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THE

THEOSOPHIST

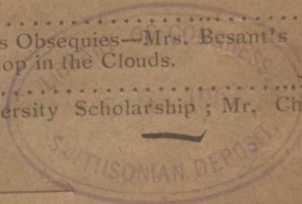
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[Founded October, 1879.]

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 10, JULY 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXV.

(Year 1895.)

BEFORE sending the pilot ashore and cutting myself loose from Europe and its affairs, I want to say a word about a man who addressed his London public within a few days after my departure from Marseilles, homeward bound. I refer to the Swami Vivekananda, one of the most talented, forceful and successful of modern Hindu religious agitators. He, himself, has so fully written and spoken about his passing connection with me at Madras, confined, I believe, to a single interview, that it is needless for me to dwell upon the subject. I may only say that he did not impress me as a person with whom it would be easy to get on in an independent capacity, nor did he impress me with having any belief in the existence of our Masters, which I attributed to the fact of his being an uncompromising Vedântist. He had, however, a precious gift which, it is a pity is not more generally shared by modern Hindus, *viz.*, earnestness. He was all that and, moreover, vehement in the enunciation of his ideas. What his impression upon the English public was is shown in the following report taken from the *Standard*, which I happen to have at my hand. The statements that he was a Brahmin and that he wore the robe of a Buddhist priest are, of course, erroneous, but such details are of small importance. The paper says :

* 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 three 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. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

"Since the days of Ram Mohun Roy, with the single exception of Keshub Chunder Sen, there has not appeared on an English platform a more interesting Indian figure than the Brahmin who lectured in Prince's Hall on October 22. Clothed in the long orange-coloured robe of the Buddhist priest, with a monk-like girdle round his waist instead of the usual Indian cummerbund, and wearing the massive turban of Northern India on his head, the Swami Vivekananda discoursed for an hour and a quarter in the most faultless English, on the cardinal doctrines of the school of religious philosophy to which he is devoting his life. The name by which he makes himself known is a name assumed, on his becoming an apostle of his school, in the style of many philosophers and doctors of antiquity in the Middle Ages. As the Chairman, Mr. E. T. Sturdy, explained, the first of his names is a Sanskrit word signifying "Master," and the second is also a Sanskrit term signifying "the bliss of discrimination." The lecture was a most fearless and eloquent exposition of the pantheistic philosophy of the Vedânta school, and the Swami seems to have incorporated into his system a good deal also of the moral element of the Yoga school, as the closing passages of his lecture presented, in a modified form, not the advocacy of mortification, which is the leading feature of the latter school, but the renunciation of all so-called material comforts and blessings as the only means of entering into perfect union with the supreme and absolute Self. The opening passages of the lecture were a review of the rise of the grosser form of materialism in the beginning of the present century, and the later development of the various forms of metaphysical thought which for a time swept materialism away. From this he passed on to discuss the origin and nature of knowledge. In some respects his views on this point were almost a statement of pure Fichteism, but they were expressed in language, and they embodied illustrations and made admissions which no German transcendentalist would have made or used. He admitted there was a gross material world outside, but he confessed he did not know what matter was. He asserted that mind was a finer matter, and that behind was the soul of man, which was immovably fixed, before which outward objects passed, as it were, in a procession which was without beginning or end—in other words, which was eternal, and finally which was God. He worked out this pantheistic conception of the personal identity of man and God with great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity and earnestness. "There is only one soul in the Universe," he said, "there is no 'you' or 'me'; all variety is merged into the absolute Unity, the one infinite existence—God." From this, of course, followed the immortality of the soul and something like the transmigration of souls towards higher manifestations of perfection. As already stated, his peroration of twenty minutes was a statement of the doctrine of renunciation. In the course of it, he made some remorselessly disparaging criticisms on the work that factories, engines and other inventions and books were doing for man, compared with half a dozen words spoken by Buddha or Jesus. The lecture was evidently quite extemporaneous, and was delivered in a pleasing voice free from any kind of hesitation."

His was, unquestionably, a strong and striking personality. He made a profound impression at the Chicago Parliament of Religions,

and by his lecturing tour called into being a body of warm adherents and disciples, who hold his memory dear to the present day and who have for his sake, primarily, and afterwards for their own merits, given welcome and patronage to such of his co-disciples of the Ramakrishna Mutt who have subsequently visited the United States. Who can say what might have happened in India if he had not been prematurely snatched away from a field of labour that promised to yield a good harvest.

Now to come back to the good ship "Irawaddy" which was bearing me homeward. We had ideal weather throughout the whole voyage. I note that hardly a single passenger was seasick, so it may be imagined that the voyage down the Mediterranean was as calm as a pond. They even asked me to lecture on Theosophy which, for a French maritime audience, is the best possible proof of their immunity from physical discomfort. On the 16th (October) I held a conversation on theosophical matters and occult science which occupied some three or four hours. Naturally such of us passengers as could, slept on deck every night, for this was the hot season and the cabins were stuffy. On the 17th we reached and left Port Said, and at the other end of the canal my old friend, Captain Dumont, Traffic Superintendent of the Suez Canal, came aboard to see me. The fine weather followed us down the Red Sea but the mercury began to climb up in the thermometer, and from the 21st until we reached Aden it stood at about 95 degrees Fahrenheit. On the 22nd we reached Obock, a French settlement on the African Coast, discharged freight and some passengers, and lay until 4 A.M. on the 23rd, when we left for Djibouti, also a French settlement, in Abyssinian territory, which the French have made their chief coaling station, so as to free themselves from the necessity of going to Aden for the purpose. At 5 P.M. we left for Aden, reaching there the next day. The passengers for Bombay were here transferred to "La Seyne," a smaller steamer of the French Company, and we sailed in her at 1 P.M. and immediately began to experience rough weather, for we had now come within reach of the monsoon. The majority of our passengers, who had been so cheerful since leaving Marseilles, now succumbed to the miseries of seasickness. I enjoyed immensely the company of one of the ship's officers, a native of Gascony and one of the brightest, jolliest fellows I had met in the course of my travels. He took with the greatest good humour my remarks about the characteristic traits of his countrymen, as illustrated in the D'Artagnan of Dumas, and the Tartarin of Daudet. He even went so far as to sing for me that delicious song, "Si la Garonne avait voulu," in which the limitless possibilities within reach of the great river of Gascony are most humourously specified. If the Garonne had only chosen to do so, it seems, it could have turned its course in any direction of the compass, crossing continents, deserts, other rivers and seas as far

as the North Pole or, if it preferred, could have traversed Europe and Asia to empty itself in whatsoever distant sea it liked. I do not think there exists a more clever illustration of the pure gasconade which takes its name from the province of Gascony.

We reached Karachi at 10 P.M. on the 29th and anchored. The majority of our passengers left us the next morning. We were busy all day taking in cargo, but the monotony of the time was charmingly broken by a volunteer concert given by the wife of the local agent of the Messageries Company. She was a splendid pianist and vocalist and a more exquisite performance than hers I never enjoyed. The steamer sailed at 6 P.M., with a smooth sea and fine weather, which kept with us all the next day and until we reached our destination, Bombay, where we came to anchor at 12 noon on the 1st November. Through a misunderstanding as to the time of my arrival no one came aboard to meet me, so, after waiting two hours, I took a boat to the landing and went up to our headquarters, where I attended a lecture on "Lalla Rookh" by that learned Parsi scholar, Shamsool Ulama Ervad Jivanji Jamsedji Modi. By request the venerable Parsi scholar K. R. Cama and I made some remarks at the close. It appears from an entry that I find in my Diary for the 2nd November, that the remarks which I made on the subject of the duty of the Parsis to their religion made a strong impression on them. The address formed a new tie between that community and myself. I shall have something more to say on this subject a little later. On the 2nd I attended the Thread Ceremony of the son of my friend R. K. Modi, and was glad to find that the interpretation given by Theosophy made clear the importance and mystical value of the ceremony. That evening I lectured at headquarters on the "Mission and Future of Theosophy," and, later, saw the Hindu play of "Harischandra" extremely well done at the Parsi theatre. This dramatic composition has for me a perennial interest, and although I have seen it many times yet I am always glad to see it once more. For in all literature there is no more sublime conception of heroic devotion to honour than this story of the Indian King, prototype of the Biblical Job, but infinitely superior as a literary concept.

Some hours of the next day (Sunday, Nov. 3rd) were devoted to a private conference with Dr. Jivanji about the interests of the Parsi religion. It seemed to me simple enough to carry out the scheme of an organised Parsi exploration fund, and if I had been a Parsi I am quite sure that I should have carried it through and obtained great results, years ago. It always saddens me to think of the golden opportunities wasted by this intelligent, enterprising and wealthy community in face of the splendid harvest of archæological discovery made by the Christian backers of Prof. Flinders Petrie. However, we must let karma do its work. I presided that afternoon at a lecture in our hall on "Jainism," given by Mr. Gandhi, the Jain

delegate at the Parliament of Religions, and whom I found, in my late American tour, to have made so favourable and lasting an impression in my native country. Unfortunately for the interests of his religion and for the enlightenment of the world on that specialty, he has died in the prime of life and the full activity of his mental powers. A pathetic feature of his case is that he died within a few months after being admitted to the English Bar. None of the representatives of India who have lectured in Western countries came out of the ordeal more creditably, nor preserved throughout a more clean and admirable record of personal conduct.

The next day was devoted to the receiving of visitors and the bidding of farewells. In the evening a large number of our kind friends bade me adieu at the Victoria station and I left by train for Madras. The monotony of the journey was broken by the being ferried across a river in flood which had recently destroyed a grand stone bridge : over another river the train passed at a snail's pace on a temporary bridge. On the 6th (Wednesday) I reached home and found it looking as charming and fresh as it always does to me upon my return from foreign travel. My old enemy, the gout, lay in wait for me, and by taking possession of my hands effectually prevented my doing any writing myself ; so I had to resort to dictation. Being able to walk, however, I could get around and superintend the building works, which are always in progress at headquarters. This time we were tearing down the walls of H. P. B.'s temporary kitchen upstairs, to make a new bedroom, then greatly wanted. On the 13th I received a letter from the Secretary of His Excellency, Lord Wenlock, Governor of Madras, saying that he would visit my Pariah School, the precursor of the rest, and would come and have a look at our library. The appointment was duly kept and His Excellency expressed himself as extremely well-satisfied with what he saw. I remember an incident that was rather amusing. A class of Pariah children were being examined in Arithmetic : the teacher would give out the sum, the pupils write it down on their slates and when they had worked it out would lay their slates on the floor at our feet and stand at attention ; we would examine such as we chose and then dismiss the class to their seats. At the extreme right of the class of boys was a pudgy little chap, with very dark complexion, large, agate-like eyes and a winsome smile. The Governor and I noticed how he kept himself on the alert when the sum was being given out, and how he flung himself into the work when the dictation was completed and he had to make his calculations. Among the early ones to finish the sum and lay the slate upon the floor, was our little pigmy outcaste. I do not remember exactly the sum but it was something like this : "Divide £279 13s. 11d. by 5." The Governor picked up the little boy's slate and found, on reference to the Key in the Master's hands, that the calculation was correct. When the boys were going back to their

seats he whispered in my ear, "I am quite sure that I could not have done that sum myself in double the time." Altogether, those of us who were responsible for the school felt very happy that it had passed so well the test of inspection by the highest functionary of the Madras Presidency.

The next day His Excellency's Private Secretary sent me the text of his remarks to the Managers and Teachers of the school, of which the following is a copy.

"His Excellency thanked Colonel Olcott for giving him the opportunity of inspecting his school which he was pleased to hear from the report was doing such good work. From a close study of the problem of how best the amelioration of the Pariah and lower classes could be brought about, he was satisfied that there was no step which could be taken with more likelihood of success than that of education. He did not believe that any heroic measure could be undertaken by Government which would be successful, but he believed that by the gradual introduction of education, the lower classes could best be helped to help themselves. By this means they would be enabled to take their part on a more equal footing with the rest of the population, and that though this would be a work of time, he fully believed that an amelioration in the condition of the Pariahs would eventually be brought about by this means. It was therefore a matter of especial satisfaction to him to visit this school this morning and see for himself how the experiment started by Colonel Olcott was progressing. He wished to express his thanks to Colonel Olcott for all that he had done and while congratulating him on the success which had so far attended his efforts, he sincerely hoped that his school would long continue to carry on the good work which it had started so auspiciously."

The strong common-sense shown in this brief but pregnant address will strike the reader. Lord Wenlock puts his finger upon the pivot of the whole Pariah question, for it is by education alone that their unhappy lot can be ameliorated; only thus can they learn how to help themselves. No Government in the world can lift a great body of five millions of people from the degradation of brutish ignorance to the dignified condition of a self-respecting, self-sufficient community, save by passing their children through the school-master's hands. It was the realisation of this fact which induced me to try the experiment of the free Panchama schools. The kindly hope expressed by His Excellency that the schools for Pariahs might be successful has happily, as we all know, been fully realised. Instead of one school which I had then, we now have four and all prosperous and most promising. The one discouraging fact in connection with the work is that with very, very few exceptions, the high-caste Hindus have shown no disposition whatever to take upon themselves the merited reproach of the wretched condition of the Pariahs, and to give me practical proof of their sympathy and

good will in my work. They have simply held aloof and let me struggle on as best I can, seemingly quite indifferent whether I succeed or fail. Some of my esteemed colleagues have even gone so far as to say to third parties that it was very doubtful if my time was not being wasted in trying to uplift the Pariahs, for they were intellectually incapable of being given any marked degree of culture. What makes this the more remarkable is that these very people are staunch believers in evolution, and must know that, however little may be the uplifting of the Pariah pupil in this incarnation it, at least, makes it much easier for the entity to take a long stride in advance during his next re-birth.

Before leaving Bombay I had been asked by the Venerable Mr. K. R. Cama to put in writing the views verbally expressed to him with respect to the best way to subserve the interests of the Zoroastrian religion. This promise I redeemed on the day after Lord Wenlock's visit and sent the manuscript to the printer. The subject is too important, however, for me to bring it in at the close of a chapter and so it will be continued in our next.

H. S. OLCOTT.

MAGIC, WHITE AND BLACK.

[*Concluded from page 531.*]

WE will now consider the question of talismans. There used to be a universal belief that a jewel or almost any object might be charged mesmerically with good or evil influences; and though this idea would in modern days be regarded as a mere superstition, it is nevertheless an undoubted fact that such influence may be stored in a physical object, and may remain there for a very long period of time. A man can undoubtedly pour his influence into such an object, so that this definite rate of a vibration will radiate from it precisely as light radiates out from the sun. Naturally the influence put into such an object might be either good or evil, helpful or harmful. In very many cases such magnetic action resembles that of a cordial—that is to say that it is highly stimulant; in other cases it is arranged for the special purpose of calming and soothing the subject so that he may overcome his fears or his agitation. Such a talisman may be magnetized, for example, with the special object of strengthening a man to resist a certain temptation—say that towards sensuality; and there is no doubt whatever that when properly charged it would have a very powerful influence in the direction intended. Here we have at once the philosophy of relics. Every one of us has his especial rates of mental and astral vibration, and any object which has been long in contact with us will be permeated with these rates of vibration, and capable of radiating them in turn, or of communicating them with especial energy to any other per-

son who may wear the object or bring it into close contact with himself. Anything therefore which has been in close contact with some great saint or some specially developed person will bear with it much of his own individual magnetism, and will naturally tend to reproduce in the man or woman who wears it something of the same state of feeling which existed in the man from whom it came. I have myself known of many instances in which such a talisman was very effective—in which, for example, it was possible by its means to calm and soothe persons prostrated by nervous disease, so that they were enabled to gain the repose of which they stood in such desperate need. We must never forget also that in very many cases the faith of the wearer in the talisman also comes into play and contributes its quota to the result. If a person is impressively informed by some one in whom he has perfect confidence that a certain talisman will undoubtedly produce a certain result, then his own firm expectation of that result tends very much to bring it about; but nevertheless and quite apart from man's faith in it, it is possible for a talisman to produce an effect even upon those who do not know of its presence. When charged by a really powerful mesmerist certain charms will retain the magnetism for a very long period of time. I have myself seen in the British Museum in London, Gnostic charms which still radiated quite a powerful and perceptible influence, although they must have been magnetized at least 1,700 years ago; and some Egyptian Scarabæi are still effective even though they are much older than that. Naturally, here also it is possible to charge an object for evil as well as for good; and any one who will take the trouble to read Ennemoser's History of Magic will find various instances quoted therein.

Another side of the subject is that connected with charms or mantrams. These are forms of words by means of which certain occult results are supposed to be achieved. Here also, as in the case of the talisman, definite effects are sometimes undoubtedly produced; and also as with the talisman this result may be produced in either of two ways, or both of them may contribute towards it. In the great majority of cases the formula does nothing beyond strengthening the will of the person who uses it, and impressing upon the mind of the subject the result which it is desired to achieve. The strong confidence of the operator that his formula must produce its effect, and the belief of the subject that such effect will be produced, are frequently quite sufficient for the purpose. I ought however to mention that there is a much rarer type of mantram in which the sounds themselves produce a definite effect. Naturally each sound sets up a definite vibration, and an orderly succession of such vibrations following one another according to the predetermined scheme, may be so arranged as to evoke definite feelings or emotions or thoughts within the man. Many of the Sanskrit mantrams used in India are of this nature. It is obvious that in this case the charm

would be untranslatable, that it must be employed in the original language and that it must be correctly pronounced by one who understands how it was intended to be sounded. On the other hand it is not in the least necessary for the success of such a mantram that the person who uses it should understand the meaning of the words, or even that the sounds should make intelligible words at all. Instances in which such succession of sounds do not make intelligible words will be found in some of the Gnostic writings.

It must never be forgotten that along whatever line the magician works, by whatever means he obtains his confidence, the forces at his command may be employed for evil or for good according to the intention which lies behind them. We have spoken chiefly of the pleasanter side of the subject, dealing principally with cases in which the will of the operator was employed in order to help; but we must not forget that there have been and are cases of evil will, and it is important for us to understand this, because of the fact that such will may often be unconsciously exercised. That, however, belongs to the practical application of the subject to ourselves with which I hope to deal. . . . when speaking upon the "Use and Abuse of Psychic Powers."

Let us turn now to the second type of magic, that which works by invocation—that which does not command but persuades. It will at once be seen that this type of magic has at its command fewer resources than the other. Here the suppliant himself does nothing; he simply begs or bribes some one else to do something. The thought-form therefore is not at his command nor are the various forms of forces such as etheric pressure or the use of the elemental essence. He confines himself to obtaining the services of definite living entities whether human or non-human. Efforts in this direction are made much more commonly than we might at first sight suppose; for you will observe that whenever a man tries to produce a result, to obtain anything for himself or to have facts or conditions modified by means of some agency outside of the physical plane, he is in reality using invocatory magic, although no such name may have ever entered his mind. A very great deal of the ordinary kind of prayer for selfish purposes is in reality an example of this. I am of course speaking here only of that lower variety of prayer to which alone the name can properly be applied—that which definitely *asks* for something. The word prayer is derived from the Sanskrit *Prashna*, through the Latin *Preco*, and is connected with the German *Fragen*; so that its original and proper meaning can be only a definite request. Very often people quite incorrectly apply the name of prayer to what is in reality meditation or worship, the contemplation of the highest ideal known to the worshipper and the endeavour to raise his own mind and heart upwards towards that object of worship. But the more ordinary prayer for definite and frequently for physical gains, is certainly an attempt to draw

down influence from higher planes to produce visible results, and so comes clearly within our definition of magic. It will frequently happen when two nations are engaged in a war that each of them will pray for its own success and for the destruction of the opposing armies ; and this is certainly an effort to enlist invisible forces upon its side. Fortunately, however, this idea of calling in extraneous influences may be used in a good as well as evil way, and naturally we find that many efforts are made in this way to invoke from above some help for the soul.

Perhaps the most striking instance of this is to be found in the life of the Brahman. The whole of that life is practically one continuous prayer ; for every one of his acts, even the smallest, a special form of petition is assigned. Though very much more elaborate and detailed, it is somewhat on the lines of the form which is given for us in certain Catholic convents, where the novice is instructed to pray every time that he eats, that his soul may be nourished with the bread of life ; every time that he washes his hands, to form the aspiration that his soul also may be kept pure and clean ; every time that he enters a church to pray, that his whole life may be one long service ; every time that he sows a seed, to think of the seed of the word of God which is to be sown in the first place in his own heart and which he in turn is then to sow in the hearts of others ; and so on. The life of the Brahman is precisely that life, except that it is on a very much larger scale and is carried into very much greater detail. No one can doubt that he who really and honestly carries out all these directions must be very deeply and constantly effected by it.

We shall observe that although the invocatory magician is much more limited in his field of action than the one who proceeds by command, he has nevertheless the choice of several classes of entities to whom his appeal can be directed. He may beg help, for example, from Angels, from Nature Spirits, or from the dead. We know how frequently and how readily our Roman Catholic friends invoke help from the guardian angels whom they believe to be always about them. That is undoubtedly an effort at invocatory magic, and it may in many cases obtain a definite response ; although whether it does so or not, at any rate a result is produced by the confidence of the one who offers the prayer, in the efficacy of his supplication. That is the good side of such magic ; but it has always a very real and very serious evil side. We shall find that showing itself with painful prominence in the Voodoo or Obeah ceremonies of the Negroes. In these the magicians are endeavouring to invoke outside aid in order to work evil upon the physical plane ; and it is unquestionable that they sometimes meet with a considerable amount of success in their nefarious efforts. I have myself seen a good deal of this in South America, and am therefore able personally to testify that results are produced along this most undesirable line of activity. The same

thing may occasionally be seen in India, more especially among the hill tribes. There it is by no means uncommon to find tribal gods worshipped. And the worship very frequently takes the shape of propitiatory sacrifices, in return for which the tribal deity undoubtedly sometimes produces results upon the physical plane. You will read for example of villages in which all goes well so long as the village god receives his accustomed offerings; but the moment that these regular meals are intermitted trouble instantly manifests in some way or other. I myself heard of one case in which spontaneous fires broke out in the various huts of the village as soon as they neglected to look after their tribal deity in the usual way. In such cases there is undoubtedly an entity posing as the deity—an entity who enjoys the worship paid to him or finds real pleasure and profit in the sacrifices which are offered. It will be noticed that such sacrifices are usually of two kinds, either there is a sacrifice of some living creature in which blood is poured out, or else food of some kind, and preferably flesh food, is burnt, so that the fumes of it may arise. This distinctly implies that the tribal deity is a very low grade of entity possessing a vehicle upon the etheric portion of the physical plane—a vehicle through which he can absorb these physical fumes and either draw definite nourishment from them or experience pleasure from partaking of them. It may be taken as an absolutely certain rule that every deity under whatever name he may masquerade, who claims blood sacrifices or burnt sacrifices, is only a Nature Spirit of an exceedingly low type; for it is only to such an entity that such abominations could by any possibility be pleasing. It will be remembered that in the earlier days of the Jewish religion horrible holocausts of this nature were frequently offered; but as we come down nearer to the present age and the Jewish race has taken its place in civilization, we find that such sacrifices have naturally been discontinued. It is surely scarcely necessary to insist upon the fact that no developed being of any sort, no angel or deva could for one moment have exacted or consented to receive any form of offering which involved death and suffering. No beneficent deity has ever yet delighted in the foul scent and fumes of blood; and the higher types of religion have consistently avoided such horrors.

The distinguishing characteristic of that evil side of Magic which has usually been called "black" is that its object is entirely selfish. There are many cases in which it is nothing more than this—that is to say, in which its object is not to do evil for evil's sake, but simply to obtain for the possessor of the powers whatever he may happen to desire at the moment. Much of the witchcraft of primitive tribes is of this nature, and here also there is no doubt whatever that a certain measure of success frequently attends the efforts of the magician. I have myself seen instances of this, and indeed I once took the trouble to learn quite an elaborate ritual of

this nature, which, if put into practice, would have given me the services of an entity which undertook to procure whatever its coadjutor might require. Not only would it furnish him with boundless wealth, but it would also carry out his wishes with regard to either his friends or his enemies. From what I myself saw in connection with other practitioners, I know that these offers could certainly be made good up to very high limits; but the conditions required were such that it would have been quite impossible for any right thinking man to go further into the matter. The ritual required was quite easy of accomplishment, but the agreement with the entity would have had to be cemented with human blood in the first instance, and the creature would afterwards have needed regular food involving the sacrifice of lower forms of life. Much more of such magic exists in many parts of the world than is usually suspected. On the other hand without such horrors as were involved in the type just mentioned, there are many very interesting developments of it.

It is no uncommon thing to find in the East men who have inherited from their fathers the services of some non-human entity, who in consideration of an occasional trifling provision of food will perform small phenomena of various kinds for the person to whom it is especially attached. Usually there are curious restrictions connected with the compact. Almost invariably the human partner in this bond is bound to give to no one the name or description of his unseen coadjutor; and oddly enough in a large number of cases the condition is attached that no money, or not more than a fixed and nominal amount may ever be obtained by the coadjutor's help or accepted for any exhibition of his peculiar powers. I remember, for example, a man possessing such a partner who was brought to me while in the East. In this case the entity attached showed his power principally by bringing to his human partner any objects that might be indicated, in precisely the same way that such things are frequently brought at a spiritualistic seance. Fortunately, however, one of the stipulations which formed part of their agreement was that the unseen partner should never be asked to bring anything which was not honestly the property of his friend on the physical plane; otherwise a system of wholesale robbery would have been perfectly easy, and it would have been absolutely impossible to trace or punish the thefts. The example of this power which was shown to me was quite conclusive. I went with the magician into a fruiterer's shop and bought a selection of fruit of various kinds, and had it laid aside for me until I should send to fetch it. All that was required was that the magician should see the fruit, so that he might know exactly what there was. Then driving directly home with my magician—of course leaving the fruit behind me in the shop—we asked whether he would be able to produce for us the various items of the purchase in any order that we required. He seem-

ed quite confident of this, and indeed the result showed that his trust in his unseen friend was fully justified. The man belonged distinctly to the lower classes and seemed quite uneducated. He wore no clothing whatever excepting a small loin cloth, so that it would be utterly impossible to suppose that he had somehow concealed some fruit about his person. We sat upon a flat roof with nothing but the sky above us, and yet each fruit as we asked for it was instantly thrown down among us as though it had fallen from that sky. In this way the whole of our purchase was duly delivered to us, in the order in which we called for it; and that although we were at a distance of some miles from the shop in which it had undoubtedly been left.

Very many of the more inexplicable feats of the Indian jugglers are performed under some such arrangement as this. Of course I am perfectly aware that any clever European juggler can entirely deceive the eyes of the average man, and can produce results of the most wonderful nature by methods which are entirely inexplicable to the untrained. Nevertheless there are certain definite limits as to what can be done in this direction; and for the production of many of the feats of the Occidental conjurer a considerable amount of machinery is required, and often also a particular position or arrangement of his audience. The Oriental juggler has to work under exceedingly different conditions. His performances are usually in the open air even upon the stone pavement of a courtyard and in the midst of an excited crowd which presses closely upon him on every side. It will readily be seen that under circumstances such as these many of the resources of his European competitor would not be available. No doubt most men have heard of the celebrated mango trick in which a tree grows, or appears to grow, from a seed before the eyes of the spectators, and even bears fruit which is handed round and tasted. Then again there is the basket trick in which a child is concealed under the basket and then apparently cut to pieces, though when the basket is raised it is found to be empty and the child comes running in quite unharmed from behind the spectators. Again we read how in some cases a rope is thrown up into the air and appears to remain miraculously suspended; the conjurer himself, and usually one of his assistants, climbing up the rope and disappearing into space. Now some of these feats are manifestly impossible; and on inquiring more closely into the matter we find that the phenomena described are produced by means of what is commonly called glamour—a kind of power of wholesale mesmerism without the usual preliminaries of passes or of trance. That this is the way in which some of these tricks are performed I have myself proved by various experiments; so that we need not consider any of these under our present head of invocatory magic—though it is possible that in some cases this power of glamour is exercised not by the conjuror himself, but by the unseen

partner who has at his command the various resources of the astral plane. Many tricks on a much smaller scale than the above, however, appear to be performed directly by the astral coadjutor. I recollect, for example, a little experiment of which I was a witness which I think must have belonged to this category. Once more our magician wore almost nothing in the way of clothing, and therefore could not have concealed about him any apparatus by which his marvels could be performed. I was asked to produce a silver coin and to lay it upon the palm of my hand. I held it towards the magician who breathed upon it but did not touch it, and then motioned me back to my seat some fifteen feet away. I was then instructed to cover this coin with my other hand, and as I did so the juggler began to mutter rapidly some incomprehensible words. Instantly I felt the sense of something exceedingly cold swelling between my hands and forcing them further apart. In a moment or two this curious cold mass began to stir between my hands, and I opened them to see what was there. To my horror I found that a huge black scorpion had taken the place of the coin. Instinctively I threw him to the ground, and after erecting his tail angrily he scuttled away. Another man present went through exactly the same performance, except that in his case as he opened his hands a small but very active snake was found neatly coiled up between them. Now this was by no means a performance of the same nature as the production of a living rabbit out of one's hat by the ordinary juggler; for in this case the conjuror was some fifteen feet away, and the coin was obviously a coin and nothing else after we had withdrawn far beyond his reach. The result might have been produced by the same power of glamour to which I have previously referred; but certain circumstances connected with it make that to my mind highly improbable, and I suspect it to be a case of genuine substitution by some astral entity.

Another curious little case of the employment of this sort of traditional magic by a man quite uneducated and entirely ignorant of the methods by which it worked, came under my notice some years later. It happened that I had received a somewhat severe wound from which blood was pouring plentifully. A passing coolie hastily snatched a leaf from a shrub at the roadside, pressed it for a moment to the wound and muttered half a dozen words, and the flow of blood instantly and entirely ceased. Naturally I asked the man how he had done this, but he was quite unable to give any satisfactory reply. All he could say was that this charm which he was forbidden to disclose had been handed down in his family for some generations, and his belief was that there was a spirit of some sort summoned by the charm who produced the required result. I inquired whether the leaf selected had any part in the success of his experiment, but he answered that any leaf, or a fragment of paper or cloth would have done equally as well. He evidently

believed that the effect was wholly due to the form of words employed ; and it may have been that it was his own confidence in this which enabled his will to produce the physical result.

In none of the cases which I have described was there anything especially evil or selfish in the magic employed ; but I fear that there are very many instances in which the work done in such ways is much less innocent. Many of the witch stories of mediæval times and the curious accounts of supposed compacts with the devil were probably examples of the black art on a lower scale. All of this may be paralleled in certain parts of the world at the present day ; and the wiseacres who dismiss all accounts of such things as merely superstitious fancy are, as usual, speaking of that which they do not in the least understand. There is, however, no need that any should be nervous with regard to such performances, or should fear that they may be injured in this way by those whose enmity they have incurred. No doubt results are produced, for example, by the Voodoo or Obeah enchantments among the Negroes ; but it is rarely indeed that the practitioners are able to affect the incredulous white man. There are cases in which this has been done ; but it should be remembered that it can only be done when the evil form without finds something in the victim upon which it can act. The man whose soul is pure and strong cannot be touched by any such machinations. Thus evil thoughts and practices denoted by envy and hatred may work harm along one of two lines. They may produce great fear in the victim and so throw him into a pitiable condition in which disease and evil of many sorts may very readily descend upon him. The man who is perfectly fearless would have a very much greater capability of resisting all such things, precisely as the man who has no fear of contagious disease is very much less likely to be infected by it than the man who is always in terror of it. Any clairvoyant who watches the conditions produced both in the astral body and in the etheric part of the physical vehicle, by nervousness and fear, will understand quite well why this should be, and will see that the immunity of the fearless man is quite readily explicable on purely scientific grounds. Another and even more deadly way in which such forces may act upon a person for evil is that they may stir up within him vibrations of the same nature as their own. So if the man has within himself the seeds of envy, jealousy, hatred or sensuality, these feelings may be roused to the point of frenzy and he may be induced in that way to commit actions on which in his calmer moments he would look with horror. But purity of thought guards a man entirely from such dangers, and it is therefore quite unnecessary that any man should be nervous with regard to the effects which may be produced upon him by others. A very much more real danger is that we may ourselves unconsciously yield to such undesirable feelings with regard to other people and so may, without especial intention, be causing evil results for them. That is a much more imminent peril, and one

against which we can perfectly guard ourselves only by seeing to it that no thought of malice or anger, of envy, or of jealousy shall for an instant be allowed to harbour itself within our hearts,

For the rest, the man who is pure and true gives no handle for any evil influences to seize, no door for its entrance into his heart. If his life and his thought be in harmony with the Divine Will then he may be very certain that no black magician in the world can harm him. Our danger is not in the least that we shall be injured, but far more that by want of control over ourselves, our own thoughts and desires, we may sometimes do harm to others. This practical side of this subject, however, belongs more especially to our topic
..... "The Use and Abuse of Psychic Powers."

C. W. LEADBEATER,

STRAY THOUGHTS ON MYSTICISM.

(Concluded from p. 556).

WHAT then is the origin of mysticism in the world? It is the result of the innate yearning of the individual to merge in the Supreme. To attain this state one has to train himself, as was done in India from time immemorial by the Rishis, by means of Yoga. Yoga means literally the union of the individual with the Supreme. The practice of Yoga is based on (1) *Dama*, the control of the human body in diet, posture and breathing; (2) *S'ama*, control or moral discipline of the heart and the senses; (3) *Vairāgya*, dispassion; (4) *Samādhi*, or intellectual concentration of the mind. A whole system of philosophy has been based on this, and the Aphorisms of Patānjali is the best text book—which ought to be studied by every aspirant towards mysticism. The Yogin who has successfully gone through these difficult exercises of body, mind and heart, enters into the condition of mysticism or cosmic consciousness termed *Samādhi*. The mystic, like the poet, is said to be born and not made. Not every one who studies the works on yoga and tries to follow its regulation, becomes a true mystic, because every one does not possess at first such a healthy body as to bear the strain of its hard exercises in diet, posture and breathing. And, secondly, the moral discipline of the heart, consisting in the control of the passions and emotions, is such a hard thing for the ordinary run of humanity. Man is said to be a bundle of desires. How true, how appropriate; when he is overwhelmed with desires, he is powerless and inanimate. Desires are therefore a formidable obstacle to spiritual progress. Sankara compares the man of the world to an intoxicated monkey in a forest where he skips from branch to branch, never satisfied with anything. He is roaming in the forest of Ignorance, skipping from one branch of desire to another.

Thirdly, the intellectual concentration of the mind is the most difficult of all the items of exercise set down for the Yogî. Who has not the feeling of I and mine in him? This should be completely destroyed. The mind should be made completely negative. Just as in a camera the picture will be most vivid only when the negative is faultless, even so in the state of Yoga, the picture of the cosmic and Universal Self will be most vivid only when the mind is absolutely negative and faultless. These different steps in Yoga are intended to bring us scientifically to the superconscious state of Samâdhi. It is quite different from the hypnotic or dreamy state artificially produced by the mesmerist upon a subject.

The experiment of the mesmerist is like that of the vivisector. He always experiments on another for trying to formulate his suggestions, the object sometimes being simply utilitarian, and at others base and most immoral. Whereas the exercises of the Yogî are of the most genuine character. He controls his body, mind and heart, not for the sake of attaining any end, because that would imply a positive state of the mind, but for the sake of the utter extinction of personality. The system of Yoga makes of its disciples, good, healthy and happy men. Through the mastery which the Yogî attains over his body, mind and heart, he grows into a perfect model of humanity, whereas our somnambulist or mesmeric subject is never healthy in body, mind or heart. By the subjection of his impulses and natural propensities and the fixing of the mind upon his ideal of Unity, the Yogî becomes a personality hard to be influenced by others—unlike the mesmeric subject.

Let me now proceed to describe the Hindu method of attaining cosmic consciousness. Without the least tinge of self-glory I may mention here that the science of mysticism had its origin in India. In the Hindu scriptures it is stated that the greatest of the world's mystics, Patanjali, inherited this from Brahmâ. We may therefore take it for granted that this science comes to us as an inheritance from the primeval times. The West owed this to Pythagoras who is said to have travelled to India to become acquainted with the ethics and the occult sciences of the Brahmins. From the followers of Pythagoras the science passed on to the Alexandrian School under the presidency of Ammonius Saccas who again taught it to Plotinus, the greatest exponent of the Neo Platonic School. Thence it passed in the Middle Ages to Christendom to build the school of Rosicrucians and finally it has come even to the modern period to influence Swedenborg, Whitman, Blake, Carpenter and even Tennyson, to some extent. The study of Hindu mysticism is therefore incumbent on all students of occultism, not merely because it was the oldest but also because, even now, it can be proved to be scientifically the best.

The Hindu Yoga is useful to every one for getting out of the earth-life and realising Brahman, provided he is prepared to abide

by its regulations, not half-heartedly but with faith and purpose. Accordingly the supernatural gifts which, by the way, accrue from this practice, have been disregarded in the Vedânta as mere Black Magic, not worth being considered by one who treads the path that leads to Brahman. To the real Vedântin, these Siddhis are like flowers strewn in the way when one hastens on a long journey. They tell him perhaps that the end is near, but the gathering of these flowers with a selfish purpose will merely delay him in reaching the goal. Therefore the criticism of Prof. Oman and others, that such practices are the vestige of a rude civilisation, is only an evidence of the rank ignorance of the modern Anglo-Indian in these realms of thought. The first step in mysticism is gained when one gets mastery over his physical body. For this purpose the student is enjoined to select a pleasant and secluded habitation with the most agreeable surroundings. It is thus described in the Svetasvatara Upanishad :—

“ At a level place, free from pebbles, fire and gravel, pleasant to the mind by its sounds, water and scenery, not painful to the eye, and repairing to a cave protected from the wind, let one practise Yoga.”

The system of Yoga then prescribes certain habits and postures to be assumed by the Yogî in performing the various exercises which are respectively termed Nâdi Suddhi and Asana. Thus, for example, Yogîs of phlegmatic temperament are directed to go through a course of physical exercise before undertaking Prânâyama consisting of, (1) cleansing the gullet, (2) enemas of water, (3) cleansing the nostrils by drawing in water through them and letting them out by way of the mouth, (4) looking without winking, at a minute object, with concentrated mind, till tears come—and such others. This process of cleansing the Nâdis or avenues of breath is called Nâdi Suddhi.

Then comes the practice of the different postures. The Lord of the Ascetics, Mahâdeva, is mentioned in the Puranas as having practised with success 84 postures, but those mentioned in the Hatha Yoga system are only 32. Even among these, only four are generally practised by the Râja Yogîs. These are the Siddha Asana, Padma, Simha and Bhadra. And of these, it is the Padmâsana, which is the easiest which can be practised without great difficulty by all. It is described thus : “ Place the right foot on the left thigh and similarly the left one on the right thigh, cross the hands behind the back and firmly catch hold of the great toes of the feet so crossed. Place the chin on the chest and fix the half closed eyes on the tip of the nose. This posture is said to kill all diseases.” Such a practise tends to quiet the Karmendriyas or organs of activity. Then begins the subduing of the oscillations of the mind by means of Prânâyâma.

Prânâyâma is a very difficult exercise. It has often been

the subject of much caricature among Western scholars. It is of course folly to be wise where ignorance is bliss. How can the materialistic, pleasure-hunting meat-eaters appreciate the wisdom of Prânâyâma. Prânâyâma or the science of the flow of breath can be appreciated only by those whose eyes are ever turned inward and who understand perfectly the psychological side of the human organism. To quote from the immortal work of 'Nature's Finer Forces' by Rama Prasad ; 'The body is made of the five Tattvas.' In the A'kâsa the ether par-excellence, the first in order and out of which all others are produced and which contains them all and separates them from each other and penetrates all things, is found the sense of hearing ; in Vayu that of touch ; in Tejas (Fire) that of seeing ; in Apas (water) that of taste, and in Prithivi that of smell. Each of them is produced by the one preceding it in the above order and each Tattva has vibration, colour, form and taste peculiar to itself. When there is a balance of the positive and negative Tattvic currents there is good health as well as mastery over the senses, and this balance can be obtained only by the proper control of the breath. The science of breath is therefore of the most vital importance among the items of practice prescribed for a Yogî. It teaches him to close the windows of his senses and to guide his will so as to effect desired changes in the order and nature of his positive and negative Tattvic currents. It must be a common experience among us all that all physical action is Prâna in a certain state. Without Prâna there can be no activity and every action is the result of the different harmonies of the Tattvic currents. Thus motion is the result of the Vayu currents in the body. All physical motion is preceded by a mental act called 'Volition.' Thus if the breath is controlled, it leads to the control of the five Tattvic currents, which again control the activities of the senses, and when the senses have no impression to carry to the recording centre there is no mental activity as far as the external Universe is concerned. But it may be asked, 'What is the use of this control towards the attainment of our goal, *viz.*, the realization of the Self. When the mind is thus controlled and diverted to the one object of our meditation, it realizes in its true nature the essence of the Absolute. After Prânâyâma, there are four more Angas mentioned in the Yoga Sutras of Patanjali. They are Pratyâhara, Dhârana, Dhyâna, and Samâdhi.

The object of controlling the breath and the mind is not to leave it alone, but to direct it to the object aimed at as the goal. This withdrawing of the mind from external activity and focusing it on the soul within are respectively called Pratyâhara and Dhârana. Then begins the real glory of the vision presented to the mind's eye, of the God and the kingdom of heaven within us. If this object of the realization of the oneness of A'tman is not kept in view and if the mind is weak enough to be lured by the ecstatic visions presented to it, before the acme is reached, then it

revels in the paradise of these experiences, thus delaying the period of attaining its ultimate purpose. It is therefore of the utmost importance to us, pilgrims on the Path, to study the method of Hindu Yôga with the purpose of knowing That, by knowing which all else is known, and not with the lower one of attaining the Siddhis.

HARIHARA AIYAR.

THE SECRET DOCTRINE OF RACIAL DEVELOPMENT.

AMONGST the many stores of occult knowledge, few prove of greater interest to the student than those dealing with human Evolution. When we gather up the fragmentary morsels of archaic histories and piece them together, many a blank remains, even with myth and legend to aid us in that search of the long ago.

Daily are fresh instances and proofs appearing to substantiate the Secret Doctrine, and satisfy a credulous world, that those archaic ages were no phantasmal dreams of bygone sages, but facts covering enormous periods of the world's development. We see how grudgingly they are accepted, when ethnologists, geologists and scientists all combine to minimise those periods, and contract, into a few miserable thousands of years the eons of earth's cyclic changes. As evolution proceeds, the needed proofs will be in the heart's eye of every man who wills to search those records for himself; until then, we glean together from the harvest of the past, much that gives a coherent panorama of early ages; and must needs credit the veracity of its recorders till we ourselves have trained the eye of knowledge for personal justification of its truth. Three great Rounds, divided into seven mighty phases, had already prepared and densified this globe to such extent that man, even as then in his inchoate form, was a visible, tangible specimen—an albuminous transparency of unwieldy proportions. Thus came the Fourth Round destined to people the globe of greatest materiality and density, and it is with the seven Great Root Races of that Round that we now deal. Much that is gathered into a consecutive account is taken direct from Madame Blavatsky's monumental work, "The Secret Doctrine"—with graftings here and there from Scott Elliot's "Story of Atlantis"—so no quotations are marked, since this paper was intended for the use of a small band of students who have but little time to follow up the subject through that undying monument of H. P. B.'s devoted labors; but to her is this outline of racial development due.

Every ancient scripture shows that men evolved primarily as luminous incorporeal forms, over which the physical frame was built from lower forms and types of animal earth-life.

The first races of men were therefore simply the images, the astral doubles of their fathers, who were the most progressed entities from a preceding though lower sphere of evolution, the shell

of which is now our moon ; Evolutionary law compelling these entities to pass as monads through all the forms of life on this globe previous to becoming human.

With this Fourth Round, however, some alterations in this law seem to have occurred, and we find that though a coarse vegetative and mineral growth was in preparation, the human entity, such as he was, came on before animal life was vivified or took on inherent potentialities.

The term " Root Race " is applied to one of the Seven great divisions of a Round, and " Sub-Race to a sub-division of that Race. Thus the Evolution of man proceeded as follows with regard to this present Round : Three Rounds had preceded it and millenniums had been occupied in the formative process of the globe itself. It had passed through periods in which its component parts were, fire-mist, and gaseous, fluidic, and finally carbonaceous elements. During the three previous Rounds the atoms had been gathered together and the Lord of the world had energised crude material into more plastic form. It is therefore with the great Fourth Root Race of this Fourth Round or procession round the chain of globes which we now call our earth, that I shall now deal. Soma, the moon, on which evolution proceeded first, was the third of that chain ; and when her energies became exhausted another nucleus of energy began its cycle, drawing from the disintegrating planet all she had to give of life, and utilizing its vital forces to increase its own potentialities.

The First Root Race that came to be what we will consider as human, had of necessity to assume the consistency, so to speak, of the planet that was to be its field of evolution for millenniums of ages. Thus we are taught that its First Root Race and the seven sub-divisions thereof were of tenuous, ethereal composition, much like jelly fish but comparatively formless ; inchoate yet withal luminous, non-intelligent but super-spiritual. In each succeeding race and sub-race he becomes more encased in matter—but matter still of an ethereal character. He was sexless and like the animal and vegetable kingdoms he developed monstrous bodies to correspond with his coarse surrounding.

If the materialized forms that we are told are seen oozing out of the bodies of mediums at seances could, instead of vanishing, be made fixed and solid, the creation of the First Race would be quite comprehensible. It was a speechless, colorless race—for color is under the domination of Karma, and these being mindless could not take on its characteristics. You may recall the allegory of the great ascetic, Kanda, being tempted by a beautiful nymph named Pramlochâ, sent for that purpose by Indra or rather Kama Deva, and the ascetic's unconsciousness at the lapse of time spent in her company. When Kanda at last realizes this, he drives Pramlochâ away. She, in her flight, wipes off the perspiration from her body on the leaves

of the trees, which being collected by Soma, the moon, becomes matured into a human girl-child. Kanda stands for the First Race. He is a son of the Lunar Pitris—hence devoid of mind, since he could not distinguish, a day from a thousand years spent in the maiden's company. Having Manas only developed as the Kâmic Mind, Pramlochâ symbolises the lower animal humanity. But the daughter, Mârishâ, born of the sweat of her pores, stands for the Second Race of mankind. These drops of sweat after many a transformation grow into human bodies, till we find in the Third Race, the androgyne, these drops of sweat changed into greater, denser drops which grew, expanded and became ovoid bodies—huge eggs—which ultimately evolved that egg-born or Third Race.

The Puranas, Chaldean and Egyptian fragments, as well as the Chinese traditions, agree with the "Secret Doctrine" as to the process and order of evolution.

This First Race of men then, were simply the images, shadows, or astral doubles, projected by their Fathers who were the pioneers or most progressed entities from the world of Soma or the moon. Over them, as over the whole earth, this moon shell was still all potential, for, having generated the earth, its phantom, she attracted it by magnetic affinity, and sought to form its first inhabitants on the same lines as her late pre-human monsters: this monstrous creation was slain by the Dhyânis.

Evolutionary law compelled the Lunar Fathers to pass, in their monadic condition, through all the forms of life functioning on this globe. They passed through forms inconceivably different in shape and color from present humanity. Aristophanes states: "Our nature of old was not as it is now; it was Androgynous, the form and name being common to both male and female; their bodies were round and the manner of their running was circular." These are sometimes referred to by H. P. B. as the "pudding bags."

The Christian scriptures tell of "those who had the likeness of man yet had the appearance of a wheel. They were terrible in force and strength, half human, half animal. The first conditions of the globe seem to have evolved from the abyss of waters and darkness. Creatures most hideous and weird to look upon—amalgamating a semi-human with animal forms. Men with four and two wings, human beings with two heads, with legs and horns of a goat, bulls with heads of men, dog-like creatures with fishes' tails. The archaic legends furnish us with animal forms equally terrifying—flying serpents, flying horses, winged dragons, those belching out fire destroyed all within their reach; while the monsters of those later days—seen in our museums in skeleton form—fill us with terror at their size and bulk. The stanzas of Dzyân tell us of these monsters, "Watermen terrible and bad," which had been created from the remains of the three previous Rounds—from the dross and slime of the animal, vegetable and

mineral deposits—in the semi-fluidic matter of which the earth was then composed. As the first two races became more encased in matter, their sub-races densified, though still principally ethereal. The crude plants and so-called animals which preceded the first mammals gradually became consolidated in their physical structure by means of the cast off dust of the minerals which were already crystallized and immetalized, and also from the human refuse, whether of living or dead materials on which they fed and which gave them their outer bodies. Man as he became more built up of physical atoms re-absorbed what he had given out and which in time became thus transformed, in the living animal crucibles through which it had passed. While man was still ignorant of his creative power on the human plane, all his vital energy scattered far and wide, and could thus be used by nature for the production of the first mammal-animal forms. "Evolution is an eternal cycle of becoming, for nature never leaves an atom unused."

This gradual densification and cohesiveness went on through the Second Race, so that it is difficult to distinguish definitely between the two First Races—the first literally merged itself into the Second—since when the First had produced its shadow or extended itself into astral form, it took that as its vehicle and began the in-building of physical atoms. The higher pitris or Dhyânis had no hand in his creation—for as yet he had no middle principle to serve as a medium between the highest and the lowest, for he lacked manas—so that the monads incarcerating themselves in those empty shells remained totally unconscious of aught that could assist their progression or evolution.

The First Continent occupied the polar regions—that being the best evolved in structural conditions.

The Second Continent or Hyperborean, was S. W. from the N. Pole. This gives us the northern part of Asia and Europe—Greenland, Spitzbergen, Norway, Sweden, and what are now their adjoining islands. It probably also included on the American side, Baffin's Bay and its lands and promontories; there it hardly reached southwards more than 70° lat. Here it formed a horse-shoe continent, one end including Greenland with a prolongation crossing lat. 50°—a little to the South-west—and the other Kamchatka; the two ends being united in what is now the northern fringe of Eastern and Western Siberia. This land surface had almost a tropical climate. It broke asunder and disappeared—presumably as the Third Continent was rising from the water.

The Third Continent—Lemuria—stretched across the Indian Ocean, to Australia, also Northward including part of the remains of the Hyperborean lands—Sweden, Norway, Siberia, Kamchatka. It included an area from the foot of the Himâlayas which it then separated from the *then* inland sea covering Mongolia and Thibet, and the great Gobi or Shamo desert, From Chittagong West

to Hardwar and Eastward to Assam across S. India, Ceylon, Sumatra, Madagascar on its right, Australia and Tasmania on its left, running down to within a few degrees of the Antarctic circle. It also extended from Australia, then an inland region, far into the Pacific Ocean beyond Rupa Teapy or Eastern Island, on the Atlantic side, in the shape of a horse-shoe, past Madagascar, round South Africa and on the Atlantic, up to Norway.

We are also informed that the English Wealden formation, which is a freshwater deposit, is the original bed of a main stream draining N. Lemuria during the Meozoic age. This continent sank beneath the waves, leaving here and there some of its highland tops which are now islands.

"This First Race was speechless. The Second evolved the Egg-born" or Third Race. *They* possessed a sound language which language was a slight improvement on nature sounds; articulate, monosyllabic speech developed among the third or yellow colored human races. This creation occurred in some mysterious way, the embryo being nourished outside the parent body by cosmic forces. It is comparatively easy to imagine an oviparous humanity, since even now man is in one sense "Egg-born," and today scientists say, little is known regarding ante-natal digestion or differentiation into its subsequent complex phenomena. The Third Race of man is the most mysterious of all the five hitherto developed Races. The units of humanity began to separate in their parental shells or eggs and to issue out distinctly male and female, and as time rolled on they began to lose their natal capacities. Towards the end of its Fourth sub-race the babe lost its faculties of walking as soon as liberated from its shell, and by the end of the Fifth, man was born under the same conditions and by identically the same process as our historical generation—this requiring of course millions of years to accomplish. It was in this Third Race that Karmic Law forced the Creative Gods to incarnate; then only was speech developed, for language could not exist in rational form before the full acquisition of reasoning faculties. Houses and cities were built by this race—owing to climate changes. This Third Race was separated into three distinct divisions consisting of men differently created. The first two were produced by fission or budding method, presumably unknown to natural history, while the early sub-races of the third developed their species by a kind of exudation of moisture, hence called the "sweat born," the drops of which formed a ball or egg that served as an extraneous vehicle for generation. The little ones of the earlier sub-races were born androgynous. It is in the Third Race that the separation of the sexes occurred; from being of one sex they became bi-sexual and finally the man-bearing eggs began to give birth gradually and imperceptibly, in their evolutionary development, first, to beings in which one sex predominated over the other, and finally to distinct men and women. These

humanities developed co-ordinately on parallel lines with the four elements, every new race being physiologically adapted to meet the additional element. We men have learned to live in every climate whether frigid or torrid, but the first two races had nought to do with climate nor change of temperature, and thus we are taught that men lived, down to the close of the Third Root Race when eternal spring reigned over the whole globe, such as they say now is enjoyed by the inhabitants of Jupiter. Man evolved gradually, into the present dense material form from an almost transparent jelly-like texture—evolved apparently by natural forces into immense formless masses, gigantic semi-human monsters which could not be injured or destroyed by death; being so ethereal, so little human in constitution, they could not be affected by any element, flood or fire. But their sons, the Second Root Race, could be, and were so destroyed. The ever-blooming lands, Greenland amongst others, of the Second Continent, were transformed from Edens with their eternal spring, to Hyperborean Hades, a transformation due to the displacement of the great bodies of water of the globe—to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of evolution and consolidation of the globe during the human period. The Mind-born (the boneless) gave birth to the Will-born (with bones); this took place in the middle of the Third Race 18,000,000 years ago, a period preceded by nearly double this, of mineral and vegetable development.

That the existence of these earliest races cannot be proved by science is due to the fact that being boneless there was nothing left to be deposited in the primary strata of the earth, only in the uppermost so-called alluvial layer. Thus if we could conceive a ball of fire-mist becoming gradually a planet, a self-illuminating globe, then to settle into a man-bearing world, after having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-jelly speck that becomes the sarcode or protoplasm, to the gigantic reptilian monsters of Mesozoic times, we can better understand that "there were giants on earth in those days," as told in archaic scripture and that the modern muscular man was, perhaps 25,000,000 years ago just such another "organism without organs," of homogeneous substance with a structureless luminous body within, and perhaps a somewhat human form without which, as the cooling process of the earth went on, became the solid being he now appears to physical eyes.

We now come to the most interesting portion of Anthropogenesis, that period which makes of humanity, manasic beings. But first a short epitome. Humanity had been the creature of inexorable evolutionary law for three great Root Races. They had lost most of the ethereal conditions, for into that had been buided atoms of physical density, but with this solidarity there had crept in vices of appalling ignorance, with personal selfishness as th

main root. Brute force alone availed, and evil, as the world now calls such, was paramount; yet remember it was not evil generated by conscious knowledge and will, but only so far as it concerned the following of the Kama Manas.

Probably they only are responsible to the Lords of Karma for the sins committed after Manas had been engrafted on their more animal consciousness. In this way we see the enormously heavy debt that may be incurred by thinking humanity and how bitter is the payment when the mind becomes the factor of the sin. Those who endowed man with mind are the Solar pitris. They gave this immortal Ego to guide the animal humanity and raise in it a potentiality of spiritual energy, whereby its supreme consciousness was assured. These Solar Dhyânis were called "lords of persevering ceaseless devotion" (Pranidhana), "Therefore they of the Fifth principle (Manas) seem to be connected with, or to have originated the system of, the Yogîs who make the pranidhâna their fifth observance." The Trans-Himâlayan occultists regard them as identical with the Kumaras or Agnishvâttas. These Kumaras refused to incarnate in the early Third Race, as ordered, for they found humanity too base to admit the spiritual Manas to their evil hearts. But evolutionary law had to be obeyed in its inexorable workings. So they were forced to do so at a later stage at a time when the Kama Rupa had been brought under the sway of animal mind, the lower manas we call it, and thus their task became a far more complex one than it would have been, had they assumed sway over the more plastic, simpler, if cruder forms.

Hence archaic records begin when these Divine Kings, Rulers, Kumaras, Asuras or Pitris, took up their duty of moulding, teaching and guiding the earlier humanities. By way of passing the subject, I may say there were seven grades or classes of these Pitris—three incorporeal and four corporeal. There were also two other varieties—Agnishvâtta and Barhishads. The first, the Solar or "Pitris of the Gods"; the second, Barhishads or corporeal beings—"Pitris of the Demons." Thus, the twelve great Gods, the Jayas, created by Brahmâ, to assist Him in the work of creation in the very beginning of the Kalpa, lost themselves in Samâdhi and neglected to create; thereupon they were cursed to be repeatedly born until the seventh Kalpa. The "Secret Doctrine" naming them Dhyân Chohans, who have charge of the spiritual Mânasa of the worlds.

Just to epitomize the series I quote a few extracts from the stanzas of the "Book of Dyzan"—the oldest records the Archaic Teachers have given to the world.

"Seven times seven shadows (etheric forms) of future men were born, each of his own color and kind. The fathers, the boneless, could give no life to beings with bones. Their progeny were

bhuta, or phantoms, therefore were they called the Shadow Race. The subtle bodies remained without understanding (manas) until the advent of the Suras (gods) now called Asuras (not gods).

“How are the Manûshya born? The Manus, with minds, how are they made? The Fathers called to their help their own fire (electric fire) which is the fire that burns in earth. The spirit of the earth called to His help the Solar Fire. These three, the Pitris and the two fires, produced in their joint efforts a good rupa. It could stand, walk, run, recline or fly. Yet it was still but a shadow with no sense.” This creation was a failure, and was not sufficiently perfected to construct man as the thinker in godlike forms.

“Then the second evolved the third—the egg-born—the egg of the future race; the man-swan of the later Third Race; first male-female, then male and female.”

Having only just reached the human levels on entering their cycle of that evolution on the present Round, the Monads of the lowest specimens of humanity, those narrow-brained South Sea Islanders, Tasmanians, Africans, and others of like grade, had no Karma to work out when first born as men, as their more evolved brethren in intelligence had.

The former are spinning out Karma only now; later, ourselves and others are burdened with past and present Karma. So we conclude the savage has compensations not accorded to those of greater evolutionary progress.

“The Third Race became the Vâhan of the Lords of Wisdom—” “Sons of will and Yoga.” It was by concentrated effort of will upon the child brains of humanity, by these will-born Lords, that enabled them to produce therein the phenomenal results of their own inherent energy. Intense volition being followed by the desired result—by the action of that mysterious Kriyashakti in fact.

During this later Third Race the animals acquired bones and became solid, they seem to have separated into two sexes before humanity had done so, and it seems to have been through the most mindless of humanity that the sex evolution first developed. After which came that gross fall into matter that caused the sons of wisdom to spurn the mindless earlier races and to make again the attempt during its later periods of mind development.

The aeons that must have passed in these efforts finally culminated in the solar gods realizing their responsibilities. So they say “The Amânasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better. Then all men became endowed with Manas. They saw the sin of the mindless, which were struck with sterility and perished.” Though by descent some of these monstrous Red and Blue Races of animal men still remained; those half-animal tribes still remain as Australian Bushmen, Tasmanians, now extinct Veddahs of Ceylon wild men of Borneo, Negritos of Africa, Andaman Islanders, the

Esquimaux and others. Travellers tales are full of these queer semi-human remnants of what were in ages past mighty races that ruled the world. These races have survived the era of their civilization by reason of only portions of their lands being submerged, and a few tribes were left, when vast continents were swept away by earthquakes, cataclysms, or complete submergences. Australia is one of the oldest continents above the waters and is in senile decrepitude. It can produce no new forms, occult teaching tells us, unless it is helped by new and fresh races and artificial cultivation.

This Third Race mankind is the most mysterious of all these five races we are considering—and demands necessarily most of our time. It is said to have perished about 700,000 years *before* the beginning of what is now called the tertiary or eocene age.

It is with the later sub-races of this Third Root Race to which we turn for the beginnings of creed and worship with their legendary memory of whence they drew their being. We find them using the moon as the greatest Deity; Maia, the great mother, had impressed her worship on her children and to Her they turned for all that they deemed sacred. Occult teachings call the moon the occult mystery of mysteries, as it reveals its parentage of the earth planet. It was essentially the object of worship for this Third Race. For purposes of sorcery it had a dual power of evil and good with the Fourth Root Race—the Atlanteans—while with the Fifth, our own race, the lunar and solar worship divided it into two distinct factions, and aeons later it led to the great Mahâbhâratan war, which Hindu occultists tell us was in truth a strife between the Suryavanshas and Indovanshas or Chandravanshas.

The rise of this race, or even its existence, is difficult to trace, as the names of the third and fourth continents in archaic records were neither Lemuria for the third nor Atlantis for the fourth. Most of the correct names of the countries and islands are given in the Puranas, but are not traceable without an Occult Key. It was an enormous continent comprising the whole area from the base of the Himâlayas which separated it from the inland sea—now the Gobi desert—Thibet, Mongolia, as far East as Assam, Southern India, Ceylon, Sumatra, with Madagascar on the right and Australia and Tasmania on its left, down far into the Atlantic Ocean when Australia was an inland region. We are also taught that the now Polar region which formed the cradle of the earlier races was also the tomb of the bulk of mankind of that region during the Third Race, when this gigantic continent of Lemuria began separating into smaller continents. This was due, the archaic teachings say, to a decrease of velocity in the earth's rotation; "when the wheel runs at its usual rate its extremities (the Poles) agree with its middle circle (the Equator). When it runs slower and tilts in every direction there is a great disturbance on the face of the earth. The waters flow towards the two ends and new lands arise in the middle belt,

while those at the ends are subject to Pralayas by submersion or glacial epochs"—and again: "Thus the wheel (the earth) is subject to, and regulated by, the spirit of the moon for the breath of its waters (tides). Towards the close of a Kalpa of a great Root Race, the regents of the moon, the Fathers or Pitris, begin drawing harder and thus flatten the wheel about its belt, when it goes down in some places and swells in others; and the swelling running towards the extremities, new lands will arise, and old ones be sucked in."—I quote these sentences at length from the archaic commentaries, Indian and Thibetan sources, showing as they do, such a wondrously exact knowledge of geological events and clear explanation of their causes. In reference to the homes of these mighty Third and Fourth Race peoples you have but to turn to Sanskrit and Tamil literature for abundant proofs. In the *Sûrya Siddhânta*, the oldest astronomical work in the whole world, and in the works of Asura Maya. The Atlantean Astronomer, the Seven Sacred Islands, *Dvipas*, are referred to. The "Secret Doctrine" tells of an ancient continent which stretched from Spitzbergen down to the Straits of Dover, including the western portion of the British Isles. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria—ages later some of the Lemurian remains re-appeared again on the face of the oceans. Thus is Atlantis included in the seven great Insular Continents, since the Fourth Race Atlanteans came into possession of some of the Lemurian relics of land and settled on them. Easter Island is a case in point, and was occupied by some of those who escaped the cataclysm which befell their own land, but perished later, on this remnant of older Lemuria in one day, by volcanic fires and lava.

India of the pre-historic ages was doubly connected Northwards and Southwards, with the two Americas, and Lemuria now sunk beneath the waters of the Indian Ocean which, lying to the South of the Asia of to-day, stretched on one hand Eastwards to Upper India and Sunda Island; Westwards as far as Madagascar and Africa. It however was breaking asunder gradually for neither Africa nor the Americas, still less Europe, existed in those days. There was not much of Asia for the cis-Himâlayan regions were covered with seas and beyond them stretched *Shveta Dvipa*, the White Island, which we name Greenland and Siberia now.

Easter Island, one of the few remnants left of this huge continent, belongs to the earliest civilization of the Third Race. Curiously enough it was a sudden volcanic uprising of the ocean floor which raised this small relic of the Archaic ages—after it had been submerged with the rest, uninjured, with its volcano and statues during some submergence of polar lands—but it remains still a standing witness of Lemurian existence. It is said that some of the Australian tribes of flat-headed aborigines are the last pure remnants of the last descendants of the Third Race.

If we regard the second portion of the Third Race as the first really human race, with solid bones, then Hæckel's surmise that "the evolution of these primitive men took place in either Southern Asia or Lemuria," is correct enough. Says an ancient commentary: After the great flood of the Third Race (Lemurians), men decreased considerably in stature and the duration of their lives was diminished; having fallen down in godliness they mixed with animal races and intermarried among giants and pigmies (the dwarfed races of the poles), many acquired divine—nay more—unlawful knowledge and followed willingly the left path." This fact was repeated millenniums later at the end of the Atlantean era. "They built great images, 9 yatis (27 ft.) high—the size of their bodies." These same statues have been discovered on the outskirts of the Gobi desert, a region which had been submerged for untold ages, all of them between 20 and 30 ft. high, and 8 ft. across the shoulders. This stature, however, after the destruction of Lemuria, steadily decreased and finally some millions of years later dwindled to some 6—7 feet, and in other races 4—5 ft. This sinking and transformation of Lemuria began nearly at the Arctic circle and the Third Race ended its career in Lanka—or rather that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka while the enormous island of that name, was, in the Lemurian period, submerged.

FIO HARA.

(To be continued.)

"A CRITICISM OF THE 'NEW THOUGHT' MOVEMENT.*"

ABOUT three years ago what seemed at the time the merest chance put into my hands a copy of Lilian Whiting's "The World Beautiful." It opened up to me a new avenue of thought which with more or less diligence I have traversed. I found the names of books and writers that up till then had been unknown to me, and matters were spoken of which had all my life been of interest to me, but my inability to realize in my own experience their substance had left me with a dull feeling of despair. My path through life had shown me a world that was by no means "beautiful," for those in it were mostly composed of those who had succeeded in appropriating all that was best, and those who had been their victims. And it went "so heavily with my disposition that this goodly frame, the earth, 'seemed' to me a sterile promontory: this most excellent canopy, the air—this brave o'erhanging firmament, this majestical roof fretted with golden fire—no other thing than a foul and pestilential congregation of vapours," and "Life," as Schopenhauer has it, "a disease which only death can cure." I never could

* The substance of a lecture delivered to the Edinburgh Lodge of the Theosophical Society by J. D. Crawford, M.A.

accept the teachings of the Materialists: they seemed so intellectually absurd. That matter contained the promise and potency of all thinking; that we died even as the flowers; that consciousness was the result of a certain molecular movement in the matter of my brain; that there was annihilation of the thinking principle; all these doctrines seemed to satisfy many, but they paralysed me. The best of the materialists seemed to be most inspired to do good work in the world when they thought least of their doctrines. I used to wonder at Mrs. Besant's zeal for the propagation of Atheism and a godless, mindless, mechanical universe of matter and motion, when all the time her heart seemed breaking for the sufferings of the world. Such a view of the world and the meaning of things had filled me with despair. I had already tried the church and found it unsatisfactory. I had flung with loathing my divinity books against the walls of my room and found myself—nowhere. But now in the main principles that Theosophy has given me I find a centre. The meaning of this "all unintelligible world" is beginning to come to me: and as Theosophy is all-embracing, this one aspect of life and mind, which is embodied in the so-called New Thought Movement, falls naturally to be examined.

In a Lecture at Steinway Hall, Chicago, Mrs. Besant distinctly recognized that all the various schools of the New Thought Movement are parts of a great whole, that they are making for the one goal—"the recognition of the truth that spirit is the ruling force in the universe, and that matter is only the expression taken and used in order that spiritual forces may express themselves on different planes and in different regions." It is therefore not without reason that I bring this subject under the notice of the members of this Branch,

I have endeavoured to study the New Thought in all its aspects. I have read all the writings of the best writers on the subject: and I have read also some of the worst. I have been among the representatives of the movement both here and in London. I have attended Lectures and paid my money for private courses of lessons. I have made the acquaintance of many good men and many good women: and I have met with some hare-brained enthusiasts and a few charlatans. I have studied the methods adopted by some schools and practised those methods which seemed good to me. And I have come to the conclusion that the New Thought Movement in its essence is emphatically good—very good. And I shall try to set before you its salient features,

II.

This "Mental Science" movement is only a surface-sign of a far deeper and more widespread movement. It is the case that action and re-action are equal and opposite in the physical world. The heat that causes the leaves to shrivel on the trees

creates the thunderstorm that brings them refreshment. The antidote grows near the poison; and nature is full of compensations. And while we have millionaires springing up around us—men with scheming brains and shrivelled hearts, who, intoxicated with the fascination of rapid money-making, shrink from no course of action which will fill their coffers though it means misery to multitudes: yet, on the other hand, there are not wanting signs of a deep and widespread ethical movement which in time will acquire such force and volume as to overwhelm and sweep away Mammon and all his brood. The old "aristocrat" has been submerged by the new "plutocrat" who is not a "thing of beauty" nor will be "a joy for ever." But he will pass away and give place to men and women who are pure in soul and beautiful in body.

The New Thought is only a phase of this great movement in the evolution of "mankind in the making." It is a recognition of the existence in man of powers that show his divine origin and nature: of powers whose exercise means a splendid spiritual development of unlimited range and which will put the possession of material wealth into its true position of subordination and give prominence and eminence to those qualities and faculties which alone constitute the true greatness of man.

Our age has produced a Spencer whose mind has held the conception of the mechanism of the Universe working from its beginnings in the fire-mist of the nebular hypothesis through the vast stages of its evolution to the organism of man and society. We have a Haeckel who can follow the wondrous dance of the atom, through its myriad combinations in the structure of matter. But who can tell us what is this omnipresent force which is shaping the destiny of the Universe? Who has, as yet, presented us with a last analysis of the atom? We feel that we cannot stop at the atom. This idea gave rise to Kelvin's famous attempt to get behind matter and show that matter is not an Ultimate, but is itself from the ether. Consequently the last word of science is not "Matter" but Energy. The new discovery—Radium—whose wonderful properties have upset so many theories and conclusions which were regarded as final, shows that the atom is only a temporary incarnation of energy and that the "foundation stones" of the Universe, as atoms were called, are born, grow old, and decay. They disintegrate and liberate the enormous energy that is stored up in them. The analysis has proceeded so far as to indicate that we are in the presence of an Infinite and Eternal Energy which is the source of all things and beyond which we cannot go. We are in the presence of the Infinite Mind-Energy which is the one universal essence, all-creating, all-pervading, all-sustaining. The mind in man is this universal mind, and when the new School of Psychology says that "all is mind" and that "man is all mind" it is with some such idea as this that he makes the affirmation. The recog-

dition of this fundamental fact is the basis of the New School. The investigation into and the application of these laws is their work.

III.

The work of the French hypnotists, and particularly those of the Nancy School, has led men to the knowledge of the wonderful powers that are latent in man. The French scientific investigator does not trouble himself with any conceptions of the universe in regard to the wonderful uses he can make of suggestion both in hypnosis and in the waking state. But the achievements of Liebeault, Bernheim, Lagrave and Levy have opened up a new world to the psychologist and the radio-activity of thought has been utilised in marvellous ways. So much so that in less than thirty years the old psychology is now becoming discredited and a new school is taking its place. The old "Psychology," in the words of Prof. William James, "is but a string of raw facts, a little gossip and wrangle about opinions, a little classification and generalisation on the mere descriptive level, a strong prejudice that we *have* states of mind and that our brain conditions them; but not a single law in the sense in which physics shows us laws." This body of doctrine now becomes intellectual lumber, and a living science of the mind is now being taught.

The new Psychology starts with the idea that the fundamental fact of the universe is Thought-Energy and that man in his essence is a ray of this eternal energy: this energy is also radio-active. In this idea we shall find the source of the power which many undoubtedly can, and do, exercise. We shall see that Man is essentially One with God and within certain limits, which are believed by many to be self-imposed, shares his power. And when Man fully realizes this oneness with the Infinite it will be found that the saying of Christ, that his followers would do as great works as he did, was literally true. It is no poetical figure to say that "in God we live, move and have our being." The visible universe is a concreted manifestation of Deity, and just as God creates, so man, in his measure and manner, creates. This power, so long and commonly unrecognised, is the basis of the modern psychology. The marvellous results in physical regeneration and moral reformation which have been achieved in hundreds of thousands of instances are due entirely to this power inherent in Man. These physical and moral changes are facts; but the theories put forward in explanation of them are many and conflicting. Some are of a partly religious and others of a quasi-scientific nature. So we have Christian Science, Divine Science, Faith Healing, Mental Science, Mind Cure, Suggestive Therapeutics, Hypnotic Treatment, Zoism, and many others. But in all these systems I find one common feature, the direct or indirect recognition of what for want of a better name may be called the "Dual Mind" in Man. This is sometimes called the "Un-

conscious Mind " or the " Subjective Mind " and the idea is presented in different forms. But it is not to be understood that there are two minds which are separate and distinct from each other ; but that the mind, as manifested in man, is really one, but limited in one direction and limitless in another. The limited direction is that in which it touches so-called Matter and becomes objectified and concreted by space and time limitations in this matter : and in the other it loses itself in the infinite mind. As an iceberg is formed in the sea and from the sea and floats with only an eighth part of its whole volume above the surface, while the remaining seven-eighths are below, so only a small fraction of the mind of man is objectified in his present consciousness, and the remaining part, his subjective mind, is below his consciousness ; but it is ever active, powerful and effective, and in constant contact with, or forming part of, the universal mind—God.

And here I may interpose the remark that in discussing this subject I do not like to use the term " God." This word has so many different meanings. To the average man who goes to church because it is " respectable " it contains the idea of the magnified non-natural man who is in some curious way three persons, of whom he speaks as familiarly as he speaks of the man in the next street and whose ideas of morality are the same as his own : that Being who can be moved by tears and prayers to break his laws at their importunity ; who will grant them favours if they attend to the " preaching of the word ; " who will send the rain to water their crops if they only let him know that it is necessary. To them it means a limited being who, seated upon a throne, listens to the hymns of sycophantic angels and is delighted with the grovelling submission of his worshippers. Rather do I prefer to use a name which conveys the idea of a universal power permeating and infilling all things : which lives in the rippling brook and the rolling ocean ; is heard in the whispering wind and loud-voiced storm ; which gives beauty to the flowers and strength to the oaks ; which is felt in the clasp of a good man's hand and thrills in the sound of a loving woman's voice ; which is seen in the painter's vision and the poet's dream—the Eternal Life, the Eternal Love whose vestments are created things and whose thoughts are Men.

On the existence of this inexpressible reality rests the New Thought Movement, and whatever we may think of Mrs. Eddy personally there is no doubt that much is owing to her promulgation of the doctrine of " Christian Science " for it called attention to the remarkable powers latent in man. In the *Fortnightly* for Dec. 1902, Mrs. Stobart says with truth that " Eddyism owes what success it has to the fact that a clever, though unintellectual and somewhat unscrupulous woman has ridden the tidal wave of reaction following the uncompromising materialism of the Huxley-Tyndall-Spencer period, and has so guided the modern psychical current as to reach

the high and dry beaches of that unenlightened portion of humanity left thirsting for waters of spiritual hope and comfort. For Mrs. Eddy has used in her curative system a sublime principle already shining for this age as a star in the dark heaven of doubt, the principle of the unconscious mind, of the power that is within Man which at work unconsciously to the individual in every living organism throughout the scale of nature, has ever for its object the preservation and development of the species."

Mrs. Eddy is not the originator of the system with which her name is so intimately associated. In the year 1864, a shattered invalid, she was helped into the office of "Dr." P. P. Quimby, (Julius Dresser) an American, who had performed hundreds of cures by persuading his patients that their diseases had a mental origin and were in all cases the results of beliefs that had been sown in their minds—most frequently by the doctors themselves. By inducing in the minds of the patients a series of thoughts of an opposite kind he freed the patient of the disease. Mrs. Eddy was in this manner cured and being "cute" she saw its potentialities and then set to work to produce that hazy and wearisome book called "Science and Health," which has run through more than two hundred and thirty costly editions, and passages from which, alternately with portions of the Bible, form the whole bill of fare at Christian Science Meetings.

IV.

Let us now look at the New Thought teaching on the subject of what we shall call for convenience the Dual Mind. To Western philosophy it may be said to be new: but to the philosophy of the East it is by no means new: it is very old. Oriental thinkers had long recognised its existence and realised its power. They saw in it their union with the Infinite and the seal of their immortality. Life was one and eternal: and consequently they looked with wondering eyes on those who desired things which were material and impermanent.

"Poor world" they said, "so deep accurst
That runn'st from pole to pole
To seek a draught to slake thy thirst—
Go, seek it in thy Soul,"

"In thy Soul!" In the subjective mind which through its link with the Infinite we may regard as the soul.

One of the best authorities on this subject is T. J. Hudson whose "Law of Psychic Phenomena" is a thesaurus of facts and proofs. He constantly speaks of Man's two minds and differentiates them thus:

THE OBJECTIVE MIND

takes cognizance of the objective world through the media of the five senses, and guides man in his struggle with his material environment, and its highest function is that of reasoning.

THE SUBJECTIVE MIND

takes cognizance of its environment by means independent of the physical senses. It perceives by Intuition.

It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective mind is stilled. It is the subjective mind which is at work when a man is under hypnotic influence. At that time it seems to leave the body and to be capable of travelling far away and bringing back information. It is the subjective mind that reads other men's thoughts and the contents of closed books and sealed letters. It seems to have an existence independent of the body for it can go away while the body is asleep, and Hudson refers to more than a hundred cases in which physical cures were effected by him. When going to sleep he ordered his subjective mind to get into contact with the subjective mind of sick and ailing friends and give suggestions of health. The suggestions were given without the knowledge of the patient; and in the cases referred to it was shown on the testimony of (one or two) friends who were aware of what was being done, that he was successful in his mental treatment.

In addition to the recognition of the objective and the subjective mind there is the recognition of the all-powerful control by suggestion. Liebeault and Levy were the first to perceive this and to develop it in their practice. Their experiments with patients under hypnosis made them aware of its power and they applied it methodically and with success to patients in the waking state. From these and similar experiments there has emerged the knowledge of the fact that the subjective mind is constantly controlled by suggestion and always reasons deductively, and never inductively.

It never finds major premisses: but when a major premiss is impressed upon it by Suggestion it proceeds infallibly to the conclusion, and applies it to the calling into existence of the state or condition suggested. So by making suggestions to his subjective mind, a man may call down blessings upon himself, or he may call down curses. This, in the body and mind, is the result of the control of the physical organs by the subjective mind. Constantly keep in your mind the idea that you are strong mentally, physically, and morally: that you have no sickness of any kind, and, in proportion to the depth and tenacity with which you hold your thought you will realize these states in yourself. Constantly hold the idea that you are sick, that you are going to be sick, that you are going to "catch" the infection of the prevailing epidemic and you will probably be a victim. Keep constantly in your mind the idea that you are "a miserable sinner" and your friends will soon find you to be so. It is well that the devout church-goer who, with his lips, makes that acknowledgment, does not really believe it: otherwise the consequences might be disastrous. We are

only "light half-believers of our casual creeds, who never deeply feel or strongly will."

J. D. CRAWFORD.

(To be continued.)

CONCERNING H. P. B.*

LET us for a few minutes turn our thoughts together to the woman without whom in every probability there would have been no Theosophical movement to-day as we understand it.

Let us consider briefly the crude and blundering question: "Do you believe in Blavatsky?"

To me this question sounds strange, sounds even, if I may say so, vulgar. "Blavatsky?" No one who knew her, knew her *tout court*. For her enemies even, while she lived, she was Madame Blavatsky, or at least H. P. Blavatsky; while for her friends and lovers she was Helena Petrovna, or H. P. B., or the "Old Lady"—which last once gave occasion to a pretty witticism of a friend, who slyly remarked that it would have been awkward had Madame been Monsieur.

When then such an uncompromising question as this is put to us, how are we to answer it in utter honesty, if, as is the case with most of us who have studied the subject, we refuse to adopt either the ignorant position of blind prejudice, which thinks it answers infallibly by screaming the parrot-cry of "trickster," or the, to me, still more ignorant view of blind credulity, that once on a time tried to parade our Theosophic streets proclaiming the Bandar-log mantra of "H. P. B. says," as the universal panacea for every ill and solvent of every problem—a species of aberration which I rejoice to say, has long ceased from troubling us?

To this question, the only answer that the vast majority of our present day fellowship can give is perhaps somewhat on these lines: We never knew Madame Blavatsky personally, and now at this late date, in face of the absolutely contradictory assertions made concerning her by her friends and her foes, it is not to be expected that we can pronounce magisterially on a problem which has baffled even her most intimate friends, or solve an enigma which is as mysterious as the riddle of the ancient Sphinx.

What we know is, that in spite of all that people have said against this extravagantly abused woman for upwards of a quarter of a century, the fundamentals of Theosophy stand firm, and this for the very simple reason that they are entirely independent of Madame Blavatsky. It is Theosophy in which we are interested, and *this* would remain an immovable rock of strength and comfort, an inexhaustible source of study, the most noble of all quests, and

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the most desirable of paths on which to set our feet even if it were possible, which it is not, conclusively to prove that H. P. Blavatsky was the cleverest trickster and most consummate charlatan of the ages.

For surely even the most prodigal of sons may recall dim—nay, even bright—memories of the glories of the mansions of his father's house ; his report need not be necessarily false because he is in exile, feeding with the " swine," and grown like unto them. He may by chance have eaten of the " moly ;" his memory of home may be coming back. Nay, in this case, it had come back, though seemingly in a chaotic rush, for in fact and truth—and this is what really counts in the whole matter—it has awakened the same memory in many a one of us, his fellow exiles, who bless him for the story—a true " myth "—which he has told.

All this and more, even the most cautious of us can answer, and so set H. P. B.'s testimony concerning herself, the " memories " concealed within her books, which memories none but the knowing can know, against, on the one hand, the faults of their scholarship—for she was no scholar and never claimed to be one, a fact that makes her work the more extraordinary rather than helps to clarify the problem—and, on the other hand, against the twenty years old inimical report of a member of a society which is now distinguished but was then in its infancy. Indeed the enigma of H. P. B. is ridiculously far from being so simple as the fervent believers in the infallibility of that very one-sided account would have it to be.

The enigma of H. P. B. is, even for those who knew her most intimately, insoluble, as any one may see for themselves by reading the straightforward objective account of her given by her life-long colleague in the work, H. S. Olcott, in his " Old Diary Leaves ". No one has in any way given so true a portrait of H. P. B. in her ordinary daily life as has our President-Founder ; it is an account of utter honesty, hiding nothing, palliating nothing, but painting in bold strokes the picture of that to me most humanly lovable bundle of inexplicable contradictions ; that puzzling mixture of wisdom and folly ; that sphinx clad in motley ; that successful pioneer of a truly spiritual movement (who was yet to all appearances the least fitted to inaugurate such an effort, because of her almost mischievous delight not only in outraging the taboos of conventional thought, but also in setting at nought the canons of deportment which tradition has decreed as the outer and visible signs of a spiritual teacher) ; that frequent cause of despair even to her best friends, and yet in spite of her utter incomprehensibility the most winsome of creatures.

As for myself, when I am confronted with the notorious S. P. R. Report—though I must confess that I rarely hear anything

about it now-a-days—I have a very simple answer to make; and it runs somewhat on these lines:

You who believe in the S. P. R. investigator's account say that Mme. Blavatsky was a trickster. You did not know her personally; nor, as a matter of fact did the Committee who adopted the investigator's account. Even the investigator himself had to get the data on which he based his theory, from others when he arrived at Madras. It is thus all at second hand at the best; even the investigator saw nothing at first hand. Like the investigator, and like you who believe in his theory, I too was not there, I, therefore, have no means of judging at first hand. I can only put the very ample written testimony and the still ampler unwritten evidence of her friends who were present, in favour of H. P. B., against the accusations of two dismissed employes adopted by the missionaries and afterwards endorsed by the S. P. R. investigator, who at that time seems to have had no first hand acquaintance with the simplest psychic phenomena, and to have felt himself compelled to exhaust every possible hypothesis of fraud, even the most absurd, before giving Mme. Blavatsky the benefit even of the slightest doubt.

Since those days, however, such a change has come over the general opinion of the S. P. R. with regard to psychic matters, and Dr. Hodgson himself has so fundamentally altered his own position owing to his now mature first hand experience, that one need not be held to be departing entirely from an impartial judgment in thinking it more probable that Dr. Hodgson's inexperienced hypotheses with regard to Mme. Blavatsky are not to be preferred to the many years of testimony in her favour brought forward by her friends in all countries.

Oh, but—some one will say under the influence of this notorious report—they were all deluded, hypnotised. She was, on the showing of the evidence, helped by many skilful confederates all over the world; it was all a clever system of deception.

This is indeed the main burden of the hypotheses put forward by this Report; on all occasions, confederates, trap-doors, etc., hypnotism. Anything, everything but the admission that H. P. B. was even at times, so common a thing as an ordinary spiritualistic medium! No; she must be proved lower even than that—an unmitigated fraud in every direction. Even an impartial outsider must feel inclined to exclaim; *Surtout pas trop de zèle, Messieurs les Inquisiteurs!* We have throughout presented to us the picture of nothing but a cunning *pristidigitatrice*, with elaborate preparations and carefully planned surprises, carried out by astute confederates. It is true that this host of confederates has never been brought into court; they have disappeared into the invisible. Indeed they have, and that too not metaphorically; or rather, perhaps they have never been anywhere else than in the invisible, for did not H. P. B. call

them elementals? Be that as it may be, I for my part when investigating a subject, prefer first-hand evidence. I have, therefore, as opposed to the endorsers of and the believers in this Report, so to speak, investigated H. P. B. at first hand. For three years I practically never left her side; I worked with her in the greatest intimacy, was her private secretary. The picture which the Report paints of H. P. B. flatly contradicts all my own personal experience of her, and therefore I cannot but decline to accept it.

I went to her after the publication of the Report, three years after, when the outcry was still loud and suspicion in the air; for the general public of that day, believing in the impossibility of all psychic phenomena, naturally condemned H. P. B. without any enquiry. I went with an accurate knowledge of the Report and of all its elaborate hypotheses in my head; it could not have been otherwise. But a very few month's first-hand acquaintance with H. P. B. convinced me that the very faults of her character were such that she could not have possibly carried on a carefully planned fraud, even had she wanted to do so, least of all an elaborate scheme of deception depending on the manipulation of mechanical devices and the help of crafty confederates.

She was frequently most unwise in her utterances, and if angry would blurt out anything that might come into her head, no matter who was present. She did not seem to care what any one might think, and would sometimes accuse herself of all kinds of things—faults and failings—but never, under any circumstances, even in her wildest moods, did she ever utter a syllable that in any way would confirm the speculations and accusations of Dr. Hodgson. I am myself convinced that had she been guilty of the things charged against her in this respect, she could not have failed, in one or other of her frequent outbursts or confidences, to have let some word or hint escape her of an incriminating nature. Two things in all the chaos of her cosmos stood firm in every mood—that her teachers existed and that she had not cheated.

But the irreconcilables will say: Oh, she was too cunning for you; and, besides, she glamourised you.

The irreconcilables are of course privileged to say anything their fancy may dictate; it is far easier to be seemingly wise at a long distance and to imagine things as one would desire them to have been, than to have, like myself, to try to solve the actual problem that was daily before my own eyes for three years and more, and the further and still more complex problem contained in a most voluminous literary output, every page of which one has read, and many of which one has had one way or other to edit. What, however, has always been a personal proof to myself of H. P. B.'s *bonâ fides* is a purely objective thing, incapable of being explained away by impatiently casting it into the waste-paper basket of psychological theoretics,

To all intents and purposes, as far as any objective knowledge was concerned, I went to work with H. P. B. as an entirely untried factor. I might, for all she knew to the contrary, have been a secret emissary of the enemy, for she was to my knowledge spied on by many. In any case, supposing she had been a cheat, she must have known that it was a very dangerous experiment to admit an untried person to her most intimate environment. Not only, however did she do this, but she overwhelmed me with the whole-heartedness of her confidence. She handed over to me the charge of all her keys, of her MSS., her writing desk and the nests of drawers in which she kept her most private papers; not only this, but she further, on the plea of being left in peace for her writing, absolutely refused to be bothered with her letters, and made me take over her voluminous correspondence, and that too without opening it first herself. She not only metaphorically but sometimes actually flung the offending missives at my head. I accordingly had frequently to open all her letters and not only to read them but to answer them as best I could; for this strange old lady cried out with loud outcry to be relieved of the burden of letter writing, that she might write her articles and books, and would wax most wrathful and drive me out whenever I pestered her to answer the most pressing correspondence, or even to give me some idea of what to reply in her name.

Now I am not saying it was right of a woman who day by day received a large batch of letters, some of them—many of them—containing the most private thoughts of men and women all over the world, admitting the reader to the intimacy of their inner life,* thus to entrust them to a young man comparatively ignorant of life, and almost entirely unable to deal with them, otherwise than each morning, so to speak, to beard the lion in his den—for the Old Lady was leonine—and persist in parading the most important of this correspondence before the eyes of H. P. B., to her ever increasing annoyance and a regular periodical outburst, when both correspondence and secretary were first committed to an infernal w.p.b., and finally some sort of a compromise arrived at.

I grumbled then, but now I rejoice, for so I learned in short time what might otherwise have taken me many long years to acquire;—but it seemed to me, and still so seems, to have been somewhat rough on her correspondent, unless indeed in many cases the fool had to be answered according to his folly and I was a useful fool for the answering side of the business.

But be this as it may be, it convinced me wholly and surely that whatever else H. P. B. may have been, she was not a cheat or trickster—she had nothing to hide; for a woman, who, according to

* When some of her bitterest foes were attacking her—men and women who previously had poured forth their confidences into her unwilling ears—she exclaimed to me; "God! how they must respect me!" They knew she would not make use of their confessions against them.

the main hypothesis of the S. P. R. Report, had had confederates all over the world and had lived the life of a scheming adventuress, would have been not only incredibly foolhardy but positively mad to have let all her private correspondence pass into the hands of a third party, and that too, without even previously opening it herself.

All this and much else proved to me that H. P. B. was assuredly not a cheat and a trickster, certainly not while I knew her; and in every probability was not in the past when I did not know her. Of one thing, however, I am certain, that I know far more about H. P. B., her life and work, than those members of the S. P. R. who have persistently done their best to disgrace her before the world, and that their hypotheses are ludicrously insufficient to unriddle that sphinx of the nineteenth century, H. P. Blavatsky, who was at the lowest computation not only as interesting as a dozen Mrs. So and So's, on whom the S. P. R. have expended so much energy, but who further was the chief means of opening many windows into the greatness of things, no one of which will be shut again, for the life-work of the greatest of her detractors in the S. P. R. does but ever more and more support her own contentions.

"Do you believe in H. P. B.?" Yes; I believe in H. P. B. As for H. P. Blavatsky, I have no more high opinion of her than had H. P. B. herself, for she straightly distinguished the two, but I reject with scorn the ludicrous attempt to explain even H. P. Blavatsky by calling her a trickster and a common charlatan. I believe firmly in H. P. B.'s *bonâ fides*; but above all things I believe with all my soul in the great things she fought for, in the deep mysteries of which she gave tidings. I should, however, like always to be allowed, if I can, to state them in my own way, and, if I am able, to support them in my own way, for I frequently dissent from H. P. B.'s methods and from her manner.

She was filled with imperfections, even as we all are, but she was great. Even her imperfections were great; and being great, when she touched a height it was a great height. There was something colossal, titanic, even cosmic, about H. P. B. at times; indeed I have sometimes had the apparently whimsical notion that she did not belong to this planet, did not fit into this evolution. But, indeed, who shall unriddle the enigma of H. P. B.? What did she not touch at times? Multiplex personality in contact with multiplex personalities—as complex perchance as man's whole nature, in miniature at least!

I make the surface critic an unconditional present of the faulty apparatus of her controversial writings—though that is perhaps somewhat too generous a gift on all occasions. She was no scholar, had no training at school, or college, or university; was no scientist, had presumably never witnessed a laboratory experiment in her

life ; she was no mathematician * no formal philosopher of the schools, could not most probably have told you the difference between the positions of Kant and Schopenhauer had you asked her, —and yet she wrote on all these things and frequently with the greatest acumen.

Of all this I make a present to the critic ; I class all this as mostly ephemeral, as what will to a large extent pass away, as what has in some measure already passed away, for science has grown much in later years and is now denying many things that she denied and affirming many that she affirmed twenty years ago. But the giant's grip of the whole scheme of things, the titanic sweep of world-processes envisaged the cyclopean piling of hypothesis on hypothesis till her hypothetical Ossas and Pelions reached to heaven, and to the heaven of heavens—the fresh atmosphere of life and reality with which she surrounded her great expositions—all this I claim for her enduring reputation. She was a titan among mortals ; she pointed the way to me and to many others and that is why we love her. Setting forth on the way she showed, we know she lied not as to the direction. Our titan was elemental, as indeed are all titans ; but in laying foundations it is necessary to have giants, and giants when they move cannot but knock over the idols in the shrines of the dwarfs.

Let me then speak of a subject of which I presumably know as much as even the most industrious adverse critic of H. P. B.'s work—her literary remains. I have carefully read all she has written, much of it I have edited, some of it I have read many, many times. I think I may say without any undue boasting that no one knows better than I do the books from which she quotes and the use she makes of quotations. She was, indeed, more or less mediæval or even, at times, early Christian in her quotation work ; let us grant this fully in every way—though perhaps we are all little inclined to go too far in this now-a-days. But what I have been most interested in her writing is precisely that which she does not quote from known sources, and this it is which forms for me the main factor in the enigma of H. P. B. I perpetually ask myself the question : Whence did she get her information—apparent translations of texts and commentaries the originals of which are unknown to the Western world ?

Some ten years ago or more the late Professor Max Müller, to whom all lovers of the Sacred Books of the East owe so deep a debt

* Indeed, her favourite habit was to count on her fingers. On one occasion when she was engaged on a chapter of "The Secret Doctrine," she called her niece into her room and addressed her somewhat as follows : "Here, my dear, you are a mathematical pundit ; where does the *comma* go ? I am certain of the figures but can't see where the confounded comma comes in." This was the value of π , the circular measure of two right angles—and anyone who has read the learned disquisition of the matter in "The Secret Doctrine" will be somewhat puzzled to account for the fact that the writer knew so little of mathematics as to confuse the decimal point with a comma !

of gratitude, published his most instructive set of Gifford Lectures, entitled "Theosophy or Psychological Religion." These I reviewed in much detail in a series of three articles in this REVIEW. The aged Professor wrote to me a kindly note on the subject, taking exception to one or two points, and we exchanged several letters.

He then expressed himself as surprised that I should waste, as he thought, what he was good enough to call my abilities, on "Theosophy," when the whole field of Oriental studies lay before me, in which he was kind enough to think I could do useful work. Above all, he was puzzled to understand why I treated seriously that charlatan, Mme. Blavatsky, who had done so much harm to the cause of genuine Oriental studies by her parodies of Buddhism and Vedânta which she had mixed up with Western ideas. Her whole Theosophy was a *rechauffe* of misunderstood translations of Sanskrit and Pâli texts.

To this I replied that as I had no object to serve but the cause of truth, if he could convince me that Mme. Blavatsky's Theosophy was merely a clever or ignorant manipulation of Sanskrit and Pâli texts, I would do everything in my power to make the facts known to the Theosophic world; for I naturally did not wish to waste my life on a "swindle"—the epithet he once used of "Esoteric Buddhism" at an Oriental Congress. I therefore asked him to be so good as to point out what in his opinion were the original texts in Sanskrit or Pâli, or any other language, on which were based either the "Stanzas of Dzyan" and their commentaries in "The Secret Doctrine," or any of the three treatises contained in "The Voice of the Silence." I had myself for years been searching for any trace of the originals or of fragments resembling them, and had so far found nothing. If we could get the originals, we asked nothing better; it was the material we wanted.

To this Professor Max Müller replied in a short note pointing to two verses in the Voice of the Silence," which he said were quite Western in thought, and therefore betrayed their unguineness.

I answered that I was extremely sorry he had not pointed out the texts on which any sentence of the "Precepts" or any stanza of the Book of Dzyan was based; nevertheless, I should like to publish his criticism, reserving to myself the right of commenting on it.

To this Professor Max Müller hastily rejoined that he begged I would not do so—but that I would return his letter at once, as he wished to write something more worthy of the REVIEW. I, of course, returned his letter, but I have been waiting from that day to this for the promised proof that H. P. B. was in these marvellous literary creations nothing but a sorry centonist who out of tags of misunderstood translations patched together a fantastic motley for fools to wear. And, I may add, the offer is still open for any and every

Orientalist who desires to make good the, to me, ludicrous contention of the late Nestor of Orientalism,

I advisedly call these passages enshrined in her works marvellous literary creations, not from the point of view of an enthusiast who knows nothing of Oriental literature, or the great cosmogonical systems of the past, or the Theosophy of the world faiths, but as the mature judgment of one who has been for some twenty years studying just such subjects. Nor can it be maintained with any show of confidence that the stanzas and their Commentaries and the Fragments from what is called the "Book of the Golden Precepts" are adequately paralleled by the writings of spiritualistic mediumship; they are different from all these, belong to a different class of transmission.

The Stanzas set forth a cosmogenesis and anthropogenesis which in their sweep and detail leave far behind any existing record of such things from the past; they cannot be explained as the clever piecing together of the disconnected archaic fragments still preserved in sacred books and classical authors; they have an individuality of their own and yet they bear the hall mark of an antiquity and the warrant of an economy which the Western World thinks to have long passed away. Further they are set in an atmosphere of commentary apparently translated or paraphrased from Far Eastern tongues, producing a general impression of genuineness that is difficult for a scholar who has sufficiently overcome his initial prejudices to study them, to withstand.

As for the Fragments which purport to be treatises of a mystic Buddhist school, they too bear on their faces every mark of genuineness, even in their heretical nature, and in the self-confession of their sectarian character. It is far more difficult to believe they are forgeries begotten of a Western brain than to believe they are, if not literal translations, at least free versions from genuine documents, perhaps of the A'ryasanga School—sermons for pupils on the Path.

Almost without exception I find that people who loudly condemn H. P. B., when asked, have you read these things, answer, "Oh, I really can't be bothered to read anything that woman wrote; she was an impostor;" or "No, I have not read these things, and any way I am not an Oriental scholar, but Professor Max Müller in the *Nineteenth Century*," etc., etc.

All of which is rather in favour of H. P. B. than against her, for there must be something almost superhuman on the side of one who can arouse such blind prejudice in otherwise fair-minded folk.

The enigma of H.P.B., which no Report or a thousand such reports can solve, among many other riddles, presents us *in limine* with the question: Whence did H. P. B. become possessed of these things? What is the most simple hypothesis to account for it all? If you say she was a spiritualistic medium—then you must extend

this term enormously beyond its ordinary connotation, and translate it into a designation of great dignity, and carry it up into the heights of exalted genius ; for nothing short of this, I am convinced, will satisfy the unprejudiced enquirer.

I have tried every hypothesis and every permutation and combination of hypotheses of which I have heard or which I have devised, to account for these truly great things in H.P.B.'s literary activity, and I am bold to say that the only explanation that in any way has the slightest pretension to bear the strain of the evidence is that these things were dictated to, or impressed upon, her, psychically, by living teachers and friends, most of whom she had known physically. It is true that, as she herself stated, and as was stated through her, she at times got things tangled up badly, but she strove her best to do her best in most difficult circumstances.

Indeed, one of the most interesting facts in the whole problem is that she was herself as much delighted with the beauty of these teachings and amazed at the vastness of the conceptions as any one else. If she herself had invented them, she often would say, then she was a world-genius, a master instead of being, as she knew she was, the very imperfect servant who simply declared there were true masters to serve. She might repudiate everything else, but this she never gainsaid. Doubtless she has distorted many things, has not heard correctly, has transmitted them imperfectly, for she was ever very ill and harassed, the object of never-ceasing attack, treachery, and ingratitude, in addition to being naturally of a very fiery and tempestuous nature. All of which things make it all the more surprising that so much was achieved and not that more was not accomplished. The powers that were used must thus have been very great, perhaps an earnest and foreshadowing of what may be accomplished in the West if found necessary, and an absolute departure from the conventional conditions of the contemplative life as a means of illumination.

H. P. B. was a warrior, not a priestess, a prophetess rather than seeress, she was, moreover, most things you would not expect as an instrument for bringing back the memory of much that was most holy and wise in antiquity. She was indeed, as it were, the living symbol of the seeming foolishness of this world, whereby the wisdom was forthshadowed. In this birth, I am persuaded, I shall never look upon her like again ; she alone has given me the feeling of being in contact with some one colossal, titanic, at times almost cosmic. I have sometimes wondered whether this strange being belonged to our humanity at all—and yet she was most human, most lovable. Had she run away from some other planet, so to speak ? Did she normally belong to this evolution ? *Quien sabe ?*

To all of such questions none of us who knew her and loved her can give any sure answer ; she remains our sphinx, our mystery, our dearly loved Old Lady. She was not a teacher in any

ordinary sense, for she had no idea of teaching in any orderly or systematic fashion; indeed she detested the very idea of being considered a spiritual or ethical teacher, cried out loudly against it, protested she was the least fitted of all to be called to such an office. No, she was better than that, better than any formal instructor, for she was as it were a natural fire at which to light up enthusiasm for the greater life of the world, a marvellous incentive to make one grip on to the problems of self-knowing, a wonderful inspirer of longings for return, a true singer of the songs of home; all this she was at times while at times she intensified confusion.

It is some thirteen years since H. P. B. departed from her pain-racked body, and yet somehow or other with each year my affectionate remembrance of her does but increase, and I ever look back to her and her work for inspiration to revive the feeling of greatness and large-heartedness, and that fresh atmosphere of freedom from conventionality which meant spring time and growth and a bursting of bonds, and a flowing of sap, and the removing of mountains as the young shoots burst from their tiny mustard seeds and shook the earth-heaps from their shoulders. It was the virile life in her, the breadth of view, the quick adaptability, the absence of prudery and pietism, the camaraderie, the camp-life as it were of those earlier days, that made the blood circulate in the veins, and the muscles tense for strenuous hardship and advance into regions ever more and more unknown.

But why do I who am no hero-worshipper allow myself thus enthusiastically to write of my "occult mother-in-law," as she humorously called herself? I know not, except that these are Stray Thoughts on Theosophy, and my thoughts not unfrequently stray to her who set my feet on the way, and that in writing about her I have revived some deeper feelings than I had intended to arouse, for my main object was to lead up to a suggestion concerning White Lotus Day, a suggestion which has already been adopted by the President-Founder at the last General Meeting of the Society. This paper, however, was written before I received the Report of that Meeting, and when I had already written as follows: As the years roll round, on May the 8th, the day of her departure from her body, many gatherings of Theosophists celebrate H.P.B.'s memory, and we call it White Lotus Day, though why precisely I know not. Perhaps it might have been better to have followed the Platonists and have chosen her birthday for this keeping of her memory green; but be that as it may be, it was never intended by her friends to be a day of lamentation—and indeed, I do not think that any so regard it, and sure it is that H. P. B. herself would have screamed out against any such absurdity. Equally would she, I think, have cried out against any attempt at making such a gathering an occasion for pietism or hero-worship. Indeed I know no one who detested more than she did any attempt to hero-worship her-

self—she positively physically shuddered at any expression of reverence to herself as a spiritual teacher ; I have heard her cry out in genuine alarm at an attempt to kneel to her made by an enthusiastic admirer.

But would H. P. B. desire to keep this day for herself, and thus to inaugurate the idea of starting a sort of calendar of Theosophical "saints," and of adding to May 8th many other dates of departures of distinguished colleagues ? I think not ; I have somehow never been able to persuade myself that H. P. B. could approve of White Lotus Day as it is. But since it does exist, I would suggest that its utility might be vastly increased by keeping it as the day on which we specially call to mind the memory of all our well-known colleagues who have left the body—not only of H. P. B., though of her, first and foremost, but of T. Subba Row, of W. Q. Judge, though he did grievous wrong, of Piet Meuleman of Holland, of many others. Let us make it a time of keeping clean the memory of the links of the chain, a day of the history-making of those who are as yet comparatively the few, but who will ere long be the great majority of our Theosophical Fellowship. White Lotus Day if you will, but Commemoration Day as well.

At the same time our President-Founder was settling it all at Adyar on these lines, and the suggestion is now a fact accomplished. But enough for the moment of these Stray Thoughts concerning H. P. B.

G. R. S. MEAD.

THE PATHWAY OF LOVE.

Though the level of life on the lowland lies,
 There's an upward slant toward the sunlit skies
 To the fog-free land above ;
 From the pit to the peak a pathway runs
 For the sure ascent of God's human sons,
 And that pathway's name is Love.
 Straight away from the horrors of vice and sin,
 Where the brambles tear and the thorns thrust in
 To scar the soul of man,
 Leads the pathway of Love to the open fields
 Where Virtue her wholesome harvest yields,
 Beyond the brambles' ban.
 Have courage ! For you the blest pathway leads,
 If you win your way by your loving deeds ;
 Only thus may the path be trod.
 You can love, then love ! By your love you climb
 From the valley's clay to the mountain sublime,—
 From brutehood up to God !

CHARLES WESLEY CASSON,—in the *Christian Register*.

Theosophy in all Lands.

THE AMSTERDAM CONGRESS.

Mr. Van Manen, Hon. Sec'y. of the International Congress of European Sections, T. S., cabled the President Founder, as follows :

"Mrs. Besant proposing, 600 members of the Congress send love and homage."

From this it is evident that the meeting was a striking success. This augurs well for the future of our movement in Europe.

The following brotherly message was recently received from Stockholm, Sweden :—

Colonel H. S. Olcott, P. T. S.

DEAR SIR AND BROTHER,

The Scandinavian Section, assembled at their Annual Convention in Stockholm, send to the revered President-Founder their most cordial greetings. May you still for a long time enjoy health and forces to lead successfully the great work which the Theosophical Society has the mission to accomplish.

For the Annual Convention,

ARVID KNÖS,
General Secretary.

REPORT OF THE TAMIL DISTRICTS THEOSOPHICAL, FEDERATION MEETINGS.

The Second Session of the Tamil Districts Theosophical Federation held its sittings at Trichinopoly on the 21st and 22nd May 1904 in the Hall of 'The National High School.'

Col. H. S. Olcott, the President-Founder, presided over the meetings. There were sixty-seven members present, representing the branches at Kumbakonum, Tanjore, Mannargudi, Tinnevely, Tuticorin, Kulitalai, Trichinopoly, Karur, Nammakal, Palghat, Sivaganga, Coimbatore, Pollachi, Ramnad and Madura. In the morning of 21st an address of welcome to the members was read by Bro. Hon. K. Vasudeva Iyengar, the President of the Trichinopoly Branch. In the afternoon meeting, presided over by the President-Founder, an address to him was read on behalf of the Federation, by Bro. P. Narayana Iyer of Madura. The Colonel in an eloquent speech sketched the growth of the Society from small beginnings in 1875 to its present position as a world-wide movement, and referred to its latest development by the formation of a branch in Tunis in Northern Africa. After the reading of the report for 1903-1904 by the Secretary, Bro. G. Ramachandra Aiyar of Tinnevely read a paper on "Jivâtma"—learned and instructive. This was followed by an address on "Brotherhood," in Tamil, by Pandit Sundararaya

Iyengar of Ramnad. Then Bro. Sundram Aiyar, a retired advocate of Mysore, read an earnest address on "Self Sacrifice."

In the morning meeting on Sunday, the 22nd May, Bro. Anantanarayana Aiyar read a paper on "Karma," marked by a painstaking study of Theosophical teachings. Pandit Mahadeva Sastriyal, a Pandit attached to the Madura Branch, explained in Tamil certain misconceptions regarding Theosophy and showed its identity with the teachings of Hindu Religion. Bro. Lakshminarayana Aiyar, Assistant Provincial Secretary, then briefly addressed a few observations in Tamil on 'Dream and Sleep' practical and instructive. Bro. P. Narayana Aiyar of Madura, then spoke about the issuing of Tamil tracts to Tamil-speaking people bearing on Theosophy, and kindred subjects. He pointed out that the Madura Theosophical Society had begun it and would continue that work. The meeting in the morning terminated with an address on 'Aradhana,' by a Vaishnava Pandit and Yogi. In the afternoon of the 22nd, Brothers P. Narayana Aiyar and A. Rangasamy Iyer of Madura, were elected President and Secretary of the Federation respectively. It was resolved to accept the invitation of the President of the Sivaganga Branch and hold the Federation meetings at Sivaganga in 1905. About Rs. 125 were subscribed for the expenses of the Federation, and Rs. 65 for the "Tract Fund." As regards the practical work to be done in the ensuing year, the Federation resolved to co-operate with the Council of 'The National High School,' Trichinopoly, in their efforts to collect funds for the raising of 'The National High School' to the grade of a College. It recommended the branches affiliated to the Federation to open Girls' Schools in places where they do not already exist, on the lines of 'The Central Hindu Girls' School, Benares, and it adopted the scheme of Bro. P. Narayana Iyer in regard to the issuing of Tamil Tracts, and left the scheme to be worked out on behalf of the Federation, by the Madura Branch. The President-Founder in his closing address touched upon the question of raising 'The National High School,' Trichinopoly, into a College and in an earnest and touching appeal called upon the Hindus to co-operate and combine together and collect funds for giving a sound national education to their boys. He instanced the manner in which missionaries collected funds in England and America, which were made up of subscriptions from poor people, and wanted the Hindus to emulate their example, and not to prefer cheap education by foreign agencies destructive of sound religion.

On the night of Saturday, the 21st, there was a discussion of the "Seven Principles of Man" and their correspondence with the Vedantic classification of 'Koshas,' under the Presidency of Bro. T. Sadhasiva Aiyar of Coimbatore.

The Federation Meetings were characterised by earnestness and enthusiasm and were very successful.

A. RANGASWAMI AIYAR,
Sec'y., Tamil Districts Theosophical Federation,
Madura.

Reviews.

OLD DIARY LEAVES.

[Instead of writing anything of our own by way of a review notice of the third volume of the President-Founder's historical retrospect of the Theosophical Society, we prefer to let that accomplished Scholar and literary critic, Mr. G. R. S. Mead say to our readers what he thinks of this book and its two predecessors. We copy from the June number of the *Theosophical Review* : E.]

THE PRESIDENT-FOUNDER'S DIARY.

Old Diary Leaves: The only Authentic History of the Theosophical Society. Third Series, 1883-1887. By Henry Steel Olcott, President-Founder of the Society.*

The present block of *Old Diary Leaves* adds the third volume to our President's sketch of the early years of the Society's history as drawn from the notes of his personal experiences preserved in his Diary, and from the official records at Adyar. Few things are more instructive for the student of human affairs who takes a really intelligent interest in the evolution of our movement, than to familiarise himself with the stages of growth in the Society from the days of its inception; few things are a more healthy corrective to any extravagance in appreciating the complex nature of the instruments used in the pioneer and early stages of a great spiritual movement than the perusal of the transparently honest record jotted down in Colonel Olcott's journal.

It is pleasant to accompany our veteran President as he reviews the scenes of his ancient struggles and fights his old battles over again. What a difference between then and now. In those days almost every place visited was virgin soil for our infant movement, almost every audience was entirely strange to the breadth of view and sincerity of purpose of our pioneers; to-day these views, in their broad outlines at any rate, have largely become common property, and the places mentioned by our President as then visited for the first time, have now for many years possessed branches of our Society, responsible for many hundreds of lectures and numerous classes for the study of subjects of theosophic interest.

But that which constitutes the chief subject of interest in the third volume of "Old Diary Leaves" and which will continue to do so as long as the series exists, is the fact that in it our President gives the facts connected with the Missionary plot, the Coulomb case and the subsequent and now notorious S. P. R. Report. Nothing is more convincing or more pathetic than to read the "other side" of this unscrupulous attack on the lion-hearted woman who poured her life into the Theosophical Society. We have often stopped amazed to see the light-hearted way in which irresponsible people, without the most elementary gift of imagination, not to speak of the crudest charity, have spoken or written

* London : The Theosophical Society ; 1904. Price 6 s. net.

of H. P. B. as an unscrupulous adventurer, scheming and callous, heartless and unashamed. Olcott gives the other side. A woman sensitive to the extreme of abnormality, a nature laborious and self-sacrificing to entire self-forgetfulness, generous and large-hearted to the extreme of pure quixotism; a woman who had sacrificed her all, money and time, brains and health, to a cause which she considered sacred and the holiest task on earth; a woman who would willingly have shed the last drop of her blood for the sacred science she loved more than her life, and who would sooner have cut off her right hand than have brought the names of her Teachers into disrespect—what tortures of hell must she not have suffered in the pillory of her self-constituted accusers, judges and executioners. She, who above all loved the high and noble and great things of the world, to be set in the stocks and pelted with refuse as a common cheat, vilest and meanest of tricksters.

The S. P. R. Report nearly killed H. P. B. Indeed it was only by a miracle that she survived the tortures these self-constituted executioners inflicted on one who had done her best to help others with her abnormal powers. The pathos of the following lines written in blue pencil, in H. P. B.'s copy of this merciless attack on her good name, may perhaps make her present-day light hearted traducers, who parrot-like re-echo the S. P. R. calumnies, pause ere they repeat their irresponsible assertions.

"Madame Blavatsky, who will soon be dead and gone, for she is doomed, says this to her friends of the P. R. S. (S. P. R.): After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive I will be ever imploring my friends and Brothers never to make them public; never to sacrifice their rest, their honour, to satisfy public curiosity, or the empty pretext of science. Read the book (*i.e.*, the S. P. R. Report). Never throughout my long and sad life, never was there so much of uncalled-for, contemptuous suspicion and contempt lavished upon an innocent woman as I find here in these few pages published by so-called friends.

"H. P. BLAVATSKY.

"Adyar, February 5th, 1885.

"On my death-bed."

But H. P. B. lived to write "The Secret Doctrine," and "The Voice of the Silence," and many other things and *that* was her answer to the S. P. R. Report.

"Read "Old Diary Leaves," Vols. I. to III., if you would learn about the true H. P. B., and have an answer to the bitter attacks of her enemies. Indeed, these three volumes are a most precious legacy from the early days bequeathed to the Society by our President-Founder; it is all down in his Diaries—faults and failings, absurdities, struggles, *naïveties*, abnormalities, wonders, courage, devotion, faith, ingratitude, treachery—and yet, in spite of all, growth, success, triumph, even in the midst of apparent failure, proofs abundant to him who can read between the lines, of powers not ourselves making for righteousness"

G. R. S. M.

THE PEDIGREE OF MAN.*

Back from the panorama of the past we come, laden with the burden of knowledge that those rapidly moving scenes have spent before us. What a whirl of cyclic history, of records, past recording by the gauge of modern thought. Those stupendous ages of man's evolutionary progress, unthinkable, inconceivable, when measured by the span of limitable Science. Who shall dare proclaim those millenniums throughout which the melody of man's awakening has been sung. Poets visionize and give us fragments of the songs of the ages, artists vainly seek to portray morsels of their ever-engraved undying scenes, but who among us dare piece it bit by bit, leaving a thread here and a thread there, of the garment wherein the Godhead wills to manifest Himself—no one, assuredly unless one who had seen the cosmic shuttles plying and been shown their weaving of the scheme that men call Law. We gasp, awe struck, at the mighty recession of the ages as it rhymes forth its song, in verse after verse of living potencies, through the magic voice of one of the most powerful singers the mighty Lords have chosen for the world's helping and teaching to-day. For us, in our puny way to attempt to pass comment even, on these sublime efforts of that devoted, noblest, yet humblest of workers in the ranks of the world-servers, would indeed be but an empty farce; yet as we close Mrs. Besant's last and all-comprehensive series of published lectures we marvel how far the world is ready or willing to accept the appalling array of millenniums upon millenniums of years that have elapsed since the globe evolved from the Fire-mist and became the habitable vortex for the scheme of lives it has birthed. The subject-matter, enforced and borne out by every world-creed, treats of the primeval revelations concerning that long journey from God to mineral and then from mineral to God. A long, long journey, but half paced at present. One as she tells us—H. P. B.—taught, of spiritual mastery over matter; the guiding, shaping, building of it into innumerable forms.

Then its other pole of grosser nature dragging and besmearing it till soiled and worn with turmoil without. These poles become junctured by the point of intellectual evolution, and the coming of the Ego to unify and harmonize the twain. According to H. P. B.'s classification it stands as an evolutionary scheme concerned with the growth and development into still higher phases of activity of I, the Monadic, in conjunction with II, the Intellectual and III, the Physical.

How deftly yet clearly is this complex scheme of Hierarchies of intelligences, their ramifications and relations with the matters dealt with. That intricate winnowing out of details concerned with man's pedigree in past Kalpas, past Universes, past World Chains and Systems, baffles our understanding, yet how clearly and coherently it now stands. Gathered from sources we, as yet, have no means of apprehending, fragments of occult wisdom unravelled and simplified, to suit material minds, who, just on the threshold of those great storehouses of primeval learning where, if Man's power allowed, the books of Cosmic history could be studied; yet barred from entrance by our ignorance of Nature's Law.

* Four Lectures delivered at the Twenty-eighth Anniversary Meetings of the Theosophical Society at Adyar, December 1903, by Annie Besant. Benares and London, Theosophical Publishing Society, 1904. Price Re. 1.

Not the least impressive portion of this series of lectures which appears so considerably amplified from the lectures as we heard them given, is that definite scheme of adjustment of those innumerable facts and hints given in the "Secret Doctrine" but in unclassified and often confusing form. Only the most painstaking of students can ever hope to disentangle all the isolated statements and link them coherently into an intelligible whole. Those who look upon that work and other writings of H. P. B. as somewhat of a sealed book of incomprehensible statements jumbled together and for the most part unverifiable by ordinary literary records, must ever remember that the Arcana such literature attempts to reduce to modern ratios of intellect, can only be taken and assimilated by minds already receptive to some extent at least, by training on that particular line of thought in this or other lives. True, at some particular period of our evolution such facts have to be not only accepted but verified by the student himself; till then, we gladly and gratefully receive such by reason of that existent faculty in those who pass on to us the knowledge they themselves have so acquired. Added to the acknowledged source of much of this information, we have also before us much that comes in fresh guise, and details of absorbing interest are postulated and given, showing the author's own practical training on the same lines. These details help us to link together much that was difficult to unify with other links that apparently broke away from the points at issue.

How contradictory, for instance, are the statements regarding the four bodies of Brahmâ—till we are shown the septenary principles underlying all Cosmic forces. Then into their places slip those bodies of Twilight, of Day, of Darkness and of Dawn—bodies evolving mighty potencies and ever shadowing forth the aspects in potentiality of the greater Brahmâ behind all manifestation, whose "luminous sons of the Manvantaric Dawn" have shown us some faint glimmerings of His eternal light. And so we stand and watch the pageant as it passes, till as the comprehensive scenes vanish from our mind's eye we still hear the mighty tramp adown the ages, the clash of battle and the Strife of Life. Echoes of its archaic legends surge again and again in our hearts, and we feel our pulses throb with those immortal forces that have shaped and moulded this Human Monad until he becomes the "Man," that being, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God, who will then go forth conquering and to conquer through the illimitable future that stretches before him;" for "Man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced; in whom ultimately Spirit has conquered or will conquer matter before he enters on his divine kingdom."

Perhaps it is the Ahankara in ourselves that makes us long to see this priceless literary pearl cased in more beauteous apparel; the world-known crudities of the Northern Indian Publisher could for the nonce have been glossed by a more artistic attempt to enshrine this priceless gem in more fitting cover; for why should coarse paper and blackened back be deemed the worthy casement of such scholarly effort and noble theme. Let us fold our hands in patience and send to

our Western workers the prayer that their own edition may be as simple, painstaking and artistic as the companions of this series were of yore; and at the same time humbly urge our Northern brothers to endeavours of more ideal form when presenting to a critical world the body of matter which enshrines the Spirit of Truth.

FIO HARA,

SURYA GITA

OR

THE SONG OF THE SUN.

THE PHILOSOPHY OF MENTAL AND PHYSICAL ACTION,*

BY LENA M. CHAMIER.

To those who have so often struggled with hundreds of difficult Sanskrit words—with meagre success—in their efforts to gain a knowledge of Eastern philosophy, this work will be hailed with a sigh of relief, for it is written down in plain English and embodies in condensed form the essential principles of the purest Vedāntic teachings, gathered from the Sanskrit text. These teachings appear as coming from the great Spirit in the Sun, in response to questions propounded by his charioteer, who asked him about the working of the “Law of Cause and Effect;” also, “how happened it and why was it that all creatures were ceaselessly whirled in the whirling wheel of transmigrating lives, and how he could be released from this whirling wheel?” We quote further, from the Introduction :

“The manuscript then deals with the different modes of action, both physical and mental, and explains how each one is dependent on the other, and shows that real progress can only be when the development is not only from the point of view of knowledge, but also from the doing of deeds; and not only by the doing of deeds but also by the development of the mental processes by which the man can get an insight into the higher states of consciousness.”

The orderly government of the universe by immutable law, physical and mental, is dealt with; and the difference between a knowledge of mere words, and that well-digested thought which gives power, and results in right action at the right time, is clearly set forth.

As a result of Eastern thought we have four general systems of philosophy and religion :

“The symbolical forms are for those who can understand only the name of the thing. They are object lessons for the masses, and they are called ‘Tantras.’

“For those who have developed to the thought stage are the lives of heroes among men, as examples of conduct. They are taught, and they are called ‘Purānas.’

“For those who have developed to the mental vision stage are those things which have been seen by intuition. They are the revelations of the great ones, and these are called ‘Smritis’—for they have been remembered, and the word means remembrance.

* The Oriental Publishing Co., Limited; Mylapore, Madras; Price, thick paper, Rs. 2; thin paper, Re. 1, annas 8.

"And finally, for those who have developed to the 'idea' stage, is the Vedānta, or the world of life and form seen purely as the idea; and it is from this vantage ground that the reasoning is sound—of the illusion of the world—this dream of life. But from the point of view of the man in the street, the world of physical names and sense impressions is no illusion—it is the whole of knowledge for him.

"Thus we say that until the mental power is developed, the law of cause and effect has comparatively little result—but that faculty once developed, the man's words have weight, and his judgment is sound, and his responsibility then becomes great, for he has become a force with the forces of nature."

The 1st chapter treats of the unconditioned and conditioned states, the first cause, the Creator and the individual soul.

The second deals with the different stages of realisation, the necessity of having knowledge, concentration and action combined in due proportions, the nature of Karma that will cause bondage and of Karma that will bring about perfect freedom, and also of actions pure and impure.

The 3rd chapter deals with the nature of the subjective mind in man—the higher self—the Supreme Teacher—the Mahādeva—the great peace, and the several Upanishadic authorities that establish the superiority of it.

The 4th chapter treats of the nature of the Absolute, the conditioned I's'vara, the individual soul and the unknown and unknowable.

The 5th chapter deals with the characteristics of the greatest actor in the drama of life—the real Mūkta.

The book is well brought out and contains 121 pages exclusive of the Introduction. There are illustrations of the "Whirling Wheel of Life," and "The Hindu God."

W. A. E.

HINDU SOCIAL PROGRESS.*

We have before us a very valuable compilation of essays and lectures by eminent and learned Hindus, on the question of "Social Progress;" one which occupies such a large share of public attention at the present time. Prof. M. Rangachariar, M.A., in referring to the present tendency toward social unrest and lawlessness which is occasionally met with says:

"Itbehoves all, who have the interest of the country and its civilization at heart, to bestow the most careful attention on the present critical situation of affairs, and direct their best thoughts to the planning out of the ways and means needed for the safe guidance of Hindu Society along the path of true and orderly progress. Mere tinkering with social institutions and random rebellion against social authority, without understanding their internal meaning and natural correlations, and without endeavouring to examine the root principles out of which they have grown, are calculated more to injure true progress than produce any enduring benefit to society either now or in the future. Questions relating to marriage, caste-organization, foreign travel

* A collection of papers edited by N. Subbaran Pantulu Garu, B.A., B.L., G. A. Natesan & Co., Madras. Price Re. 1.

education, religious worship and many other such things are already demanding attention and awaiting solution. How in all these matters the mingled stream of the old and new social forces is to be guided so as to make it flow along such channels as will surely contribute to national prosperity is a work of momentous importance. And this work cannot be long neglected without the risk of much serious danger and disaster. Where indifference is so highly harmful, wrong or unsuited action is indeed even more injurious."

All who have at heart the lasting Social Progress of India would do well to read this work. It contains about 200 pages. In Appendix B, we find a reprint of Mrs. Besant's excellent speech delivered at the inaugural meeting of the Madras Hindu Association, 1st January 1904; her subject being, "Hindu Social Reform on National Lines."

W. A. E.

THOUGHTS ON VEGETARIANISM.*

We have received from Mr. N. F. Bilimoria of Bombay, Editor of the *Theosophic Gleaner*, a pamphlet bearing the above title, published by him and written by Miss E. C. Allison, author of "Coconut Preparations." The subject matter of the pamphlet originally appeared as a serial in the *Gleaner*—these articles embodying the "Prize Essay," prepared by the author in response to the offer of prizes for the best essays on "My Thoughts on reading Dr. Anna Kingsford's 'Perfect Way in Diet.'" This essay was awarded the first prize. It is written in a most sincere and earnest vein, and is now offered to the public in this more convenient form.

The author says: "Indeed the strongest argument I can think of against flesh-eating is the fact that our animals are more highly evolved (that is, coming nearer the human) to-day than they have ever been before; and to kill and eat them seems very much like killing and eating young children." She alludes to numerous ancient sages who esteemed it of prime importance that we so regulate life that "its sustenance should involve no shock to the moral conscience." She also refers to the signs of the times—"the frequent reports coming from Germany, America and other countries, of the astonishing feats accomplished by vegetarian athletes, and of walking-matches between vegetarians and meat-eaters; the vegetarians come out ahead in almost every single instance." In treating of the chemical analysis of food, the author is of opinion that those who have not achieved satisfactory results in their efforts to adopt a vegetarian diet have either been too careless in selecting and combining the three general classes of food substances mentioned or have made the change too abruptly, thus giving "a sudden shock to the vital machinery." The change should always be made gradually and the food selected with discrimination.

In dealing more at length upon the moral aspect of the question the author says:

"Can we think of any sight more likely to drive an innocent, delicate, sensitive child to the verge of insanity than that of witnessing the deliberate slaughter of a beautiful lamb or fawn that had been its loved playmate? Are not such sights enough to make even angels weep? Do not such practices tend largely to lower

* Cherag Printing Press, Bombay. Price six annas.

the general tone of morality in any nation where they prevail? The Western custom of slaughtering cattle for food is one of the stumbling-blocks that lie in the way of a more free social intercourse between the natives of India and those of Western lands, and it is not to be wondered at that the better classes in the Orient view such customs with abhorrence."

The author claims that her chief object in attempting this essay was to do something that might help to counteract the growing tendency among Hindu youth to fall into the flesh-eating habits of Europeans, and she appeals to Indians who follow the 'better way' in diet, "to make every effort to save their nation from becoming a bloody nation, and from plunging into darkness."

W. A. E.

THE RATIONALE OF HOLY IMAGE WORSHIP.*

By S. Parthasarathi Aiyangar, B.A., B.L.

This is an excellent work to put into the hands of those who ignorantly denounce the ceremonies connected with the so-called worship of images, as largely practised in India.

The author says, "when we pray to God, facing His Body in the shape of a Temple-Image, which alone we see with the eye of flesh, we address our prayer *not* to the visible Body or Image, but to the invisible Spirit which pervades the Image, and with which Spirit alone we have come to hold spiritual communion (being ourselves spirits)," &c. The arguments set forth by the author are quite logical, and his numerous quotations from eminent Western philosophers and divines, as well as from the writings of Eastern Sages and holy men, carry great weight.

W. A. E.

Acknowledged with thanks:

1. Sri Krishna, by Dhana Krishna Bisvas, B.A., B.L. (Theosophical Publishing Society, Benares City), an interesting booklet.
2. An easy Introduction to Yoga Philosophy by S'ris Chandra Vasu, B.A. (to be had for 1 Re. at the Panini Office, Bhuvaneshvari Abrama, 38-40, Bahadur Ganj, Allahabad)—a useful pamphlet of 70 pages with an appendix.
3. The Three Truths of Theosophy, by S'ris Chandra Vasu, B.A. (Price 1 anna per copy or Rs. 5 per 100).
4. The Vedânta Tattvatraya of S'ri Lokachârya Swami, by Manmathanath Paul, B.A., B.L., Vakil, High Court, Calcutta (Price Re. 1).
5. Dhyana Stotra Sangraha, a small pamphlet of 41 pages, containing select hymns for daily use in Sanskrit by Hindu devotees (printed in Devanagari, sold by the Theosophical Publishing Society, Benares City).
6. Expansion of Self, Part I, translated into English by Surendranath Ghose, from "Amitver Prasar," a Bengali work of Rai Jadunath Mozoomdar Bahadur, M.A., B.L., Editor *Brahmachârin*, etc.—An excellent treatise that deserves to be read by every student of Hinduism. Price As. 8. Can be had of the Manager of the Hindu Patrika, Jessore.
7. The Ashtâvakra Gîtâ (Published at the Office of the Vaisya Hitakari, Meerut, and priced 8 as.) is a valuable treatise on practical

* Published by A. Govindacharya, C. E., Mysore, Price 6 annas,

Vedānta, translated from the Sanskrit, by Rai Bahadur Lala Baignath, B.A., Fellow of the Allahabad University; Judge, Small Cause Court, Allahabad, and author of some really useful publications.

Tamil Tract No. 1, issued by the Madura Branch T. S., from the Madura Hall of Theosophy; dealing in a concise form with what Theosophy and the Theosophical Society are.

Tract No. 2, issued by the same branch, from the same Hall—being the Tamil Translation of Mrs. Besant's pamphlet on Hindu Female Education.

Number of copies of each tract printed and circulated could also have been stated with advantage. Anyhow the Madura Branch is doing good work.

We also acknowledge printed copy of a letter of appeal by Mrs. Besant addressed to the Hindu people for funds for the Central Hindu College, translated into Tamil (Foolscap 3 pages), dated Sivaganga, 12th January, 1904.

MAGAZINES.

In *The Theosophical Review* for June Miss Charlotte E. Woods concludes her admirable article on "The Forgiveness of Sins." She says: "Now the Divine Forgiveness is never the creation of a new condition, but the proclamation of an eternal fact. In the popular sense of the word there can be no forgiveness with God, since there has never been a moment in his existence when man has been unforgiven. Esoterically, it is not God who forgives man, but man who learns to appropriate an eternally existing fact." This clears up the knotty point "that any action on the part of man, whether prayer, propitiation, repentance, or works, can ever alter the attitude of the Divine Fatherhood towards an erring son." And, further on, we read this concerning "the emphasis laid by Christ on the condition of this forgiveness: "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." This is because forgiveness is, first and foremost, a healing of the sense of separateness. Man needs and craves the completion of the spiritual circuit, but the current that flows from him to the Divine is flowing equally through every separated life. If between him and his fellows is a broken link, the forthflow is interrupted, the current cut off. Therefore until the inseparability of life on all the planes, the delicate interaction of forces throughout the whole organism, is understood, we shall continue to hate our brother without realising the seriousness of what we do." Mrs. Besant continues her series of instructive articles on "Will, Desire and Emotion," treating first of "The Value of Emotion in Evolution." Under this heading she says: "Hero-worship is often decried because a perfect ideal is not possible to find among men living in the world, but a partial ideal that can be loved and emulated is a help in quickening evolution. It is true that there will be weaknesses in such a partial ideal, and it is necessary to distinguish between the heroic qualities and the weaknesses found in conjunction with them; but the attention should be fixed on the heroic qualities that stimulate and not on the blemishes that mar everyone who has not as yet transcended humanity. To recognise that the weaknesses are of the Not-Self

and are passing, while the nobility is of the Self that endures, to love what is great and be able to pass over what is small, that is the spirit that leads to discipleship of the Great Ones. Only good is gained by the hero-worshipper from his ideal, if he honour the greatness and disregard the weakness, and on the hero himself will fall the karma of his own shortcomings."

Next she writes at some length, and very clearly, on the subject of 'The Will winning its Freedom.' Her explanations are highly instructive, but space fails us for further quotation here. "An Invocation and Vision of Horus," by W. M. Blackden is concluded, and "Gunas, Caste and Temperament," No. IV., by G. Dyne, continued. Other articles are, "The Eyes of Wisdom," a brief paper by Blanch Garbette Gibson; "Immortality, Resurrection and Reincarnation," by Joseph Silverman; "Latter Day Fables," by E. W.; "Two more Sermons by Thrice Greatest Hermes," by G. R. S. Mead; "The Conscience of the Artist," by Cecil French; "Rejuvenescence in Nature" (with illustrations), by W. C. Worsdell.

The Theosophic Gleaner for June opens with an article on "Ideas About God;" the first part of Mr. Jussawalla's lecture, "Vegetarian versus Meat Diet," follows, and there are selections on—"Where Science Stands to-day," "Karma of Animals," "Hypnotising the Plants," "How Clairvoyance is Developed."

Theosophy in Australasia has in its May issue, in addition to interesting matter in "The Outlook," an article on "The Message of Theosophy," by S. S., "A Day of Remembrance," by W. G. J., "The Search for Pleasure," by F. C. R., and "Partheen," by E. W.

The South African Theosophist contains the first portion of an article by Sir Oliver Lodge, on "The Outstanding Controversy between Science and Faith," reprinted from *The Hibbert Journal*; "Ideals, Principles, and Conduct," by Mrs. Wyberg; "The Man-Show at Moscow," by N. A. Fadeyef, from *The Theosophist*, of 1879; "Nirvâna not Annihilation" by Major C. L. Peacocke; "The Co-operation of Man and Woman in Human Life," from *Lucifer*, and "Buddhism Misrepresented," by "The Sentry."

Bulletin Théosophique. The June number opens with an enthusiastic notice of the visit of Mrs. Besant to Paris. Of course she was welcomed by crowds of members and their freinds who were carried away by her eloquent expsitions of truth: Her topics were "Two pictures of Human Evolution," and "the Necessity and Means for acquiring Perfection." The assembly hall at our Head-quarters was artistically decorated under the superintendence of M. Courmes and the chance of being personally presented to Mrs. Besant was eagerly embraced by hundreds. The celebration of our White Lotus Day of Remembrance was also most joyful. The General Secretary said in his address, that H. P. B. had proclaimed three capital and fundamental truth: (1) The basic law of the Brotherhood of all beings; (2) The existence of the Masters, the Elder Brothers of the race, the Guides of mankind; (3) The Path which leads to the end of Evolution by the Door of Mystery, the Door of the second Birth, of which Christ spoke to Nicodemus. An entirely new translation of Leadbeater's "Christian Creed" is announced. "The Christian Creed" has also been

translated into Swedish and published at Stockholm in a neat illustrated wrapper. For a copy we have to thank our dear colleagues in that country.

The Golden Chain Circle. The publishers of the *Lotus Journal* have begun the issue of a Quarterly reprint of the best articles from the *Journal*, with a judicious suppression of the special features which would stamp it as a Theosophical Society publication, and thus perhaps prevent its being taken in and read by prejudiced outsiders. Their object is to circulate as widely as possible the salient points of our teachings which are most important for children and their parents to know. We hope with all our heart that the plan may be crowned with success. The subscription price is but sixpence (6 annas or 12 cts.) per annum so that the poorest household can afford to take it in.

Sophia. Our very useful little Chilean contemporary goes on its steady course with all the appearance of continued success. One point in its favor is, its size—a convenient one for carrying in the pocket, and so, likely to induce its subscribers to carry it about with them, for reading on the way to and from their places of business and on short journeys. Hundreds of copies of the pocket editions of the *Gitá* have thus been used. The numbers for January and February of this magazine are filled with translations of well-selected articles from our English periodicals. Among these is one whose modest author, Mr. C. Kottayya, will be somewhat surprised to know is being read in Spanish translation in far-away Southern South America.

Revue Théosophique. There is nothing special to be said about the May number except that the good judgment of the Editor has been as usual displayed in his selection of matter for translation. The bound volumes of his magazine will form, twenty years hence, a useful adjunct to every library whose owner is interested in the study of Eastern philosophy. At the Headquarters, in the Avenue la Bourdonnais, a number of notable lectures have been given by various speakers; among them one by the Rev. Dr. Currie, a retired Episcopal clergyman of Philadelphia who, as we have previously said, enjoyed a great reputation for his pulpit oratory. His theme at Paris was "The Lord's Prayer," which he esoterically expounded and with great eloquence. Mr. Keightley, M. Maurice Largetis and Mrs. Besant occupied the rostrum at different times.

On the 24th April, M. Boreau, a former pupil of M. Currie, the discoverer of Radium, gave a very interesting discourse on Radium with experiments. Altogether our people in Paris seem to be keeping things moving.

Sophia. The May number of our Madrid contemporary opens with a translation of Mrs. Besant's "Evolution of Consciousness," gives further instalments of the translations of H. P. B.'s "Caves and Jungles of Hindustan," and Señor Gonzalez Blanco's "Hilozoism," also, of the Editorial translation from the original Latin of the Pythagorean treatise, on "The Nature of the Universe." The Editor has also fished out of a volume of Edgar A. Poe's "Poems and Essays" which was printed at Leipzig in 1884, a dialogue upon "The Power of Words," which was written and published before 1845, and which shows that its marvellous author had strong glimpses of Theosophic truth thirty years before the Theosophical Society spoke its message to the world.

Theosophia (Amsterdam) for May contains articles on "The Social value of Theosophy," by S. van West; "The Great Pyramid," by H. van Ginkel; "In the Wood," by E. Windust; "Some Problems of Karma," by A. Besant (trans.); "On Mary Worship," by J. Schuver; and "Miscellaneous notes on Neo-Platonic Theosophy," by Dr. Ch. M. van Deventer.

The N. Z. Theosophical Magazine has an excellent article by Mr. Leadbeater on "Possibilities of Human Consciousness," and another by Marian Judson on "The Synthesis of Christian Teaching," along with much other very useful matter.

Acknowledged with thanks: *The Theosophic Messenger*, *Theosophy in India*, *The Vahan*, *Light*, *Prasnottara*, *Dawn*, *Prabuddha Bharata*, *Maha-Bodhi Journal*, *Central Hindu College Magazine*, *The Buddhist*, *Banner of Light*, *Health*, *Mind*, *Harbinger of Light*, *The Light of Reason*, *Indian Journal of Education*, *Indian Review*, *L' Initiation*, *The Lotus Journal*, *East and West*, and "The Opportunity of Theosophy," a pamphlet containing an address delivered by Mr. Charles F. Chamberlayne of Boston, Mass.

CUTTINGS AND COMMENTS.

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

*Hindu
Orthodoxy
and Theos-
ophy.*

Our attention has been called to the fact that injustice was done to Mrs. Besant in the paragraph about the C. H. College and her Hindu orthodoxy, which appeared in our May number (p. 508). The paragraph quoted speaks enthusiastically of the great good gained for the C. H. C. in securing Pandit Adityaram as its Vice-Principal. It is so necessary that the Hindu youths should be trained in accordance with all the ancient customs of their race, in caste matters, and the learned Brahman is one who does not at all approve of laxness in these observances. Mrs. Besant has always desired to help the Hindu in his own way, as she has also those belonging to other faiths in theirs. But this fact in no way makes of Mrs. Besant a Hindu. We are reminded by our correspondent that however much a non-Hindu might wish it, the iron bonds of caste and the exclusive policy of the Brahmanic religion, would prevent his admission into its fold.

We are sincerely sorry if our entirely friendly paragraph has given a wrong impression or caused the least pain, either to her or any friend of hers. Of course the fact adduced by our correspondent is perfectly well known to us, inasmuch as we have been admitted as far inside the orthodox fence as possible. We may even say farther than any other white person, since one of the pillars of Hindu orthodoxy, the erudite pandit and Sanskrit lexicographer of Bengal, the late Taranath Tarkavachaspati, to show his gratitude for what had been done for his religion and literature by the Society, endued us with the sacred thread, gave us the *mantra* of his *gotra*, and cooked food for us with his own hands. This was the form of adoption into his clan and made us theoretically a Brahmin, yet in reality advanced us not one step towards the condition of a caste-man. So that, in saying that Mrs. Besant had "converted herself into an orthodox Hindu," we simply made use of the wrong word: we should have said that, in the interests of her College, she had

ranged herself on the side of orthodoxy. She had just emerged from a conflict with a certain clique of pseudo-orthodox Hindus, who tried hard to destroy confidence in the College and check the swift growth of its influence throughout the country. Her refutation of the change of its heterodoxy was masterful, and the selection of our respected brother, Pandit Adityaran Bhattacharya, as Vice-Principal, was a master-stroke of wise policy; for his orthodoxy and untainted Brahmanism is a matter of universal knowledge. Mrs. Besant's desire and endeavour is to be, above all, a Theosophist, helping every group of religionists with whom she is momentarily working, to understand and live up to the tenets of their ancestral faith.

* * *

Solovioff's obsequies. In the notes on *April Theosophist*, which appeared in the *Theosophical Review* for June, the writer says :

In a much better than Christian spirit the Colonel writes a notice of the death of Solovioff, the notorious slanderer of H. P. B., and records the fact that a lady Theosophist, "one who felt the same horror of him as many more of us," was yet moved by her feeling of duty and "the thought that H. P. B. herself would approve," to be the only one who followed his corpse, to the grave or said a prayer for him. Let Mr. Leaf and the gentlemen of the S. P. R. take notice! We are all proud of her!

* * *

A London Press representative gives the following as the result of his recent interview with Mrs. Besant's *Work in India*:—

"I have throughout," she said, "been working in connection with the Theosophical Society for the gradual drawing together of Islâm and Hinduism, but more particularly for education. There were absolutely no schools in India where the native youth could be taught the learning of the West undivorced from his own religion. There were the Government schools, very good, but entirely secular. There were the missionary schools, in which one or other of the differing phases of Christianity is compulsory. The greatest need of India, as I realised it, was the establishment of schools where the young could be given Western education together with the moral training which can only be inculcated in them by means of that religion which is deep-rooted and beloved in the hearts of their race.

"To do something towards that end a few of us started a college at our own expense. Afterwards I enlisted the sympathies of a number of people and got together an influential board of trustees. We founded our first Hindu School at Srinagar, and our first Hindu College at Benares.

"We have now 800 boys at the school and 350 students at the College. The first three classes—arithmetic, geography, and history—are taught in the local vernacular. Meanwhile, English is taught, and all subsequent subjects are taken in the English language. We make a strong feature of moral training and physical exercises with games.

"We have a girls' school at Lahore, at which we have 90 pupils. We are building a girls' college at Benares. We hope, before long, to have as many as 200 schools open in different parts of India.

"What I regard as a great work was the compiling of a series of three text-books setting forth the Hindu religion, so that it could be taught. They have been accepted everywhere. We discourage boy-marriages, and so we refuse to take married boys into

our school. The best comment on our work I have heard was from an Inspector, who said, "You are doing what the Government schools were meant to do, but cannot."

* * *

A correspondent of a Lahore paper, writing on the 31st June, makes the following statement concerning the recent unparalleled hail-storm which occurred near Karnal, India :—

Starting at 3-46 P.M. on Tuesday, a most extraordinary shower of hail was witnessed in parts of the Karnal District. At the village of Jundla, eight miles from Karnal, the hail-shower lasted eight minutes, but in that time I saw the most fantastic-shaped stones, I have ever seen, or heard described. Clearly they were conglomerate. The smaller component stones could be easily noticed, forming the most quaint-shaped larger blocks. There were horse-shoes, fishes, birds with folded wings, bells, medlars, cones, joined by their vertices, and by their bases, pine-cones, thistles, and numerous other shapes indescribable. One of the largest I measured was fashioned like a play-toy China cock, we frequently see in bazaars, which have a thickened base concealing a whistle. The largest diameters taped $3\frac{1}{4}$ and $3\frac{1}{2}$ inches. Another shaped like a thistle circumscribed $6\frac{1}{2}$ inches, its length being $3\frac{1}{2}$ inches. All the conglomerate pieces had melted somewhat in their descent, smooth indentations being worked into them. The largest single stones were not over an inch in diameter. There were not many such."

This singularly interesting display resulting from the pranks of the elementals in the upper air, reminds us of the marvellous discovery made by Professor Tyndall, so many years ago, which we here copy from "Isis Unveiled":

It is not so long since Professor Tyndall ushered us into a new world, peopled with airy shapes of the most ravishing beauty.

"The discovery consists," he says, "in subjecting the vapours of volatile liquids to the action of concentrated sun-light, or to the concentrated beam of the electric light." The vapours of certain nitrites, iodides, and acids are subjected to the action of the light in an *experimental tube*, lying horizontally, and so arranged that the axis of the tube and that of the parallel beams issuing from the lamp are coincident. The vapors form clouds of gorgeous tints, and arrange themselves into the shapes of vases, of bottles and cones, in nests of six or more; of shells, of tulips, roses, sunflowers, leaves, and of involved scrolls. "In one case," he tells us, "the cloud-bud grew rapidly into a serpent's head; a mouth, was formed, and from the cloud a cord of cloud resembling a tongue was discharged."

Finally, to cap the climax of marvels, "once it positively assumed the form of a fish, with eyes, gills, and feelers. The twoness of the animal form was displayed throughout, and *no disk, coil, or speck existed on one side that did not exist on the other.*"*

From the foregoing one is led to conclude that the ether is peopled with shadowy forms that, under certain conditions, are made visible. The wondrously beautiful frost-forms (chiefly of ferns and tropical foliage) that appear on window-panes and other smooth surfaces, in very cold weather, afford another most interesting subject of study for the philosophic nature-student and the occultist.

* "Isis Unveiled," Vol. I., p. 127.