit the knowledge or the preconceptions of those whom he attempted to instruct; and it may serve to indicate that the method of teaching, in past times as at present, was not by retailing the cut-and-dried facts of cosmogony, but rather by placing before the neophyte a series of numbers drawn from the current knowledge of his time, and leaving him to accept them blindly, or to avail himself of the teaching of his intuitive faculty by piercing the outward veil thus employed. If he did the latter, his reward would be proportionately great in the acquisition of further knowledge; but, as the result shows, he was bound not to reveal what he thus learnt, until the time should come for doing so. In the past these restrictions were much more severe than they now are, for when the sum of all available knowledge was in the possession of the priesthood, matters of the most ordinary science were enveloped in secrecy; and this became so much the custom, that it became the rule in all handicrafts as well; and was so until a very recent period.

But that the exact duration of the Great Year was accurately known, cannot reasonably be doubted, if we are to accept the majority of the statements made in theosophical works. As Mr. Sinnett says of a much longer period, "the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man.....The life of a man.....is a terminable period, and the life of a world-system leads up to a final consummation. The vast periods of time concerned in the life of a world-system, dazzle the imagination as a rule, but still they are measurable; they are divided into sub-periods of various kinds, and these have a definite number." And he elsewhere points out that "everything comes in its appointed time and place in the evolution of rounds, otherwise it would be impossible for the best seer to calculate the

exact hour and year when such cataclysms great and small have to occur. All an Adept could do would be to predict an approximate time, whereas now events that result in great geological changes may be predicted with as mathematical a certainty as eclipses and other revolutions in space." * Therefore the exact period of the duration of the present world as a sphere of action for humanity must be perfectly well known; for otherwise such calculations could no more be made than we could calculate eclipses without an accurate knowledge of the moon's synodic period. If the whole duration of the world's active history were not correctly known, those of the minor cycles into which it is divided would at the best only be approximate, and the sort of computation Mr. Sinnett speaks of would be impossible.

Nor are we necessarily to suppose that insufficient data have been given out, and that we are thereby debarred from learning these numbers; for the "Secret Doctrine" is written in such a manner that no one can set a definite limit to the knowledge that may be acquired from it. The writer of the Stanzas of Dzyan says, "Make thy calculations, O Lanoo, if thou wouldst learn the correct age of thy small wheel. Its fourth spoke is our mother." † This would be sheer mockery if the data were not available, for then no such calculations could possibly be made; and therefore they must be to be found if we will make the efforts necessary to obtain them. And the correct age of the "small wheel" can hardly be anything else than the elapsed portion of the present Manvântara—its "fourth spoke" being the fourth sub-round, in which we are now living. Therefore we need not despair of ultimately obtaining the knowledge so long desired, and in no very long period hence; for the first step is already taken if we have correctly determined the length of the Great Year.

* * * * * *

The mystery that involves the numbers which regulate the evolution of the Cosmos has ever given to them the strongest attraction for the students of things occult; and though many a persevering investigator has been compelled to give up his self-imposed task in consequence of the difficulties which it presented, yet were all the numbers thus sought perfectly well known to the hierophants whose home Apollonius and others found in the far East—nay, perhaps these very numbers were but the merest rudiments which were placed before their least advanced students, once these had shown themselves worthy of instruction. For in the Orient has ever lain the grand respository of mystic lore and occult knowledge; and beneath the graceful fronds of the palm trees which wave in the scent-laden breeze that plays among the

* "Es. Buddhism," pp. 58, 59, 72, 73, 6th ed.
† "S. D.," i, 64 n.e.

ruins of forgotten empires, many a traveller from the benighted West has, in the past time, learned secrets which may have become the light of science, and illuminated the pathways which led to some of our most noble achievements.

Thanks to the great Masters of the eastern school if now, in the last part of the nineteenth century, the Western world has been permitted to receive so great a measure of that Light of all Time, as may enable even those who are but taking their earliest steps on the pathway of the Solemn Lore, to learn what has so long been withheld from some of the wisest of the men of the external world; and thus, among a host of more valuable things, may learn somewhat of the cycles, the periods, and the æons which divide the Maya called time; which is spread over the vistas of the past, and leads onward to a future all glorious with a knowledge that is, so far as we are concerned, yet to be.

Students of the mysteries of all the ages—you who in daily thought, as in the vigil of the lonely hours of the night, have so long pondered over these things—to you it may be given to reap the fruit of the thoughts of all those who have so long laboured, perhaps perishing by the way; and in the great blaze of the flame their aspirations helped to kindle you may learn things of which the numbers herein partly described are but as the first feeble efforts of the child when compared with the accomplishments of the Sage. That so it may be must be the wish of every earnest student; and into such hands may the continuance of the task be given, with the certainty of ultimate success.

SAMUEL STUART.

(*Note.*—If the foregoing, which are simply a few leaves from a note-book, shall prove of sufficient interest to the readers of the *Theosophist*, it is not improbable that they may be followed by others going somewhat deeper into the subject of the rounds, cycles, &c., which have so long claimed attention from readers of the "Secret Doctrine" and other similar works. These articles, if they appear, will do so under various headings, and at such intervals as may be found expedient; but as they may only interest comparatively few, no definite promises can at present be given.—S.S.)

THE INTERNATIONAL PSYCHICAL INSTITUTE.

I HAVE great pleasure in announcing the organisation of a new body entitled the "International Society of the Psychical Institute," at Paris, by a meeting representative of the most distinguished men of the day who are interested in the study of Psychological Science. Should the principles laid down in its Programme be lived up to, it cannot fail of rendering most valuable service to the cause of the study of the sciences which deal with mind, with the laws of human thought, and the relation of mind to body. In a temperate and able introductory statement by Dr. Pierre Janet, in Vol. 1, No. 1 of the *Journal* of the Society, he says:

"It is evident that it is pre-eminently the science of mind which, more than any other, is capable of satisfying the restless curiosity of our age. Doubtless it is improbable that any one science will ever explain completely the problems of our origin and destiny, but, nevertheless, no other science approaches these insoluble questions so closely as that of the mind. We see the evidence of this in the ardent interest aroused by certain phenomena which are really psychological facts, such as those of the splitting up *(dédoublement)* of consciousness, mental suggestion, telepathy, telekinesis, lucidity, and mediumship. These facts have indisputably seized upon the attention of many thinking men because they appear to pertain to the profoundest faculties of the mind. The impartial study of these phenomena will evidently add to our understanding of human nature, whatever the solution reached may be. Psychology approaches more nearly to the problems of Philosophy and Religion than any other science. While this fact constitutes the chief difficulty in its study, yet it is the very thing that enhances its interest."

While in Paris, recently, I was told that a very large sum of money had been subscribed towards the foundation of the Institute; and the names of the International Council of Organisation, the Executive Committee, the Executive Officers and the Committee of Patrons, are those which, for the most part, are the most illustrious among our contemporaries. I have gladly accepted an invitation to acquire membership and shall be pleased to forward to the General Secretary the names of gentlemen who are desirous of doing likewise. The Annual subscription is twenty francs, or, say, fifteen shillings sterling. The *Journal* will be issued in English as well as French. The Society's objects are thus succinctly described by Professor Janet:

According to circumstances, and to the development attained by the Society establishing it, this Institute will pursue the following aims:

1. To collect in a library and museum all books, works, publications, apparatus, etc., relating to psychical science.

2. To place at the disposal of researchers, either as gifts or as loans, according to circumstances, such books and instruments necessary for their studies as the Institute may be able to acquire.

3. To supply assistance to any laboratory or to any investigators, working singly or unitedly, who can show they require that assistance for a publication or for a research of recognised interest. This function, which has been fulfilled so usefully by the "Société pour l'avancement des Sciences" in relation to the physical sciences, must also be discharged by the new Institute in relation to mental science.

4. To encourage study and research with regard to such phenomena as may be considered of sufficient importance.

5. To organise lectures and courses of instruction upon the different branches of psychical science.

6. To organise, as far as means will allow, permanent laboratories and a clinic, where such researches as may be considered desirable will be pursued by certain of the members.

7. To publish the "Annales de l'Institut Psychique International de Paris," which will comprise a summary of the work in which members of the Institute have taken part, and which may be of a character to contribute to the progress of the science."

I hope that success may attend upon the movement.

H. S. O.

RA'MA GI'TA'.

INTRODUCTORY.

WE learn from the Râmâyana and other works that S'rî Râma was a perfect model of humanity. He taught both by precept and example and was equally balanced in everything. Râma has been rightly compared by an old author to a piece of sandal-wood, because we know that all its particles smell equally sweet. Where is to be seen a more moral and spiritual king than Râma whose life was as examplary in filial and fraternal affections as in love for the people he ruled over, and where is to be seen a more staunch and devoted follower and a more deserving *chela* than Hanûman who was taught this precious Gîtâ which is the most advanced of the teachings on the practical Science of Soul. The one noteworthy feature of the teachings of S'rî Râma is that he advocates, throughout, the idea of a universal religion, not in theory alone but in practice also.

Râma Gîtâ, consisting of one thousand verses, forms part of the second or the Upâsana Kânda of Tatvasârâyana an invaluable Itihâsa now published for the first time in Telugu characters. From a close perusal of it we find, that the 108 Upanishads are classified in that work, under three heads, *viz.*—(1) those pertaining

to Jnâna, (2) those referring to Upâsanâ and (3) those treating of karma. The first or the Jnânakânda contains numerous disquisitions on those Upanishads that fall under the first head. The second or the Upâsanâkânda, and the third or the Karmakânda, contain likewise lengthy discussions on those Upanishads that respectively fall under the second and third heads. Tatvasârâyana gives thus a very exhaustive treatment of all the 108 Upanishads comprising the whole range of the Vedânta. Each Kânda is divided into 4 pâdas of 25 chapters each. The whole work thus consists of 24,000 slokas and 300 chapters. The great Appaya Dikshita, the commentator of a portion of this work, speaks of its merits in the following terms:—

"What benefit are the learned going to derive from other Sâstras when they have completely mastered Vasishtha's Tatvasârâyana—a rare work in this age of Kali—treating exhaustively of Vedânta alone, containing as many thousands of Slokas as there are letters in the Gâyatri, consisting of three Kândas written in a lucid and simple style, explaining all the sacred and secret meanings and thereby setting right heterodox notions and exposing the fallacies and errors of unsound doctrines."

From very ancient times several commentaries are said to have been written on the Brahma-sûtras by several great men. The followers of some of the later commentators are known as Dvaitins, Visistâdvaitins, Śuddhâdvaitins, Śivâdvaitins, Advaitins, &c.

There is yet another system of Vedânta. It is called the Anubhavâdvaita or the practical system of Advaita. This system has its Prasthânatraya based on the authoritative interpretations given to the Vyâsa Sûtras and the Upanishads in the Tatvasârâyana. Besides having its own Prasthânatraya this school of Vedânta has a very large and hitherto unpublished literature worthy of being carefully studied by men of culture. The votaries of this system seen here and there in Southern India, follow the S'râuta-sânkhya and Yoga in their highly developed forms. These Sânkhya and Yoga systems are very elaborately treated of in their literature. The Anubhavâdvaitins have for their highest authorities (1) the S'rutis, *i. e.*, the 108 Upanishads with their commentaries, (2) the three Kândâs of Tatvâsârayana, in the first of which is contained the Vyâsa-Sûtra-Vritti and in the second of which is contained the Râma Gîtâ and (3) the teachings of ancient Rishis diffused in several other works. Besides they have equal regard for the Karma, the Jnâna, the Bhakti, and the Yoga Mârgas. According to their teachings even Jîvanmûktas of the highest type, as long as they live, should observe the Varnâsramâchâras and perform the nitya-karmas; have faith or Bhakti on the Nirguna-Brahman; constantly meditate on the teachings of the 108 Upanishads and practise Átma-yoga. They prefer the Grihastha or the second A'srama to the Sanyâsa or the fourth A'srama. They have faith in the teachings of the Rishis only but not in those of others.

Some of the most important MSS. belonging to the Anubhavâdvaita system are preserved in the Government Oriental Library, Mysore.

Vyâsa-Sûtra-Vritti is a dialogue between Dakshinâmûrti and Brahmâ, contained in the first 17 chapters of the second Pâda of the first kânda of Tatvasârâyana and is commented upon by the famous Appaya Dîkshita, the author of 104 works. This commentary is known by the name of Adhikaranakanchuka and concludes with the following observations :

" Many works treating of the S'aiva and Vaishnava doctrines and many others treating of the Advaita system, have been written by me—all of them from the standpoint of the respective sects. But this work alone is written by me for spiritual benefit, because it contains all the secrets of the Self."

Râma Gitâ bears the same relation to Tatvasârâyana as Bhagavad Gîtâ bears to Mahâbhârata and comprises 18 chapters whose contents in brief are given below.

Those who are unacquainted with Sânskrit, especially the western readers will, no doubt, find it difficult to understand the technical terms that occur in the contents as well as in the body of the work, but their difficulty will be partly removed by constant perusal and partly by the aid of footnotes that will be given in their appropriate places.

CONTENTS.

CHAPTER I contains a graphic description of the royal seat of Râma in his garden at Ayodhyâ and of his Samâdhi, or highest mode of meditation.

" II says that Hanûman, who was given a private audience, requested Râma to enlighten him on the highest Vedântic truths. Then Râma enumerates the 108 Upanishads as the chief texts dealing with the Vedânta exhaustively.

" III contains the arguments establishing the imperative necessity of Dhyâna or meditation, after acquiring a knowledge of the Existent-Intelligent-Bliss and Eternal Brahman.

" IV deals with Jivanmukti.

" V " Videhamukti.

" VI " Vâsanâkshaya, etc.

" VII " Saptabhûmikâs, or the seven grades of spiritual progress and their uses.

" VIII " the nature of six Samâdhis.

" IX " the importance of the Varnâsramâchâras and the extreme necessity of observing them until death.

" X " the Sanchita, the A'gâmi and the Prârabdha Kar :s.

CHAPTER XI deals with the three-fold division of the Karmins, the Bhaktas, the Jnânins and the Yogins.

„ XII „ a description of Srî Râma's Vis'varûpa.

„ XIII „ the sub-divisions of Pranava into 256 Mâtras.

„ XIV „ the Mâhavâkyas.

„ XV Navachakras such as Mûlâdhâra, etc.

„ XVI contains arguments to prove that the Eight Siddhis are to be condemned as retarding Kaivalya mukti.

„ XVI deals with the 16 Vidyâs such as Satyavidyâ, Dahara-vidyâ, etc. These Vidyâs are also described in full and classified under Saguna and Nirguna heads.

„ XVIII summarises the contents of the previous 17 Chapters.

RA'MA GI'TA'.

CHAPTER I.

Sri Gurumûrtî said : I am extremely delighted to narrate to you the most wonderful and divine Râma Gîtâ, hear, O, Brahman ! with an attentive mind. (1)

The beautiful city of Ayodhya possessed of all the necessary requisites and surpassing the very abode of Brahman, is as celebrated as Vaikuntha. (2)

Therein shines the excellent royal garden bright with all the seasons (of the year), filled with all the trees and frequented by all the birds ; (3)

Adorned with beautiful ponds, wells and tanks, and capable of allaying all sorrows and bestowing all bliss. (4)

In the centre of it shines, with the splendour of a crore of suns, a hall adorned with precious stones, supported by the chief gods in the shape of many golden columns ; (5)

Whose shafts shine with the Sruti texts in the shape of diamonds, with which they are set ; and whose cornices, likewise, blaze with the grand letters (of the alphabet) in the shape of strings of pearls overhanging their tops. (6)

The bases (of the columns) set with Vaidûrya* represent the multitudes of Maharshis (great sages), while the well-adorned arches and Kadalî† trees represent the Purânas and Smritis. (7)

Likewise the broad mirrors represent the different kinds of Vidyâs‡. The (ceiling of the) hall is decorated with silken and other superior tapestries representing the Mahâmantras (great Mantras or incantations) ; (8)

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* Vaidûrya—one of the nine kinds of precious stones. It is of a dark-blue color.

† Kadali—a superior kind of plantain tree.

‡ Vidyâs—the Satya, Dahara, Sândilya, and other Vidyâs mentioned in the Upanishads and the Brahma Sûtras.

With various kinds of pictures representing tranquillity, self-restraint and other good qualities; and with Mâlatî, (Jasminum grandiflorum) Mallikâ (Jasminum Zambac) and As'oka* flowers, representing dars'ana, † S'ravana ‡ and other Sâdhanas §; (9)

And supplied, with sandal-paste, || Agaru-unguent and camphor in the shape of Sânkhya, Yoga and Samâdhi respectively; with varieties of fruits and flowers in the shape of chidânanda (intelligence-bliss) and other vrittis (modifications); (10)

With betel-holders (containing betel-leaves, areca-nuts, spices, etc., ready made for use), cloves, etc., in the shape of high devotional feelings; with several golden vessels in the shape of Nishkâma** Karmas; (11)

With varieties of incense and ceremonial lights in the shape of Svadha and Svâha †† offerings; with various golden seats in the shape of superior Yantras ‡‡; (12)

Also with various kinds of music in the shape of the eightfold Yoga; with tasteful dishes of food (of six kinds of taste) in the shape of ambrosial A'tmic bliss; (13)

And with various other requisites that can only be seen by means of penance performed in several previous births and that are incapable of even being thought of by the mind of Viśvakarma (the celestial architect). (14)

In the centre of such a hall, the like of which will not be found anywhere in the 14 worlds or in any of the past, present or future periods of time, shines the excellent and great royal seat of gold adorned with strings of diamonds, vaidûryas and pearls. (15-16)

It (the royal seat) is ever shining there because of its being (occasionally) occupied by S'rî Râma who is attended by Sîtâ, Bhârata, S'atrughna and Lakshmaña; (17)

And praised by Brahma and Saraswati, Sanaka and other sages, Vasishtha and other Rishis, Suka and other devotees and several other great sages. (18)

He (S'rî Râma) would sometimes give instructions in the Vedas to those disciples who are desirous of Vedic study; sometimes give lessons in logic, grammar and the supplemental S'âstras; (19)

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* Asoka—a kind of tree which yields red flowers.

† Darśana (cognising of the individual self or pratyagâtma); the first of the four Sâdhanas insisted upon as the means by which one ought to realise practically the teachings of the Vedânta. The three other Sâdhanas are S'ravana, Manana and Nididhyâsana.

‡ S'ravana: After one perceives, through meditation, the individual self, he should hear from the Guru about the identity of that self and the universal self. This is S'ravana.

§ Sâdhana: means of attainment. Theoretical Vedânta has four other Sâdhanas different from these.

|| Agâru is a kind of tree like the sandal.

** Nishkâma-karmas: acts done without any motive or without any desire for their fruits.

†† Svadha is what is offered to the Pitris by means of water. Svâha is what is offered to the Devas by oblations given through fire.

‡‡ Yantras are different diagrams used in both white and black Magic.

And would sometimes initiate those who are highly advanced, into the secret meanings taught by the Vedânta, at times be immersed in communion with his SELF, and at other times be bent upon enjoying A'tmic bliss. (20)

G. KRISHNA SASTRI.

(*To be continued.*)

Theosophy in all Lands.

EUROPE.

LONDON, *January 1st*, 1901.

The month of December does not usually offer anything very striking for the chronicler to record in connection with theosophical circles. The usual meetings are continued till just before Christmas Day and then there is a break which continues till the second week in the New Year. Our centre of theosophic activity is at midsummer, and perhaps we have to some extent lost touch with the feeling that makes Christmas the great festival of the year, or at any rate with the way in which that festival is celebrated in our modern days. Or it may be that our hearts are turning Eastward where our Indian brothers are holding Christmas festival amid all that is most unlike Christmas to the Teutonic mind; anyhow we hear of lectures and meetings galore at Benares, in the North, and Adyar, in the South, and we wait for the printed reports which are to give us *some* flavour of the good things that the Annual Convention brings to our favoured friends who are privileged to hear them at first hand.

All our papers have been filled with the "End of the Century" and the "New Century," and all the well known people have been called upon to express their opinions upon the condition of affairs and the prospects for the future. And the opinions are widely different as may be imagined, and vary from deepest pessimism to highest optimism and all the shades between. But there does seem a very strong feeling abroad that "the times are out of joint," that very serious and far reaching events may be close upon us, and all this is quite in accord with what our theosophical leaders and teachers have indicated long ago. Surely we theosophists have important work to do in helping to guide aright the *inner* forces which play so great a part and are so little understood in the world of men. Here is the ending of an article from one of the most largely circulated daily papers. It breathes a right spirit and it would be well if a tithe of the readers of that paper began to live out in thought and action the ideal of national unity and calm strength in danger of which it speaks:—

We are entering stormy seas, and the time may be near when we shall have to fight in very truth for our life, "'neath novel stars beside a brink unknown." Some there are who question whether England will survive that terrible conflict. If we are worthy of our great place in the world we shall boldly face the question and not blink it because it is unpalatable. The poet may sing that God will not turn His face away from

> The race that strove to rule His earth
> With equal laws unbought:
> Who bore for Truth the pangs of birth,
> And brake the bonds of Thought,

Yet it is not always the case that noble aims and generous service to mankind can redeem a race from overthrow. Athens fell, who was the civiliser of the world, because her parties quarrelled among themselves and because she failed to realise the all-importance of armed strength. But if we are true to ourselves, if we sink party in the nation's cause and see that the cause is just; if, above all, we are in earnest and make sure that our statesmen are in earnest, we have nothing to fear. Trials may come; we may have hours of sorrow and danger; but the nation, the Empire, and the great ideals with which they have been identified in the past will survive.

And so, in the words of the greatest of Anglo-Saxon statesmen, "with malice towards none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in," and go forward into the new century determined to do our duty to God and to our country.

Some such words as these might well apply to our work within the Theosophical Society. If we are true to ourselves and sink personalities in the Society's cause then, and only then, have we nothing to fear.

* * * * *

Various attractive programmes are already in circulation for the New Year, and it is pleasant to see that several new speakers are included in the lists of lecturers, so that while our best and oldest workers are somewhat scattered over the globe, the younger members are coming forward to stop, if not to fill, the gaps which their absence makes in the ranks of the 'effectives.'

A. B. C.

NEW ZEALAND.

The annual meeting of the Wellington Branch was held on Nov. 14. The Secretary reported a year of steady and earnest work, a very satisfactory year, showing real signs of progress and showing also that there is true vitality in the Branch and that it is not merely a name but a centre of that work which is the greatest in the world, the holding up of the ideal on which the coming race is to be moulded. The officers were for the most part re-elected, as follows:—President, Mrs. Richmond; Vice-Presidents, Messrs. Short and Ellison; Secretary, Mrs Girdlestone (94 Constable St., Wellington); Treasurer, Miss Richmond; Librarian, Mrs. Short.

Dr. Marques made a three weeks' stay in Auckland on his way from Honolulu to Sydney, during which time he gave four lectures. His visit and lectures have awakened a large amount of fresh interest in theosophical studies in Auckland, and will be long remembered by those who had the pleasure of hearing him. Beginning on Sunday, Nov. 25, he lectured on "The Idea of Deity, in the light of Religion, Astronomy and Theosophy." On the following Sunday his subject was "Sound Forms," and a continuation of it was given on Friday, Dec. 7, under the title of "Light, Sound and Colour." On Dec. 9, he lectured on "The Human Aura." All these lectures attracted large and interested audiences, and were fairly well reported in the press. Various social meetings at members' houses were also held in honour of the distinguished visitor, who left for Sydney on Dec. 10, carrying with him the good wishes and affectionate esteem of all who met him.

Mr. W. Will gave an interesting lecture on Nov. 18, in Auckland following note on "The Indian System of Yoga."

ITALY

Our energetic worker, Mrs. Lloyd, sends us, by request, the on the movement in Italy.—ED.

Four years ago there was not one active Theosophical Lodge in Italy, although there were a few isolated theosophists in different places and a dead branch at Milan. At Rome there was an English lady, a member of the Society, who, with the ever generous help of the Countess Wachtmeister had started an excellent theosophical library, and who offered, not a salary, but money for the journey from London to any one who would devote his life to its care and superintendence.

From that small beginning by Mrs. Williams, with the blessing of the Masters, Theosophy has readily taken a firm hold of earnest Italian hearts that were longing, waiting, praying for an opportunity of hearing its noble truths. And this is no mere figure of speech, for one of the first three who became members, had been waiting and hoping for eight years before he could find any help. For nearly as long I think the present President of the Rome Lodge, Signor Aureli, his intimate friend, had cherished the same aspiration.

Both gentlemen could read French, and had studied eagerly each issue of *Lotus Bleu*. The Secretary of the branch (who is also a Secretary of the Italian Parliament,) had borrowed from Mrs. Williams the "Key to Theosophy," by H. P. B., and his heart was also set on fire; probably old memories were revived in all these who were first ready to brave scorn from their fellow citizens, and the enmity of the great Roman Church, in order to bring the light of the Ancient Wisdom again to the city where 300 years before, Giordano Bruno, the intrepid martyr, had been burnt alive in the Flower Market, by the Inquisition of the Roman Church, for boldly proclaiming its truths. His keen intellect, sharpened by eager study, in the quiet monastic life, refused to allow him to swallow whole the "Infallible Doctrines," so called, which should have sufficed for his daily mental food. And now this handful of theosophical students, soon joined by Captain Boggiani (who represented Italy at the late Paris Congress) and other earnest members, formed in February 1897 the first nucleus of the Rome Lodge, the seven necessary to obtain the Charter from the President-Founder. On the 8th of May in that year, the Librarian purchased a few white flowers, and spent the day in thought of H. P. B. and of those to whom she gave her life and work. On White Lotus Day in the following year, the much larger Library and room was filled with enthusiastic members and enquirers bringing masses of lovely flowers. Now still larger rooms are occupied by the lodge, and "Theosophical Society," in golden letters, marks the entrance in the Via San Nicolo da Tolentino. Since that time the movement has been progressing steadily and meetings are held regularly, and classes for study are organised and in full working order. Last Winter very great help was given by a series of lectures from Mr. J. C. Chatterji, who gave a course of lectures in the University of Rome, arousing deep interest and enthusiasm for the Eastern Philosophy and Religion. He lectured also, later on, in St. Mark's at Venice, famous

for the sake of Savonarolo, whose name is probably known to you all. As a rule, the Italians are materialists, and the masses of the people are careless alike of religion and morality ; the more thoughtful have been attempting to account for the puzzles of life, by means of Spiritualism ; thus nearly all who came into Theosophy came through Spiritualism—not being able to account rationally for its undoubted and unaccountable phenomena.

Hitherto the Church has waited, pretending the sleep of indifference, as a cat dallies with a mouse, ready to pounce when opportunity offers. But national thought has gone forward since Bruno suffered for believing and preaching a Logos one with this Universe, and I do not think our brothers at Rome are much afraid, although many difficulties and much opposition will doubtless be thrown in their way ; for the Church is still very powerful—and is more bigoted and narrow in Naples than in Rome. In 1899 and 1900, lodges were constituted at Florence and at Naples, in both of which cities Theosophical Libraries are established. The old lodge at Milan is revived and re-established, so it is hoped that by the end of 1901 the Italian Section of the T. S. may be firmly established and ready to welcome the President-Founder on his return from his tour round the world. Mrs. Annie Besant lectured at Rome in the large hall in the Piazza del Popolo in 1898. *Teosofia*, the organ of the Society is now about to enter upon its fourth year of life, doing its quiet work of preserving the Life Blood of theosophical teachings far and wide through the country, in its own musical language. Much good translation is thus available to the Italian public from our principal theosophical writers, and before long I hope the translation of the "Secret Doctrine" will be undertaken. The President-Founder visited Rome in March 1900, and had a very enthusiastic and affectionate welcome, conversing with the brothers and lecturing in the French language. A most happy and pleasing impression of his visit was left behind and the lodge will welcome his next visit with joyful anticipation.

Mrs. Besant visited Rome in April and gave several lectures, private meetings and interviews, leaving the lodge much strengthened for future work.

The President-Founder, after staying for some days at Rome with Mrs. Cooper-Oakley who is now taking charge of the work of the Society in organising the Section, went on to Florence for four days, and finally spent a week in Milan with Mrs. Louisa Williams, who had left Rome after a residence of eight winters. Then he re-visited the dead branch at Milan, granting it a new charter under the same President as before, Dr. Barbieri. Altogether the outlook for Italy is most reassuring and hopeful, and especially as the theosophical literature is translated and spread abroad by the various centres, the loyal and patriotic example of the mother lodge of Rome will be a source of strength for all its Italian children ; for Rome is the centre of occultism in the West, as Mrs. Besant said in the first public theosophical lecture delivered there in the 19th century.

Let us hope that the Italian Section will be ready by the time of the President-Founder's return journey, to take its place amongst the other autonomous Sections of the Theosophical Society, in Europe.

A. C. LLOYD.

Reviews.

TO THOSE WHO SUFFER.*

This small work is quite an appreciable addition to French theosophical literature and will prove helpful to those who peruse its pages. All through it the reader feels that "a soul who has also suffered speaks to him" with the burning desire to alleviate his anguish, to bring him a little hope, to cause a consoling ray to shine in his darkness. Before speaking of the "aim of suffering," the writer enters on a "litany of individual griefs and sorrows," that is very touching, the language very poetical. Mlle. Blech proceeds to show that suffering is only the inevitable result of the violation of the divine Law, the consequence of our actions. Then she explains that Theosophy is not a new religion, does not even pretend to be a religion at all, that it has existed in all times, that it is not antagonistic to the actual religions; but on the contrary tries to unite them all, to widen their horizon and to reconcile them with science, coming towards them open handed, rich in knowledge which is ever growing. The Law of Evolution, or Reincarnation and Karma, is next very clearly explained—how the Infant Soul slowly mounts the rungs of the ladder until it has reached the sublime heights of Divinity. Universal Brotherhood has in this ascent to be considered as an unbroken chain, of which each human being is a link. Death is shown as possessing no terrors for the theosophist. The seven principles of man are next explained. Then the writer passes on to describe the Divine Self, the God in us.

In the description of the astral plane and the stay there of the departed ones, Mlle. Blech says very sympathetically: "O my brothers and sisters, you who are weeping over beloved ones, have the strength to bid silence to your grief, which is not only fruitless but selfish, since it retards the progress of the dear ones. Do not make them come down to you; but rise up to them. Live nobly, purely; you could not do them any greater service, etc." The life in the mental world or heaven, as it is called, is next taken into consideration, then the two paths; Christ; the Universal Religion. In speaking about the different religions the author says regretfully: "It is sad to say, but, of all the religions, none, almost, is so disdainful of the others, so jealous of its exclusive authority as our Christian religion. She alone is blessed by God, approved by God; she alone proclaims the Truth; she alone leads to salvation. However, Christianity is only one of the aspects of this pure diamond, which is Truth."

In the closing pages it is shown how the two paths, of trial and suffering, lead the souls, whose sorrows were so vividly depicted in the litany of individual griefs and sorrows, "through the Law of Evolution, to final Liberation, to supreme Happiness."

In the whole book there are no Sanskrit words used, which so often stagger the enquirer. The expressions are clear and simple; a vein of sympathy runs through the entire work.

C. K.

* By Mlle. Aimée Blech, President of L'Essor Branch T. S., Paris.

"LEST WE FORGET."

Mr. Stead's "Review of Reviews Annual," for 1901, is an uncommonly attractive "Keepsake from the Nineteenth Century." It contains more than two hundred and fifty portraits and sketches which will serve to keep alive in our memories those who have helped to mould the thought and action of humanity during the past one hundred years—poets, philosophers, writers, statesmen, teachers, potentates, warriors, scientists, reformers, explorers, musicians—representatives of the world's knowledge and power, a truly valuable galaxy which, together with the summary of chief events, makes the work a "Keepsake" such as one will seldom find.

We have also received the "FOURTH ANNUAL REPORT of the HINDU RELIGIOUS UNION, TRICHINOPOLY." This Institution is doing very useful work, and we heartily commend the Hindu Girls' School which is connected with it, to the patronage of the public.

"VELAPURI, or a PEEP INTO THE PAST OF VELLORE," by T. S. Kumaraswami Aiyar, B.A., L.T., is a historical pamphlet which will be found interesting to residents in that locality.

Journal of the China Branch of the Royal Asiatic Society, vol. XXIX, New Series, No. 1, contains over 600 pages and is wholly devoted to a description of the materia medica of the ancient Chinese.

"CONSCIOUSNESS," by A. Schwarz, is a reprint of the three valuable papers under that head which were recently published in the *Theosophist*. Those who have Mr. Schwarz's previous pamphlet, "The Relation of Man to God," will want to possess this later one. The price of each is only three annas.

MAGAZINES.

The Theosophical Review for January opens with an article on "Yoga Vâsishta," by Bhagavân Dâs ("Hindu Student,") who sums up the main truths of this scripture thus:

1. "The intelligence must be exercised freely. Nothing is to be taken on blind faith."

2. "It emphasises the fact that a true apprehension of man's ultimate nature and of the source of all being, is not possible until the student turns to his task with his whole heart."

3. "The mind of man is the cause alike of bondage and of liberation."

4. "All exists everywhere and always."

5. "The ultimate essence of all this Universe is one Indivisible Consciousness."

The ethics of the scripture are, in brief, that if we choose to act aright, good will result; if otherwise, evil will follow. In Mr. Worsdell's article on "Theosophy and Modern Science" (which is concluded), some remarkable facts relating to the persistence of life in plants and seeds are noted, facts which chemistry and biology are yet unable to explain. A Russian next writes of "A Coming Race," of which Siberian exiles are the forerunners. James Stirling concludes his interesting "Notes on Lemuria, and A. A. L. gives "Reasons for believing Francis Bacon a Rosicrucian." Mrs. Besant's highly interesting

essay on "Thought-Power, its Control and Culture" is continued—the two portions in this issue treating of "The building and evolution of the Mental Body," and "Thought-Transference." Mr. Mead gives us a translation of another of the sermons of "Hermes, the Thrice-greatest, unto his own son Tat," relating to the "unmanifest" and the "manifest" Deity. "A Glimpse into the Hereafter," by Simeon Linden, recounts some vivid experiences on the astral plane, while under the influence of chloroform, during a surgical operation. "The house of Mr. Mellicent, by Michael Wood, is a well-told story conveying a useful lesson. "The Border-Land of History" touches upon the recent archæological discoveries in Egypt and Greece. Miss Hardcastle's "Life Ledgers of Stray Mystics," is a sombre article giving very brief glimpses of pessimistic characters.

In *Theosophy in Australasia*, for December, W. G. John has a thoughtful article on "The Ancient Wisdom" (which does not here mean Mrs. Besant's book of that name). "Why I believe in Theosophy," is a good subject which is briefly dealt with by E. C. T. "Christmas Thoughts," by K. Castle, is a good article in the right time and place. "Indifference," by Miss Davies contains useful suggestions, and Miss Edger's "New Year Thoughts" are appropriate and helpful. There is also a poem on "The First Man."

The N. Z. Theosophical Magazine for January comes to us in a new and appropriate dress, as a twenty page periodical with hopes of further enlargement. After the "New Year's Greeting" and the items under the heading of "Far and Near," we notice a short paper by Dr. Marques in which he takes fifteen statements current in the orthodox Christian teachings and places them in strong contrast with the common teachings of Theosophy on the same points. This would make a useful leaflet. "The Influence of Music on the Inner Nature" will be read with interest by those who love the harmonic art. "Lectures in Brief" consist of several detached paragraphs contributed by D. W. M. Burn. "A Visit to Ghost Land" is an interesting narration by F. M. Parr. The "Children's Column" and other matters complete the number.

Revue Théosophique. The contents of the December number are very interesting. Among them are the address of Mr. Leadbeater at the White Lotus Day meeting in Paris; Extracts from the "Doctrine of the Heart"; an article by Dr. Pascal upon the inequalties of conditions among men, and a further portion of the translation of Mr. Leadbeater's "Clairvoyance." Other essays, reviews and the usual monthly instalment of the "Secret Doctrine" fill the remainder of the pages.

Theosophia. The Sectional Organ of our Dutch brothers presents its usual interesting table of contents. The translation of articles from the pen of H. P. B. still continues, that contained in the December number being "An Answer to our Critics," from the *Theosophist* for July, 1881. Following are a further portion of the translation of "Esoteric Buddhism;" "The Fourth Dimension," a lecture given in Amsterdam by Mr. Leadbeater; "Buddhism and Christianity:" "Gems from the East;" and Notes on the theosophical movement.

Sophia, Madrid. The December number opens with a translation of Mrs. Besant's "Spiritual Darkness." "Ancient Chaldea" is concluded

and "The Idyll of the White Lotus" is continued, together with "Suggestive Thoughts of Notable Men."

In the first number of the *Central Hindu College Magazine*, Mrs. Besant writes concerning the "Order of the Golden Chain" which has been started in the United States, and suggests that Hindu children also join the "Order" and become "friends of all creatures." The promise which the children have to repeat every morning, was published in the *Theosophist* of October 1899, p. 59. It cannot fail to benefit all who repeat it daily. Bertram Keightley has something to say about "School-boy Ideals," J. C. Chatterjee has an article on "Pilgrimage," Mrs. A. C. Lloyd contributes the first instalment of a story, and there are "Science Jottings" and other matters which make up an interesting number for Hindu youth.

Acknowledged with thanks: The Vâhan, Theosophic Messenger, The Golden Chain, The Prasnottara, Review of Reviews, Light, The Ideal Review, Mind, Banner of Light, The New Century, Phrenological Journal, Harbinger of Light, Health, L'Initiation, Lotusblüthen, Forum, The Arena, The Light of the East, The Light of Truth, The Brahmacharin, The Brahmavâdin, The Maha-Bodhi Journal, Dawn, Indian Journal of Education.

CUTTINGS AND COMMENTS.

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

A reform started by the Central Hindu College.

In Mrs. Besant's recent Convention lectures, delivered at Benares, she alluded to certain reforms which she deemed eminently necessary for the progress and elevation of India, and especially recommended that marriage be delayed until after the completion of student-life, as was the custom always in ancient India. *The Advocate* (Lucknow), in referring to this matter says:

The Managing Committee of the (Central Hindu) College has taken the first step in this direction, by refusing admission to the Middle Division of the School, on and after March 1st, to any married boy. It is hoped in a few years to extend this rule to the Upper School also. Many fathers will welcome this return to ancient ways, as helping them to resist the pressure put upon them to marry their sons at a ruinously early age. The English monitorial system is also to be partially introduced in the School, and is already working in the Boarding House.

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Karma as a Patent Medicine.

There is a most amusing paragraph in the *New Zealand Magazine*, our local organ, about the action of the Custom House authorities as regards our literature. It seems that the T. S. bookshop had imported, among other theosophical works, a bundle of Mr. Fullerton's excellent leaflet, *Karma as a cure for trouble*. The Customs Appraisers, scenting a possible attempt to evade lawful payments, demanded of our people the duty on "patent medicine circulars," for which this moral essay was mistaken! Mr. Draffin, after this, ought to give a course of lectures for Customs employees only, admission free. Our Bombay Branch had an equally comical experience. In a London invoice for our book ordered by them, was an item of a certain number of binding-covers

for binding the Bhagavad Gitâ. They were described in brief as "Gitâ covers." The Customs Officers notified our friends that there would be duty to pay on "the lot of musical instruments," the Gîtâ having been mistaken by them for "guitar," in all probability!

***

Infant prodigies summarily explained.

It is quite amusing to notice how people will read into a paragraph their own preconceived opinions, as, for instance, the following which appeared in a recent issue of *The Harbinger of Light*:

It will not surprise such of our readers as are conversant with the only rational explanation of the phenomenon of infant precocity, to learn that instances of the kind are becoming more frequent year by year; and, we may add, "from information received," they will become increasingly prevalent during the first quarter of the approaching century. We have already called attention to three or four juvenile prodigies, including little Fritz Müller, a native of this colony, and *Le Messager*, of Liege, makes the following additions to the list:—

1. Willie Gwin, the son of a well known medical practitioner in New Orleans, *aged five years*, has just received a medical diploma, from the University in that city; and his examiners have declared him to be the most learned osteologist who has come under their notice.

2. Dennis Mahan, of Montana, now nine years of age, was *only six* when he commenced his career as a public preacher, and continues to astonish his hearers by his profound knowledge of the Scriptures, and by the eloquence of his pulpit discourses.

3. George Steuber, *aged thirteen*, is already a civil engineer of high repute.

4. Harry Dugan, who is *not yet ten*, is one of the most successful commercial travellers in the United States.

5. In Germany, Henri Weber, who is *rising seven*, is a musician who has already composed many remarkable sonatas and fugues, and is now engaged upon an opera, which is expected to astonish the musical world.

6. Vittorio Righetti, an Italian sculptor, *ten years of age*, has executed a Madonna and Child, which is pronounced to border on the sublime in art. Needless to add, they are all mediums.

We beg to ask if genius can only be explained by the theory of mediumship. Is it not possible for an ego in the flesh to manifest as much talent as one who is excarnate? The theory, or rather the fact, of reincarnation—for many people distinctly remember events which happened in a previous life—certainly affords an explanation of juvenile precocity which is fully as reasonable as that of mediumship, in our humble opinion.

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The Viceroy and the "Memory Man."

The *Pioneer's* special correspondent with the Viceregal party, sends to his paper the following account of the performance of an *Ashtavadani* in the presence of the Viceroy, which we copy because the extraordinary culture of the memory which is attained in India is a fact of very great scientific value for all students of Practical Psychology:

"To amuse the Viceregal party in the *kheddah* camp at Kakenkote after dinner, a 'memory man' was brought in—the same who in his time has similarly entertained and astonished Lord Elgin, Lord Lansdowne and numerous other lesser magnates. He is a Brahmin, and his peculiar talent is that he never forgets anything once written on the tablets of his mind. As a test, Lord and Lady Curzon, Major Baring and Mr. Lawrence, acting on the performer's suggestion, each thought of a sentence—they were allowed the choice of any language—and

uttered it aloud once only. To make the ordeal more confusing each of the quartette gave only one word at a time, and this in regular turns: it might, they thought, have been comparatively easy for the performer to commit to memory a complete sentence spoken right off. By way of still further increasing the severity of the test the words of each sentence were given not in their proper order, but mixedly. Thus, Lord Curzon would begin with his fourth word, Lady Curzon with her second word, Major Baring with his ninth word, and Mr. Lawrence with his twelfth word, and so on, until all the words were exhausted. Lord Curzon's sentence happened to be a Greek quotation. Lady Curzon and Major Baring gave hardly less difficult lines from the nonsense verses of Lewis Carroll in 'Alice in Wonderland,' the former about the 'Jabberwock' and the latter about the 'Slithy Tove.' Mr. Lawrence gave an ordinary English sentence. Sandwiched between all this, Colonel Robertson in regular turn with the others read out strings of figures, which the performer was required to remember and eventually to add up in his mind; the whole preceded by a square root problem in nine figures, also to be worked out mentally. Immediately the word sentences had been completed the performer without hesitation repeated them, not in the mixed order in which the words had been dribbled out, but each sentence separately and with correct consecutiveness. Lord Curzon marvelled at getting back again the jumbled words of his Greek quotation in their proper order, and applauded the performer heartily. The three others were not less satisfied, especially when the performer, without delay, concluded by giving the correct answers to the big addition sum and to the elongated square root problem. 'How is it done?' everybody asked. 'In a very simple manner,' replied the memory man. 'I first of all enquired how many words there were in each of the four sentences. Then I drew four horizontal lines in my mind and divided each line into parts according to the number of words in each particular sentence. Then when I got a word and was told it was the sixth word of the second sentence, I mentally wrote in the sixth space of the second line. When all the blank spaces had thus been properly filled in it was the easiest thing in the world to read the words off. The same with the figures. I have a mental vision of the whole thing, just as if I had actually written it all out on paper.' This explanation may, perhaps, enable would-be imitators to give performances." 'There is nothing to do,' says the memory man, 'but to imagine that a tablet exists inside your brain, and to proceed to write things upon it. Once you have succeeded in inscribing any test words on the tablet, you will find it quite easy to read what you have written.' After the memory man had further exhibited his powers by repeating some French and German test sentences which had been given to him in the time of Lord Elgin and Lord Lansdowne, he departed, full of pride at having astounded by his wonderful gift, one more Viceroy of India—and forgetfully leaving his walking-stick behind."

In published original notes on these Indian Memory experts, the present writer has explained that they could only do their feats by the cultivation of this "Visualising" habit, a suspicion that was confirmed, in conversation, by the Brahmin who exhibited his power at our Adyar Convention of 1899. In his "Inquiries into Human Faculty" [Macmillan & Co., 1883], that true scientific genius, Francis Galton, touches upon this question, and in a circular sent by him to a considerable number of persons, the following question (No. 10, p. 379) occurs: "*Numerals and dates.*—Are these invariably associated in your mind with any particular mental imagery, whether of written or printed figures, diagrams or colours?" In the explanatory diagrams at the end of the book are shown over sixty different examples of number forms, which present themselves mentally to different persons when thinking of given numbers. The diversity is striking and full of interest. It would also seem that this visualising faculty is sometimes heredi-

tary in a family, as Mr. Galton shows in one Plate four cases where the Number-forms in the same family are alike; and in another three instances where the Number-forms in the same family are unlike: all marking hereditary tendency in the two families. The Viceroy seems to have failed to ask the *Ashtavadani* whether the practice of his mnemonic faculty tends towards cerebral exhaustion, but such is the fact, according to the admissions made to the writer by specialists who had been forced to give up their exhibitions.

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An Indian Sir Boyle Roach.

As the *Theosophist* is known to be a patron of Oriental Literature, its Editors may be permitted to copy into its pages the following delightful bit of eloquence, from the pleading of an Indian *Vakil*, which they find in the *Madras Mail* of a recent date. If, by some chance, our learned colleague Mr. Mead should see this one number of our magazine, he at least will enjoy reading so clever a product of the human mind.

It runs as follows:—

"My learned friend with mere wind from a tea-pot thinks to browbeat me from my legs. But this is mere gorilla (*sic*) warfare. I stand under the shoes of my client, and only seek to place my bone of contention clearly in your honour's eye. My learned friend vainly runs amuck upon the sheet anchors of my case. Your honour will be pleased enough to observe that my client is a widow, a poor chap with one post-mortem son. A widow of this country, your honour will be pleased to observe, is not like a widow of your honour's country. A widow of this country is not able to eat more than one meal a day, or to wear clean clothes, or to look after a man. So my poor client had not such physic (*sic*) or mind as to be able to assault the lusty complainant. Yet she has (been) deprived of some of her more valuable leather, the leather of her nose. My learned friend has thrown only an argument *ad hominy* (*sic*) upon my teeth, that my client's witnesses are only her own relations. But they are not near relations. Their relationship is only homœpathic. So the misty arguments of my learned friend will not hold water. Then my learned friend has said that there is on the side of his client a respectable witness, *viz.*, a pleader, and since this witness is independent so he should be believed. But your honour, with your honour's vast experience, is pleased enough to observe that truthfulness is not so plentiful as blackberries in this country. And I am sorry to say, though this witness is a man, of my own feathers, that there are in my profession black sheep of every complexion, and some of them do not always speak gospel truth. Until the witness explains what has become of my client's nose leather he cannot be believed. He cannot be allowed to raise a castle in the air by beating upon a bush. So, trusting in that administration of British justice upon which the sun never sits, I close my case."

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Religious revivals among the Negroes.

The writer of the following paragraph, which is circulating through the press, is quite right in saying that one who has ever seen a religious meeting of Negroes in a time of "revival" can never forget it. Nowhere can there be found better proofs of the pathological identity between the hysterical "crisis," and the "descent of the Holy Spirit." Grotesque and comical as are the antics of the black converts, they also have an aspect of neurotic disequilibrium which is very saddening. Says the writer in question:—

"Religious revival among the Negroes in the Southern States of America is always the forerunner of a mighty season of rejoicing and a great exhibition of 'the victory over the world, the flesh, and the devil.'

No protracted meeting ever closed without the members of the Church enjoying the most refreshing showers of grace, and bringing what had been hardened sinners 'into the fold.' And after the revival comes the baptism of the reclaimed. The mourners flock to the altar, fall in a trance, and have the most wonderful things to relate of visions seen and music heard when the spirit was, presumably, separated from the body. Some cannot sleep at night for hearing the hoofs and horns of old Satan as he paws the floor or trails his long tail over the walls and snorts like a filth sweating behemoth. Various weird and uncanny confessions are made. None have found consolation without having first gone through the shadow of death-like trances, wherein they dream dreams and see visions. One never forgets the scenes enacted at a great revival meeting of Southern Negroes."

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"The Veil of Isis" or "Isis Unveiled."

Col. Olcott has fished out from the archives of 1878, a letter from Mr. J. W. Bouton, of New York, the publisher of "Isis Unveiled," to H. P. B., showing how the title of her first book was changed from "The Veil of Isis," to the present one. In this connection the reader should observe how the headline—"The Veil of Isis—" runs through all the pages of Vol. 1, and the other through the pages of Vol. 2. The letter is as follows :—

"NEW YORK,
May 8th, 1877.

DEAR MADAME BLAVATSKY,

Our mutual friend Sotheran called upon me yesterday and during our conversation suggested something which, considering its source, is really worth considering. It appears there has been another and a very good book published in England, under the title of "The Veil of Isis." Now, as you are aware, it is a very awkward affair to publish *our* book under the same title as one previously issued, and when we come to advertise, the public may well suppose it to be the same thing, and pass it by. Another matter—the other book is undoubtedly copyrighted in England, under the title aforesaid, and consequently it will put a stop to the sale of our book entirely, in England, as it would be an infringement of copyright. Strange as it may appear, the idea struck Sotheran and myself, simultaneously, that it would be better to change our title a little, and we both hit upon exactly the same one, *viz.*, "Isis Unveiled," which, it seems to me is, in many respects, much better than the other title, for in itself it has a distinctive meaning, which the other has not. * * * *

Sincerely your friend,
J. W. BOUTON."

A copy of the original work, "The Veil of Isis" is in the Adyar Library, and is a very interesting work, its sub-title being "The Mysteries of the Druids." It contains 250 pages, was written by W. Winwood Reade, and published by Charles J. Skeet, London, in 1861.

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Max Müller's views on the cause of the Chinese troubles.

The Hindu of December 4th summarises the views of Professor Max Müller as given in a recent issue of the *Nineteenth Century*, under the head of "Buddhism and Christianity in China."

The earlier Buddhist Missionaries entered China more than 200 years before the Christian era, but it was not until about 65 A. D. that Buddhism secured

the patronage of the Emperor, and many converts were to be found throughout the country. About 700 years later the Christian Missionaries became very active, and the two religions dwelt side by side in harmony, the similarity of their teachings being quite apparent. The Christian Missionaries met with great success and matters were progressing smoothly until, in the Sixteenth Century, the Pope determined to prevent his priests from mingling with the Chinese in their religious rites and ceremonies and protested against their forms of worship. He also claimed special protection for Christian converts. This action of the Pope was the death blow to Missionary success among the Catholic Christians. We take the following from the Editor's summary :—

From religion the question drifted into politics and disaster was the immediate result. Of the subsequent history of other missions we need make no mention, for they are more or less well-known. But the fundamental mistake which Europe has made in China is the investing the Missionaries with a quasi-political function which was always regarded by the Chinese with a feeling of deep resentment. If Buddhism and Christianity at one time lived side by side on intimate terms, what then, in later years, could have made Christianity so repulsive to the generality of the Chinese ? The Chinese are as a race very tolerant in their views and yet Christian blood has been shed more than once in a manner that strikes the world dumb.

Professor Max Müller strikes the key-note when he dates the downfall of Christianity in the country with the time when the Christian Missionary, not content with his pastoral work, claimed a political protection over his converts and when Europe made the Missionary's cause a pretext for political expansion. This is the view which we have taken from the very commencement of the troubles in China, and we hope that a pronouncement from such a high authority will open the eyes of Europe to the gravity of the Missionary question in foreign lands.

As Professor Max Müller says, in his article in the *Century* :—

" After our late experiences it must be quite clear that it is more than doubtful whether Christian Missionaries should be sent or even allowed to go to countries, the Governments of which object to their presence."

This is the opinion of many of the best statesmen in Europe and other countries. In conclusion the *Hindu* says :

If a country would not have a particular religion preached to the people in a manner not calculated to convince them or evoke their sympathy, well may they demand that such efforts offensive to them should cease in their midst. If the position is reversed, the question raised by Professor Max Müller becomes convincingly clear. Suppose a band of Mahomedan priests going to England and preaching, on Sundays, before St. Paul's Cathedral, the religion of their Prophet, and crying down in scathing terms the Gospel and personality of Christ. The consequences of this fool-hardy enterprise need not be stated. But if such efforts were supported by a foreign Power the situation in China and the feelings of the Chinese and their Government can be understood in the light of what the Englishmen and their Government would feel. To the Christianity of Christ, preached and practised in the true light of the Gospel, no civilised nation would object. It is the militant Christianity which would prevail at the point of the sword ; the foolish, misdirected zeal of enthusiasts and the political consequences thereof that have fomented all the trouble in China as they threaten to foment in other countries as well, and we trust that the decided opinion of the Professor, almost his parting advice, will be taken to heart by the politicians of the West."

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Different classes of poetry.

Poetry has been defined as an expression of "beautiful thoughts in musical words," but often the *ideas* seem to have been omitted. The subjoined shows that we do occasionally find something entirely different from those sickly sentimental ditties and namby pamby jingles of moonshine and ethereal nothingness, that too often mar the surface of white paper, irritate editorial nerves and are sometimes styled poetry :

THE CREEDS TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our future by the shape
Of our desires, and not by acts.
There is no pathway of escape ;
No priest-made creed can alter facts.

Salvation is not begged or bought.
Too long this selfish hope sufficed ;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shriveled leaves these worn-out creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age ;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved ;
But mounting up on daring wings
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still, small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies :
" Go roll the stone of self away
And let the Christ within thee rise."

ELLA WHEELER WILCOX.