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THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

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The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 24th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religious, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 9. JUNE 1903.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XIV.

(Year 1894.)

THE contrast between the dense, murky, depressing atmospheres of London, Sheffield, Birmingham and the other great cities of England and the country about them is so vivid as to be impossible of conception to one who has not personally visited them. How well I remember the sort of horror that came over me when I first awoke one morning and looked out of the window into the smoke-laden atmosphere of Sheffield; I could scarce believe my eyes and instinctively consulted my watch to see whether I had not, by mistake, arisen before sunrise. It was from some such an experience in London that I went, on the 14th of August, down to Maidenhead to visit Miss Müller at her country place. I had left behind me the clouds and darkness of the metropolis and came into a sunlit, gloriously fresh landscape picture where one could realize some foretaste of paradise in living, the birds singing in the trees, the high-bred cattle and sheep browsing in the emerald meadows and the flowers sending out their sweet scent into the air. However, the change was but a momentary one and then came the undesired return to town and its official drudgery.

My conference with Sir Richard Mead at the Colonial Office and my presentation of the Protest and Appeal of the Sinhalese

* Four 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 two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

Buddhists and of the Convention of School Managers (held at Colombo, June 16, 1894), who had appointed me their special delegate to bring the matter of their grievances before Government, resulted in my receiving from the Marquess of Ripon, K.G., then Secretary of State for the Colonies, a letter of a very encouraging character and, in fact, the matter was satisfactorily settled and was reported to me at the T. S. Convention of 1894 by Mr. A. E. Buültjens, then General Manager of Buddhist Schools under my supervision. The question was of too much importance to be passed over in this narrative with the brief mention made of it last month. It was a covert blow at the whole Buddhist educational movement, which would have been fatal but for the vigilance and courage of Mr. Buültjens and our Buddhist committee, and the benevolent sympathy shown by Lord Ripon, though himself a Roman Catholic in faith. It was the twelfth clause of the Education Code of the Department of Public Instruction, amended in 1892 and the two successive years in such a way as to prejudicially affect the Registration of Buddhist schools to a very serious extent. The text of the clause in question, with the amendments introduced for the first time in 1893, printed in italics, is as follows :

"Excepting in towns with special Claims, no application will, as a general rule, be entertained for aid to a new school when there already exists a school of the same class within two miles of the new school, without some intervening obstacle, unless the average daily attendance in the new school for one year prior to the date of application for aid exceed 60 in a boys' and 40 in a girls' school. But in any case, however large the attendance, no new school will be aided within a quarter of a mile of an existing school of the same class, excepting in towns with special claims as aforesaid."

I feel it necessary to dwell at some length upon this question because it shows what serious obstacles have had to be surmounted by the Sinhalese Buddhists, in their fight against their ill-wishers, to secure the right to educate their children without sending them to schools organized by the enemies of their religion with the avowed object of drawing them away from their ancestral faith. The Sinhalese are not so intellectual as the Hindus, but I maintain that they deserve the greatest credit for the persistence with which they have, since 1880, kept active the educational movement which I helped them to start at that time. Mr. Buültjens, in the temperate appeal which he made to Lord Ripon for justice, and which it was my privilege to present to the Colonial Secretary, explains the working of the Twelfth Clause as follows :

"Immediately after the publication of the Draft of the Code for 1893, a petition signed by over 2,000 leading Bhikkhus and laymen praying for the rescission of this quarter-mile Clause, otherwise known as the Buddhist Boycotting Bill, and for the adoption of the principle of Local Option was presented to the Legislative Coun-

cil in November 1892 and the Hon. the Colonial Secretary then promised to give it his consideration. But as your Lordship may see from the correspondence annexed, no redress of the grievance was granted. On the contrary the Hon. the Colonial Secretary (in No. 4) refers to paragraph 11 of the Code, which does not affect the question at issue, since as a matter of fact schools are annually opened and registered as grant-in-aid schools. Thus according to the 'Administration Report of Public Instruction,' the increase of newly registered schools was from 971 in 1891 to 1,024 in 1892; so that paragraph 11 did not apply to the 51 new schools registered in that one year. In the third paragraph of the letter No. 4, the Hon. the Colonial Secretary practically asks the Buddhists to open schools away from the centres of population, leaving them the alternative either to educate their children under hostile religious influences or to keep them illiterate.....

"When every effort failed to prevent the rescission of the new rule from the Code, and the clause became law, the Director of Public Instruction was requested by letter at least to save from the operation of the clause four schools which had been opened before the clause came into operation in 1892. But even in this, justice has been denied, and the villagers were compelled by the Director to pull down the buildings of three schools and to erect them away from their old site. The total Cost for the erection of the three new schools was Rs. 1,000, and the Director has not even offered compensation for the injury done, but the expense has been entirely borne by villagers. Only after the buildings had been pulled down were two of the schools registered, that is to say the Director of Public Instruction compelled the removal of the School from the village Nugegoda to the village Kirillapone, and the removal of the school from the village Karagampitiya to the village Nedimala. It is needless to point out to your Lordship that a Government official could hardly have selected a better method than this of practically bringing before the villagers an object-lesson of the character of the British Government for justice and religious neutrality.

"The effect of the operation of the quarter-mile clause is by no means over, and your Lordship's special attention is directed to the cases of the Weragampita and the Kurunegalla schools which, though opened prior to 1892, up to date remain unregistered. The entire Buddhist community is roused by a sense of the injustice done to these two schools, and your Lordship's kind interference is prayed on behalf of this question, for we fear that the Director may be influenced still more by the powerful missionary bodies to introduce fresh clauses into the Code calculated to hinder the people of the land from the registration of their schools."

In a letter to the Director of Public Instruction, Ceylon, dated September 19th, 1892, Mr. Buültjens says:

"2. The Buddhist public are grateful for the principle of

absolute religious toleration publicly proclaimed by the Government, and relying on that pledge they have of late years opened a large number of schools in several provinces, and completed the erection of buildings before the new clause came into operation.

3. In many localities—especially towns—where all the other denominations have hitherto opened schools it is virtually impossible to establish a new school in any desirable place without infringing the new clause.

4. To open schools far away from the centres of population would be courting failure, whilst leaving the other sects in pre-emptive possession of the best sites.

5. The Buddhist schools are essentially the life of the Buddhist nation, and experience has proved that on the whole the Buddhists are reluctant to send their children to the schools of the other denominations, owing to the difference of doctrines taught in them.

6. The greater portion of the revenue is obtained from the taxes paid by the Buddhists, and it seems unfair that money so raised be expended on more than 1,000 schools of other denominations, whereas less than 30 Buddhist schools have hitherto been registered; even granting that this is largely due to their own ignorant neglect of Departmental rules.

7. The Buddhists do not attempt proselytism, but claim the right to open schools wherever they can secure a sufficiently large attendance of children of their own faith, and they do not ask for any privilege to open schools in villages where those of another faith predominate..... I beg also to submit that the principle of Local Option would be very readily accepted by the Buddhists as a clause in the Education system."

Every intelligent western reader will see what a cunning and, at the same time, illegal scheme it was to make the new clause retroactive, so as to not only bar the way against the opening of new Buddhist schools in villages already pre-empted by the Christian Missionaries, but also to compel the Buddhists to tear down and move away schools actually established before the Act went into effect. However, with the progress of time, matters have been mended, a rather more tolerant spirit is being shown and, very recently, Mr. D. B. Jayatilaka, our present General Manager of Buddhist schools, was appointed a member of the Government Board of Education. According to his last Annual Report to myself there were 132 registered schools and 26 applications for registration were pending; the grants earned during the year footed up to Rs. 31,390-0-7: at the same time the expenditure was Rs. 42,509-1-7. This deficit is the burden which presses upon our self-sacrificing Buddhist colleagues: how great it is can only be appreciated by those who are acquainted with the average poverty of the Sinhalese people.

My time was partly occupied during the next few days with the preparation of photographs from the mementos of H. P. B.'s early New York phenomena which were to be engraved for my "Old Diary Leaves." On the 20th of August Lord Ripon wrote me to call on him on the following Thursday afternoon, and at the appointed time received me very kindly at the Colonial Office; he hoped that the good Sinhalese, for whom he expressed a kindly feeling, and whose efforts to promote the education of their children he thought very praiseworthy, might get out of their difficulties. I asked him if he had any message to send to the people of India, among whom his memory was so affectionately preserved. He said, "Yes. Tell them that I shall never forget them nor lose my interest in all that concerns their welfare. I have the happiest recollections of my stay in that country." On the same evening I presided at a meeting of the Blavatsky Lodge and bade the members farewell. On the following morning I went to Albert Docks, and embarked on the P. & O. Mail steamer "Peninsular:" many friends saw me off.

Beginning with some stormy weather we soon settled down to a voyage of smooth seas and bright skies. A few hours detention at Gibraltar enabled us to go ashore and look around. At Malta we had more time and availed ourselves of it to visit St. John's Church, which is surely one of the most interesting religious edifices in Christendom. The floor is paved with tombstones bearing the names, arms and epitaphs of the knights of St. John and Malta, of various nationalities, who took part in the Crusades and other wars. I was much interested in reading among them nearly all the Portuguese names that are so familiar in Ceylon, the Pereras, de Silvas, Fernados, De Mels, etc., etc., the families of none of which supplied Crusaders but which simply bought of the holders of those patronymics, for agreed sums in hard cash, the right to bear them along with the nobiliary prefix of "don." After an uneventful voyage we reached Bombay at daylight on the 15th September.

One of the last things that I did in London was to officially adopt a scheme of International correspondence devised by Mr. Oliver Firth, F.T.S., of Bradford, England, and by him called "Hands Across the Seas," and to recommend its plan to all Sections and branches. Properly speaking, this duty would belong to the Corresponding Secretary of the Society, but in our case it was impracticable, H.P.B. having been our Corresponding Secretary from the beginning, and in respect to her memory, the resolution having been taken not to choose a successor to her. Mr. Firth's scheme was in the nature of a substitute and a very useful and practical one, too. To carry it out I appointed Mrs. Cooper-Oakley to the office of "Federal Correspondent," defining her duties to be "to answer inquiries from strangers or unattached members of the Society living in parts of the world not yet brought under the

Constitutional supervision of a chartered Section, and to aid them in obtaining our literature and forming permanent relations of correspondence with willing members or Branches." I appointed Messrs. Firth and M. U. Moore, of London, as assistants. The advantages of such a regulated system are too obvious to require dwelling upon. Scattered over the world are many isolated members-at-large who have near them no Branch nor Centre with which they can correspond, and so are, perforce, driven to confining themselves to the reading of books and magazines, without the possibility of getting solutions to the questions which arise in the course of study. To such persons the creation of a correspondence agency is a real boon.

Among the exasperating petty annoyances that I had to undergo at the time of which I am writing, was a scheme for removing the T. S. Headquarters to some other place and selling the Adyar property: a visionary scheme, propounded at a time when I was in disfavour among my London and New York colleagues who had got tired of me as President and were not disposed to regard my opinions or preferences. To settle effectually this question I issued an Executive Notice on the 27th September containing the following points:

"1. That the Adyar Headquarters property was only bought after all parts of India had been visited, and the comparative advantages of many sites had been carefully studied.

2. That the Founders were encouraged to purchase it by the superior Advisors whom they recognized as authoritative.

3. That the undersigned has seen no other site at the same time so pretty, healthful, geographically convenient, commodious and cheap. The sole *annual* expense is within Rs. 40, for taxes, for which sum *per mensem* it would not be possible—so far as the undersigned knows—to hire a Headquarters one-fourth as suitable for our purposes. And wherever we might be, it is doubtful if any smaller sum than we now spend would suffice to pay wages, horse-keep, repairs, etc.

4. That, for the foregoing and other reasons, the undersigned, Managing Trustee for life of the T.S. and responsible for the safe custody of the archives, library books and other property, will not—unless circumstances entirely change—sell the Adyar property nor remove the T. S. Headquarters to any other country or place."

A reception was given me at our Bombay headquarters with the usual exchange of Addresses and the bedecking with garlands; a lecture on "The Ideals of Theosophy" followed at the Novelty Theatre on the afternoon of the 17th September, and I left for Madras by the Mail train of that evening. A great mass of editorial work and correspondence had to be disposed of during the first days after my return. On the 24th His Holiness the Swami of Sivagangam Mutt, a very important guru of the Advaitis, came to

visit me, with forty followers tramping after the palanquin in which he was carried, after the old Hindu fashion. It was a most picturesque scene when the procession filed up through our leafy avenue towards the house. He was most gracious in the lengthy conversations which were held between us, and spoke with great appreciation of the collection of manuscripts in our Oriental Library. When he left us—at 3 p.m. the next day—he gave me a red shawl, two limes and some red rice, adding his blessing.

By the foreign mail of that week I sent to the Trustees of the British Museum my copy of the Proclamation of Secretary Stanton offering \$100,000 as a reward for the capture of Wilkes Booth, the assassin of President Lincoln, and his accomplices, Surratt and Herold, together with the photographs of the three conspirators attached to the document. This was a great rarity, perhaps the only copy that had been preserved during all those years. On the morning after Lincoln's assassination, the Secretary of War telegraphed me to New York to come to Washington and assist in the attempts to capture the fugitive assassins and prepare the evidence for the trial when it should come off. I was at that time Special Commissioner of the War Department, and so, under the direct orders of Mr. Stanton. On my arrival he associated me with two other officers as a Military Commission, and so the document in question came officially into my hands.

On the 30th of September the cooking class was begun at the Pariah school which had been opened, sixteen children were taught curry-making, Mr. Ryden and I tasted the result and the teachers and pupils had a hearty meal: the class has been kept up ever since.

By the 1st of October the entire sum embezzled by the late Treasurer had been made good to the Society through the generosity of members, and the deficits in the H.P.B. Memorial, the Olcott Pension, the Subba Row Medal, the Head-quarters and the Permanent Funds, together with the sum stolen out of my Private account, were transferred to those accounts respectively from the Suspense Account which I had created for the intermediate custody of the subscriptions until the deficit had been made good. The whole amount so generously contributed was a trifle over Rs. 9,000. About this time I devised and superintended the alterations in the room intended for Mrs. Besant's occupancy when she should be at Adyar.

Meanwhile Mrs. Besant had safely reached Australasia and was carrying everything before her. The Melbourne *Argus*, *Age* and *Herald* spoke in enthusiastic terms of her lectures on theosophical subjects and said that large and appreciative audiences were crowding the halls where she spoke. The *Age* said that "Mrs. Besant, with her charming fluency and her impressive style kept the audience in the most rapt attention during the whole evening;" the *Herald* described one of her discourses as "more of a poem than a

lecture—an ethereal kind of epic, such as Shelley might have recited after a course of training as a platform orator;” as one paper put it, “she drew a magic circle round the audience and they continued under the influence of the spell from start to finish.” In a racing community like that the closing phrase was only to have been expected. The whole tour was a phenomenal success, and for this, large credit is due to Mr. Smythe, the famous Australian Manager, who possessed that in-born tact which enables the manager of public entertainments to know exactly how to create and keep alive popular interest in the matter which he has in hand. She made her acceptance of the offer of the tour conditional on her being allowed to discourse on theosophical subjects and, beyond doubt, did more than any other agency to draw the attention of the pleasure-loving Australians to these high themes. On the 25th of October she sent me the following official notification :—

“DUNEDIN, N.Z., 25th October, 1894.

Acting under your authority, I have arranged with the Branches in Australasia to form them into a Section, and they have accepted the proposal of Mr. J. C. Staples as General Secretary for the coming year. Later it is hoped that there may be two Sections, Australia and New Zealand, but for the present they unite to form the Australasian Section. Will you therefore kindly confirm this action, and give them the authority and privileges as to Lodges, Charters, Diplomas, etc., enjoyed by other Sections.”

It will be remembered that Mr. Staples came to Adyar in December of that year, on his way out to take up the appointment of General Secretary. How admirably he performed its duties is known to all who are acquainted with the history of our Society, and if one cares to learn how lovingly his memory is preserved one need only ask the first member of an Australian Branch whom one may chance to meet.

H. S. OLCOTT.

MR. LEADBEATER'S AMERICAN LECTURES.

LIFE AFTER DEATH—THE HEAVEN-WORLD.

ALL religions agree in declaring the existence of heaven, and in stating that the enjoyment of its bliss follows upon a well-spent earthly life. Christianity and Mahommedanism speak of it as a reward assigned by God to those who have pleased him, but most other faiths describe it rather as the necessary result of the good life, exactly as we should from the Theosophical point of view. Yet though all religions agree in painting this happy life in glowing terms, none of them have succeeded in producing an impression of reality in their descriptions. All that is written about heaven is so absolutely unlike anything that we have known, that many of the descriptions seem almost grotesque to us. We should

hesitate to admit this with regard to the legends familiar to us from our infancy, but if the stories of one of the other great religions were read to us, we should see it readily enough. In Buddhist or Hindu books you will find magniloquent accounts of interminable gardens, in which the trees are all of gold and silver, and their fruits of various kinds of jewels, and you might be tempted to smile, unless the thought occurred to you that after all, to the Buddhist or Hindu our tale of streets of gold and gates of pearl might in truth seem quite as improbable. The fact is that the ridiculous element is imported into these accounts only when we take them literally, and fail to realize that each scribe is trying the same task from his point of view, and that all alike are failing because the great truth behind it all is utterly indescribable. The Hindu writer had no doubt seen some of the gorgeous gardens of the Indian kings, where just such decorations as he describes are commonly employed. The Jewish scribe had no familiarity with such things, but he dwelt in a great and magnificent city—probably Alexandria; and so *his* concept of splendour was a city, but made unlike anything on earth by the costliness of its material and its decorations. So each is trying to paint a truth which is too grand for words by employing such similes as are familiar to his mind.

There have been those since that day who have seen the glory of heaven, and have tried in their feeble way to describe it. Some of our own students have been among these, and in the Theosophical Manual No. 16 you may find an effort of my own in that direction. We do not speak now of gold and silver, of rubies and diamonds, when we wish to convey the idea of the greatest possible refinement and beauty of colour and form; we draw our similes rather from the colours of the sunset, and from all the glories of sea and sky, because to us these are the more heavenly. Yet those of us who have seen the truth know well that in all our attempts at description we have failed as utterly as the Oriental scribes to convey any idea of a reality which no words can ever picture, though every man one day shall see it and know it for himself.

For this heaven is not a dream; it is a radiant reality; but to comprehend anything of it we must first change one of our initial ideas on the subject. Heaven is not a place, but a state of consciousness. If you ask me "Where is heaven?" I must answer you that it is *here*—round you at this very moment, near to you as the air you breathe. The light is all about you, as the Buddha said so long ago; you have only to cast the bandage from your eyes and look. But what is this casting away of a bandage? Of what is it symbolical? It is simply a question of raising the consciousness to a higher level, of learning to focus it in the vehicle of finer matter. I spoke last week of the possibility of doing this with regard to the astral body, and thereby seeing the astral world; this needs simply a further stage of the same process, the raising of the

consciousness to the mental plane, for man has a body for that level also, through which he may receive its vibrations, and so live in the glowing splendour of heaven while still possessing a physical body—though indeed after such an experience he will have little relish for the return to the latter.

The ordinary man reaches this state of bliss only after death, and not immediately after it except in very rare cases. I explained last week how after death the Ego was steadily withdrawing into himself. The whole astral life is in fact a constant process of withdrawal, and when in course of time the soul reaches the limit of that plane, he dies to it in just the same way as he did to the physical plane. That is to say, he casts off the body of that plane, and leaves it behind him while he passes on to higher and still fuller life. No pain or suffering of any kind precedes this second death, but just as with the first, there is usually a period of unconsciousness, from which the man awakes gradually. Some years ago I wrote a book called "The Devachanic Plane," in which I endeavoured to some extent to describe what he would see, and to tabulate as far as I could the various subdivisions of this glorious Land of Light, giving instances which had been observed in the course of our investigations in connection with this heaven-life. To-night I shall try to put the matter before you from another point of view, and those who wish may supplement the information by reading the book as well.

Perhaps the most comprehensive opening statement is that this is the plane of the Divine Mind, that here we are in the very realm of thought itself, and that everything that man possibly *could* think is here in vivid, living reality. We labour under a great disadvantage from our habit of regarding material things as real, and those which are not material as dream-like and therefore unreal; whereas the fact is that everything which is material is buried and hidden in its matter, and so whatever of reality it may possess is far less obvious and recognizable than it would be when regarded from a higher standpoint. So that when we hear of a world of thought, we immediately think of an unreal world, built out of "such stuff as dreams are made of," as the poet says. Try to realize that when a man leaves his physical body and opens his consciousness to astral life, his first sensation is of the intense vividness and reality of that life, so that he thinks, "Now for the first time I know what it is to live." But when in turn he leaves that life for the higher one, he exactly repeats the same experience, for this life is in turn so much fuller and wider and more intense than the astral, that once more no comparison is possible. And yet there *is* another life yet, beyond all this, unto which even this is but as moonlight unto sunlight; but it is useless at present to think of that.

There may be many to whom it sounds absurd that a realm of thought should be more real than the physical world; well, it must

remain so for them until they have some experience of a life higher than this, and then in one moment they will know far more than any words can ever tell them.

On this plane, then, we find existing the infinite fullness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified himself to receive. If man had already completed his destined evolution, if he had fully realized and unfolded the divinity whose germ is within him, the whole of this glory would be within his reach: but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it comes that none as yet can grasp that entirety, but each draws from it and cognizes only so much as he has by previous effort prepared himself to take. Different individuals bring very different capacities: as the Eastern simile has it, each man brings his own cup, and some of the cups are large and some are small, but, small or large, every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all. All religions have spoken of this bliss of heaven, yet few of them have put before us with sufficient clearness and precision this leading idea which alone explains rationally how for all alike such bliss is possible—which is indeed the keynote of the conception—the fact that each man makes his own heaven by selection from the ineffable splendours of the Thought of God Himself. A man decides for himself both the length and the character of his heaven-life by the causes which he himself generates during his earth-life; therefore he cannot but have exactly the amount which he has deserved, and exactly the quality of joy which is best suited to his idiosyncrasies, for this is a world in which every being must, from the very fact of his consciousness there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire.

He had made himself an astral body by his desires and passions during earth-life, and, as I explained last week; he had to live in it during his astral existence, and that time was happy or miserable for him according to its character. Now his time of purgatory is over, for that lower part of his nature has burnt itself away; now there remain only the higher and more refined thoughts, the noble and unselfish aspirations that he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibration in this refined matter. These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent upon which he is able to draw, just according to the power of those thoughts and aspirations which he generated in the physical and

astral life. All the highest of his affection and his devotion is now producing its result, for there is nothing else left : all that was selfish or grasping has been left behind in the plane of desire.

For there are two kinds of affection. There is one, hardly worthy of so sublime a name, which thinks always of how much love it is receiving in return for its investment of attachment, which is ever worrying as to the exact amount of affection which the other person is showing for it, and so is constantly entangled in the evil meshes of jealousy and suspicion. Such feeling, grasping and full of greed, will work out its results of doubt and misery upon the plane of desire, to which it so clearly belongs. But there is another kind of love, which never stays to think how much it is loved, but has only the one object of pouring itself out unreservedly at the feet of the object of its affection, and considers only how best it can express in action the feeling which fills its heart so utterly. Here there is no limitation, because there is no grasping, no drawing towards the self, no thought of return, and just because of that, there is a tremendous outpouring of force, which no astral matter could express, nor could the dimensions of the astral plane contain it. It needs the finer matter and the wider space of the higher level, and so the energy generated belongs to the mental world. Just so there is a religious devotion which thinks mainly of what it will get for its prayers, and lowers its worship into a species of bargaining ; while there is also the genuine devotion, which forgets itself absolutely in the contemplation of its Deity.

We all know well that in our highest devotion there is something which has never yet been satisfied, that our grandest aspirations have never yet been realized, that when we really love unselfishly, our feeling is far beyond all power of expression on this physical plane, that the profound emotion stirred within our hearts by the noblest music or the most perfect art reaches to heights and depths unknown to this dull earth. Yet all of this is a wondrous force of power beyond our calculation, and it must produce its result somewhere, somehow, for the law of the conservation of energy holds good upon the higher planes of thought and aspiration just as surely as in ordinary mechanics. But since it must react upon him who set it in motion, and yet it cannot work upon the physical plane because of its narrowness and comparative grossness of matter, how and when can it produce its inevitable result ? It simply waits for the man until he reaches its level ; it remains as so much stored-up energy until its opportunity arrives. While his consciousness is focussed upon the physical and astral planes it cannot react upon him, but as soon as he transfers himself entirely to the mental it is ready for him, its flood-gates are opened, and its action commences. So perfect justice is done, and nothing is ever lost, even though to us in this lower world it seems to have missed its aim

and come to nothing. Far more beautifully than I could ever put it, this has been expressed by the poet Browning in "Abt Vogler":

There shall never be one lost good! what was shall live as
before;

The evil is null, is nought, is silence implying sound:
What was good shall be good, with, for evil, so much good
more;

On the earth the broken arcs; in the heaven a perfect round.
All we have willed or hoped or dreamed of good shall exist;

Not its semblance, but itself: no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;

Enough that He heard it once; we shall hear it by-and-by,
that is precisely the theosophical theory of the heaven-world,
though it is written by one who is in no way connected with the
Society, and before the date of its foundation.

The key-note of the conception is the comprehension of how
man makes his own heaven. Here upon this plane of the Divine
Mind exists, as we have said, all beauty and glory conceivable; but
the man can look out upon it all only through the windows he him-
self has made. Every one of his thought-forms is such a window,
through which response may come to him from the forces without.
If he has chiefly regarded physical things during his earth-life,
then he has made for himself but few windows through which this
higher glory can shine in upon him. Yet every man will have had
some touch of pure, unselfish feeling, even if it were but once in
all his life, and that will be a window for him now. Every man,
except the utter savage at a very early stage, will surely have some-
thing of this wondrous life of bliss. Instead of saying, as orthodoxy
does, that some men will go to heaven, and some to hell, it would
be far more correct to say that all men will have their share of *both*
states (if we are to call even the lowest astral life by so horrible
a name as hell), and it is only their relative proportions which
differ.

It must be borne in mind that the soul of the ordinary man is
as yet at but an early stage of his development. He has learnt to
use his physical vehicle with comparative ease, and he can also
function tolerably freely in his astral body, though he is rarely able
to carry through the memory of its activities to his physical brain;
but his mental body is not yet in any true sense a vehicle at all,
since he cannot utilize it as he does those lower bodies, cannot
travel about in it, nor employ its senses for the reception of infor-
mation in the normal way.

We must not think of him, therefore, as in a condition of any

great activity, or as able to move about freely, as he did upon the astral levels. His condition here is chiefly receptive, and his communication with the world outside him is only through his own windows, and therefore exceedingly limited. The man who can put forth full activity there is already almost more than man, for he must be a glorified spirit, a great and highly evolved entity. He would have full consciousness there, and would use his mental vehicle as freely as the ordinary man employs his physical body, and through it vast fields of higher knowledge would lie open to him. But we are thinking of one as yet less developed than this—one who has his windows, and sees only through them. In order to understand his heaven we must consider two points: his relation to the plane itself, and his relation to his friends. The question of his relation to his surroundings upon the plane divides itself into two parts, for we have to think first of the matter of the plane as moulded by his thought, and secondly of the forces of the plane as evoked in answer to his aspirations. I mentioned last week how man surrounds himself with thought-forms; here on this plane we are in the very home of thought, so, naturally, those forms are all-important in connection with both these considerations. There are living forces about him here, mighty angelic inhabitants of the plane, and many of their orders are very sensitive to certain aspirations of man, and readily respond to them. But, naturally, both his thoughts and his aspirations are only along the lines which he has already prepared during earth-life. It might seem that when he was transferred to a plane of such transcendent force and vitality, he might well be stirred up to entirely new activities along hitherto unwonted lines; but this is not possible. His mind-body is not yet in by any means the same order as his lower vehicles, and is by no means so fully under his control. All through a past of many lives, it has been accustomed to receive its impressions and incitements to action from below, through the lower vehicles, chiefly from the physical body, and sometimes from the astral; it has done very little in the way of receiving direct mental vibrations at its own level, and it cannot suddenly begin to accept and respond to them. Practically, then, the man does not initiate any new thoughts, but those which he has already form the windows through which he looks out on his new world.

With regard to these windows there are two possibilities of variation—the direction in which they look, and the kind of glass of which they are composed. There are very many directions which the higher thought may take. Some of these, such as affection and devotion, are so generally of a personal character that it is perhaps better to consider them in connection with the man's relation to other people; let us rather take first an example where that element does not come in—where we have to deal only with the influence of his surroundings. Suppose that one of his windows into heaven

is that of music. Here we have a very mighty force ; you know perhaps how wonderfully music can uplift a man, can make him for the time a new being in a new world ; if you have ever experienced its effect you will realize that here we are in the presence of a stupendous power. The man who has no music in his soul has no window open in that direction ; but the man who has a musical window will receive through it three entirely distinct sets of impressions, all of which, however, will be modified by the kind of glass which he has in his window. It is obvious that his glass may be a great limitation to his view ; it may be coloured, and so admit only certain rays of light, or it may be of poor material, and so distort and darken all the rays as they enter. For example, our man may have been able while on earth to appreciate only one class of music, and so on. But suppose his musical window to be a good one, what will he receive through it ?

First, he will sense that music which is the expression of the ordered movement of the forces of the plane. There was a definite fact behind the poetic idea of the music of the spheres, for on these higher planes all movement and action of any kind reduces glorious harmonies both of sound and colour. All thought expresses itself in this way—his own as well as that of others—in a lovely yet indescribable series of ever-changing chords, as of a thousand Æolian harps. This musical manifestation of the vivid and glowing life of heaven would be for him a kind of ever-present and ever-delightful background to all his other experiences.

Secondly, there is among the inhabitants of the plane one class of entities—one great order of angels, as our Christian friends would call them, who are specially devoted to music, and habitually express themselves by its means to a far fuller extent than the rest. They are spoken of in old Hindu books under the name of Gandharvas. The man whose soul is in tune with music will certainly attract their attention, and will draw himself into connection with some of them, and so will learn with ever-increasing enjoyment all the marvellous new combinations which they employ.

Thirdly, he will be a keenly appreciative listener to the music made by his fellow-men in the heaven-world. Think how many great composers have preceded him ; Bach, Beethoven, Mendelssohn, Handel, Mozart, Rossini—all are there, not dead but full of vigorous life, and ever pouring forth far grander strains, far more glorious harmonies, than any which they knew on earth. Each of these is indeed a fountain of wondrous melody, and many an inspiration of our earthly musicians is in reality but a faint and far-off echo of the sweetness of their song. Very far more than we realize of the genius of this lower world is naught but a reflection of the untrammelled powers of those who have gone before us : oftener than we think, the man who is receptive here can catch some thought from them, and reproduce it, so far as may be possible, in this lower

sphere. Great masters of music have told us how they sometimes hear the whole of some grand oratorio, some stately march, some noble chorus in one resounding chord ; how it is in this way that the inspiration comes to them, though when they try to write it down in notes, many pages of music may be necessary to express it. That exactly expresses the manner in which the heavenly music differs from that which we know here ; one mighty chord there will convey what here would take hours to render far less effectively.

Very similar would be the experiences of the man whose window was art. He also would have the same three possibilities of delight, for the order of the plane expresses itself in colour as well as in sound, and all Theosophical students are familiar with the fact that there is a colour language of the Devas—an order of spirits whose very communication one with another is by flashings of splendid colour. Again, all the great artists of mediæval times are working still—not with brush and canvas, but with the far easier, yet infinitely more satisfactory, moulding of mental matter by the power of thought. Every artist knows how far below the conception in his mind is the most successful expression of it upon paper or canvas ; but here to think is to realize, and disappointment is impossible. The same thing is true of all directions of thought, so that there is in truth an infinity to enjoy and to learn, far beyond all that our limited minds can grasp down here.

But let us turn to the second part of our subject, the question of the man's relations with persons whom he loves, or with those for whom he feels devotion or adoration. Again and again people ask us whether they will meet and know their loved ones in this grander life, whether amid all this unimaginable splendour they will look in vain for the familiar faces without which all would for them seem vanity. Happily to this question the answer is clear and unqualified ; the friends will be there without the least shadow of doubt, and far more fully, far more really, than ever they have been with us yet. Yet again, men often ask, "What of our friends already in the enjoyment of the heaven-life, can they see us here below, are they watching us and waiting for us ?" Hardly ; for there would be difficulties in the way of either of those theories. How could the dead be happy if he looked back and saw those whom he loved in sorrow or suffering, or, far worse still, in the commission of sin ? And if we adopt the other alternative, that he does not see, but is waiting, the case is scarcely bettered. For then the man will have a long and wearisome period of waiting, a painful time of suspense, often extending over many years, while the friend would in many cases arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature all these difficulties are avoided ; those whom the man loves most he has ever with him, and always at their noblest and best, while no shadow of discord

or change can ever come between them, since he receives from them all the time exactly what he wishes. The arrangement is infinitely superior to anything which the imagination of man has been able to offer us in its place; as indeed we might have expected, for all those speculations were man's idea of what is best, but the truth is God's idea. Let me try to explain it.

Whenever we love a person very deeply we form a strong mental image of him, and he is often present in our mind. Inevitably we take this mental image into the heaven-world with us, because it is to that level of matter that it naturally belongs. But the love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and to act upon the soul of that friend, the real man whom we love. That soul at once and eagerly responds, and pours himself into the thought-form which we have made for him, and in that way we find our friend truly present with us, more vividly than ever before. Remember, it is the soul that we love, not the body; and it is the soul that we have with us here. It may be said, "Yes, that would be so if the friend were also dead; but suppose he is still alive; he cannot be in two places at once." The fact is that, as far as this is concerned, he *can* be in two places at once, and often many more than two: and whether he is what we commonly call living, or what we commonly call dead, makes not the slightest difference. Let us try to understand what a soul really is, and we shall see better how this may be.

The soul belongs to a higher plane, and is a much greater and grander thing than any manifestation of it can be. Its relation to its manifestations is that of one dimension to another—that of a line to a square, or a square to a cube. No number of squares could ever make a cube, because the square has only two dimensions, while the cube has three. So no number of expressions on any lower plane can ever exhaust the fulness of the soul, since he stands upon an altogether higher level. He puts down a small portion of himself into a physical body in order to acquire experience which can only be had on this plane; he can take only one such body at a time, for that is the law; but if he could take a thousand, they would not be sufficient to express what he really is. He may have only one physical body, but if he has evoked such love from a friend, then that friend has a strong mental image of him always present in his thought, and he is able to respond to that love by pouring into that thought-form his own life, and so vivifying it into a real expression of him on this level which is two whole planes higher than the physical, and therefore so much the better able to express his qualities.

If it still seems difficult to realize how his consciousness can be active in that manifestation as well as in this, compare with this an ordinary physical experience. Each of us, as he sits in his chair, is

conscious at the same instant of several physical contacts. He touches the seat of the chair, his feet rest on the ground, his hands feel the arms of the chair, or perhaps hold a book; and yet his brain has no difficulty in realizing all these contacts at once; why then should it be harder for the soul, which is so much greater than the mere physical consciousness, to be conscious simultaneously in more than one of these manifestations on planes so entirely below him? It is really the one man who feels all those different contacts: it is really the one man who fills all those different thought-images and is real, living and loving in all of them. You have him there always at his best, for this is a far fuller expression than the physical plane could ever give, even under the best of circumstances.

Will this affect the evolution of the friend in any way, it may be asked? Certainly it will, for it allows him an additional opportunity of manifestation. If he has a physical body he is already learning physical lessons through it, but this enables him at the very same time to develop the quality of affection much more rapidly through the form on the mental plane which you have given him. So your love for him is doing great things for him. As we have said, the soul may manifest in many images, if he is fortunate enough to have them made for him. One who is much loved by many people may have part in many heavens simultaneously, and so may evolve with far greater rapidity; but this vast additional opportunity is the direct result and reward of those lovable qualities which drew towards him the affectionate regard of so many of his fellow-men. So not only does he receive love from all these, but through that, he himself grows in love, whether these friends be living or dead.

We should observe, however, that there are two possible limitations to the perfection of this intercourse. First, your image of your friend may be partial and imperfect, so that many of his higher qualities may not be represented, and may therefore be unable to show themselves forth through it. Then secondly, there may be some difficulty from your friend's side. You may have formed a conception somewhat inaccurately; if your friend be as yet not a highly evolved soul, it is possible that you may even have overrated him in some direction, and in that case there might be some aspect of your thought-image which he could not completely fill. This however is unlikely, and could only take place when a quite unworthy object had been unwisely idolized. Even then the man who made the image would not find any change or lack in his friend, for the latter is at least better able to fulfil his ideal than he has ever been during physical life. Being undeveloped, he may not be perfect, but at least he is better than ever before, so nothing is wanting to the joy of the dweller in heaven. Your friend can fill hundreds of images with those qualities which he possesses, but when a quality is as yet undeveloped in him, he does not suddenly

evolve it because you have supposed him already to have attained it. Here is the enormous advantage which those have who form images only of those who cannot disappoint them—or, since there could be no disappointment, we should rather say, of those capable of rising above even the highest conception that the lower mind can form of them. The theosophist who forms in his mind the image of the Master knows that all the inadequacy will be on his own side, for he is drawing there upon a depth of love and power which his mental plummet can never sound.

But, it may be asked, since the soul spends so large a proportion of his time in the enjoyment of the bliss of this heaven-world, what are his opportunities of development during his stay there? They may be divided into three classes, though of each there may be many varieties. First, through certain qualities in himself he has opened certain windows into this heaven-world; by the continued exercise of those qualities through so long a time he will greatly strengthen them, and will return to earth for his next incarnation very richly dowered in that respect. All thoughts are intensified by reiteration, and the man who spends a thousand years principally in pouring forth unselfish affection will assuredly at the end of that period know how to love strongly and well.

Secondly, if through his window he pours forth an aspiration which brings him into contact with one of the great orders of spirits, he will certainly acquire much from his intercourse with them. In music they will use all kinds of overtones and variants which were previously unknown to him; in art they are familiar with a thousand types of which he has had no conception. But all of these will gradually impress themselves upon him also, and in this way also he will come out of that glorious heaven-life richer far than he entered it.

Thirdly, he will gain additional information through the mental images which he has made, if those people themselves are sufficiently developed to be able to teach him. Once more, the theosophist who has made the image of a Master will obtain very definite teaching and help through it and in a lesser degree this is possible with lesser people.

Above and beyond all this comes the life of the soul or ego in his own causal body—the vehicle which he carries on with him from life to life, unchanging except for its gradual evolution. There comes an end even to that glorious heaven-life, and then the mental body in its turn drops away as the others have done, and the life in the causal begins. Here the soul needs no windows, for this is his true home, and here all his walls have fallen away.

The majority of men have as yet but very little consciousness at such a height as this; they rest, dreamily unobservant and scarcely awake, but such vision as they have is true, however limited by their lack of development. Still, every time they return, these limitations

will be smaller, and they themselves will be greater, so that this truest life will be wider and fuller for them. As the improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows the man becomes capable not only of receiving, but of giving. Then indeed is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellow-men, the devotion of the self to the all, of celestial strength to human service, of all these splendid heavenly forces to the aid of struggling sons of earth. That is part of the life that lies before us: these are some of the steps which even we, who are as yet at the very bottom of the golden ladder, may see rising above us, so that we may report them to you who have not seen them yet, in order that you too may open your eyes to the unimaginable splendour which surrounds you here and now in this dull daily life. This is part of the gospel which Theosophy brings to you—the certainty of this sublime future for all. It is certain because it is here already, because to inherit it we have only to fit ourselves for it.

C. W. LEADBEATER.

UNIVERSAL BROTHERHOOD.

TO form a nucleus of the Universal Brotherhood of Humanity is the first object of the Theosophical Society. It has often been proved that brotherhood and devotion are nearly identical, or in other words they are so co-related to each other that one is dependent on the other. Before proceeding further I think a brief definition of what universal brotherhood is, is necessary. Brotherhood is conventionally understood to refer to brotherhood among men, that is, the exercise of a brotherly feeling among humanity, either on a limited or a larger scale, but philosophically it has a deeper signification. It is a relationship with all beings in nature; we are not to view it with reference to humanity alone. Viewed in this light it becomes a communion with *Parabrahman*, with the higher power in Nature, for the former is in all beings, as everything proceeds from the One and every being is an aspect of *Him*, because we all live and move in *Him*. Realized thus, brotherhood is synonymous with universal love and compassion.

In the evolution of the universe it is the law of compassion and that of *Karma* that are exerted everywhere, these powers and forces evolve from *Parabrahm* in its manifestation as *Kosmos*. If all beings are constituent parts of one whole, it is quite clear that they are not only naturally related to each other, but inseparable from itself, that relationship and essence of inseparableness is what I call

universal brotherhood, hence brotherhood esoterically means communion with one's own Higher Soul and with the whole of nature.

I can say without fear of contradiction that all religions are based on the idea of universal brotherhood. What is *I'svara Bhakti*, or devotion? There is no religion on the surface of the earth that does not speak of devotion; *Bhakti* exoterically means devotion to *I'svara*, but esoterically universal compassion. As *I'svara* is characterized by omnipresence, omnipotence, universal intelligence, wisdom, etc., universal compassion should logically lead to the possession of these characteristics in a limited form; so when one works in harmony with Nature, one's ego is said to be in communion with or devoted to the whole cosmos. This is philosophically known as *I'svara Bhakti*.

Unity in variety is the plan of the universe, just as we are all men yet we are all separate. As humanity I am one with you, and as so and so, I am different from you. As a man you are separate from woman, as a human being you are one with woman. As a man you are separate from the animal, but as a living being, the man, the woman, the animal, the plant are all one, and as existence you are one with the whole universe. That existence is *God*, *Brahman* or whatever name you may call it, the ultimate unity in the universe. In Him we are all one, at the same time in manifestation the expressed differences must always remain. What then do I mean by the ideal of a universal brotherhood. I do not mean a universal philosophy or a universal mythology or a universal ritual, but I mean that this world must go on, wheel within wheel; this intricate mass of machinery most intricate, most wonderful. What can we do? will be the natural question. All that we can do is that we can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were, by recognizing variation; just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways and each one yet be true; we must learn that the same thing can be viewed from a hundred different stand-points and yet be the same thing; even so with the *Lord* of the universe, greater or less through high philosophy or low, through the highest or lowest doctrines, through the most refined mythology or the most gross, every sect, every soul, every nation, every religion, is struggling upward, that is, Godward, and each vision is that of Him and of none else. Suppose we each of us go with a particular pot in our hand to fetch water from a lake; suppose one has a cup, another a jar, another a bigger jar, and so forth, and we all fill them when we take them up, the water in each case assumes the form of the vessel; he who brought the cup has water in the form of a cup, he who brought the jar has water in the shape of a jar and so on, but in every case water and nothing but water is in the vessel; so in the case of religion, our minds are like

these little pots and each one of us is seeing God. God is like the water filling these different vessels and in each vessel the vision of God comes in the form of the vessel, yet He is one, He is God in every case, this is the recognition that we can get and this is what I call universal brotherhood.

Some may say this is all right theoretically; but is there any way of practically working it out? To them I would simply say, recognize this maxim, "Do not destroy," break not anything down, but build. Help if you can; if you can not, do not injure if you cannot help; therefore, destroy not, say not a word against any man's convictions so far as they are sincere. Take man where he stands and from thence give him a lift; show him the right way and if he treads that path, sooner or later he will reach his destination. If the theory is right that God is the centre and each one of us individuals is moving along one of the lines of radii, it is then perfectly true that each one of us must come to the centre, and at the centre where all these radii meet, all differences will cease; and until we have come there, differences must be. You will admit that all the radii converge to the same centre, and if we are travelling in one of these lines we only want a push along the line we are in and we will surely come to the centre. All these religions are so many radii and each one of us is naturally developing according to his own nature.

WHO IS A PANDIT? A Pandit is a wise man. Wise in reference to what? In reference to his viewing all Nature as himself, or himself as identical with what he thinks or sees, so it is in the assimilation or unification of himself with the universe that Panditship lies, as conveyed in the old Sanskrit saying, *Panditāssamadars'inah*: again the same idea is conveyed by the prayer for the good of all humanity—*Sarvejanāssukhino bhavantu*, meaning 'let all humanity be happy' (both in mind and body). Śrī Krishna says: '*Advēṣhtā Sarvabhūtānām Maitrah Karuna evacha*,' meaning 'be in harmony with all beings in Nature and also friendly and compassionate to them.' He, instead of ending his exhortation with it, inculcates *maitri*, love, and friendliness to all, nor does He end with that; He requires the cultivation of *Karunā*, Compassion or deep sympathy by which the weal and woe of all humanity, irrespective of their race, creed or caste, and of other beings, are felt as ours. This is the highest goal.

I may quote a few illustrations on the physical plane. If you will notice you will find that when it rains over a certain area, vast numbers of men are affected; similarly when it does not. The rain has to fall on the fields in order that the harvest may grow so that afterwards it may be gathered, and all are equally affected by rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing, bathing, eating, doing business and sleeping and thus they are

united in their social life. In our daily life we have to depend on the assistance of many hands for our bread. So wherever we look we find ourselves united on this plane. The idea of brotherhood evidently arises from the ideal family; the children of a father and mother, are of one mind and strive mutually to sustain their own community against all adverse circumstances and win all propitious ones to the common advantage, because sympathy in joy and suffering is most helpful and re-invigorating, for divided joys are double, while divided grief is but half. Brothers should therefore not only profess sympathy but be ready at all times to receive the out-pourings of the over-weighted souls of others and thus calm the troubled waters. This idea is not only predominant in family life, but among relatives, friends, neighbours, classfellows and all people throughout the whole world; and this very fact is teaching us a lesson of unity. We should not confine our love to our family alone, we should not rest satisfied there, but we should try to extend our love beyond and beyond, till it reaches the very ocean of infinite love and compassion, which is the sole aim and object of our life.

H. PRASAD.

LIFE AND NON-LIFE.

A GOOD hostess in making a choice of the food she wishes to set before her guests tries to get what is palatable to them and is largely guided by their likes and dislikes, as well as by the seasons. Just so does the public lecturer generally choose the subject of his discourse with reference to the taste of his audience and the age he lives in.

Then it surely is a sign of the times and a hall-mark of mankind when we read in the columns of the *Indian Mirror* (Tuesday, March 31st), that Professor J. C. Bose, D. Sc., C.I.E., delivered a very interesting lecture on the subject of "Life and Death," at the Dalhousie Institute, Calcutta, on the preceding Friday, before a "packed and brilliant audience of European and Indian ladies and gentlemen who heard the learned discourse with the deepest interest and attention, a most unusual thing for a Calcutta audience."

In order to bring home his words more forcibly to the listeners the lecturer illustrated the description of many of his discoveries by electrical experiments.

It rejoices the heart of the student of Theosophy when a man of science, like Professor Bose, steps out of the beaten track and shows to the world at large how *modern* science (which is after all only one form of *ancient* science), and occultism, are drawing closer and closer to each other. Modern science has so far been chiefly concerned with the form aspect of nature, while the learned Doctor has given his attention of late mostly to the life side of it. The

very fact of his being a man of science may soon bring about that union of which Mrs. Besant felt the foreshadowing some years ago, when she said: "The fundamental difference between ancient and modern science is that ancient science studies the world from the standpoint of life which is evolving, while modern science studies the world by observing the forms through which that life is manifesting. The first studies life, and sees in forms the expressions of life. The second studies forms, and tries, by the process of induction, to find out if there be an underlying principle by which the multiplicity of forms may be explained. The first works from above downwards, the second from below upwards, and in that very fact is the promise of a meeting place where the two will join hand in hand."

In his lecture and in the experiments he presented, Professor Bose plainly demonstrated that there is One Life pulsating through the whole universe and that it is *in* everything, even in the so-called inorganic matter, a statement which has always been upheld by every true occultist and theosophist, in spite of the opposition which they thereby encountered. Truths which are opposed to or clash with long established dogmas or theories, whether in religion or science, are not always palatable food to the votaries of these systems, wherefore the upholders or defenders of such truths have often to bear hard struggles. The *Indian Mirror* therefore says quite truly: "Well, Professor Bose's lot has been happier than those of occultists and theosophists who anticipated him by centuries, happier than even that of some modern scientists, as he himself related in his lecture. Occultists and theosophists have related these very same truths in public lectures and treatises, but they did not condescend to vulgar experimental demonstrations. Where they did show phenomena, they were accepted for the moment. But soon after 'reason reeled,' and the phenomena were pronounced frauds by the very scientists who are willing to accept Dr. Bose's facts and discoveries. And we think that not every one from among Dr. Bose's audience at the Dalhousie Institute went home quite convinced. That is the common fate of all unfamiliar truths. But scepticism must sooner or later disappear in the light of established facts."

But though Professor Bose has walked in the ways and pursued the *methods* of modern rather than of ancient science in his researches, yet even *his* path has not always been strewn with roses, at any rate the thorns were not wanting. He himself told the audience: "Every scientific discovery, especially any which runs counter to any established creed—and the lecturer's work was opposed to the orthodox vitalistic creed—every discovery has to pass through three stages. It is first objected—*a priori* ground—that it is against all established authority, and that the innovation is an outrage on common sense. This stolid inertia is the most difficult obstacle to

overcome. Then there is the second stage where there are vague misgivings about the experiments; but these can easily be verified. Then at the last stage every one wonders why the things should not have been discovered long ago." (It almost reminds one of the egg of Columbus).

"The lecturer's work had now happily passed through all these stages; but only two years ago when his paper on this subject was read before the Royal Society, June 6th, 1901, a physiologist of such eminence as Sir John Burdon-Sanderson declared in the subsequent discussion that the response of ordinary plants was an impossibility and on that pronouncement the publication of his paper was withheld! But fictitious authority is powerless against the compelling force of truth. The Linnæan Society published his researches, and his investigations on plant response have since been accepted by the scientific world: the lecturer had the satisfaction of seeing one of his chief opponents successfully repeating his experiments and publishing them five months later. The lecturer's work on Inorganic Response was accepted and published by the Royal Society....."

"The ordeals through which each discovery has to pass, are on the whole for the benefit of science. It is right that persistence should be demanded of the investigator. But we must not forget that they are sometimes overdone. Numerous instances may be cited showing how important discoveries have thus been thwarted, one of the greatest discoveries of the 19th century, the dynamical theory of gas, was rejected by the Royal Society as being unscientific. The discoverer died heart-broken, by the repudiation of his work, and his very name would have perished, but for the recent re-discovery of his paper by Lord Raleigh, amongst the rejected manuscripts in the archives of the Royal Society. For his own part, his research on plant response was almost brought to an end midway, by the unfortunate fact that his period of deputation ended then, and but for the fact of his obtaining furlough, he could not have stayed long enough in Europe to overcome opposition to his work." (*Indian Mirror*, March 31st).

Professor Bose in his lecture pointed out the different characteristics of living substance under different conditions. In an experiment he showed that conducting wire can be substituted for the nerve which carries a sensation to the brain, while the latter may be represented by a galvanometer. The wire led from the arm of one of the audience to the electric recorder. The arm was then pinched and the galvanometer, recording the sensation of pain, "traced a curve, showing among other things, that the sensation is caused by a pulse of electric charge. It was interesting to note the sudden rise and gradual fall of the electric pulse, in parallelism with the sudden perception and gradual disappearance of pain."

Indian Mirror.

According to the lecturer's experiences the electric pulse is

generally a much more reliable recorder of the livingness of a muscle than is the mechanical pulse. Thus he says: "The mechanical contraction which gives indication of life is applicable only in a few instances—in the case of motile tissues. When we pinch a piece of living nerve it gives no visible indication of whether it is alive or dead. But the presence or absence of electric pulse at once gives us an indication as to whether the nerve is living. The presence of life is thus indicated in a few cases only by means of heart pulse, in a larger number of cases by mechanical pulse in response to stimulus, and universally by means of pulse of electric response. Hence physiologists say that 'the most general and the most delicate sign of life is the electric response.'"

Now to what is this power of responding ascribed? To an unknown vital force, and Professor Bose explains that if any one asked what this force really was, how it could be defined, he would be told that it was "a force characteristic of living substances" and he adds, very correctly: "When the human mind encounters a difficulty which it cannot solve, it tries to deceive itself by verbal phrases which do not explain anything."

In pointing out the thin line that demarcates life from non-life, he continues: "Observe a man under the action of an anæsthetic; with proper treatment he may shake off the lethargy of death and return to life. But delay assistance only a few minutes and life passes into permanent death. How fine a line divides the two. What a crucial moment when life is trembling in the balance. What happens? The living particles tremble in their unstable poise, a tilt slightly this way, and the whole mechanism is permanently locked in death. In this supreme moment is played out the whole drama of life and its end. If we could only trace the history of the molecular conflict, would we not obtain the clue that will to us reveal the secret of life? We have to deepen our vision and call to our aid senses we do not ourselves possess. We must have the conflict between life and death recorded automatically and train ourselves gradually to read its hieroglyphics."

That an animal should respond to a stimulus from without is a fact with which we are all well acquainted, there is nothing new in that, but that ordinary plants, not only the sensitive ones, should have the same faculty, that was an idea which till quite recently had seemed almost preposterous. Professor Bose however felt convinced that by his demonstrations he would make the thing very evident. In one of his experiments he showed a man with both arms stretched out, and a vegetable stalk with branches to the right and left. "In each case a pinch given to one limb evoked a given response and to the opposite limb the opposite response—plant and animal being strictly correspondent." Professor Bose was able further to demonstrate that in the plant, as in the animal, this electric response was the sign of life.

After having killed one branch with boiling water he received no response from that side, while there was no difference in the action of the other half.

Plants also showed fatigue and renewed strength after a rest; chloroform depressed the pulse, while "the effect of poison, very interesting, was the autographic record of the progressive death of the plant under the action of heat and the exact determination of the death-point."

The experiments that proved of greatest interest to most of the audience were probably those demonstrating the livingness of so called dead matter; we will therefore give the verbatim account from the *Indian Mirror*.

"RESPONSE OF METALS.—EFFECT OF STIMULANTS AND POISON."

"The next experiments were aimed at discovering whether the same sensitive impulse which is caused in ourselves by stimulus could be detected also in the inorganic world. And now using for the purpose of experiment a piece of metal, the audience were enabled to see some of the results which have produced such an impression on the scientific world of late. Stimulus was applied, and the metal gave exactly the same response as a piece of living nerve. To increasing stimulus, increasing response was given. The effect of a stimulating drug caused a great excitability with enhanced pulsation. The crucial test relied on by physiologists to discriminate phenomena is the action of poison. Under the action of poisons the electric pulse wanes till it ceases altogether, and that which was living is no longer alive. Professor Bose showed that under the action of poison the electric pulsations of metals come to a stop exactly in a similar manner, the metal becoming killed; the timely application of a suitable antidote however causes a revival. And one of the most interesting facts discovered by Professor Bose, is that of the opposite effects of large and small doses of the same drug. Thus a poisonous drug often acts as a stimulant when given in minute doses."

Professor Bose has put some of his theories into practice with very good results, one of them being "the invention of an artificial eye, which was sensitive to all lights, visible and invisible, and from the indications of which he was able to predict and afterwards verify some remarkable peculiarities in human vision, hitherto unsuspected." (Well might it be said of him, behold, he maketh the blind to see!) "But more important than any of these is the insight that these investigations give us into that condition of matter which constitutes its livingness, and the want of which means death. In many cases, when there is no irreparable injury, it would seem that what is now regarded as definitive death is merely a temporary molecular arrest. From the study of similar arrest in inorganic substances, and from the results obtained by means of systematic in-

vestigations with various physical and chemical agencies, it would appear within the bounds of possibility to revive organisms from the death-torpor." (This would seem nothing short of raising the dead.) "Again by tracing the ultimate effect of drugs on matter—not on living matter alone, but on all forms of matter—it would be possible to understand the true function of medicine, and in this way medicine will become an exact science."

"The animal, the plant and the metal had now been subject to the same stimuli, and had all of them given the same reply—they respond in an identical manner. To some minds this might come as a rude shock. There are unfortunately some types of mind which think that reverence can only go hand in hand with ignorance. But these forget that He who surrounded us with the limitless mystery of things—this ineffable wonder that lies hidden in the microcosm of the dust particle, imprisoning in its atomic form all the mysteries of the cosmos—that he has implanted in us also the desire to know and understand. Seeing that at one time the earth was in a molten state, the conclusion cannot be avoided that living substances have been evolved from substances that are customarily termed lifeless. The lecturer had shown that properties supposed to be exclusively confined to life have their beginnings in non-life. The dust particles and the earth, like the animal and the plant, are instinct with sensibility. There is thus no abrupt break of continuity in Nature. We are thrilled with the conviction that the world we live in is not the theatre of caprice and chance, but that one mighty unchangeable law binds together all." (*Indian Mirror*).

The theosophist who seeks "to know and understand," inasmuch as he studies philosophy and science and investigates the unexplained laws of Nature and the powers latent in man, will readily accept the statement that in a world governed by law (which to him is the law of Karma), there is no room for chance or accident; he also sees life in the so-called lifeless objects, nay, he may even go a step further and add some of his theories to those advanced by Professor Bose; he may suggest that this unknown vital force to which is due the power of responding to stimulus which is present in all things, whether organic or inorganic—"the most delicate sign of life"—is nothing else but 'Fohat,' which in the Cosmic World "is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law." ("Secret Doctrine," Vol. I., p. 134).

"Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol

and Container of that Force, but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human and terrestrial, and exercising their influence on all these planes respectively. On the earthly plane, its influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the cosmic, it is present in the constructive power that, in the formation of things—from the planetary system down to the glow-worm and simple daisy—carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivised Thought of the Gods, the 'Word made flesh,' on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity."

"In 1882 the President of the Theosophical Society, Colonel Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. 'Force,' 'Energy,' may be better names for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is atomic, though indeed several removes from Ether. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter." ("Secret Doctrine," p. 136.)

Even the President of the Physiological Section, at the meeting of the British Association at Belfast last September, seemed to have been well aware of the fact that there are many things worth knowing, of which science however has as yet not been able to give an explanation, for in his address he stated: "When a scientific man says that this or that vital phenomena cannot be explained by the laws of chemistry and physics and therefore must be regulated by laws of some other nature, he most unjustifiably assumes that the laws of chemistry and physics have all been discovered." F. Paulsen also appears to be pretty much of the same opinion when he writes about the researches of science. "Do not let her say: there is nothing in the world, except what physiologists and students of cosmogony know about. There may be thousands of things in heaven and upon earth of which scholastic wisdom in our time dreams as little as in the days of Hamlet, yea, perhaps now less than then." ("Paulsen Einleitung in die Philosophie," p. 264.)

"Electricity is 'immaterial,' in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic, therefore it is matter. But even supposing that it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the

greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. 'If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.' (Helmholtz," Faraday Lectures, 1881.) "We will go further than this, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma." ("Secret Doctrine," Vol. I., pp. 136-137.)

C. KOFEL.

BODY AND CHARACTER.

PART I.

THE general reader in taking up the study of a subject such as "Man and His Bodies" or any of our books on the development in evolutionary life, of the Ego, is likely to gather the idea that as the incarnations follow each other, and higher and higher qualities are won by the soul, the bodies being built to correspond with the improvement, that we ought to look for an even progression in the type of body all through, and that on this supposition the best bodies should be all taken up by the most progressed souls. And further it would be perhaps natural to suppose that since beauty must at least be one if not a chief one, of the attributes which belong to perfection, we should find grace of form and feature always present with the development of a great and strong character, and the reverse obtaining with characters as yet only slightly formed. Along these lines so many perplexities will meet the ordinary reader that it may be useful to try and see to what extent we are to take the body as an index of character.

Broadly speaking it must be an infallible rule that as is the character of the man himself so must the *type* of his body be. That is, when taking not merely his physical body but all his vehicles together, from the dense body to the Causal, that we should never find a soul like Porphyry inhabiting the body of a gross liver, or like Shakespeare, in a body suited for a prize fighter or a butcher. Yet, while still following this rule, the Good Law may be, nay must be, thought of as admitting of very wide divergencies, almost amounting to flat contradictions. What I seek to do in this paper is to get behind these seeming contradictions and to try to trace the reasons for the exceptions, in order that we may more clearly see the rule.

I don't wish to take up the very profound subject of physiognomy, or to try to trace how, for instance, a great soul like Socrates possessed a body, more particularly a face, so poorly an index of his mind, but rather to consider some of the commoner problems

suggested by the faces and forms of those we mix with, every day. For it must be admitted that some curious problems do meet us in the fact that the best people seem sometimes to have the worst bodies, and *vice-versa*. I am careful to use the word "seem," for though a bodily form may appear to us to be poor, yet having regard to the main purpose of the life, it may be the very best form possible—and this main purpose is precisely what we don't see; and moreover, seeing so little as we do of the real selves of each other, we are likely to be grievously at fault when we suppose that some of the people who have what we call the pick of the bodily forms around us, do not, according to our standards, deserve to have them.

We see, for instance, people in the world possessing in a large degree, grace of form and feature, suggesting as we look at them, character of very considerable advancement in mind and morals, but who wofully belie this promise on our getting to know something of their lives. The contrary also will hold, and we sometimes meet with very agreeable surprises from people of homely and indeed perhaps forbidding exterior. Now whatever lines of argument my mind may suggest to me I shall never attempt to free myself from the never-failing operation of the law that, whatever the *appearances* may point to, the body of any particular man in his totality of character up to date, looking at him all round, will infallibly be in exact keeping with the point of progression of the real man himself. That is, given a Socrates, we may rest absolutely content that though the features of the face may largely fail to express the man's nobility—that is merely as it were a temporary incident—the body of such a man must be, if we could see it aright, a noble body, and all his vehicles will be in keeping with the outer one.

Probably very few of us realise what a great task the perfection of the soul is, and how little is sometimes done towards it in one life on earth; also that perhaps the whole of one incarnation has to be devoted chiefly to the acquisition of some quality the soul is greatly deficient in, and that for the working in of this, nearly all other things stand on one side; therefore so very little of each other's essential possibilities are exhibited amongst us on the surface. Many a man presenting to the world a stern unbending nature, will yet be found, on the right incident touching him, just in a certain place and way, to be possessed, at the base of his nature, of great tenderness of feeling. Because this is so, and I conceive that in physical life we show but very little of our real selves to each other, I don't want to argue that nature conceals the real character of the man in her endeavour to provide for the cultivation of a deficient quality, by preventing and over-clouding others; that, for instance, in order to eliminate a tendency to any particular vice in a character otherwise noble, nothing would be seen but the disposition towards that one failing; this would assign to Nature a stultification of herself, and would make of earthly life a chamber

of horrors instead of merely a section of progressive development round and round the three worlds, all closely bound together so that they are evenly related to each other. For we must remember, if one life is made too horrible a time of trial it destroys the harvest of the soul in the other two worlds; so we have to think that there must be something of an unfoldment of the *whole* man in each life, however necessary it may be to specialise along a certain line for the time being.

It will be, I think, by keeping the three worlds clearly before us, that we shall get to understand the relative progress of the qualities of our bodies with the growth of our characters; for in taking the complete accomplishment of any particular incarnation, we are not to think of it as closed, by any means, when we part with our physical bodies. It is true that the accomplishment of the life up to that point will, in the main, be then determined; that forms a foundation which cannot be departed from; only so much ground as it takes up can be built upon and no more, but the widest possibilities open up as to the finish and the colouring of the structure to be raised upon that foundation, and these possibilities are all worked up and are unfolded in the other two of the three worlds which follow, particularly the last of these, where such an infinitely longer time is passed; so in thinking of the matter of bodily growth we have to consider the results of an incarnation *right through* the three worlds, in their effect upon all the bodies which in their turn provide the means of expressing the man in each of the worlds.

Without their understanding the technicalities of our teaching about man and his bodies, I seem to see that most people who are really spiritually inclined do not feel it necessary to take their present body into the next world with them. If it is to be a body closely related to the present body they picture it as refined and purified in every particular, yet they will think of it always as *their* own body expressing themselves as distinct from others—and so in that way they come a little nearer the idea as we have it. It is only a crossing of boundary lines to link on the ideas of reincarnation and continuous growth even in heaven, to arrive at a realization of the importance of the building up, of set purpose, of the body at present in our use. Already it must be claimed for our T.S. activities that we have spread abroad a greater carefulness of living, a willingness to adopt certain lines of bodily and mental discipline having ostensibly the object of bettering the chance of growth of the man along certain lines, not by any means those of mere physical betterment, and in this scientific age it will surely mean great things when we can get the world to accept the fact that we are building here and now, not merely the foundation of the body for our next earthly life, but that body which will last us for all time, and which alone can be taken as an expression of the real man and the whole man up to date—the

Causal body as we term it. For in any real talk about bodily growth it is after all the Causal body that denotes whatever progress we have made, and all the lower vehicles take their stamp from it, and we ought to clearly understand that, given the fact that the intellectual make-up of a man is of a higher than the average order, there must be a considerable all-round evolutionary growth also—whether the character of the Ego has yet succeeded in stamping the human aspect of itself with any degree of spiritual wisdom or not.

It is through and through these three worlds therefore that we have to follow the man in thinking of the question of the growth of his bodily encasement, as expressive of the development of the character of the Ego. It is only looking at a section of the question to take the opportunities of the earthly environment, as a summing up of what the results of a life have been. There are lives which, judged merely from the external surroundings of them, would appear to promise scarcely any harvest. Years have been passed in what has seemed to us to be either profitless suffering that has brought no refinement by the burning of its flames, or equally profitless abandonment to pleasure, bringing no contagion of happiness to others with it. Yet if we are to measure such lives by the standard of real progression fixed by this larger view of the growth of the Ego throughout all evolution, the main purpose of that life may have been, were we able to see it, fairly well carried out, and we shall see that something has been added to the essential and permanent character from lack of which many successive previous incarnations may have been stunted and warped.

So that when we see people whose physical appearance belies their character in either direction we shall find the best explanation in the remembrance that in the other worlds will be found some solution of the mystery. In those cases where the people seem not, on further acquaintance, to live up to the standard of their personal advantages, we have to think that the Ego within is busy with some task on hand which presents the real man under an unfavourable light for a time, and in those cases where an unpleasing exterior conceals what is discovered to be an altogether winning and even very strong character, we can think that in the higher realms of life we shall find their true character expressed by the bodies they will be known by.

This question of the anomalies presented by the contrast between the character and the bodily appearance, occupies a very prominent place in both history and literature. Take history--and without going back from our own times—Victor Immanuel, Charles Darwin, and many others possessed features which entirely belied the character of the men themselves. I remember reading of the late King of Italy, in an article in the *London Times*, that his face was a cruel caricature of a noble minded man. To go to more ancient times, Oliver Cromwell and Socrates are striking instances

of the same thing. In the world of literature, instances we could give would be confusing in number and indeed the best authors seem to be occupied in presenting striking instances of it and holding them out sometimes as great problems to us. I speak now of course of the kind of literature that will last: we all are familiar with the popular book of the day where the hero and heroine have every good quality people could have and the most perfect physique and ideal type of beauty, but this class of books we all recognise does not portray life as it is. The real arena of things as they are is pictured for us by the immortals, and in these portraits of the various noble men and women handicapped by disadvantages in personal appearances or some serious deficiency or disability of the bodily organism, they take delight in showing us how the essential spirit of the man can and does rise superior to every environment.

By this I do not mean to make little of the disadvantages of a bad bodily instrument. There is no denying the value, from a worldly point of view, of a good and pleasing outward appearance; undoubtedly many people owe their success in life to the opportunities given them by it. To a woman especially it means a great deal, and my own observation has shown me that in the world of men many favorable openings are secured owing chiefly to pleasing personal appearance where the qualities of the man, apart from that, would have failed to serve him.

It is a good sign however that the world is less prone to judge on the surface than it was, it is getting to be more inwardly critical and capable of exercising that faculty of detecting inward worth whether in making choice of a wife or of a house servant.

And after all, we have to think that the physical presentation of men or women must be to some extent a true indication of what at heart they really are, otherwise life would be all a jumble and there would be no opportunity for ready recognition of the proper persons to fill up gaps in the political or social arena. How otherwise could grave mistakes be avoided in the choice of a wife or of a husband. That there is a good deal of difficulty often in getting at people's true characters (and the more character there is to get at, the greater the difficulty often is), affords a side of our subject that is important in bringing people together for their ultimate mutual benefit, whose differences, had they been more on the surface, would have kept them forever apart. For we grow by contact with each other and remove blemishes from our characters by being forced into close relations with those who either shine by their opposite, or so accentuate the extreme of that blemish in themselves as to compel a desire to avoid it and to cultivate its opposite.

On passing from this world into the next—the Astral—or as the catholics call it, purgatory (and not a bad name for it, as it suggests a preparatory stage, and which we may think of as a preparatory stage to the next, which is real life), on passing into this we must

get a good deal closer into a bodily expression of ourselves as we really are. It is true that the personal life just closed affords a formal expression and outline of the man; any decided personal peculiarity will find its replica in the Astral, but more of the inward character will be made manifest. There will be many present concealments which will not there be necessary, and on the other hand many concealed qualities here will there be unable to be concealed from view.

A very slight study of the "Astral Plane" or "Man and His Bodies" will show how this is accounted for in the marvellous structure of the various bodies, and their dependance for profitable growth, upon habits formed in life, or their liability to injury by bad habits. And since, as there stated, the interaction of all the bodies is complete, we shall be able to see the effects in Astral surroundings, of a certain stamp of physical life. It will not be needful for any to go round preaching the advantages of purity, of sobriety, of wholesome manly and womanly ways of living; they will be patent to all, written in unmistakable characters on the faces and forms of all we meet. The chapter of each life as just lived will have been written for what it is worth and finally closed, and the sum total of the work of each will, for the most part, be well known to his fellows; it will be more or less common property; and there all will be able to see the effect on the bodily vesture in all those cases where a decided course, in either debasement or elevation of the nature, has been followed. Lessons will probably be impressed not so much by the actual effects produced by misspent lives, as by contrast of what possibilities might have been reached had the opposite course been taken. And along these lines of deeper facility for learning true character, we shall get an understanding of those marks of noble contest which we see now only in the furrowed lines of suffering, and even sin, which are ploughed deep in the faces of so many noble people by reason of a stern and deadly struggle with what they see as an enemy in themselves and are resolved to give no quarter to.

And perhaps on this matter of bodily growth as in harmony with character, there is no field more fertile than this of the marks, the outer marks in feature and form, of the noble soul that is suffering and struggling with the enemy, not in the plane without, but shut up in the citadel within. Doubtless much of this struggle goes on without great betrayal of it in the outer garb of man, but I do not myself think that any heroic contest ever goes on without the mark of it coming to the surface. Faces of this kind we meet sometimes in the street, and people of this kind we some of us, probably most of us, meet with in the course of our own lives, and our attitude should ever be one of never-failing honour and sympathy towards them. Of honour because we there see the work of the Divinity in man bringing that Divinity nearer to the surface and so, closer to

ourselves ; of sympathy because of the common need for all of us at some time to go through that very struggle, to overcome that very same sin. And the same inevitable brand of contest will be found in the higher ranges of effort, where the lines that are laid are lines of sorrow for others, bringing not only the shutting out of delight in the mere beautiful things of life, but the taking on of part of the world's burden of sin and sorrow. All really great social reformers have borne their marks of care, and indeed are we not told of the Holy Nazarene Himself that the lines of sorrow were ploughed deep upon Him, sorrow not for anything of his own, but for the troubles of others, of that Jerusalem over which He wept.

It will not be until passing a stage further into that realm of Nature, into that one of the Three Worlds which is said to take up about 20 times the period covered by the earthly life, that we shall really see what each of us has done in the way of bodily upbuilding. There, whatever mystery may surround the temporary life of the man on earth will be explained, all temporary disabilities will be removed, and the real aristocracy of our race will stand declared before us all, and as the body that there expresses the man is to be thought of as practically his permanent body for the whole of time, and as it takes the whole cycle of evolution to perfectly build it up, there is provision made that nothing passes into it but what is of permanent value—from the nature of its composition it cannot take on perishable and temporary qualities, anything worked into it is worked in forever—so, in spiritual life there is no question as to how people's characters stand in the eyes of anyone capable of understanding what character is. Which being so, how very important it becomes to know what is the kind of life that will build the Causal body along right lines. For there is, it must be understood, a wide range of choice, every chance is given for the expression of diversity of talent and acquisition. And here I will close with a word or two in refutation of the idea that because we are all moving to the same goal, all to enter the same Divine life and consciousness, that we must all become absolutely similar, like so many drops of water in a tank. If I understand the purposes of evolution and of the great journey to God at all, the object seems to be to get as great diversity in the units as possible ; the tribute to Deity, in the end, from *my* line of experiences, can never by any possibility be the same as yours, and the great wealth of the accumulated tribute lies in the very fact that this is so. The study of this question of diversity can be made in conjunction with that of the spiritual spectrum, to one or the other colours of which we essentially belong ; thinking of ourselves and our diversities along these lines will provide a very deep sanction for them. This being so, what toleration we should entertain for every kind of high aim which people hold out before themselves ; everything should have our sympathy that strives to elevate thought and lead the mind

away from temporary things ; all religions must be honoured by us. They all help people to grow, all in the end leave some mark of progress behind them. Of course the Wisdom Religion inculcated by our T. S., points out roads which, if followed, will save much pain and needless wandering, and this alone is our sanction for trying to lead men's minds towards it ; but we should always think that wherever there is energy and effort being displayed in reaching after spiritual things, there is evidence that something is always being done for building the permanent body that will stand at the last as *our* tribute to the storehouse of God.

W. G. JOHN.

A CYCLICAL RETROSPECT.

IT is not infrequently asked why occultism hides itself in darkness, and is not given out broadcast, that all may receive whatever benefits are derivable from it. People ignore the very significance of the name, and conclude that it is a thing intentionally hidden away by those who may be in possession of it ; and no doubt this is partly true—at least in so far as the books and other records which might enable us to lay bare some few of its secrets are concerned. But within the past 28 years, more of these have been published than was perhaps the case at any previous time ; and if we reflect upon this, we see that there must have been a good reason for it—and that reason when duly analysed, may also explain why the same thing is not apparent in earlier times ; or, having been so, why Occultism has again relapsed into darkness and been practically forgotten.

It may not be without interest or profit to enquire into these things to some small extent ; for this apparent secrecy and hiding away, so contrary to the usual method of science and the progress of general knowledge, are brought forward by opponents of Occultism as reproaches against it and its professors. The Adepts and Masters have been called "selfish" because they have kept this knowledge back from the world, and it has been repeatedly claimed that their secrecy is all a pretence ; that, having nothing to hide, they or their representatives assume this mask as a cover to imposture, and so on. But all this arises from mistaken views ; and therefore, as far as possible, it is our duty to remove the causes of such mistakes, and with them, the consequences which may flow therefrom. And it so happens that we are very near the close of cycles which, embracing the greater portion of what has been known as the historical period, seem also to be closely connected with the matter we are now dealing with. Thus it happens that a general review of the course of events over the period in question may throw considerable light upon our subject.

Before starting upon this review we may premise that, as Man is said to consist of several different principles, the unity of which constitutes the human being in its higher and lower aspects, so, if we accept the views ascribed to occultists, is the totality of that which by experience we may acquire—namely, that which has been denominated the synthesis of Science, Religion, and Philosophy, and called Sophia or Wisdom by the Greeks. It is one united body of acquirement, knowing no minute differentiations such as we now have in the various branches of mental attainment, but comprising the essence of them all, both higher and lower. Therefore, reasoning analogically, we may expect to find that this body of wisdom comprises two parts—manifest and occult—just as the human being is made up of two parts, spoken of as the Triad and Quaternary. And the higher, or that part of wisdom which corresponds to the triad, will be the spiritual part; while the lower, or that which corresponds to the quaternary division, will be the physical sciences and common knowledge on this plane.

Accordingly, we can easily perceive that, if the general tendency of humanity at any time shall be towards spiritual things, all knowledge will tend towards that unity which is the correlative of the higher nature; while on the other hand, if the general tendency is towards the physical and material, there will correspondingly be exhibited diversity and separateness in the various branches of knowledge, each science taking its own particular line. All this appears to be in accordance with the law of evolution and involution as it is theosophically understood, and seems important to a proper understanding and appreciation of the present enquiry.

From the dawn of history as it is known in Western lands, there has been one thing which seems particularly notable in regard to this body of knowledge which we have thus roughly divided into two parts—which division we may call Science or exoteric knowledge on the one hand, and Occultism on the other. These are the exoteric and the esoteric aspects of the Primal Wisdom. And the one thing most notable in connection with it, is the tendency of manifest science to drift away and effect a sharp separation from its exoteric side. In the beginning of history this gradually becomes apparent—in some countries more than in others, but in all more or less; the various phases of the process appearing to follow much the same rule in every nation, but of course varied by the national characteristics. Once the division begins, each part seems to take a different road—the one side becoming more and more public, and increasingly bound up with material considerations, while the other in its turn becomes less and less obvious, and sinking into the greater obscurity—until in the end it becomes a mere tradition and is looked upon as a fable or dream.

Yet, although the paths thus respectively followed are diametrically opposed to each other, the collective memory of mankind seems

never actually to lose the impression that what is thus lost to sight has still a real existence ; and the traces of this underlying intuitive feeling become apparent in the form of the inextinguishable survival of the arts of divination, and other similar imperfect or superstitious observances and practices—which, if they become gradually of less frequent occurrence, are perpetuated in philosophic writings, even when these are opposed to the things they record. They likewise survive in fiction, and form the machinery of poetry ; so that the occult intuition seems to be inextinguishable.

Taking the countries of the ancient world as we find them about the third century B.C., we may note the beginning of just such a state of things. Egypt, the mystic “land of Khemi,” with its strange monuments, its weird hieroglyphics, its solemn sphynxes, and its everlasting pyramids—the land of all others given up to magic lore and esoteric science—had been desolated by foreign conquest, its temples ravaged, its arts destroyed ; and it was at a point which appears to have been the most marked beginning of that decadence which has since become so lamentably complete. In Palestine, the old order of things was gradually breaking up—the sacerdotal rule was becoming extinct through the warring of sects and foreign dominance. In Syria, perhaps Babylon still retained some of its ancient glory, and the professors of some sort of occultism were still to be found therein, pursuing their studies and observing the starry heavens for mystic purposes as of yore ; but here also decadence, marked by the conquests of Alexander, had set its seal—and all was soon to disappear, with the great city itself ; leaving only a few hamlets whose inhabitants, losing every trace of the wisdom of their progenitors, were devoted only to the prosaic necessities of an everyday-life of mere barbarism.

In Greece and Rome the temples and their priestly *servitors*, though nominally still in full force, had long been losing their real and secret knowledge, and had begun to resort to trickery and fraud in order to conceal the fact and so retain their adherents and revenues, considerations which had long superceded their true vocation. Even the more western and northern nations, such as the Iberi, the Gauls, the Britons, and the nations of Scandinavia and Germany, among whose traditions and religious rites we find traces of the true knowledge and the older wisdom, were beginning, in the pride of barbarous conquests and the debasing effect which spread from corrupt Rome with her commerce and her emissaries in general, to lose faith in their Druids, Sagas, and Alrunes ; because these had themselves commenced to forget their more recondite knowledge, and to turn their energies towards more or less crude forms of physical science ; to be utilised either for purposes of deluding the multitude, or otherwise forwarding the purposes of priestcraft—which was itself alternately made subservient to the ambitions of

chiefs and kings, or used as the means of ruling these latter themselves.

Such being the prevalent state of things over the world some 2,000 years ago, we may next trace the course of departure which ensued from the former methods of obtaining knowledge. Originally, as we are given to understand, the esoteric or occult scientists, whose learning was wholly confined within their own order, had employed means of investigation which were afterwards quite disused or forgotten by their exoteric successors, who afterwards pursued so different a course. The Occultist is reputed to have gained his knowledge of the universe, of the laws of nature, of the history of our globe and its various races of men and forms of life, by aid of faculties various in their application, but all of them dependent upon internal qualities now latent in most of us through disuse or lack of cultivation, and the fostering of those of a different description. These, it is said, could never be communicated to outsiders by the aid of books and formulæ as we now propagate our knowledge—as we may see in the experiences of Pythagoras and others; but the information derived by such occult means could be largely committed to writing—and in the sacking of temples and the ruin of empires, some of these manuscripts, more or less obscure, came to light. Thus many scattered bits and scraps, such as astronomical cycles, chemical receipts, and mechanical methods, were in a fragmentary way revealed to those thinkers who, accompanying the march of armies or appointed to offices in different places, were sufficiently intelligent to perceive their value and to rescue them from oblivion.

Taking as an example what happened in Greece—where, among European nations, we find the first efforts to evolve a scheme of philosophy—it seems that these scattered observers, returning to their own country with the small portions of knowledge so gained, were looked upon as persons of superior attainments—as, in point of fact, they actually were. Hence they, or those who inherited the learning they brought, became the heads of schools and colleges; and so it became a necessity, if they were to communicate to others what they had learned, that they should formulate this knowledge into definite systems. Here, however, they met with difficulties; because, not being in possession of anything like complete data—being devoid of the special faculties needed, and perhaps also misunderstanding the matter they had acquired—they, having heard that the whole was to be obtained by some kind of abstract contemplation or inward power, made the mistake of relying altogether upon intellectual methods—those of the lower mind, as distinguished from the higher. By these means they sought to piece together what they had gained; and as they were apparently unaware that such a proceeding must, upon so slender a basis, result in systems as numerous and as different as those who originated

them, they necessarily arrived at incongruous and contradictory results.

The methods they had pursued, however well adapted to the exigencies of special pleaders in a law court, were but poorly adapted for the ascertaining of abstract truth ; and therefore the disciples and followers of these teachers, finding that what they had learned was not only inconclusive, but also failed in its application as explaining the phenomena of nature, degenerated into mere partisans—they lost sight of their great aim, in quarreling over the merits of their respective teachers and schools. But the inefficiency of the current philosophy, and the useless controversies of its adherents, caused those whose aim was real knowledge gradually to devise other methods of research. And thus, forming at last a distinct body of their own, they initiated the course of experimental enquiry as contrasted with that by argument and disputation alone—and such as, being the practical interrogation of nature, they supposed was the only course open to them.

The experimentalists of the earlier times seem not to have denied that there might be other means and other roads than theirs to the acquisition of knowledge ; for the more they studied and acquired, the more they must have met with things inexplicable and powers they could not analyse ; as also they must occasionally have stumbled upon partial initiates who would tell them of better ways. But, as in all such cases, they themselves became divided into classes, of which the two extremes were those who, upon the faith of a belief in matter and their own limited knowledge of its qualities, were ready to deny all and everything which they could not understand ; and the theurgists or seekers of the old magic, who believed in occult and spiritual things.

The materialists therefore denied all occult powers and forces, and confounding these with the gods of the various exoteric religions, began to condemn everything which was beyond the range of their own immediate sense-perceptions. They looked upon life as a thing to get what pleasure they might from ; and so, as the real truth of things was beyond their reach and knowledge, thought that it was not worth while pursuing the unattainable, and perhaps losing for it the seeming realities of the lower life. In this way originated the Pyrrhonists, the Sophists, and the Epicureans, whose mock philosophy produced in due time a feeling of disgust on the part of all who deemed that there was more and better to live for than such ideas offered to their votaries.

While all this was going on among the more select devotees of knowledge, real or pretended, there was quite another evolution taking place among the greater number of the populace of the different countries concerned in the history of the old world. With the decay and degradation of the old Pagan religions there had come a confusion of beliefs, out of which there at last emerged the

Christian religion. With the select few, this may have meant a higher rule of life than any that preceding philosophies had laid down; but with the ignorant and unthinking—of whom the majority of its supporters were necessarily made up—it became merely another superstition; and it proved to be one of a most destructive tendency towards all science and true knowledge. In the students of philosophy and science, the early Christians saw only the enemies of religion and morality—the atheistical professors of a knowledge which set their beliefs at naught, and whose teaching went to contradict their own crude notions. Towards the adherents of Theurgy and the magic of the earlier time, their attitude was even more condemnatory; for they believed these were men who had dealings with the “evil one” of whom their religious teachers discoursed; and those teachers themselves may have had more private reasons for hatred against the Theurgists, because the latter explained the true basis of the Christian creeds, and thus deprived that religion of its distinctive character as the sole road to salvation.

The immediate practical outcome of this reaction against the debased religions of former ages, and the insecure philosophy and imperfect science of the times, being one which lay wholly in the hands of the multitude who understood neither their own faith nor any other, was terrible indeed. Its effects, and the real nature of the agencies at work, were seen in such deeds as the murder of the gifted Hypatia, the destruction of the Serapeum, the defacing of the noble works of art which yet remain unapproached in their excellence, and the general ruin of the schools and colleges. Progressive knowledge became impossible except in secret and under the greatest dangers and difficulties; and the downward course of humanity received an impetus which has taken more than a thousand years to work itself out.

But in Egypt, Palestine, Syria, Spain, and elsewhere, the course of religious iconoclasm at length received a sudden check in its career; and this was given, not by the adherents of science and learning, but by the advent of another religion, opposed to the principles of Christianity as then understood. In the Mahomedan power, which arose like a simoon of its native deserts, and pursued a career of conquest which, like the wind and the storm, it was impossible to stay or to beat back until its course was run, there was found an enemy to the dominant ecclesiasticism such as no Christian miracles could defeat—against which prayers were of no avail—and before those of the Crescent, the armies of the Cross wilted away like so many fogs before the torrid blast from the Sahara. The Christian sword proved no match for the Saracen scimitar; nor were the much-prized (but not the less apochryphal) relics of the Crown of Thorns, the wood of the True Cross, or any other such wonder-working panaceas, which were said to have

wrought such amazing miracles when not wanted, found to be in the least effective when their happy possessors relied upon them to rid them of the Arabic conquerors. On the contrary, the Mahomedans carried off those priceless relics with shouts of scorn and derision, turning the Christian churches into mosques, and holding up to ridicule the doctrine of the Trinity and the motherhood of the Virgin Mary.

Though the Mahomedan religionists were originally fanatical themselves, as must always be the case with the followers of any religion which demands blind faith, and which accordingly recruits its chief strength among the ignorant, yet it involved as its turning-point and central doctrine, one which is a crowning necessity where true progress is to be made, namely, the great principle of *Unity*. Provided its adherents acknowledged the Unity of the Godhead, and the mission of Mahomed to proclaim it, no more was demanded of them—they were free to study whatsoever science might best please their fancy. Therefore, wherever the Mahomedan scimitars could reach, ruin and destruction fell upon the ecclesiastical darkness which, under Christian hands, had been fast closing in upon humanity—and which had to so large an extent succeeded in blotting out free enquiry, and had proved itself so determined an enemy alike of occult and manifest science. Wherever the Saracenic power gained a foothold, there Churchianity of the Patristic sort had summarily to hide its diminished head, and its effectiveness as a bar to the advance of knowledge was at an end for the time being.

And though, as just noticed, the Saracens themselves were but a barbarous horde, and therefore fanatical, as may be seen by their early mistakes—yet their recovery from these things was phenomenally rapid. Their liberal support of knowledge blazed forth over the world—they became ardent votaries of science and the arts—and there can be little doubt that exoteric science owes its salvation to their advent. To them, and not to our own bigoted ancestry, we owe the preservation of most of the ancient writings which have come down unconcealed to our time; for after they had recovered from their earliest errors it was sufficient that almost any book should reach their hands, and it was nearly sure of a safe asylum. In their care it would neither be interpolated nor abridged—neither expurgated nor otherwise injured, as those left in Christian care seem undoubtedly to have been, in too many instances.

But the general tendency of Mahomedanism was wholly materialistic; for it appears to be among the most earthly of all anthropomorphic religions. Its heaven is but a magnified copy of some earthly paradise according to the ideals of the voluptuary—its deity is but a man of larger growth, but not of better nature. In addition to this, it made a duty of war and rapine; and these have accompanied it throughout the whole of its career. Hence the tendency of Arabic students was almost wholly in the direction of the

physical—and hardly at all in that of spiritual things. And although they appreciated the graces of poetry, the beauties of oratory, and the charms of music, these were all made subservient to their national or racial tendencies, because they cultivated the things of the lower, not of the higher mind. In such hands, the students of philosophy directed their efforts almost solely to perfecting science of a materialistic caste—nay, so marked was their tendency in this respect, that by far the greater number of those who, in Bagdad, Bussorah, and other principal seats of Arab learning, devoted themselves to perfecting astronomy, medicine, chemistry, and other branches of intellectual knowledge, that they became notoriously atheistical. As the nominal adhesion which Mahomedanism required offered a wide field for liberty of conscience, these studies led to the private cultivation of liberal views and free thought principles; for not even works calculated to upset the Korân were interdicted, so long as they were not accompanied by active opposition, or used as weapons to strike at the government.

Accordingly we find among the Arabs very little trace of occultism such as we now understand it; for in their hands all science became less and less of the esoteric form, and more and more manifest and exoteric. They had, it is true (as had every other nation), the people who corresponded to the wizards and sorcerers of Europe at that time, such as their astrologers, diviners, and magicians; but of the latter two classes their representatives appear to have been almost entirely devoted to the “left-hand path”—the “brothers of the Shadow,” or practitioners of what we now call Black Magic, in the pursuit of selfish ends. In such a soil there is little place for the growth or development of theosophical principles as exemplified in true occultism, though there may be abundant food for the intellect and also for the passions, or for the gratification of the senses upon some more refined plane than usual. But there is little or none for the intuition and those other spiritual faculties which can make their possessors masters of the totality of wisdom attainable by man—nor do we at the present time seem to be in possession of any Arabic works that contain more than a paraphrase of any occult teachings.

[To be concluded.]

SAMUEL STUART.

LIGHT THROWN ON THE OBJECTIONS TO MRS. BESANT'S
"AVATA'RAS."

(Concluded from p. 486.)

AS to whether Sri Krishna is a result of evolution, we should bear in mind that he had to evolve just as ordinary men. What are ordinary men? "We are to-day to a large extent the product of the thoughts, surroundings and teachings of our childhood, even though the details of that life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely it is with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so we are reaping now, and as we are sowing now, so infallibly shall we reap in the future. Between the spring sowing and the autumn reaping, we may have worn out one suit (or more) of clothes and put on another in the shape of a new body, but we remain the same men and we reap our harvest just the same." So by analogy first we come to think that Sri Krishna has evolved, and by dint of Bhaktiyoga reached the stage at which his evolution was not compulsory but voluntary for the good of mankind. "Yadâ yadâ hi dharmasya," etc., indicates the period when he had to become an Avatâra. His being called the great Yogî shows what Yoga he had to undergo for successful evolution. Thus the description of Sri Krishna as a being evolved in ignorance like any one of us, among minerals, plants, animals, men, gods, etc., should not be thought to be strange. The Law of Uniformity has hardly any exception without special reason for it.

On p. 8, Mrs. Besant says that the learned Subba Rao gave a partial definition and that he probably chose out one form as we may say, of self-revelation. But fundamentally, Sri, Krishna is the result of evolution (p. 9.). In far past kalpas, in worlds other than this, nay in universes earlier than our own, those who were to be Avatâras climbed slowly, step by step, the vast ladder of evolution, climbing from mineral to plant, from plant to animal, from animal to man, from man to Jivanmukta, from Jivanmukta higher and higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder all the limitations of the separated self, but entered Isvara himself and expanded into the all-consciousness of the Lord. On p. 13, she says: "That great Teacher, Sri Râmânujâ Chârya, declares that Sri Krishna has had many births." "Bahûni Janmâni,

etc.," points out how vast the variety of those births had been. Then confining himself to his manifestations as I's'vara, that is, after He had attained to the Supreme, he says quite truly that He was born by His own will; not by karma that compelled Him, not by any force outside Him, that coerced him, but by His own will, he came forth as I's'vara and incarnated in one form or another. Now, Râmânujâ can be least expected to say (this) of previous births alluded to by Mrs. Besant. He of course speaks of His birth as Deva, as Naga, as Gandharva, as those many shapes that He has taken by His own will. But in Yoga Vasishta, Mûmûkshu (p. 9), Vasishta says to Ramchandraji, "Some being has by dint of his exertion raised himself to become Indra who enjoys the sovereignty of the three worlds. Another life-wave attained the exalted Lotus seat of Brahmâ by the same exertion, a third Jiva has evolved to become Vishnu by the force of the same pûrûshartha, and has got the emblem of (Garuda) the vulture on his banner; and the exertion of the fourth has made him Sadâs'iva with a female for half His body, and with the crescent moon in his crown; and on p. 16, *ibid*, Vasishta says: "Brahhaspati became the Guru of the gods by his exertion, and Shûkrâ Chârya that of the Daityas by the same means. Great men though undergoing troubles and miseries have by their industry reached the stage of Indra." On p. 34, *ibid*, Vasishta says: "O Râma, to be free from the shackles of the world, Vishnu, S'iva, and other Jivanmuktas (among worldly men) and other Jivanmuktas among Rishis, first realised the nature of A'tmâ by the help of Guru and Shâstra, and they then are at large to enjoy the world, so you also follow their example," and on p. 36 Vasishta says: "Those men who have attained the quality of tranquillity (Shama) are like Vishnûs, and on p. 37, "Oh Raghunandana, you adopt those means by which the noble-souled and venerable men have attained the Higher seat" (the Parabrahma Pad.). In Utpatti Chap., p. 21, Vasishta says: "One who has grasped the nature of A'tmâ by the true test of Vichâr, finds out that Brahmâ, Vishnu, Indra and Shankar are all nowhere—non-entities—nothing before A'tmâ" (all phases of A'tmâ limiting themselves to a very poor position); and on p. 104, *ibid*, Vasishta says: "There are innumerable Brahmandas beyond Brahmandas (Universes). Again there are Universes which the Yogîs are unable even to imagine, and there are vast spaces between them which cannot be measured even by Vishnu and other gods though they may walk for the purpose through them for their whole life."

On p. 38, of the Avatâras, Mrs. Besant alludes to the chapter of the Shrimad Bhagvat where a very long list is given of the forms that Vishnu took, not only the great Avatâras, but also a large number of others. It is said he appeared as Nara and Nârâyan, it is said he appeared as Kapila, He took female forms, and so on, a long list being given of the shapes that he assumed. Again the words "Bahûni Janmâni" do not mean 10 or 24 Avatâras only. The phrase

means "many births," and that important fact we learn not only from Mrs. Besant but from Srî Krishna himself, who is the best authority, and should not be discredited as to His own, which is within His own knowledge, when we can safely advance so far as to say that He is the best authority even as to His knowledge of others, owing to His quality of being "Antar Yâmi," in-pervading and hence omniscient.

And who was Bûddha for instance? Mrs. Besant on p. 86 says: "The Lord Bûddha, in the ordinary sense of the word, was not what we have defined as an Avatâra. He was the first of our own humanity, who climbed upwards to that point and there merged in the Logos, and received full illumination. His was not a body taken by the Logos for the purpose of revealing Himself, but was the last of myriads of births through which he had climbed to merge in I's'vara at last. In the case of an Avatâra, generally the evolving births are in previous kalpas, and the Avatâra comes after the man has merged in the Logos, and the body is taken for the purpose of revelation. But He who is Gautama Bûddha has climbed through birth after birth in our own kalpa as well as in the kalpas that went before." Again on p. 15, she says: "True it is that even the greatest, before whom we bow in worship, has climbed in ages past all human reckoning to be one with the supreme, and even there to manifest Himself as God to the world." Again in Yoga Vasishta, Nirvânâ Chap., p. 119, Sadâs'ivâ says to Vasishta, "The highest God is he who lends lustre to all (the gods, etc.). Vishnu, S'iva, Hiranyagarbha, Brahmâ, Indra, Vâyû, Agni, the Moon, and the Sun, and other Purushas (personages, Jivas, or men, or manifestations) are considered the best of gods as they are seniors and have been able to show forth the higher lustre in the scale. He is the object of meditation for the gods and is the President of the Parama Dhâm, the highest seat. Just as heated iron gives off sparks, so are the gods, Brahmâ, Vishnu and S'iva, etc., the outcome of that great consciousness, mere drops in that great ocean. Just as the tree is the father of the leaves, so is this Parames'vara, the Father of Brahmâ, Vishnu, S'iva, and others" From the above authorities, we can justly be led to believe (and Mrs. Besant is not wrong in expressing the same idea,) that the Vishnu, Srî Krishna of this Solar system, and the Vishnu, the Supreme, should not be confounded, though they are different phases of the same, the former being the limited manifestation, the result of His own gracious will and choice; that Srî Krishna is a result of evolution being *obiter dictum*, it is not a question with which we are directly concerned.

But what is Mukti? The nature of Mukti is not properly understood. The Vedângas give different descriptions of Mukti. In the Nyâya theory, Mukti is the freedom forever from misery. In the Prabhâkar theory, Mukti is the happiness which existed before misery took birth. In the Buddha theory, Mukti is with death,

The Vedânta theory is similar to what is said in *Ashtâ Vakra Gitâ*, sh. 3 : "Yadi deham pruthak Krutya chiti Vishrâmya tishthasi. Adhunaiva Sukhi Shânto bandha mukto bhavishyasi." If you can discriminate between body and A'tmâ, you are blessed and tranquil and liberated from all bonds." That is Mukti.

Jivanmukta is thus one who has realised this distinction of body and A'tmâ, and has realised the A'tmâ in the sense of the Mâhâ Vâkayâs "Tat twam asi and Aham Brahmâsmi." He who has realised the fact that he is A'tmâ—Sadâshivâ—"Trishu dhâmasu yad bhogyam, Bhokta bhogash cha yad bhavet, Tebhyo Vilaxanas Sâkshi. Chinmâtro ham Sadâshivâh." Again the very moment he has got the "Dradh Aparox gnân" of A'tmâ, that I am A'tmâ and none else, he is Jivanmukta. His liberation now is in the sense that he will have no births and deaths thereafter, his Sanchit Karma being all burnt out, but his prârabdha karma must be over before he dies. The prârabdha arrow has already been discharged, the effect of which cannot be stopped all at once. He must live and evolve till that is over. He has to undergo stages. "Dashamo pi shiras tâdam rudan budhwâ na roditi. Shiro vranas too mâsena shanai hi shâmyati, no tadâ. "It takes a month to heal the wound of that tenth man who caused it by beating on his own head for the supposed loss of himself, one of the company of ten (the error being in not counting himself and counting the remaining nine), though he stops weeping after the wound is caused, immediately on his coming to know of the fact that he is the tenth and none is lost while the company of those ten persons were crossing the river in the fable. In the same way even if A'tmâ is realised by the Jivanmukta the karma caused by him will take time to heal. Then, after his death, he becomes Videhamukta. But then too the liberation is in the sense of being not subject to births and deaths perforce. Both Jivanmuktas and Videhamuktas have to pass a great many stages of consciousness after joining the class of the liberated, before they become fit for Avatârâs, and the final absolution, Mukti or liberation in the sense of being one with the Parabrahma, actually becoming Adwaita, not merely entering it, but becoming one with it. On page 27 Utpatti. (Chap. of Yoga Vasishta), Sri Rama asks how to attain the stage of Videhamukti, and Vasishta answers, "Oh Râma, the stage of Videhamukti is itself Mukti, and Mukti is Brahma and that is Nirvâna" (absolution). To attain that stage is to understand the presence of the visibles such as "I" and "you" as nonentities, notwithstanding their delusive presence all the same. Or page 48, of Mumukshu (Chap. of Yoga Vasishta), a Jivanmukta is described as follows :—"Just as the Meru mountain (the mountain of gold) has a bee on some portion of it, so the Jivanmukta will encase this universe (Jagat) in one hair of his body. Jivanmukta is similar to the Parabrahma who has imagined through avidyâ thousands of these universes (Brahmândas) and who is the seer of them." Again

“Vitatatâ hradayasya mahâ mater hari harâbjaja, ilax shatai rap tulanam eti na muktimoto.” The extent of the heart of a Jivanmukta cannot be measured even by hundreds and lacs of Vishnus, Sivas, and Brahmâs ; since he has become the highest Brahma, and his heart is immeasurable. As to his prârabdha karma, he must go through the ordeal. “Na cha etat vârayi tum Ishwarenapi Shakyate.” Even I’svara cannot avoid prârabdha karma, or else, Na, S’rî Râmchandra and Yudhisthira should not have been seen abiding by the law of karma. One endowed with Jnâna, Vairâgya and Uparâti becomes a Jivanmukta and Videhamukta both, but one endowed with Jnâna, and not Vairâgya and Uparâti is entitled to Videhamukti which is freedom from births in this Samsâra, but has not Jivanmukti, and so long as there is no Jivanmukti, Videhamukti proves useless, as one can hardly leave off hopes of Swarga, who cannot of Samsâra, which is a hitch in Jivanmukti. In Chhandogya Upanishad, “Tasyatâvadeva chiram yâvan na vimochayetha sam patsye,” as long as he, (Jnâni), is with body, he must wait ; when his prârabdha karma is over, the body falls and he becomes Videhamukta also, but when only a Jivanmukta, how does he act all along ? “Vishnum dhyâyatu dhîr yadvâ Brahmânandam vilīyatâm. Saxi aham kinchit api na kurve nâpi kârāye.” Let my intellect meditate on Vishnu or be concentrated in Brahmânanda, I the witness do nothing nor do I cause anything to be done.

Again a Jivanmukta and Videhamukta both can assume any forms they like, but a Jivanmukta has to take care of and return to his body till his prârabdha karma is over and death destroys it, as in the case of Chûdâlâ who assumed the form of Kûmbha Muni, etc., when she went to King Shikhi Dhawaja, her royal husband, in the forest, with a view of giving him Tatwajnâna. Thus to become Jivanmukta and Videhamukta, the Adhisthâna appearing out of reach, the Vishnu S’rî Krishna of our solar system, should be first worshipped and then the Supreme as far as practicable. To those who can realise the Parabrahma at once, that course is certainly the best, which no one can deny.

M. C. SUTARIYA’.

MRS. BESANT’S “AVATĀRAS.”

THE objections raised by Mr. C. S. Narain Rau against Mrs. Besant’s “Avatâras” are being ably answered by Mr. C. Sutariya, Mr. Narain Rau seems to think that the theory of the existence of I’s’varas above I’s’varas is opposed to the Hindu scriptures but I beg to refer him to the Mahânûrayanopanished, which is one of the 108 Upanishads.

That Upanishad is full of references to I’s’varas (Narâyanas) above I’s’varas, presiding over Universes above Universes. The duration of some of the Universes is also given in the 3rd Chapter.

We have first a Brâhmânda (Universe), which lasts for 100 years, of which a day of 12 hours consists of 1,000 Mahayugas, *i.e.*, one 'Manvantara' in Theosophical nomenclature. The Pralâya following also lasts for a similar period of 100 years.

We have then the next higher Universe, whose 'day' lasts for a period equal in duration to the above said 100 years, and whose whole period of existence extends over 100 *crores** of years calculated on that basis. This enormous period again, forms but a 'day' of the next higher Universe, which lasts for 100 *crores* of years similarly calculated. Then comes a fourth Universe above this, lasting for 100 *crores* of years, each 'day' whereof consists of the total period of duration of the previous Universe.

Here the Upanishad stops, but it would seem that this means to be more a suggestion of the infinity of these rising Universes and their rising Hierarchies, than to indicate that the series absolutely ends at the 4th stage.

It is thus, at any rate, clear that the subject is highly complicated and recondite, and that we should be extremely careful not to allow ourselves to be led into using strong expressions regarding theories, evidently broached after long and mature deliberation.

T. RAMACHANDRA ROW.

Theosophy in all Lands.

EUROPE.

LONDON, *April 30th, 1903.*

The Easter recess occurring in this month brought the usual interlude in meetings and the brief closing of head-quarters for the necessary cleaning operations, but activities are now resumed. On the 25th the quarterly gathering of members of the London and district Federation took place—the usual council meeting being followed by a discussion on the "Utility of a Cult" under the presidency of Mrs. Hooper. There was a very good attendance.

We hear of the presence of our President-Founder in the neighbouring city of Paris, but he has not yet been able to indicate exactly when he will pay us the visit to which we are looking forward with pleasure.

A young Hindu student of Vedânta, the Swami Upadhyaya, is making a very favourable impression on University men in Oxford and Birmingham. It seems not unlikely that he will be instrumental in bringing about the establishment of a chair of Vedânta at Oxford. Though not a member of the T. S., he will lecture for the West London Lodge this week and for the Blavatsky Lodge in the following week, as he has already done for the Birmingham Branch. In my next communication I shall be able to give an account of the work of this able son of Aryavârta.

* 1 Crore = 10,000,000.

The T. P. S has just produced a work by Miss Edger who is so well known on your side of the great water. It is nicely got up and should prove a very useful introduction to the study of the more advanced text books—written in simple language and devoid of difficult terminology, it ought to meet the needs of the inquirer. Mr. Keightley will resume next month the afternoon studies in Myers' book "Human Personality and its Survival of Bodily Death," in which such interest was shown before Easter. Mr. Dyne has been dealing with the same work in some addresses at Hampstead. There is no doubt that Myers' work, though old news to students of Theosophy and hovering round many questions which have more or less ceased to trouble us, yet forms a most valuable *point d'appui* from which we may carry operations into the camp of the enemy! Lodge, Myers and the non-Podmorian psychical researchers generally, bid fair to become our valuable allies.

T. P. O'Connor's *Weekly* for April 3rd contained an article on Mme. Blavatsky, under the heading, "The Mother of Modern Spiritualism," but although it served up a hash of the old slanders there was an absence of virility about it which suggested that it was a mere journalistic effort in search of hardly-found "Copy," and it ended with the following curious admission :—

"Pernicious as her influence undoubtedly was, the one great maxim she inculcated on all her disciples, and which she selected from old Indian mystical precepts, was both self-denying and gracious. 'Your Soul should be like ripe fruit. To others soft and tender as the outside pulp that has warmed in the sun, and hard as the kernel within in regard to your own personal life and sufferings.' Half morality seems comprised in the little sentence."

From another weekly I cut the following as likely to interest those who follow the line of Mr. Mead's researches.

"Some very interesting manuscripts have been discovered in the vault of the Jami-and-Kebar Mosque, in Damascus. Relying on an ancient tradition, which said that important documents relating to the early Christians were stored there, certain biblical scholars requested the Sultan to let them search the vault. As a result a thorough search was recently made and many valuable manuscripts were found. These were taken on to Constantinople, and an examination showed that among them were several fragments of the Old and New Testament in the ancient Syriac tongue, as well as portions of a translation of the Old and New Testament in that Syriac dialect which was spoken in Palestine in ancient times. Among the latter was a translation of some of the Epistles of St. Paul, the existence of which was unknown to scholars, and which is deemed of great value, as the dialect in which it is written was spoken during the life of Christ. Among other treasures discovered were fragments of the Pentateuch, in the Samaritan tongue, an Arabic translation of the 78th Psalm, 77 pages of a hitherto unknown commentary in the old Syriac tongue, and several Psalms and 11 pages of the Pentateuch, written in Greek, and dating back to the 11th century.

Baron Marschall, the German Ambassador to Turkey, has shown much interest in this discovery, and it is said that the Sultan has

granted him permission to send the manuscripts to Berlin, with the object of having them carefully examined by the best biblical scholars in Europe."

A. B. C.

The recent Federation of the Tamil T. S. Branches formed at Madura, May 23rd, will be noticed next month.

Reviews.

ASTROLOGY.*

A very excellent simple work has just come to hand, the author being a frequent contributor to the *Astrological Magazine* and therefore well known among the students of this very interesting science. This little book seems especially fitted for busy people, for it contains much in a small space. The author gives a good analysis of the chief points in a horoscope with directions for reading, and then has tried to trace the relation between the various zodiacal signs and the principles of man with the intention of drawing attention to a possible analogy and, therefore, making the reading of character easier. He also shows the correspondences between the twelve signs and the three worlds in which man carries on his evolution, and another table shows the relationship between the gunas, of theosophical terminology, and the elements, as represented by the signs in their usual classification. The book is neatly printed on good paper.

X.

THE ZODIACAL CARDS. †

I can do no better, in reviewing this little work, than to quote what the authoress herself says of it. In the Introduction she says: "The Zodiacal Cards are representative of a foundation stone in a system of correspondency which embraces the world and involves all human interests. As a result of their harmony with the laws of life they express a process of mental photography which mirrors existing conditions whatever they may be. Like an X-ray they penetrate to the interior of things and skilfully picture hidden activities that could not otherwise be readily discovered, hence they may be used to advantage in all the affairs of each individual life, and by workers in the intellectual, educational, scientific, medical, religious, musical, dramatic, artistic, political, social, domestic and commercial domains, also in colleges, hospitals, asylums and prisons." Certainly we find traces far back in history, of the use of cards of sorts for the purposes of divination, and they have been believed infallible in the hands of those trained to use them; still it seems hardly possible that such implicit faith should be given to the prophecies contained in the somewhat accidental arrangement of the cards. We are sorry that the authoress did not send the cards along with the book so that we could test them.

X.

* Theoretical Astrology, by H. S. Green. London, L. N. Fowler & Co., 1903, Price 1s. net.

† And How to Use Them, by Grace Angela. Published by the author.

WHO ARE THESE SPIRITUALISTS? *

The able exponent of Spiritualism, Dr. Peebles, has sent us his latest book on that subject. It is an effort to give Spiritualism a better place among the isms of the day; to establish its rights to have its theories looked upon as scientific. The author says: "Spiritualism is the philosophy of life—and the direct antithesis of materialism..... Spiritualism does not create truth, but is a living witness to the truth of a future existence." Assuredly Spiritualism has done much for the advancement of spiritual knowledge, for the human mind is so constituted that it must have proofs, and the proofs of the existence of the soul after the death of the physical body had to be given before men could be so satisfied of that future life as to be willing to study its conditions and prepare themselves to meet them. This Spiritualism has done. Yet it is to be regretted that the very nature of the proofs and the ease with which fraud could be committed, has induced many persons to simulate genuine phenomena by trickery and thus to turn away and disgust so many who would otherwise have been glad to investigate its claims. Dr. Peebles quotes sentences from a number of well-known men who believe in the phenomena of Spiritualism and who also believe that it is a power which will greatly aid in the regeneration of religious beliefs.

X.

HINDU FEASTS, FASTS AND CEREMONIES.

The subject of this booklet is one of intense interest to the student of Indian customs, and Pandit S. M. Natesa Sastri, of Madras, has done good work in attempting to describe ceremonies and feasts and to give some idea of the reasons for their performance and the symbolism which underlies them. Of course it is evident to any one who has lived long in India that it would be impossible to give, in one book, however voluminous, a description of these ceremonies as performed in all parts of India by the numerous races within her borders, so it is to be hoped that others of Pandit Natesa Sastri's countrymen will follow his good example and make the record as complete as possible. The author, of course, writes from the view-point of a follower of S'iva and he deals with the more important ceremonies of the ordinary life of the Hindu. The book is very well printed on good paper and has, as frontispiece, a portrait of the author.

X

THE FIRST ANNUAL REPORT OF THE INDIAN PASTEUR INSTITUTE.

Deputy Surgeon-General J. H. Thornton, C.B., publishes a small pamphlet which contains some very interesting comments on the above Report, the main portion of which we reproduce as follows:—

"On examining this report it will be seen that 321 persons were subjected to the Pasteurian anti-rabic treatment during the year 1900-1901 at the Indian Pasteur

* By Dr. J. M. PEEBLES, 1903.

Institute at Kasauli, and we may at once admit that if these 321 patients, or any considerable proportion of them, had really been bitten by rabid animals, the results here shown would be very favourable, only three cases having proved fatal. But there is no satisfactory evidence showing that any of these persons had been so bitten. With regard to the cases in Class A, noted as 'proved rabid,' it must be remarked that the inoculation test is fallacious and misleading, inasmuch as its results in the case of animals that are not rabid, may be, and doubtless often are, mistaken for rabies. As to Class B, the certificates of rabies given by veterinary surgeons are of no value, as there are no post-mortem appearances which can be regarded as absolutely characteristic of the disease. Nothing need be said about Class C, the cases under this head having been merely suspected. In short, it is extremely probable that most of these patients had been bitten by animals that were not rabid, and therefore were in no danger at all, since hydrophobia never occurs from the bite of a healthy animal. Some, no doubt, had been bitten by rabid animals, but a large majority of these would naturally escape unharmed, the proportion who contract hydrophobia having been variously estimated at from 5 to 20 per cent. The likelihood of a dog bite causing hydrophobia is extremely small, as was plainly shown by the experience of the London Police during the prevalence of the Muzzling Order of 1885-86. In carrying out the duty of capturing stray dogs the police received hundreds of bites, but in no single instance did any of these bites cause hydrophobia, though doubtless some of them were inflicted by rabid animals. The experience of the attendants at the Battersea Dogs' Home is even more striking. That institution has been more than thirty years in existence, and the bites inflicted on the attendants during that time have amounted to many thousands, a considerable number of which must have been received from rabid dogs! Nevertheless there has never been a case of hydrophobia among the attendants. John Hunter mentions a case in which out of twenty-one persons bitten by a rabid dog only one subsequently died from hydrophobia. These considerations show how baseless are the claims and assertions which have been put forward on behalf of the Pasteurian anti-rabic treatment.

If this return and Dr. Semple's conclusions from it are accepted, the question at once presents itself: 'What became of the numerous hydrophobia cases which, on this view, must have occurred in previous years, but which neither appeared in the official mortuary returns, nor came under the observation of Indian medical officers?'

It is well known that hydrophobia is a very rare disease. Many medical men have never seen a case of it during their whole professional lives, and I only saw one case (European) during my Indian career, which extended over thirty-five years. It has, indeed, been asserted (but without a tittle of evidence) that 'the pariah dogs of India are a serious danger to the public, as cases of rabies are frequent and general. I positively deny the truth of this absurd statement, and can easily demonstrate its fallacy. Pariah dogs have always abounded in the East, not only in India, but also in Turkey, Persia, and other countries, and had they been affected by rabies to any great extent the people of those countries would assuredly have suffered much from hydrophobia. But this is not the case, as I can testify from personal experience.

I was for many years in medical charge of a large Indian district, with a population of nearly two millions, and had under my superintendence several dispensaries, where about a hundred thousand sick and injured persons, including numerous cases of dog-bite, were treated annually, yet, with all this large experience, I never saw a case of hydrophobia in a native of India, and I have reason to believe that the experience of others who have practised in India is similar to mine. I therefore cannot agree with the opinion of Dr. Semple (p. 16 of his report) that the rabic virus is more virulent in India, and that Natives are much more susceptible than Europeans, as this opinion is contradicted both by experience and by observation.

With regard to the three fatal cases mentioned in Dr. Semple's report, it must be remarked that they may possibly have been due to the treatment employed, for it is certain that the Pasteurian anti-rabic treatment has, in some instances, produced the very disease it was intended to prevent. The case of the postman Rascol, related by Dr. Lutaud, of Paris, may be cited in proof of this assertion. On the 28th of February, 1889, Rascol and another man were attacked by a dog suspected to be rabid. In Rascol's case the dog's teeth did not penetrate the skin, but the other man was severely bitten. Neither of them wished to go to the Pasteur Institute, but Rascol was compelled by the French postal authorities to do so. He remained there under treatment from the 9th to the 14th of March, and on the 26th he resumed his duties. On April 12th severe symptoms set in, with pain at the points of inoculation, not at the bite, for he had not really been bitten. On the 14th of April he died of paralytic hydrophobia, which evidently must have been caused by the Pasteurian inoculations. The other man, who refused to submit to this anti-rabic treatment, remained well, though he had been severely bitten by the suspected dog. This is a crucial case, and comment is unnecessary.

Dr. Charles Bell Taylor, of Nottingham, in his article in the *National Review* for July, 1890, gives several cases which furnish decisive proof that hydrophobia is sometimes brought on by the Pasteurian inoculations, as the patients referred to died of hydrophobia after undergoing the Pasteurian treatment, while the dogs that bit them remained quite well!

The following are some of these cases:—

Leopold Néé was bitten at Arras on November 9th, 1886. He was subjected to the Pasteurian treatment on the 17th and following days, and died of hydrophobia on December 17th, a month later. *The dog that bit him was perfectly healthy.*

In July, 1887, Arthur Stoboi, one of the scholars at the Lyceum at Lublin in Russia, was bitten by a dog, and was immediately sent to the Pasteur Institute at Warsaw, where he received the usual treatment by inoculation, and was discharged on August 11th with a certificate of cure, on the strength of which he was re-admitted to the Lyceum and resumed his studies. On November 9th, however, three months later, he felt pain in the region of the inoculations, and shortly afterwards he died of hydrophobia. *The dog that bit him remained quite well.*

The groom of Signor Camello Mina was bitten by a sheep-dog, and subsequently died of hydrophobia, after having been subjected to the Pasteurian treatment at Milan for a month. *The dog had nothing whatever the matter with it.*

A young painter of Antwerp, named De Moens, when visiting a friend, was bitten slightly by his friend's dog. He was urged to go to M. Pasteur at once, which he did, and was subjected to the Pasteurian anti-rabic treatment from the 20th of March to the 2nd of April, 1889. After his return he was suddenly attacked by hydrophobia and died on May 17th, 1889. *The dog that bit him remained perfectly well.*

It is quite evident that these persons died from hydrophobia communicated to them by the Pasteurian anti-rabic treatment, and it behoves the advocates of this treatment to explain these cases otherwise if they can.

The question may be asked, how is it that the Pasteurian inoculations are not more frequently fatal, if they are thus capable of producing hydrophobia? The reason is that the rabic virus is generally so attenuated as to be harmless, and hence the inoculations produce no effect of any kind in the vast majority of cases. But sometimes, either from the inoculations being stronger than usual (as in the 'intensive' treatment of Pasteur), or from certain individuals being more than usually susceptible, the inoculations produce hydrophobia.

Dr. Semple, like all Pasteurians, assumes the microbic origin of rabies, but the supposed microbe has never been discovered and its existence is merely theoretical. Nevertheless this theory, though quite unproved, is taken for granted

as the Pasteurian anti-rabic treatment is based upon it, and without it, would be destitute of any foundation.

The Pasteurian system of anti-rabic treatment has been extensively carried out in France since 1885, and had it been of any value it ought to have reduced the mortality from hydrophobia in that country. The very reverse is the case, for the average annual mortality from that disease in France from 1850 to 1885 was twenty-three, while from 1885 to 1890 it rose to thirty-nine. Thus Pasteur's treatment has caused the death rate from hydrophobia to rise by sixteen per annum in his own country, and it is worthy of note that a similar result has invariably followed wherever Pasteur Institutes have been established. A different result in India is very unlikely.

The apparent success of the Pasteurian anti-rabic treatment has been due to the circumstances that the vast majority of the patients were in no danger of hydrophobia, and that the fluid with which they were inoculated was generally inert, and therefore harmless. It is obviously very easy to cure any number of people who have nothing the matter with them, and this is what the Pasteurians have been doing for the last eighteen years. As Dr. Bell Taylor, of Nottingham, said, "The Pasteurian anti-rabic system is the most extraordinary delusion that has afflicted men of science for centuries, and it is much to be regretted that so many members of the medical profession, at home and abroad, have allowed themselves to accept it, without proper inquiry, on the strength of audacious statements and unreliable statistics."

THE SONG OF THE CROSS
AND CHANT OF THE LABOUR OF SATAN. *

BY JAMES MACBETH.

We find in Part I. of this book, chants of praise and thanksgiving offered to the Divine Spirit, of deep love for mankind and all created beings, and of profound sympathy for toiling, suffering, down-trodden and sin-laden souls.

In Part II., "The Chant of the Labour of Satan," the author explains that he means, by the hell-state, the "crude, undeveloped, low or infernal state of the self-centred, self-encompassed, self-held personality." He says that "by Satan I understand the name, not of a personality, but of a spiritual potency who is the union of all the powers of a so-called evil, working in the hell of negation. I can be no dualist, for I believe that God only is; that 'evil' is only the want of good, and a mere shadow, even as darkness is the want of light, night the shadow of the day, and ignorance the want of knowledge. No two Gods contest the throne of the Universe."

In Part III., we find "Songs of Joy and Sorrow." The first is addressed to "The Little Child," and he adds: "The Christ-child comes to birth in every soul who is born of the Spirit." We quote three of these stanzas:

O angel-child, O little one,
No path is strange where thou hast trod.
Thy love will draw me to the sun,
Thy light will guide me unto God.

* London: Kegan Paul, Trench, Trubner & Co., 1902.

O angel-child, O little one.
 Be thou my star through sin's dark night ;
 Be the forth-shining of my sun,
 Illumining my path with light.
 Thus, all my days, to thee I'll bring
 The tribute of my love, my praise ;
 Even as now to thee I sing
 Songs of the Cross, and Love's sad lays.

Another song, addressed to his own little Marie, who passed from the body, is touchingly beautiful ; so also are those addressed to his father, and his sister. Under the heading, " Bitter Herbs," the author makes some needed suggestions and criticisms which we welcome, " in these days when, through the misinterpretation and abuse of the beautiful doctrine of the indwelling God, self-assertion has run riot in many minds." Some further remarks of his, upon this subject, we reserve for " Cuttings and Comments." We agree with the author, where he says in his opening remarks to the reader, " whoever you be, if you only are in earnest, there is something of good in this book for you, however modest may be its claims."

W. A. E.

THE IMPORTANCE OF PRIMARY EDUCATION.

The pamphlet before us contains the substance of a lecture delivered by Mrs. N. Almée Courtright (Superintendent of Col. Olcott's Free Schools for Panchamas), before the Madras Primary Teacher's Association. This lecture, on " Child-study," is the first of a series to be delivered before the Association during the year. It is intended to have each lecture published in pamphlet form when delivered, and afterwards ' to combine the series in book form.' It is also proposed to translate the lectures in different vernaculars, and issue them for the benefit of Primary Teachers. The practical nature of the system of education herein expounded will commend itself to the earnest attention of the better class of primary teachers, and we heartily endorse it.

W. A. E.

REPORT OF THE SMITHSONIAN INSTITUTION.

We beg to acknowledge with thanks the receipt of the Report of the Smithsonian Institution for 1901. Besides the records of the meetings of the Board of Regents and the Executive Committee, the book contains monographs on many of the interesting subjects of the present time. Two of these have been printed in pamphlet form, " The Fire-Walk Ceremony in Tahiti," and " The Laws of Nature," both by S. P. Langley.

PAMPHLETS.

We also acknowledge with thanks the receipt of the following: Report of the Madura Theosophical Society for the year 1902; The Krishna Cult; An Esoteric Interpretation of the Lord's Prayer; Literary Criticism: its Scope and Function, a monograph of the Java Sugar Industry, and Buddhism, by A. S. Mudaliar of Madras.

We have also received a nicely bound copy of the Address of Col. Ralph Plump at the Dedication of the Carnegie Library Hall, at Streator, Ill., U. S. A.

MAGAZINES.

In May *Theosophical Review* Mr. Mead concludes the "Talmud Balaam Jesus Stories" designed for his magazine, but they are also to be brought out in book form with nine additional chapters and an Introduction. The author says: "The sequel contains much of great interest for the student of Christian origins, and some things that are astonishing even to one who has spent many years in the special study of this fascinating subject. The complete copy of the whole work is now in the hands of the printers." Michael Wood contributes a narrative entitled "The Night of Freedom." Mrs. Weller continues her very interesting series of papers on "A Modern Mystic: George Macdonald." Many of Dr. Macdonald's quoted thoughts are worth repeating, but the following seems especially so: "If I knew of a theory in which there was never an uncompleted arch or turret, in whose circling wall was never a ragged breach, that theory I should know but to avoid; such gaps are but the eternal windows through which the truth shall look in." "Science and the Soul," by Bertram Keightley, is the first portion of an able article reviewing at considerable length. Mr. Frederick W. H. Myers' highly important posthumous work recently published by Longmans, Green & Co., London, entitled "Human Personality and its Survival of Bodily Death," for which there was such a great demand as to exhaust the first edition within a very few weeks from its issue. This latter fact illustrates the great change which has been wrought in the attitude of the public mind within the last few years. "The Blue Well" is a short fairy story by 'A Russian.' Wm. C. Ward gives us a historical retrospect of "The Neo-Platonists;" Robert Calignoc continues his interesting "Glimpses of the Eighth Muse; M. W. Blackden contributes "An Ancient Cantata" (Egyptian), with comments thereon, and Mrs. Ames writes a brief practical paper on "Lenten Thoughts"—an excellent one—which concludes the main text.

Theosophy in Australasia, April, is mainly filled with the report of the Ninth Annual Convention of the Australasian Section, which was held in the Melbourne Branch Rooms on the 10th of April. Mr. H. W. Hunt, President of Melbourne Branch, was elected Chairman and addressed the convention. The General Secretary's report shows an increase of membership, and also of activity throughout the Section taken as a whole, and the future promises well.

Revue Théosophique. The April issue contains an original article by our esteemed brother, Dr. Pascal, and another by L. Revel. There appear, also, the translation of an essay by Mrs. Besant, a portion of H.P.B.'s *Theosophical Glossary*, and the usual smaller items of theosophic news, reviews and answers to questions.

Sophia, Madrid. The April number continues the translations of Mrs. Besant's "Esoteric Christianity" and "The Evolution of Consciousness." Senor Vellozo's essay is completed and that by Senor Gonzalez-Blanco is continued, as is also the translation of H.P.B.'s "From the Caves and Jungles of Hindūstan."

Theosophia, Amsterdam. With the April number our Dutch magazine completes its 11th year. That number maintains the high standard of excellence for which the magazine is noted, containing many interesting articles, chiefly translations from the English of our best theosophical writers. The members of the Dutch Section deserve much commendation for their industry in translating into Dutch the most valuable of the English essays, thus placing within the reach of all, whatever is of especial value to students.

Teosofisk Tidskrift. The April number contains the translation of the Introduction to Mr. Mead's "Fragments of a Faith Forgotten" and of a portion of Miss Edger's "Some Hindrances to Spiritual Progress," together with notes on the movement, and reviews.

The New Zealand Theosophical Magazine commences a new series with its April issue and is now the property of the N. Z. Section, and edited at the Headquarters Office in the Strand Arcade, Queen St., Auckland, the General Secretary and his Assistant being its managers. We wish it abundant success in the services of the good cause to which it is devoted. This issue contains a continued paper on "The Seven Races of Man," by Marion Judson; the first portion of a "picked up" report of a lecture on "Original Sin," which was delivered by Mrs. Besant in London, June 1902; some short poetical selections, and a "Student's Page" which aims, in this number, to state the proper pronunciation of the letters of the Sanskrit alphabet, and is helpful.

The South African Theosophist is a monthly magazine issued by the Johannesburg Theosophical Society, and edited by Major C. L. Peacocke. We cordially welcome this new champion of light and truth, and may its influence spread to the remotest corners of the Dark Continent. The first number (April) opens with a useful editorial "Foreword;" this is followed by a reprint of an article on "Theosophy," by Herbert Burrows; next comes the first portion of a paper on "Man's Place and Functions in Nature," by Mrs. Besant (written for the Humanitarian League); this is followed by "Kaffir Lore," or 'What the White Man Does Not Know'—from the *St. James Gazette*. The closing article on "Easter," by the Editor, will be continued. There is also a question department, and notes on activities, making altogether a very acceptable number.

Received with thanks, our usual Exchanges, not herein mentioned.

CUTTINGS AND COMMENTS.

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

An Historical Mansion. A Paris paper says that Edward VII., during his stay at Paris, is to inhabit the English Ambassador's hotel, 39, rue du Faubourg St. Honoré, built after the designs of Mazin, the King's Architect and Engineer, for the Duke of Charost.

On that hotel, Franklin, then Ambassador of the United States at Paris, had put the first lightning rod ever used in France, an innovation, which inspired the following well-known line—verse attributed to Turgot.

Eripuit cælo fulmen sceptrumque tyrannis.

(He snatched the lightning from Heaven, the sceptre from tyrants.)

But if Franklin's discovery was admired by savants and by friends of progress, as a set-off it provoked the bitterest opposition on the part of the ignorant and the maledictions of bigots. In Paris, this holy rage was powerless, but in the provinces it was quite another thing. At St. Omer, a Mr. de Boisvalés, having had a lightning-conductor put on his house, the Sheriffs of the town ordered him to take it down immediately. The alleged offender did not feel beaten, but took his case before the superior council of Artois, and this Court of Justice, after having heard the warm defence of a young barrister, just at the beginning of his career, gave, on the 31st of May 1783, a judgment, which reversed that of the Sheriffs of St. Omer. This young barrister was Maximilian Robespierre.

Under the first empire, the Mansion of Charost became the property of the Borghèse, and was occupied by Pauline Bonaparte, Duchess of Guastalla, the Emperor's sister, widow of General Leclerc, who separated from her second husband, the Prince Camille Borghèse.

In 1850, the British Government purchased this estate for the occupancy of its Ambassadors. Franklin's own residence in 1775 was at No. 26, Rue de Penthièvre.

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The credulity of the scientific world has recently been taxed to its utmost limit by the discovery of a wonderful metallic substance called Radium, which has the remarkable property of constantly radiating light and heat without diminution of its substance or change in its molecules. *The New York Herald* says in reference to it:

It is said to be the most important discovery in the last generation, and epochal in the history of science. Briefly described, it is a powder, a combination of metals, which gives off a light almost as strong as the light of the sun. It is as far ahead of Röntgen rays, the scientific sensation of six years ago, as these rays are ahead of twilight.

When, with the so-called X-rays, scientists actually photographed the bones of living persons, laymen were awed. This accomplishment would be the merest child's play for radium. With it a photograph can be taken through three feet of iron or a foot of lead. Its value to surgery, to medical science, and physical science, cannot even be approximated. To modern scientific research it is what the discovery of the telescope was to astronomy.

Further on, the *Herald* says:

The strength of the pure metal is almost beyond belief. Professor Curie, of Paris, the discoverer, says he would not dare to trust himself in a room with a kilo (two and three-tenths pounds) of pure radium, as it would without doubt destroy his eyes, burn all the skin off his body, and perhaps cause instant death. From carrying a small metallic case containing a small bit of the metal, under his arm, he sustained a burn which was fifty days in healing. Mme. Sklodowska Curie was associated with her husband in the experiments which led to the discovery of the metal. They had found that a metal known as uranium possessed great radio activity, and later discovered a still greater radiant substance which, in honour of Mme. Curie, a Polish woman, was named 'polonium.' This led them to believe that there was a metal of even greater radio activity, and they finally came upon radium. It will never be plentiful because of the great quantity of other substances, scarce in themselves, which are required to produce it. To obtain one kilo, 5,000 tons of uranium residues must be treated.

The new metal differs from sulphate of lime and compounds of barium, calcium, strontium, uranium, &c., which possess the property of glowing in the dark, in that it requires no exposure to light to become incandescent, but will glow for months and years, for all any one knows; and will even cause other substances to become radio active. It is a white crystalline powder which, in the light, looks inoffensive and harmless, but when in the dark glows like steel melted to its highest pitch. And whether it be in day-light or dark, it is constantly sending out the rays, which can pierce three feet of iron, take photographs in closed trunks, and burn through metallic cases. So far as is now known, it retains its full strength perpetually. Its rays travel almost as fast as sunlight.

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The *Times* says that Mr. Curie's communication to the Academy of Sciences "would have been received with absolute incredulity had it been offered on less unimpeachable authority," and again, referring to M. Curie, it says:—

*What the
"London
Times" says
about it.*

He finds, further, that Radium maintains its own temperature at a point 15° centigrade, or 27° on our ordinary scale, above its surroundings. To put the matter in another way, the actual quantity of heat evolved is such that the pure Radium salt would melt more than its own weight of ice every hour. Or, again, half a pound of the Radium salt would evolve in one hour heat equal to that produced by the burning of one-third of a cubic foot of hydrogen gas, and this evolution of heat goes on continuously for indefinite periods, leaving the salt, at the end of months of activity, just as potent as at the beginning. Radium has excited the keenest interest by its power of throwing off rays, vibrations, emanations, or whatever we may call them, which when received upon a sensitive screen of barium platino-cyanide or zinc sulphide, cause it to glow with a phosphorescent light.

After alluding to the 'brilliant results' obtained by Sir William Crookes, in investigating this new metal, as demonstrated by him at a recent meeting of the Royal Society, the *Times* continues:—

Remarkable as are these photogenic properties of Radium, it is obvious that M. Curie has introduced us to forces of a totally different order of magnitude. Phosphorescence occurs in nature, as, for example in the glow-worm, and in certain Bacteria, in conditions where the energy is absolutely infinitesimal as compared with what we have to expend to produce light. Hence the phosphorescence of a sensitive screen under the influence of Radium emanations does not necessarily take us beyond a region in which light is an accident of process infinitely minute, though not on that account less worthy of investigation. But heat sufficient to raise the mercury in the thermometer by 27° is a different thing altogether, and when the output of this heat is maintained indefinitely without any visible compensation to the heat-giving body, we are in presence of a physical effect which is not only appreciable, but considerable. That effect must have a cause, for we are not to suppose that we have at last hit upon perpetual motion. Investigation of that cause is full of promise for the physicist. Apparently we have in Radium a substance having the power to gather up and convert into heat some form of ambient energy with which we are not yet acquainted. Other substances, mostly of high atomic weight, possess its radiant properties to a less well-marked extent, and research may prove that transparency to the unknown form of energy is merely a question of degree.

The scientific world might now also accept the results of the highly important researches of the Baron von Reichenbach, as given

to the public half a century ago, in his great work, "The Dynamics of Magnetism," which was then so persistently sneered at by scientists.

* * *

"*Bitter Herbs.*"

James Macbeth, in his "Song of the Cross," makes some suggestions which are well worthy of consideration at the present time. He says:—

There is a very great need for the word of health in these days, when through the misinterpretation and abuse of the beautiful doctrine of the indwelling God, self-assertion has run riot in many minds.

Pseudo * Christian-science, misunderstood mental-science, the unlovely misapprehension of the high doctrine of the "I am," by the crude, shallow, unspiritual earth-mind, have opened the door of the human consciousness to all manner of insane obsessions on the psychic plane, and these obsessing influences manifest themselves, as a matter of course in the ways of over-weening self-esteem, and in ideas of self-importance. And in this, as I see it, there is a way of stumbling not only to Spiritualists, Occultists or Theosophists, but also to mental and Christian Scientists, and all intellectualists.

For who so important as this Almighty 'I,' since I am God? I can be taught nothing. I need no correction; and therefore I shall oppose my will determinedly and energetically to resist all forces that work not for my present well being and general success in mundane as truly as in spiritual matters. It is only a manifestation of the ruling will of this day of manifold insanity and exaggeration. Succeed in everything you, the Almighty one, undertake, and summon all powers to aid you to attain your end.

Such is the note of supreme selfishness which this cult has sounded clearly and loudly far and near. Such is the doctrine, which, in the form of a shoddy, truly up-to-date literature, that ignores the simplest rules of syntax, has hidden from sight much that was of simple modesty in man, much that was of a lovable lowliness in woman. It is indeed an anti-Christian doctrine. It breaks the cross. Instead of accepting the good and necessary service of this implement of God's will and using it for the good of the divine man within, by nailing the lower man upon it, it worships self and serves this vain god with all its will. And the fruits of such worship and service are so painfully manifest even to those who yield them, that I need not speak of them.

What we commonly understand as "touchiness" is the natural outcome of this vanity of self, this madness over the misconception of the divine selfhood. Vulgar jealousies and antipathies also appear in the most unlikely quarters. Nothing we know is more dangerous than the seizure of a half-truth or of a misapprehended truth by the earnest or active mind, for in its practice it is that fanaticism comes in.

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*Of the
Vertebrate
class of
poems.*

Did you tackle that trouble that came your way,
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh! a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact you're hurt that counts,
But only—How did you take it?
You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.

* True Christian and mental science are divine (Author's note).

The harder you're thrown, why the higher you
 bounce;
 Be proud of your blackened eye!
 It isn't the fact that you're licked that counts;
 It's—How did you fight—and why?
 And though you be done to the death, what then?
 If you battled the best you could,
 If you played your part in the world of men,
 Why, The Critic will call it good.
 Death comes with a crawl, or comes with a pounce,
 And, whether he's slow or spry,
 It isn't the fact that you're dead that counts,
 But only—How did you die?—

Edmund Vance Cooke in the *Windsor Magazine*.

* * *

The London correspondent of the *Indian Mirror* refers to a sermon recently delivered at the City Temple, by Rev. R. J. Campbell, a Non-conformist clergyman, on "Christian Socialism." There was such a 'tremendous crush' that a larger hall was promised for the next meeting. We quote the following from the letter of April 17th :—

In a quiet but effective manner he set forth what he considered to be the duty of the Christian Church in relation to social questions. He enunciated views which must have almost startled some of his more orthodox hearers, but which would have delighted the most vehement social reformer. He contended that every man had a right to be provided with work, a right to a fair remuneration for his labour, and a right to be supplied with the necessities of life in old age or infirmity. In fact, he gave his audience a new rendering of the "rights of man." It was the Church's duty, he said, to create a social conscience, and assist in realising the great purpose of the gospel of Jesus Christ in respect of the poor. The gospel that did not strive for the amelioration of our present social and economic conditions was not the gospel that the working man could accept.

During the animated discussion which followed, Mr. Stead made "a characteristic speech, in which he said that the churches were asleep and wanted waking up. When people were in a somnambulistic condition, only the loudest shouting would arouse them." Mr. Ned Wright, the "Thieves' friend," said that "the development of character was the only remedy for many of our social ills. The social salvation of the submerged classes depended upon their moral reformation. He would have been nearer the truth if he had said that moral reformation must go hand in hand with the improvement of the whole social and material environment."

* * *

At the celebration of the birth of Lord Buddha, held at the rooms of the Mahabodhi Society, Calcutta, on April 10th, the Hon. Norendro Nath Sen, Editor of *The Indian Mirror*, delivered an excellent address, a portion of which is reproduced hereunder. He said :—

Lord Buddha was a Hindu of Hindus, and his creed was exalted Vedantism. He was a restorer of the highest truths. But he was a destroyer of bigotry and superstition and error which in his day had reached the culminating point. Lord Buddha preached, that it was not by the lowness of his caste that a man was lost, or that it was by being born as a so-called Dwija that a man was saved. His chief doctrine was

that salvation lay according to *karma*, which means national and individual activity; activity of high thought, pure life, and noble action. The doctrine was nothing new. It was as old as the days of the Satya Yuga. But in the Kali Yuga, men in India, as indeed everywhere else, forgot it, or ceased to believe in it or to be guided by it, and so brought intense misery upon the land. Then, at the appointed hour, the appointed man appeared in the person of the Prince of Kapilavastu. And his fellow-men saw and believed and testified. They beheld his utter renunciation of all that they themselves prized, they were witnesses to his conflict with the powers of darkness, that is, with the snares of the senses, and finally they saw the Master triumph over Avidya or ignorance, and all its evil brood, and become the Buddha. There was no mysticism or superstition in all that process which led to human perfection, to a divinity beyond that of the gods themselves. Priestcraft fell limp and broken, for its purpose was gone, for it was proved that every man was his own saviour and liberator, whether he happened to be the twice-born Brahman or the socially detested Chandala. The life and precepts of Gautama Buddha broke the shackles of social tyranny, gave a new meaning and zest to existence, imparted dignity to labour, and sanctified life in both its most developed and in its crudest form. In other words, Lord Buddha proclaimed the One Life in which "all things live, move and have their being." Surely, there was no atheism in such a doctrine which brought the subtlest transcendentalism of the Vedānta to the immediate perception of the commonest understanding. Thus was the Universal Brotherhood established without the adventitious aid of mystic phenomena. Anybody had, so to speak, to turn himself inside out, to know and to acknowledge that he was of the same clay with the Brahman or the Sudra, or, indeed, any animated thing, and that his indwelling spirit was the spirit which fed every form of life, and sustained and lifted it to perfection. The *Sat's* rays were divided and divergent, but they all gathered back into the *Sat*. So Buddha preached, and the illumining truth of the preaching touched and convinced all. Then error fell away, and unhappiness fled, and men rejoiced, and this dear land of ours attained to a pinnacle of joy and prosperity, such as has been unknown to it since darkness again set in. Buddha's law of Universal Brotherhood and Love and Compassion Absolute was broken, and we reaped what we sowed—tares and thistles. But the Lord's compassion, if it will console us to know, is still with us. We are not hopelessly lost, so long as we can find even a moment to think back of that life and example. Surely, gatherings like these, where words and thoughts are circulated and exchanged, have their karmic value, and draw us, even if it be but by the fraction of an inch, nearer to the Lord. And the spiritual dynamic force is immense. So that, in restoring such a ceremonial as we are going through to-day, we are honouring the greatest man within human memory, and attempting, however tardily and however feebly, to become once more worthy of our great inheritance, which by devotion, penance, merit and altruistic work we hope to regain.