

"REGISTERED" M. 91.



THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[*Founded October, 1879.*]

CONDUCTED BY H. S. OLCOTT.

VOL. XXV. No. 11.—AUGUST 1904.

	PAGE.
Old Diary Leaves, Fifth Series, XXVI. H. S. OLCOTT.....	641
A Criticism on the 'New Thought' Movement.....	J. D. CRAWFORD..... 648
The Hindu Zodiac: a Suggested Key to it and to the Astronomy of the Ancients.....	G. E. SUTCLIFFE..... 654
The Secret Doctrine of Racial Development.....	FIO HARA..... 661
Theosophy and Spiritualism.....	C. W. LEADBEATER..... 669
Private Life and Public Weal.....	C. R. SRINIVASA RANGACHARY... 687
THEOSOPHY IN ALL LANDS.....	690
REVIEWS.....	692
Nyria; The Greater Exodus; The Dhammapada; Industrial India; Magazines.	
CUTTINGS AND COMMENTS.....	698
A Great Reform in Ceylon—The Duty of the Government—Faith or lack of Faith—Should the Native Kaffir be Educated?—Unity in the World's Religions—An Ideal Prayer.	
SUPPLEMENT.....	xxxiii—xxxvi
Monthly Financial Statement; Mrs. Besant in Europe; The Ananda College; Presentation to the University Scholar, Mr. G. K. W. Perera; New Branches; Aid for the Panchama Education Fund.	

MADRAS:

PUBLISHED BY THE PROPRIETORS
AT THE THEOSOPHICAL SOCIETY'S HEAD QUARTERS, ADYAR.

MCMIV.

NOTICE.

—: 0 :—

The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

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

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open. No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—*Banner of Light* Publishing Co., 204, Dartmouth Street; The Occult Publishing Co., P.O. Box, 2646.

Chicago.—Secretary, Chicago Theosophical Society, 26, Van Buren St.

Paris.—Mme. Savalle, 23, Rue de Rivoli.

San Francisco.—Miss J. C. Brodie, 330, Market Street.

Australia.—Mrs. W. J. Hunt, Hon. Manager, 80, Swanston Street, Melbourne; or H. A. Wilson, 42, Margaret St., Sydney.

New Zealand.—C. W. Sanders, His Majesty's Arcade, Queen St., Auckland.

The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—Peter de Abrew, No. 40, Chatham St., Fort, Colombo or, Manager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8.
America	50 c.	\$ 5.
All other countries	2 s.	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.

NOTICE.

Subscribers to the *THEOSOPHIST* should notify any change of address to the Business Manager, so that the Magazine may reach them safely. The Proprietors of the *THEOSOPHIST* cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing and copies lost in transit will not be replaced.

ओं.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 11, AUGUST 1904.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXVI.

(Year 1895.)

IN the last chapter reference was made to my discussions at Bombay with learned Parsis about the best way to begin a work of reformation and re-vitalising of their ancient and sublime faith, and to a certain written draft of my views upon the subject prepared on my return to Adyar at the request of the universally respected Parsi scholar, Mr. K. R. Cama. This document, of which I fortunately saved a copy, will be presently given. Meanwhile, a few preliminary observations will be in place.

Among the religions of the world, no one is more lofty in its concepts or more worthy of the devotion of its followers than that taught by the successive Zoroasters who figure in history. Its key-note and corner-stone is PURITY; purity absolute in thought, word and deed. For the sages of Persia knew that if the individual would raise himself to the sublime height of perfection and approximate in essence to the characteristic of the Divine Ruler and Source of all things, he must disembarass himself of every taint of baseness and corruption which drags him down to earth and makes entrance upon the superior planes impossible. A simpler code of teaching is inconceivable. Unmixed with dogmas,

* 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.

without confusing iteration of details, the mandate of personal purity shines like a star in Heaven upon the path of the man who struggles upward and onward. To worship the one Supreme Deity and to hate all bad opposing influences, whether human or superhuman, are the fundamental articles of the Parsi creed. Prayer, obedience, industry, honesty, hospitality, alms-deeds, chastity, and the great virtue of truthfulness, are enjoined, and envy, hatred, quarreling, anger, revenge, and polygamy, are strictly forbidden; the worship of idols, and indeed of any being except Ormuzd, is held in abomination; but a reverence for fire and the Sun is inculcated, as they are emblems of the glory of the Supreme Deity. The "New American Cyclopædia," from whose article on the "Guebres" (Vol. VIII, p. 546) I summarise the foregoing, says: "It is probably true that the multitude in the course of time have forgotten that discrimination between the symbol and the object of their adoration which was undoubtedly taught by Zoroaster." However this may be (and after many years of intimacy with the Bombay Parsis I am not prepared to admit that any considerable number of them have forgotten that in the Sun, the fire, and the sea they worship anything more than the visible symbols of Ormuzd), it is almost certain that the majority of people outside their faith, particularly all Western peoples, regard them as, and call them Fire-worshippers, hence, in a sense, as much idolators as any others who adore idols, pictures, trees or any other images of the Unknown Power. Those who wish to get a clear and satisfactory idea of the interpretation of Zoroastrianism from the standpoint of Theosophy should read the admirable compendium of the subject made by Mr. Nasarvanji F. Bilimoria, of Bombay, under the title, "Zoroastrianism in the Light of Theosophy." *

Prof. Darmesteter says that "the Parsi sacred books are the ruins of a religion," and Dr. Martin Haug, Ph. D., the greatest Western authority on Zoroastrianism, reminds us that Pliny reports on the authority of Hermippus, the Greek philosopher, that Zoroaster composed two millions of verses; while Abu Jaffer Attavari, the Arabic historian, assures us that Zoroaster's writings comprised twelve thousand parchments. Of all this literary wealth but a beggarly handful is in the possession of our modern Parsis. The writings of Zoroaster comprised twenty-one parts or Nosks, the largest portion of which has been destroyed, and it is the belief of the Zoroastrians, confirmed by the accounts given by classical writers, that they were destroyed by Alexander at the time of his invasion and conquest of Persia. "We find," says Dr. Haug, "from Diodorus and Curtius that Alexander really did burn the citadel at Persepolis, in a drunken frolic, at the instigation of the Athenian courtesan, Theis, and in revenge for the destruction of Greek temples by Xerxes."

* In 1 vol. 8vo. p. 362. To be had of the Manager, *Theosophist* office, for Re. 1-8 and of other dealers in Theosophical books,

Naturally enough, one would infer that the sacred books kept in the Royal Archives must have been destroyed along with the palace. From Mr. Bilimoria's book and the compendium given of Dr. Haug's essay in question (p. 55) we learn that during the five and a half centuries of Macedonian and Parthian supremacy which followed Alexander's conquest, Zoroastrianism had fallen into neglect, and as a natural consequence, much of the Zoroastrian literature was lost. "Whatever may have been the cause, this is the fact that, at the Sassanian period when the revival of the Zoroastrian religion took place, the largest bulk of the sacred writings was gone and only a very small portion, and that, too, except the Vendidâd, in a fragmentary state, was left. These fragments, the learned men of the Sassanian period put together according to their understanding, to make something like a consistent whole, and, to explain them, wrote commentaries in Pahlavi, which was the vernacular of the time. The portions thus preserved and brought together and now extant with the Parsis, are Yacna (Izeshne), Visparatu (Visparad), Vendidâd, Yashts, Hadokht, Vistâsp Nosk, Afringan, Niayish, Gab, some miscellaneous fragments and the Sirozah (thirty days) or calendar."

Here is the lamentable fact which, for the past twenty-two years* I have been trying to press home on the Parsis as a reason why they should, through their Panchayet, or Governing Body, emulate the successful attempts of the Christians to unearth (in Egypt and Palestine) buried archaic remains of their religion, by organising a Parsi Exploration Fund, to pursue researches in Persia and Bactria under, if possible, some other man of the supreme fitness of Prof. Flinders Petrie, on the chance of finding buried tile libraries and inscribed stones which might give them back some of the priceless teachings of the Zoroasters, now lost. As for finding forgotten manuscripts in European libraries, I am afraid the hope must be abandoned. In fact, as M. Blochet, of the National Library, Paris, wrote me, the Zoroastrian books and manuscripts in European libraries, with very few exceptions as, for instance, the most ancient manuscripts of the "Bundahish," at Copenhagen, and known in Europe as "K20," have been brought from India since the middle of the eighteenth century and are, presumably, but copies of originals which the Parsis have kept in their own possession. Says M. Blochet :

"It will always be a serious obstacle to the progress of Mazdian study that we, Europeans, cannot know exactly what interesting documents of this religion are available to-day in India, and that the Parsis, on the other hand, do not know exactly what documents are at our disposal in Europe. Of course I have not in mind a simple

* My lecture on "The Spirit of the Zoroastrian Religion," which forms the opening chapter in Mr. Bilimoria's book, was delivered in Bombay in February, 1882.

list of titles, which would not help us forward in the least unless we could have in our hands the manuscripts themselves, but a catalogue scientifically prepared and in great detail. To meet this difficulty to the extent of my means and fill this gap, I have composed a catalogue of Zend manuscripts, &c., in the Bibliotheque Nationale, which, however, I do not offer as a model of the sort, but which circumstances of a very material nature oblige me to keep in manuscript.

“The Parsis are rich enough to be able to indulge themselves in the luxury of making known to the world the treasures of their libraries and private collections, and this is the sole basis on which it will ever be possible to build up an exact knowledge of the Mazdian religion. I believe that your relations with the Indians, dear Colonel, are such that you will be able to convey to them the ideas which I have now ventured to express to you.”

From the foregoing it is very plain to see where exists the dead-lock which prevents the progress of Zoroastrian literary research—both parties, the European orientalists and the Bombay Parsi scholars, are equally ignorant as to the portions of the literature which are respectively in the hands of the other party. Of course, the very first thing to do is to have two catalogues carefully compiled and exchanged between them; this done, a well-ordered policy of mutual help would inevitably hasten the day when a clear and comprehensive knowledge of the body of surviving literature would be attained. I am afraid that there exists among the Parsis a very prejudiced and narrow-minded class of priests who do not wish outsiders to know too much about their sacred writings. Probably this feeling is due to the selfish desire of keeping to themselves the hereditary right to dole out to the laity and interpret as they choose the teachings of the Founder. I may be wrong, but I think that the backwardness of the community to catch up the suggestion of a Parsi Exploration Fund is, in some measure, due to this priestly obstructiveness.

Granting that the libraries of Christendom contain, for the most part, only copies of existing Parsi books, there is yet another field of inquiry which I pointed out in a letter to the late M. Menant, de l'Institut, in 1896, which is not touched upon either in his reply of the same year or in the letter of M. Blochet above cited. What I wanted him to tell me was whether in “any public library, in any part of the world . . . there are ancient books, MSS., or fragmentary gâthâs, etc.” I had no idea of confining our inquiries to European or any other libraries in Christian countries. The conquering armies of Islâm were almost invariably accompanied by learned mullahs whose writings have given the world most important information about countries and people with whom they came in contact. In a letter to Prof. Flinders Petrie, of University College, London, one of the questions I put to him on behalf of the

Parsî Panchayet, was whether it would not be profitable to search in the older libraries of Oriental countries for missing fragments. A great deal that we know of Zoroastrianism has been derived from the fragments preserved by the Greeks, and since we know that the scholars in the train of Alexander carried these away on their return to their countries, what more natural than that a careful search in the libraries which are the repositories of Islâmic literature would yield rich results? The one fact which it behoved the Parsîs to understand is that the old adage, "Heaven helps those who help themselves," will indubitably be proved true in their case as it has in the cases of the Christians, the Hindus, and the devotees of research into the buried records or other ancient faiths. But no power, human or divine, will help any community, nation or individual who does not make an honest effort on his own behalf. As I have reiterated again and again, the Parsî Panchayet might have got possession by this time of precious additions to their religious records if they had but accepted the offer of H. P. B., embodied in my lecture aforesaid, to get them the confidence and help of her friend, the then Viceroy of the Caucasus, Prince Dondoukoff Korsakoff, for the Parsî Exploration Fund which I then suggested. But they have preferred to go on all these years in the old beaten track, with the exception of the comparatively few who have become theosophists and whose lives have become imbued with the feeling of reverence and love for their glorious religion.

It may seem strange to some that I feel and speak so strongly on this subject of the revival of Zoroastrianism, but, as a student of comparative religions, I have been charmed and impressed by its beauty and deeply grieved to see that the Tatas, the Jijibhoys, the Petits and other Parsî millionaires who have excited so much admiration by their royal charities, should not have devoted a portion of their gifts to this most necessary object. Of course, it will be no proof to any one outside the number of us in the Society who believe in the existence of Akasic Records and the possibility of tracing in them the world's history, that the interest felt by some of us non-Parsîs may be due to relations with the race and religion in past ages.

If I have filled up this chapter mainly with discussions about the Zoroastrian religion, it is because I feel that the revival of all ancient religions is a very important part of the work of the Theosophical Society, and that what has been done by us towards it should be mentioned in any veracious history of the movement.

As to Hinduism, see the revival of Brahmanism and of Sanskrit Literature, the foundation of the Central Hindu College and our Sectional activities; as to Buddhism, see the 200 Schools and the three Colleges opened by our members in Ceylon, the enthusiasm in Buddhist Japan, the unprecedented friendly union between the Northern and Southern Buddhists, the Buddhist Catechism

circulating in nearly twenty languages. Zoroastrianism is our next great care, and I pray that I may live to see it revived by the combined devotion and efforts of our Parsi Theosophists.

Let us now return to my letter to Mr. K. R. Cama, the text of which is as follows :

“Permit me to enlarge somewhat upon the views which I expressed in our recent conversation at Bombay, about the best way to improve the state of the Zoroastrian religion. Since the date of my Town Hall lecture upon this topic, in the year 1882, I have been, as you know, one of the warmest friends of your religion. In private conversations and public utterances, I have tried to influence your leading men to combine together for its interests. I have pointed to the Palestine Exploration Fund and other societies as examples set by the Christians of what the followers of every ancient faith which has suffered by wars, migrations and other causes, ought to do if they would recover long lost knowledge and complete their present mutilated scriptures, and inaccurate codes of teaching. I have often said, and now repeat, that Zoroastrianism is one of the noblest, simplest, most sublime religions in the world. If there is any religion whatsoever which deserves the love and loyalty of its adherents, yours is such a religion. If there is a religion backed by a body of men of high intelligence, moral courage, having a spirit of loyalty to it, and at once the tact for business and vast wealth—the reward of generations of industrious workers—it is to be found among the Parsis of Bombay. And yet, where shall we find a community so little valuing spirituality as the highest ideal of human life; so little understanding their scriptures; so indifferent to the religious training of their sons? One would suppose that the Parsi *summum bonum* was a houseful of rupees and a body covered with purchased decorations. I am not forgetting the numberless acts of charity which have made the Parsi name almost the synonym of benevolence throughout the English-speaking world, and for which I hold your people in deep respect. But my eye is fixed upon the type of the true Zoroastrian which history paints for us in the band of persecuted exiles, who left Ormuzd and landed at Sanjam, eight centuries ago. They were great in all worldly capacities, for their present great mercantile and manufacturing descendants sprang from their loins and inherit their blood. But they were greater still in their sublime religious devotion, which made them—like my own Pilgrim forefathers—quit country, wealth, friends, comfort and all, and smilingly face every unknown danger for the dear sake of their religion. Moreover, they were led by the holy Dastur Darab, whose purity and spirituality were such as to make it possible for him to draw from the boundless *akash* the divine fire of Ormuzd, to light the flame which you have ever since kept burning. Are you such men to-day, with your wealth, your luxuries, your knight-hoods, your medals and your mills? Have you a Darab Dastur among you, or even a School of the Prophets, where neophytes are taught the divine science? Alas! nay. Of your scriptures you have saved out of the terrors of persecution no more than a small fraction; and only the other day we read of Western Orientalists trying to show that even these are modern compilations from various sources. The question

your humble friend and defender asks is whether you mean to keep idle and not stir a hand to revive your religion, to discover all that can be learnt about your sacred writings, to create a modern school of writers, who shall invest your ethics and metaphysics with such a charm that we shall hear no more about Parsi men preaching Christianity at Dhobi Talav, or Parsi girls marrying Mahomedans or becoming Zenana missionaries. Do you prefer to wait until hearts are broken in an hundred more Parsi homes; until scores of once happy families are broken up by apostasies of ignorant, untaught, or feeble-minded children? I believe not; my faith in the practical good sense of your community forbids my believing such criminal indifference to be possible after your leaders open their eyes to the terrible dangers that are slowly gathering around you in consequence of your excessive worldliness.

What practical remedy do I suggest? Simply this. That your Panchayat should adopt a formal Resolution declaring that, henceforth, *the promotion of the interest of the Zoroastrian religion shall be one of its recognized duties*; that its sympathy and help may be counted on by every scholar, society, explorer or other person who, in any part of the world, may now be engaged, or hereafter shall engage, in the collection of Parsi document and antiquarian relics; the exploration of districts connected with Parsi history; the publication of books, maps, drawings, etc., upon Zoroastrian religion which may be found worthy of its aid; and in any other important effort to throw light upon that religion. The Secretary of the Panchayat should be made, *ex-officio*, the channel through which shall pass from and to the Panchayat all correspondence and negotiations growing out of this matter; and he should send copies of this Resolution throughout the world to those interested. The Government of India and the Home Government should be petitioned by the Panchayat that all British Ministers and Consuls should be requested and encouraged to help in the promotion of this laudable work.

The accumulated funds of the Panchayat being ample, there is no necessity for creating a special fund for this purpose, at least for some time to come; although I feel quite sure that as soon as the importance of these researches become known, large sums will be given by individuals which, otherwise, would be given to public works of infinitely less noble character. I recommend no haste, no lavish outlay, no sudden outburst of zeal; but a quiet, calm, wise adoption of the policy sketched above, and the dogged carrying out of practical methods for its full and complete accomplishment. If your people had accepted my offer in 1882, I might have given you much assistance, for the then Viceroy of the Caucasus was an old and intimate friend of my lamented colleague, Madame Blavatsky, and for her sake he would have done all that lay within his power. However, it is now useless to recall lost opportunities; only lose no more. Every month's delay lessens the chances of success; every wasted year is a misfortune for your community.

I have ventured to offer the foregoing suggestions at the request of a number of respectable Parsi friends, and I make them for what they may be worth. I feel that I can do so the more freely since I have no personal ends to accomplish, no money recompense to ask, no honours

to solicit. This is your work, not mine; all I can give you is my loving sympathy and my best wishes."

At the time when I was writing my lecture of 1882, our Bombay headquarters was visited by a certain Master, happily unknown by the public and even the majority of our members, who had but recently gone over the ground in Armenia, where the ancient Parsis lived. He told H.P.B. that, at the Monastery of Soorb Ovanness, in that country, there were in 1877 three superannuated priests, whose number had been reduced to one within the subsequent five years; and that the library of books and old manuscripts heaped up as waste paper in every corner of the pillar-cells, tempting no Kurd, were scattered over the rooms. For the consideration of a dagger and a few silver *abazes* I got several precious manuscripts from him"—the old priest. Moreover, H.P.B. and I were assured that in a certain large mountain cave, effectually closed against all intruders and vandals and, like the many other of the same kind scattered throughout the world, constantly watched over and guarded by the Masters of wisdom, the whole body of valuable Zoroastrian literature is stored up against the proper time for its restoration to mankind. Old readers of our literature will remember that it has been affirmed on the best authority that no book that is important to our race has ever been irretrievably lost. Despite the worst endeavours of bigoted Khalifs, like Omar, who burnt the Alexandrian library, and drunken soldiers like Alexander, who gave the citadel of Persepolis to the flames, the world's intellectual and spiritual evolution are never stayed; for the motto is *Nulla vestigia retrorsum*.

H. S. OLCOTT.

"A CRITICISM ON THE 'NEW THOUGHT' MOVEMENT."

[Concluded from p. 613].

MENTAL HEALING.

OWING to the haphazard way in which we think and consequently the irregular manner in which we live, we have the disordered mind and consequently the disordered body. Sickness in some form and in various degrees seems to be the normal condition of the race. Many, therefore, who become interested in the New Thought are so because of the promise it holds out of deliverance from disease and of restoration to health. Especially is this so with those who have ailments of a chronic nature. Their long sufferings make them turn to any system which promises them relief: and hence the rapid rise of those systems which put the cure of the body in the forefront of their teaching. And we need not be surprised at these systems having risen to the dignity of a religious cult. The numerous "cures"—many of them seemingly miraculous—made by Mrs. Eddy's

disciples have made "Eddyism" a religious cult in America, and turned the head of the "foundress" herself so that she is suffering from a certain condition of mind in which she imagines herself to be a kind of female divinity. But there is no more religion in healing the sick by mental suggestion than there is in administering Prof. Bild's "Green Pills for Blue People." This linking of mental cure to any form of religious belief is quite unwarranted, for the basis of mental healing is confined to no form of religion, but is a principle common to the race.

This fundamental principle is that the subjective mind is in close connection with, and has full control over, all the functions of the body, conscious and unconscious. This principle can only be understood by one advanced in psycho-physiology. The average man believes that his various bodily functions are automatic; that his organs work without the control of his mind; that they "go themselves;" which is just as convincing as your servant's explanation of the broken vase: "It fell itself." But this is only partly true, for the bodily functions are controlled by the individual though he may not be conscious of the fact.

In regard to his body, man is not one but many—very many. "The human organism consists of innumerable lives which build up cells." And we must remember that mind and consciousness are not one and the same. I suppose we may take it that ideas—knowledge—can exist only in mind. We all have a great many ideas—a great deal of knowledge—of which we are not always conscious. The permanence of this knowledge argues the permanence of mind. I have a knowledge of one or two languages besides English, but I am not, at this present moment, conscious of a word in any of them. I know, however, that when I want them I can bring them into my consciousness and use them. They are stored up in my subjective mind. Man in his evolution began as a single cell and has mounted up by the addition of cell after cell till he is now the paragon of animals. The physiologist will tell you that every cell has life: but the psychologist will tell you that every cell has intelligence. (I mean not the old dry-as-dust psychologist, but the new psychologist who regards man as a development of mind-expression contemporaneously with bodily forms.) The reflex action in muscles when consciousness is gone shows the existence of this cell-intelligence. The frog, with the brain cortex removed, shows the existence of intelligence in its separate limbs by adapting means to ends: and Prof. James says, "If purpose remains the same when the means are different there is Mind."

There are corpuscles in the blood which are called the scavengers of the body. When any injurious substance, any hostile bacteria, make their appearance, these corpuscles immediately set upon them and destroy them though they themselves may perish in

so doing. When a wound has been made they immediately rush to build up the part again and the scab which is formed is the battle-field on which are piled up the bodies of the invaders and defenders. These facts are clear evidence that Mind exists in every part of our bodies though there is no consciousness present : that every cell has "intelligence commensurate with its functions." We think all over our bodies : and when we realise this we are on the way to understanding how the mind affects the body either for health or disease. Doctors realize this—I mean some doctors—and call it the *vis medicatrix naturæ*. But it is only the psycho-physiological doctor who recognizes it as mind which is universal, which links all life as one—a unity, which is the omnipresent spirit of life, which is the one thing that is permanent and real and fundamental.

All these separate centres of intelligence perform their functions, as many think, automatically and independently of one another. But there is a supreme head, a general, or manager—the Subjective Mind. How the subjective mind controls these centres we do not know : but that it does so is incontrovertible : the results prove it. The manager is not always present in every department : but when any department is not working properly he makes his appearance there : at any rate he should if the whole concern is not to "fall to cureless ruin."

We know that this subjective mind is constantly amenable to suggestions from the objective mind, and these suggestions are either self-suggestions or suggestions from others ; and we should be very much alive to the kind of auto-suggestions we make or the extraneous suggestions we admit.

If I have read Mrs. Besant aright she postulates a Universe of which Mind is the basis : a universal consciousness. Individual egos are "separated units of consciousness"—"Jivas." All selves are emanations, or rays, of this One Mind and are passing through cycles of development in the course of which they will acquire an individuality which will be absorbed into the All but will still retain their essential separateness. Something like this is assumed by the New Thought. Man is recognised as being one with God. But the word "God" is set aside as being too limited to express the idea, and the term "Life Principle" is used instead. The term "God" implies separateness and puts Man on a plane where he is bounded by limitations that cramp and cripple him. The recognition of the "Life Principle" sets him free. He becomes master of his Fate, for there is no power in reality greater than himself. His shackles and bonds are only imaginary for they are self-imposed. He is only weak because he believes himself to be so. Like the hypnotised hen he lies still, imagining himself bound by a fetter which is no stronger in reality than a circle of chalk.

This Life Principle operates by what is called the Law of Attraction. Many hold that the Law of Attraction is the Life Princi-

ple. This Law of Attraction—that like draws to like—is the motor power of the world, of the universe, in fact. We attract what we are like, and we invite what we expect. Let your thoughts be good and you will draw good around you. Cherish impure thoughts and impurity will inevitably gravitate towards you. Think strong thoughts and you will attract strength. Thought is a substance infinitely more subtle than any known substance. It is also more powerful than any material manifestation and can, when exerted directly and strongly, move mountains. By the Law of Attraction and the universality of the Life Principle my thought can travel over the world and find the thought akin to it in your mind though you may be at the antipodes. We live in an atmosphere of thought and we attract and assimilate what is akin to our own thoughts. But further, the thoughts of others may interpenetrate mine and dominate me, unless I throw a protecting shield over myself to ward them off. Many of us are so loosely constructed mentally that we are overpowered by the inrush of the thoughts of others. We take on the form of our surroundings: we surrender to the power of the last speaker we have heard: the latest book we have read. Like the jelly-fish we take the colours of the food we were last fed on. We adopt the current fad or fashion in music, religion, or the drama.

If we are to be real men and women we have to learn to be ourselves and not replicas of other people. And we can only do this by developing our own Thought Power. And precisely here the benefits of the New Thought appear. "Man is his own statement of being." He is what he believes himself to be. I assert my oneness with the Principle of Life. In the words of Christ, "I and my Father are one." By the Law of Attraction all that is mine will come to me, for the Law of Attraction in thought-substance will attract to me, what I earnestly desire. It will not come perhaps at once; for I have surrounded myself or have been surrounded by others, with a wall of false beliefs, and this must be battered down; but come it will, for:—

"Asleep, awake, by night or day,
The friends I seek are seeking me.

The waters know their own and draw
The brooks that spring in yonder height;
So flows the good with equal law
Unto the soul of pure delight.
The stars come nightly to the sky:
The tidal wave unto the sea:
Nor space, nor time, nor deep, nor high,
Can keep my own away from me."

Everything depends on the development of my own thought-power. And to do this a study and practice of the methods set forth by Mrs. Besant in her invaluable book on "Thought power—

Its Control and Culture" is indispensable. There is so much of the "New Thought" in that book that it is the only one which one cannot afford to lose. Mrs. Besant's "Thought-Power," Trine's "In Tune with the Infinite," and Henry Wood's "Idea Suggestion," will richly reward those who can assimilate them.

To develop thought power there is one truth which must be recognised and acted upon. You must not think *about* a thing, but you must think the thing itself. Everything depends on this. You must always see yourself as actually being what you wish to be; and not being what you desire not to be. Every idea firmly fixed in the mind contains within itself the germ of its realization. To quote R. W. Trine: "Everything is worked out first in the unseen before it is manifested in the seen, in the ideal before it is realised in the real, in the spiritual before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect. The nature of effect is always determined and conditioned by the nature of its cause." Hence the teachers of this movement lay great stress on the making of Affirmations of what one wishes himself to be, and Denials of what one does not wish to exist in himself or in others. The mind has to be concentrated on the thought of health even when health is recognised by the objective mind as not being actually existent. Thoughts of self-control must be firmly held even when you recognize your tendency to being storm-tossed by outward influences. Mr. Leadbeater questions the morality of such a course. "Truth would forbid" says he "that I should ever deny that a body can ever be in ill-health. The true man, the ego, the soul, is not ill; and if the denial is understood in that sense there can be no objection to it. But it is not usually understood in that sense: the statement is clearly made that the way to get rid of a headache is to assert "I have no headache," an assertion which presently may become true, but is undoubtedly false when first made. I do not deny that by persistently making that false statement an effect may be produced: but it seems to me that the falsehood is a much more serious evil than the headache." So far Mr. Leadbeater. But I submit that Mr. Leadbeater is not recognizing wherein consists the essential nature of a falsehood, A "lie" is an attempt to deceive, to mislead. But a man may state what is an actual fact and produce an impression that is totally false. On the other hand when a man says that he has no headache although objectively he has one, but knowing that the subjective mind realizes an affirmation, he is not guilty of falsehood real or intentional. He affirms what he wishes to be, and the creative power of thought embodies the affirmation in his experience.

Similarly when we consider mental and moral qualities it is more effective to say "I am strong and self-controlled," than to say "I *shall* be strong and self-controlled." For in this last case the

image formed in the mind is the image of an *intention* to be, or to do, something : whereas when I affirm that " I *am* self-controlled " my mind shapes itself to the image of what I wish to be, and by concentrated effort it repeats the vibrations and " gradually becomes part of my nature, and firmly established in my character." There is all the difference that there is between *intending* to pay a debt and actually paying it. There is falsehood when a man affirms what is not true and in the nature of things never can become true : but there is no falsehood when by the very fact of affirming it to be true I can make that become existent which at present is non-existent.

But not all teachers of the New Psychology lay stress on the making of affirmations and denials. But all do affirm the necessity of holding in the mind the idea of what one wishes to be realized. Henry Wood, Trine, Prentice Mulford, and other sound writers, strenuously advocate the holding of the ideal along with the firm expectation of its realization. Many persons have found that the constant repetition of the affirmation and denials have most beneficial results. By that constant " pegging away " the objective mind is ultimately stilled and its harmful influence destroyed and the subjective mind is impressed with the idea ; and once it is there the work is done. You have sent your telegram : the Life Principle will see to it that it reaches its destination—in time.

Much might be said about the methods which are recommended by the various New Thought teachers for developing thought-power, the management of the breath, practices for cultivating the power of concentration, developing personal magnetism, and so forth. But these are incidental details which I have not space to deal with. One feature of the teaching, however, is so prominent that much comment is made upon it—that is, their constant reference to what they call the law of Opulence. The baser sort place this so-called Law in the fore-front of their systems. They continually harp upon it, and they seek by so doing to draw people into their net. I know not how many " brotherhoods " are in existence with their various degrees. " Success Circles " exist by the score and your personal success in any walk of life is brought about by the " powerful vibrations " which know no limits of time or space, of the specially developed president of the Circle. You are invited to join the brotherhood or become a " circleite." You must, however, pay cash down.

There is no direct Law of Opulence : no power in thought by which you can will wealth to you while you are doing nothing. But by strenuous self-culture, soul-culture, you can obtain what you want, what you need. By developing thought-power you can bring to the surface powers that are latent in you : you can round off the sharp angles in your character : you can free yourself from disease, and keep yourself free : you can lose your former questionable

habits and likings and acquire new and desirable qualities : you can strengthen your mental qualities and enlarge your sympathies : you can make yourself such that you draw all men unto you : and then the "Law of Opulence" is manifested in your life and surroundings.

J. D. CRAWFORD.

THE HINDU ZODIAC : A SUGGESTED KEY TO IT AND
TO THE ASTRONOMY OF THE ANCIENTS.

THE origin and meaning of the Ancient Zodiac has always appeared a more or less inexplicable puzzle to the Western Astronomer, and the date when it was invented has been a prolific source of speculation to many writers. Since it came into existence previous to what is known as the historical period, the time of its beginning can only be inferred by circumstantial evidence. One favorite method for obtaining an approximate date has been to assume that the Ancient Astronomers were ignorant of certain facts at the time when the Zodiac first came into use. For instance, it is supposed that they were not aware that the points in space where the plane of the equator cuts the plane of the ecliptic slowly shifted from year to year and that in consequence they chose for the first sign of the Zodiac that in which the vernal equinox happened to be when these divisions of the heavens were adopted, under the impression that this equinoctial point would remain there permanently. This would limit the age of the Zodiac to 2000 B.C., at the earliest. All the Ancient Zodiacs had Aries for their first sign and the vernal equinox was in the last point of Aries about 1600 B.C. and in the first point about A.D. 500.

Now the Ancients began their Zodiac at the *first* point of Aries and not at the *last*, from which, on the above assumption, one would naturally conclude that the Zodiac was invented A.D. 500. But such a conclusion though logically legitimate could at once be proved false, for the Zodiac can be traced back historically to at least 500 B.C. Hence such an inference is quite inadmissible and would seem to throw doubt on the original assumption on which it was based.

But the above theory is put completely out of court by the recent discoveries in Babylonia, for these have demonstrated that the Zodiac existed in the days of King Surgon who reigned in Accad 3800 B.C., and was even then a well-known and venerated institution. Moreover the beginning of the Accadian Zodiac was exactly the same as that of the modern Hindus, and the first sign was in the same position on the celestial sphere, although the vernal equinox was not then within 30 degrees of Aries, being in fact in the constellation Gemini.

At this early date the sun would enter Aries about January 20th, so that it could not mark the beginning of any of the seasons.

This discovery has made it necessary for Western Astronomers to entirely remodel their previous views, and the Hon. Emmeline Plunket, in a recent book entitled "Ancient Calendars and Constellations," has endeavoured to prove that the Zodiac must have been invented about 6000 B.C., when the sun entered Aries in the beginning of Winter instead of the beginning of Spring as previously supposed. Judging from a favourable review of this book in *Nature* it would appear that this new theory is regarded by Western Astronomers as a satisfactory solution of the problem, so that the invention of the Zodiac so far back as 6000 B.C. may be now taken as practically established.

It is interesting to note that an Indian writer, Mr. B. G. Tilak, had arrived at nearly the same conclusions as Miss Plunket, in his book "The Orion," published in 1893 or ten years previously. Mr. Tilak contends that the Zodiac dates back to the time when the vernal equinox was in Orion, and since this was the case when Aries marked the beginning of Winter the two theories are in fairly close agreement.

It will be seen that this most modern view of the origin of the Zodiac, like the one which prevailed previously, is based on the assumption that the Ancient Astronomers were not aware of the precession of the equinoxes when the Zodiac was invented, otherwise they would not have fixed it for all time, but made it movable—like Modern Astronomers. It does not seem to have occurred to any one that the ancients may have fixed the divisions of the Zodiac, not because they were ignorant of Precession but because they had some special reason for fixing it: a knowledge, for instance, of celestial forces to which modern votaries of the science have not yet attained. But, if the teachings in the "Secret Doctrine" and other occult writings have any basis in fact, it follows as a matter of course that any theory of the origin of the Zodiac based on such ignorance of the Ancients must necessarily be false. For we are told that complete Astronomical records have been kept for several millions of years, a period involving more than one hundred complete cycles of Precession. If this be true it is quite natural that the ancients should have chosen fixed points in the heavens from which to measure the progress of their cycles, and it is of great interest to the occult student to try to ascertain what these fixed points were, and if possible, what were the principles on which they were chosen. With this view I sometime ago took up the investigation entirely from the occult standpoint, and assumed throughout that the fixed positions of the Ancient Zodiac were due to knowledge and not to ignorance as is generally supposed. My investigations have led to the conclusion that the fixed divisions of the Ancient Zodiac are made to depend upon two particular fixed stars, Sirius

and Vega. As is well-known, the commencement of the Egyptian year was connected with the heliacal rising of Sirius, whilst the star Vega was the junction star of that mysterious Hindu asterism Abijit, although it is situated 60 degrees from the plane of the ecliptic.

These two stars are situated about 180 degrees apart, and if a great circle be drawn through them, on the celestial sphere it will cut the ecliptic at an angle of $88\frac{1}{2}$ degrees, that is, nearly a right angle, so that it passes within two degrees of the poles of the ecliptic.

In the year 1900 the longitudes where this great circle cuts the ecliptic were $101^{\circ} 29' 13''$ and $281^{\circ} 29' 13''$, the latter being the ascending node. The poles of this great circle lie at $1\frac{1}{2}$ degrees from the ecliptic in longitudes $11^{\circ} 29' 13''$ and $191^{\circ} 29' 13''$ so that this great circle with its poles divides the Zodiac into four sections 90 degrees apart in longitudes $11^{\circ} 29' 13''$, $101^{\circ} 29' 13''$, $191^{\circ} 29' 13''$ and $281^{\circ} 29' 13''$.

Now longitude $191^{\circ} 29' 13''$ marks the position of the Hindu asterism Chitra from which the first month of the Hindu Luni-solar year is derived. An asterism is generally taken as the 27th part of a circle and therefore consists of $13\frac{1}{2}$ degrees; it is further divided into 4 parts of $3\frac{1}{2}$ degrees each, two of the parts of Chitra are assigned to the constellations Virgo and the other two to Libra, so that the first point of Libra is $191^{\circ} 29' 13'' + 6^{\circ} 40' = 198^{\circ} 9' 13''$ in longitude. This makes the first point of the constellation Aries $18^{\circ} 9' 13''$.

The Hindu Zodiac is said to commence with the star Revati which has been identified by some as the star Zeta Piscium. The longitude of Zeta Piscium was in 1900 A.D., $18^{\circ} 28' 39''$ measured along the ecliptic and $0^{\circ} 12' 58''$ south of it, so that the position, as determined by the great circle of Sirius and Vega agrees very closely with that based upon this star.

There are some who contend that the real star Revati has disappeared but it seems to me probable that the beginning of the Ancient Zodiac need never have been dependent upon a particular star to mark it, since the junction of the sun with any star could seldom if ever be a matter of observation. It was the ancient practice to determine the beginning of the year not by the position of the sun, but by that of the full moon which occurs when the two bodies are 180 degrees apart. What was needed therefore was not a star to mark the first point of Aries but one about 180 degrees away from it so that the position of the full moon in relation to it could be directly observed. For this purpose both the Hindus and the Chinese used the first magnitude star Spica in the constellation Virgo which the Hindus named Chitra and the Chinese Kio.

It should be noted that the first month of the Hindu year is not named Ashvini although the sun enters that asterism at that time, but Chaitra, the asterism 180 degrees distant from Asvini.

And so throughout the year the months are named from the divisions of the heavens, which are 180 degrees distant from the sun's longitude at the time. In other words they are not named from the sun's position, but from the position of the full moon. Hence, as above suggested, there has never been any need for a star to mark the beginning of the Zodiac, but the point diametrically opposite to it, and for this purpose the first magnitude star Spica, which is within 3 degrees of the ecliptic would be admirably suitable.

If we investigate the Hindu Zodiac from the standpoint of the "Secret Doctrine" we must assume that its permanent divisions were chosen not because the ancients knew less Astronomy than is known at the present day, but because they knew more, so we should endeavour to fathom its meaning by the very latest discoveries of modern times. I have above pointed out that this great circle of Sirius and Vega was very nearly at right angles to the plane of the ecliptic, or the apparent motion of the Sun amongst the stars. The ecliptic is really the plane of the Earth's orbit in its annual revolution around the sun. There is no reason why we should give it paramount importance except that we happen to be the inhabitants of this particular body. If we lived on the planet Venus we should be interested in a slightly different plane, and the same for any of the other planets of our solar system. Since these planes differ slightly amongst themselves we should not expect that the plane of Sirius and Vega would be exactly at right angles to any particular one of them unless it be that of Jupiter, the largest in our system.

But the investigations of Laplace established the existence of an invariable plane for our solar system, which is as it were the mean of all planes in which the planets revolve and which is nearly identical with the orbit of Jupiter. This invariable plane in 1850 was inclined at about $1\frac{1}{2}$ degrees from the plane of the ecliptic, and had its ascending node in longitude 104 degrees.

I have not been able to obtain exact data for the position of this plane in 1900, but as near as I can calculate, this invariable plane of our solar system *is exactly at right angles to the plane of the great circle of Sirius and Vega.*

Now when one comes across an exact relation of this kind in Nature's mechanism one is led to suspect some physical connection of a permanent nature. Had this exact relation existed between the ecliptic and the great circle it might have been taken as an accident, because there is no reason why the plane of the earth's orbit should be considered of greater importance than that of any other planet. But when the exact relation is with that of the invariable plane of the system, it at once suggests the existence of some law of connection which perhaps the ancient astronomers knew about and therefore made it the basis of the Zodiacal divisions.

We know that Nature distributes some of her forces so that the

one shall always be at right angles to the other, for instance, the magnetic forces are always at right angles to the electric and there may be something corresponding to the electric and magnetic forces on the Cosmic Scale that fixes the great circle of Sirius and Vega exactly at right angles to what is perhaps misnamed the invariable plane of the solar system.

The reason why the magnetic forces are at right angles to the electric is doubtless due to some property of the etheric medium, and the same medium which is the connecting link between the solar systems and the planets may likewise fix the mean plane of the planetary orbits at right angles to some connected group of stars.

We know that certain stellar groups seem to move as if they formed one connected system which is distinct from other stars even in the immediate neighbourhood, so that Sirius, Vega and our own Sun may form some such system and be linked together in space.

If with this view we examine the proper motions of Sirius and Vega on the celestial sphere, we find that both stars have a large component of their motions along this great circle and in the same direction. Sirius moves along it about $1''.23$ per annum in a southward direction and would complete a revolution in about 1,055,000 years, whilst Vega has an annual motion of $0''.278$, and would complete a revolution in 4,650,000 years. In other words, Sirius completes four revolutions in about a Mahâyuga, and Vega one revolution. Thus this great cycle which the "Secret Doctrine" lays such stress upon is approximately given by the orbital velocities of these two stars.

The rates of orbital velocity are much greater than can be accounted for by the law of gravitation as commonly understood. In order that the Sun and Sirius should revolve around their centre of gravity in 1,080,000 years at their present distance from each other, their joint masses would have to be 36 millions of times the mass of the Sun. But the mass of Sirius is only 3.7 times that of the Sun, so that their joint mass is only 4.7. Hence the force causing the rotation must be eight million times greater than can be accounted for by gravity.

It is this fact that has stood in the way of any explanation of the proper motions of the fixed stars by the law of Newton.

A recent work by the great Russian Chemist, Mendelieff, entitled "A Chemical view of the Ether," seems to offer a way out of this difficulty when combined with some of the occult teachings.

Mendelieff gives reasons for the belief that the ether of science is not an imponderable fluid such as has been hitherto supposed, but that it is a chemically inert gas like Helium and Argon, having an atomic weight about one millionth that of Hydrogen, and a density one two-millionth of that gas.

He shows that a body so fine as to interpenetrate all physical

bodies would necessarily appear imponderable even although it had weight ; just as the atmosphere appeared imponderable until we discovered how to obtain an atmospheric vacuum. If we lived at the bottom of the ocean we could not weigh a bucket of water, because water would envelope the bucket inside and out ; so for the same reason, being embedded in an ocean of ether we cannot perceive the weight of the ether, not having yet discovered any physical means of obtaining an etheric vacuum.

Yet we know that water attracts bodies that lie outside it, according to the law of gravitation. If therefore there were bodies that lay outside the ether they would on the theory of Mendelieff be attracted by the ether itself, as well as by the ordinary physical matter.

Now according to occult teaching there are several kinds of ether of different degrees of fineness. The coarsest kind of ether extends only a little above the surface of each planet and is peculiar to it, a finer kind reaches from one planet to another of the same solar system, whilst a still finer quality extends from one solar system to the next. The finer kinds of ether extending from one solar system to another could be the vehicle of light and gravity, whilst the coarser kinds confined to interplanetary spaces could serve some other purposes. It is possibly this ether of limited extent that constitutes the *substance*, of the Chemist Mendelieff.

To the planets of a solar system it would not exhibit any attractive force because the planets are embedded in an ocean of it, whilst the fixed stars, at their enormously greater, distance, would be outside it and therefore attracted by it.

If the mass of the ether surrounding our solar system were eight million times the mass of the Sun and of the density suggested by Mendelieff, the Sun would be surrounded by it to a depth 5,888 times the earth's distance from the Sun. There is a planet suspected to exist 100 times the earth's distance from the Sun, so that the etheric atmosphere would extend outwards about 60 times further than the most distant planet. On the other hand the nearest fixed star to our system, Alpha Centaure, is 1,728,000 times the earth's distance from the sun, or 360 times the depth of the planetary ether. Hence the fixed stars are stationed well outside what may be termed the domestic ether of each solar system and would be therefore attracted by it.

In this way we may account for the enormous attractions required to explain the relative motions of star systems. They are held together not by the gravitation force of the physical bodies themselves, but by that of the enormous ocean of ether which surrounds them.

G. E. SUTCLIFFE.

(To be concluded).

THE SECRET DOCTRINE OF RACIAL DEVELOPMENT.

[Concluded from p. 606.]

THE Atlantic portion of Lemuria was generally known as Atlantis, the home of that mighty Fourth Race, and was a development of the Atlantic prolongation of Lemuria—not a new mass of land formed for the requirements of the Fourth Race, as often supposed. The Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and ultimately became the true home of that mighty race; a mighty race in truth, from whom all we know of civilization dates. The Third Race had built cities, designed boats, sculptured statues; but to the Fourth Race is accorded a development of institutions, laws, agriculture and many wondrous lost arts and sciences, such as are only being re-discovered and called original to-day. Dhyân Chohâns or Devas in illusive, not mortal, bodies, incarnated amongst them and taught humanity all it knew. Their earliest disciples assumed their masters' names, which accounts for the great confusion that arises as regards the dates of dynasties and their Divine Kings or Rulers. This custom passed also from the Fourth to the Fifth Race. Hence the sameness in traditions. The Atlantean races were many and their evolution lasted millions of years. All of them were not bad, but became so towards the end of their cycle. The First Atlantean races born on the Lemurian continent separated from their earliest tribes into righteous and unrighteous; into those who worshipped the one unseen spirit of Nature, the Ray of which man feels as within himself, and those who offered sacrificial worship to the spirits of the earth—the dark cosmic anthropomorphic powers with whom they made alliance.

These were the earliest "Gibborim," the "mighty men of renown of these days," who became in the time of the later Fifth Race the Kabirim-Kabiri with the Egyptians and Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races. Such was the secret and mysterious origin of all subsequent and modern religions. This too, is the clue to the vexed question of the origin of evil, and shows how man himself is the separator of the one into various contrasted aspects. No one can fail to recognise the Atlanteans of the "Secret Doctrine" in the Râkshasas of Lanka—the gigantic opponents conquered by Râma who stands as the Prototype of the Fifth or Aryan Race.

It was well for the human race that the "Elect Race" had become the vehicle of incarnation of the highest Dhyânis, spiritually and intellectually, before humanity became altogether material and when the last Sub-Races of the Third Race, save some of the lowest, had perished with the great Lemurian continent. "The seeds of the Trinity of Wisdom" had already acquired the secret of immortality on earth; that gift which allows the great ones to step from one worn-out body to another. The first war that earth knew, the first shedding of human blood, was the result of man's eyes and senses being opened, which made him see the wives and daughters of his brethren fairer than his own. These Titanic giants and Râkshasas were the stronger—their adversaries the wiser. So the story of Râma and Râvana is a true record, not of individuals but of races. Hanûman truly poses for the Third Race Adept. And all this occurred during the Fourth Race. A great deal of the history of this time, especially in that long submerged home of the Atlantean people, and in parts of it that form the Americas of to-day, is taken up with the doings of an ancient race of giants called Quinanes. In this period men ranged in heights from 15 to 90 feet and these were the diminishing remnants of races that even Kashmir and Kabul can verify as being of such enormous stature as to be quite unacceptable by the pigmies of to-day. I might quote pages to verify this statement, for every land known to us, teems with archaic legendary tales of giants and giantesses who brought evil in the lands they occupied and who were again and again vanquished by the Sons of Light. It is very fascinating ground to linger over, and I have myself spent many an hour searching out the peasants' tales in many lands anent their existence—the One-Eyed Races we call them in our Western legends. Cyclops were some of these—huge mighty giants whose Spiritual Eye in the centre of the head could be turned to past or future, far or near. Later, as men's necessities required physical eyes, this one great eye became atrophied and shrunk back into a recess between the two hemispheres of the brains, which at that time were not developed into anything that we could call brain. This "Eye of S'iva" disappeared with the Fourth Race. It had functioned in all, fully, during the later Third Race, but apparently there were only certain few races that retained its use throughout the Fourth into the beginnings of the Fifth Race. If we could obtain some of those priceless, most ancient MSS., hidden in Central China and written in the Lola language, priceless evidence indeed would be obtainable. This handful of inland Chinese are all of enormous stature even to-day; they are the aborigines, who belong wholly to the best and last branch of the Fourth Race; reaching their highest civilization before the Fifth Race had hardly appeared in Asia; those now occupying the throne being a hybrid mixture of Fourth and Fifth Races. Lately certain mounds and

caves in America have been found to contain human skeletons of nine to twelve feet high—these belonging to tribes of the early Fifth Race. This reference to the "Third Eye" needs perhaps a quotation from the most ancient commentaries to make clear what to us is so essentially legendary. The commentary says, "there were four-armed human creatures in those early days of the male-females—the Hermaphrodites—with one head yet three eyes. They could see before them and behind them. A Kalpa later [after the separation of the sexes], men having fallen into matter, their spiritual vision became dim and co-ordinately the third eye commenced to lose its power. When the Fourth Race arrived at its middle age, the Inner Vision had to be awakened and acquired by artificial stimuli. . . . The Third Eye likewise getting gradually atrophied soon disappeared."

It is interesting for us to note the "four-armed men," as it clearly shows us why the Hindu Gods are so portrayed. They were undoubtedly types of those Third Race Divine Rulers who were still incarnating among them and who preserved that spark of Divine Wisdom and remained the elect custodians of those mysteries revealed to mankind. This race far antedated, by millenniums, the advent of the Fifth Race—who even to-day portray Vishnu and other Gods as four-armed. Up to the middle of the Atlantean Race monads were permitted to incarnate from those advanced and matured in previous Rounds, but then the door closed and evolution proceeded to mould and develop those who had already attained to incarnation. This is the secret why it is definitely stated that there are only a given number of souls in incarnation at one time—others awaiting incarnation by turns on other planes.

"These Lemuro-Atlantean races had acquired arts of civilization that it is difficult for us to imagine in looking back into their remote past. Huge cities of rare earths and metals, marbles of the most exquisite whiteness, and lava, were carved into buildings and statues, which they now began to worship. In fact the Lemurians in their Sixth Sub-Race built these rock cities of stone and lava that are still to be seen in many parts of India, notably in Southern India—as that formed a part of the great continent of Lanka where their last races lived. The oldest remains of all the cyclopean buildings were also attributable to them. Rich strong nations learned in arts had risen to mighty culture and evolved high above the older tribes; then seas arose and swallowed them; volcanoes burst and gathered them far into earth's bosom; but none were permitted to pass recordless away, could we but decipher those records as they lie scattered or hidden under forests or seas over our lands to-day. The Aryan nations trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom those "Sons of Wisdom" personally incarnated. The figures at the corners to-

day seen on every temple in Southern India are but memories of those winged, Divine Sons, whose type of face and form are the most purely Lemurian I have yet seen.

The Fourth Race Atlanteans seem to have been giants of physical beauty and strength, at their zenith towards the middle period of their Fourth Sub-Race. They were called the Golden Yellow Race, —until the later races became “black with sin.” But Atlantis was inhabited by red, yellow, white, and black races, and in later times, even to the aboriginal remnants existing to-day, seem to have run through every shade of red, brown, copper, olive, cinnamon and bronze.

The continent of Atlantis extended from a point a few degrees East of Iceland to about the site now occupied by Rio de Janeiro in South America, embracing the Southern and Eastern states of America up to, and including, Labrador. It stretched across the Atlantic Ocean to the British Isles—a small portion of the North of England forming one of its promontories, while its equatorial lands embraced Brazil and the whole stretch of Ocean to the African gold coast—scattered fragments of what eventually became the continents of Europe, Africa and America, and also some of the remnants of older lands of Lemurian and the Hyperborean Continent.

It was from one of the most evolved of the Lemurian or Third Root Race Sub-Races that a Colony was led apart and segregated by the great Manu or teacher, for the separation from their own races of those who were destined to become the earliest Sub-Race of the Fourth or Atlantean. These are the names that have been accorded to, or have been given by, the race itself. The first two were their own names as called by themselves, as Scott Elliot tells us:

- | | |
|---------------------|---------------------|
| I. Rmoahal. | V. Original Semite. |
| II. Tlavatli. | VI. Akkadian. |
| III. Toltec. | VII. Mongolian. |
| IV. First Turanian. | |

The *Rmoahal* race came into existence between 4 and 5 million years ago on the Southern Continent of Lemuria, about where Ashanti stands to-day. They were of a mahogany black color, 10-12 feet high. They ultimately migrated to the southern shores of Atlantis where they were engaged in constant warfare with the Sixth and Seventh Sub-Races of the Lemurians. A large part of the tribe eventually moved North while the remainder intermarried with these black Lemurian aborigines. The aboriginal Dravidians of S. India have a good deal of this mixture in their veins; while some later tribes were the outcome of intermarriage between Atlanteans and early Aryans. Those who went northwards settled close to Iceland for untold generations, and by about one million years ago they had become tolerably fair in color. They were occasionally driven southwards by the glacial epochs, one of which is reckoned to occur every 30,000 years: two such epochs occurred, one about

3,000,000 ago, and a second about 850,000 years ago, which not only decimated the northern regions but, invading the bulk of the continent, forced all life to migrate to equatorial lands. The origin of the Second Sub-Race, the *Tlavalli*, was an island off the West Coast of Atlantis. They then spread over Atlantis proper, notably northwards towards Greenland. They were a red brown people of mountain-loving instincts.

The *Toltec* or Third Sub-Race was of magnificent development. It ruled the whole continent of Atlantis for thousands of years—so mighty were they, that hundreds of thousands of years later one of their remote families ruled magnificently in Mexico and Peru, long ages before their degenerate descendants were conquered by the fiercer Aztec tribes from the North. They were redder or more copper-colored than the *Tlavallis* and averaged 8 feet, but dwindled as all races did to the lesser height of to-day.

The features were straight and well marked, of somewhat Greek type.

It was from their great capital on the Eastern Coast, "The City of the Golden Gates," that the *Toltec* emperors held almost world-wide sway. These seem to have been a yellow race, but differed in various parts of the continent.

The *Turanians* or Fourth Sub-Race originated on the eastern side of the continent. They were colonists from their earliest beginnings and migrated to all parts.

The *Semitic* or Fifth Sub-Race seem to have originated in the northern parts where Iceland, Scotland, and the surrounding seas now stand. They colonized much, grew and flourished—holding their own against aggressive southern kings; for hundreds of thousands of years elapsed until they had risen to power.

They were a turbulent, discontented race, always at war with their neighbours, especially the growing race of the *Akkadians*.

The *Akkadians* or Sixth Sub-Race came into existence after the catastrophe 800,000 years ago. They took their rise in the land east of Atlantis but soon overran the now diminished continent of Atlantis. They fought with the *Semites* many battles by land and sea, with large fleets on both sides, and about 110,000 years ago, completely vanquished the *Semites* and set themselves up in their capital. They were a great trading, sea-going people with large colonies in distant lands.

The *Mongolian* or Seventh Sub-Race had its origin on the plains of Tartary and was a direct offshoot from the Turanian Race which it gradually supplanted. It multiplied exceedingly and the majority of earth's inhabitants to-day belong more or less to its branches.

It was during this great Atlantean Root Race that each Sub-Race was governed, guided and ruled over by Manûs who directly incarnated amongst the races, assisted by Adepts or Divine kings or

Rulers, as, for the most part, humanity still possessed psychic attributes. The most advanced had undergone the necessary training in the Occult Schools, some even becoming Adepts of a high order. For thousands of years the Divine Dynasty ruled not only over all the kingdoms of Atlantis but all the islands to the West and East. When necessary this Dynasty was recruited from the great Lodge of Initiates, but, as a rule, it was handed down from father to son, all acting in harmony with the Occult Hierarchy which governs the world. This was the golden age of the Fourth Race. The Government was just and beneficent; arts and sciences were cultivated and occult knowledge was applied to cultivation of land and to buildings and invention, such as have yet to be re-discovered in the future.

After 100,000 years of this golden age, degeneracy and decay set in. Many of the tributary kings, priests and peoples ceased to use their faculties and powers in accordance with the laws made by their Divine Rulers, and broke their connection with the Divine Hierarchy. Personal desires, attainment of wealth and power, of humiliation and ruin of their enemies, became the chief objects to which their occult powers were directed. Sorcery became rampant, evil and cruelty for selfish ends were made manifest. Their scientific attainments were great, and many had retained and trained their psychic abilities so that the combination when turned towards personal ends became an enormous factor towards the disintegration and breaking up of their nations. Naturally the Kamic principle reached its zenith during the Fourth Race. Brutality and ferocity were let loose on this once happy people. The followers of the black arts rose in rebellion and set up a rival Emperor who drove the White Emperor from his capital, in that city of the golden gates, and reigned in his stead. These events took place 50,000 years before the first great catastrophe. The city of the golden gates became a den of iniquities and then came the awful retribution when millions upon millions perished. The waves swept over it and destroyed the Black Emperor, his dynasty and the inhabitants, and tore up and wrapped the land into many waste or submerged areas, and whole provinces were decimated and made desolate. The vast continent itself being rent into two vast and a number of small islands—Ruta and Daitya being the two largest.

From these scenes of evil and desolation we find that the Initiate priests, with knowledge and prevision, led colonies away to distant lands where they could follow the good law in peace.

The Tlavatli colonists seem to have settled over wide areas; some towards the north, on the eastern Scandinavian shores; some south, to the growing lands of the Americas and Patagonia; some sailed across the ocean, rounded the coast of Africa, reaching India and Lanka. There mixing with the Lemurians they formed

the Dravidian race which was, in later days, infused with Aryan or Fifth Race blood. The Burmese and Siamese have also Tlavatli blood, but mixed and dominated by the nobler stock of one of the Aryan Sub-Races.

The *Toltecs*, on the continents of North and South America, spread abroad and flourished, and thousands of years later formed those marvellous empires of Mexico and Peru, with the most magnificent architectural remains the world has seen. Peru 14,000 years ago under their Inca sovereigns, attained a power and greatness never excelled even by the mighty nations of to-day. The justice and beneficence of the Government, the equitable nature of land tenure, and general well-being of the people, and their pure religious life, was indeed the Satya Yuga; and yet their representative to-day is the Red Indian of North and South America, degenerate and fast dying out by thousands. In Scott Elliot's "Atlantis" we get much information regarding these Races, so we learn, that from the Toltec colonizers Egypt received its first settlement.

The great Lodge of Initiates had fled from the moral degradation of Atlantean lands and transferred their active centre to Egypt about 400,000 years ago. This country was then thinly populated and isolated from disturbing conditions, and for nearly 200,000 years the Lodge did its pure and beneficent work there. When the time was ripe, some 210,000 years ago, this Occult Lodge founded an empire—the first Dynasty of Egypt—and began to teach the people. Then it was that the first great body of colonists was brought from Atlantis and some time during the 10,000 years that led to the second catastrophe the two great Pyramids of Gizeh were built, partly to provide permanent halls of Initiation and also to act as treasure-house and shrine for some great Talisman of power during the submergence which the Initiates knew to be impending. In the third map of Atlantis Egypt is shown to be under water. This happened in the era of the Second Divine Dynasty of Egypt; the rulers being still initiated Adepts. The catastrophe of 80,000 years ago temporarily submerged it again in the third Divine Dynasty. During this cycle the Temple of Karnac and many of the more ancient buildings still standing in Egypt were constructed, and except the two great pyramids above referred to, no building in Egypt antedates the catastrophe of 80,000 years ago.

At the final submergence of Poseidonis, the small island that remained of old Atlantis some 11,000 years ago, the Divine Dynasties ceased, and the Initiate's Lodge was transferred to India and elsewhere. From the Turanians sprang many of the Chinese tribes, as also the Aztec, which finally overthrew the mighty Toltec civilizations.

It was from the Semitic emigrations that one was selected and

segregated by the Manu in charge of the evolution of the Fifth Race the Aryan.

Other colonies wandered and left traces of their individual characteristics among aboriginal Americans and later Egyptians, and many of the peoples we are accustomed to consider as Semitic are really Aryan in blood.

The *Akkadians* colonized the basin of the Mediterranean, the shores of the Levant, Persia and Arabia. The early Etruscans, Phœnicians and Carthaginians, and people of the Basque Provinces of Europe to-day, belonged to this race. A colony of these Akkadians about 100,000 years ago, led by and formed of Initiates, founded Stonehenge and other relics in Northern Europe. For at that time Britain was a part of the Scandinavian continent of Europe. The Mongolians overflowed Northern Asia to America. The Hungarians and Malayâlees being offshoots of this race; in the one case ennobled by Aryan blood and in the other deteriorated by mixture with the effete Lemurians. The Japanese, who have still their history to give the world, are the last Sub-Race of the Mongolian or seventh. Architecture and sculpture, painting and music, were all practised in Atlantis, though, of course, the latter was exceedingly crude. Their races were all fond of color, so their houses were brilliant inside and outside, and where remnants on ancient buildings are seen even to-day, they still possess the same dyes and tints almost as fresh as if only of recent painting. But in sculpture they have left many proofs of excellence, as well as of architecture. As agriculturists they far exceeded modern achievements and to them we owe the plantain, also oats and some other cereals, thousands of years being required for these processes. They also designed air-ships, locomotion in them being reserved for the wealthy—as we have carriages or yachts to-day. In the later days when war and strife had brought to a close the golden age, battle-ships that could navigate the air, rivalled our modern battle-ships at seas, but far more destructive than the sub-marine or torpedo even; and explosives were adopted at an early period. Women had absolutely equal rights with men, held the same positions, were educated the same, and often took part in the Government as Viceroys and Local Sovereigns under the Adept Initiate Rulers.

History has had little to give the world regarding these ancient races and knows but legendary fragments of the Fifth Race peoples. Up to about 13, to 14 thousand years ago we find the Atlantean Race still holding mighty sway in certain densely populated portions, while the Aryan Race had its origins about one million years ago. "An immensely advanced Entity belonging to the Governing Hierarchy of the planet assumed the direction and government of the new Race and was called its Root Manu. Other races yet to come will be undertaken by Adepts of our own evolution, but not so for our Fifth Race." It was from the Fifth Sub-Race, the Semitic, that

the Manu selected the colony on which to graft his teaching and give a new impulse to physical heredity. This colony was established in what we call Syria, and into the race itself the Manu himself incarnated. As time went on it was found that this race, though in many ways suitable, did not fulfil its founder's designs. Its blood had to be uncontaminated. Certain branches however intermarried with some of the Third Race tribes in the neighbourhood. About four hundred years after the first attempt, the Manu again selected a small group unaffected by Third Race blood infusion, some 25 to 30 families, and led these right away to the shores of what was then a sea, where now stands the Gobi desert in Asia. Here they settled for ages under the direct sway of their Manu who re-incarnated again and again in their midst. To this Central Asian community was transmitted the potentialities of the new race. One of the laws was—only one son to be born, and if daughters, only one to marry, for there were but few Egos ready to incarnate into this new race and its rate of increase was governed by that fact. The first colony segregated afterwards became the later Semitic Race—the Jews who, traditionally remembering being set apart thus, still consider themselves a “chosen people,” under the Manu we hear of in their later records as Moses. This Fifth Race suffered overwhelming cataclysms but only after some 200,000 years had passed after the foundation of the race—thus first establishing it on a firm base as a great nation. Free communication went on however between the first two Aryan colonies, and one supreme Government prevailed over both nations. Possibly this was *before* the mountain barriers between Central Asia and India were not so impassable as now, as the convulsions in Central Asia probably contributed to the further upheaval of the Himálayan range. The indigenous population was of Atlantean and earlier Lemurian civilizations, for the actual land age of India is of fabulous antiquity. There lies an enormous stretch of time, one million years, since Aryan civilization began to remould the East. The First Sub-Race was called the Aryan Hindu, the second the Aryan Semitic, the Third Sub-Race, the Iranian—which arose after the catastrophe of 800,000 years ago, partly in Russia, partly in western Siberia which now is divided and forms Persia, Egypt, Arabia, and the main mass of the African continent lately upheaved from the waters, when part of Atlantis had become submerged. After this catastrophe it took a long time for the surviving fragments of the Central Asian Fifth Race to become again numerous.

The Fourth Race, the Celts, are the outcome of a great colony migrating from the shores of the Central Asian Sea (now Gobi Desert). This race sprang direct from the parent stem. They were always a restless, fighting people—divided into two streams going westward: one going northwest, the other along the shores of the Mediterranean Basin. This Basin was brought into existence after

the cataclysm of 200,000 years ago, and caused them to colonize widely. The Fifth Sub-Race, that we call the Teutonic, to which with the Celtic most Europeans belong, originated some 80,000 years ago when Europe assumed its present proportions, though the British Isles had not separated then from the mass. They had their cradle in the region of the Caucasus, spreading over what to-day is Italy, Central Europe and Germany. These Sub-Races have left but little traces of their histories in the past—the Iranian perhaps the most. The Greeks, Romans, Zoroastrians, are in appreciable modern times, but of the vast civilizations of Chaldea, Babylonia, Egypt, we can but gather fragments here and there and then we dwarf their racial periods to fit in with the limitations of modern thought. The Sixth and Seventh Sub-Races of this present Fifth Race have yet to play their parts, rise and fall, thousands of years hence.

Millenniums will pass ere, on lands not yet raised from Ocean's depths, the Great Sixth and Seventh Root Races will be led forth by the mighty Manus of those days, and will take over charge for their evolutionary training, a humanity far more spiritual and developed than any we are able in even the most hazy way to cognise, and to raise that humanity to levels we know not of. But we know that it will be a goal worthy of all attainment, and will far transcend the attainments of present humanity as much, or more than we surpass the "mindless, Egg-headed races of the past."

FIO HARA.

THEOSOPHY AND SPIRITUALISM.

I HAVE found that among people who know very little of either there are two quite opposite opinions as to the relations of Theosophy and Spiritualism. Some imagine Theosophy to be merely a variety of Spiritualism, and others suppose us to be bitterly opposed to one another. Both these ideas are inaccurate, and yet there has been a certain amount of justification for them both. The fact that Theosophy and Spiritualism hold so many of their most important beliefs in common is sufficient to account for the first; and the mistaken attitude of ignorant enthusiasts on both sides may probably be considered responsible for the other. It seems to me that there has often been a great deal of entirely unnecessary mistrust and misconception between Theosophists and Spiritualists. Various spiritualistic organs have frequently abused Theosophy in no measured terms, and there is no doubt that on our side also both speakers and writers have often referred to Spiritualism with much scorn but with little knowledge. But I hope that with more knowledge each of the other, we shall come to respect one another more as we understand one another better, for we have each our part to fill in the great work of the future.

Theosophy opposes no form of faith, but rather adopts towards all alike an eclectic attitude, selecting from them and advocating what in them seems to be good and true, and explaining and harmonizing their different presentations of the great Divine Wisdom which lies at the back of all of them alike. We have therefore no quarrel with any religion—least of all with one many of whose teachings so closely resemble our own. It would indeed be foolish of Spiritualists and Theosophists to quarrel, for they have more in common with each other than either of them has with any of the other shades of opinion.

We both hold strenuously to the great central idea of man as an immortal and ever-progressive being; we both know that as is his life now, so shall it be after he has cast aside this body, which is his only that he may learn through it; we both hold the Fatherhood of God and the Brotherhood of Man as fundamental tenets; we both know that the gains and rewards of this world are but as dross compared with the glorious certainties of the higher life beyond the grave. Let us stand side by side on this common platform, and let us postpone the consideration of our points of difference until we have converted the rest of the world to belief in these points upon which we agree. Surely that is the wise policy—surely that is plain common-sense, for these are the points of importance, and if the life is lived in accordance with these all the rest will follow.

We have a magnificent system of philosophy; our spiritualistic brother does not care for it. Well, if his thought does not run along that line, we have assuredly no wish to force it upon him. Perhaps presently he may feel the need for some such system; if he does, then there it is all ready for his study. I believe that in due course I shall return to live again upon this earth; herein some of my spiritualistic brothers agree with me, and some do not. All spiritists of the French school of Allan Kardec hold this doctrine, and so when they return after death to seances they have still the same story to tell. Most Spiritualists in England and America do not hold this doctrine, and so when they return after death they say nothing about it, for they have no means of knowing any more on the subject than they had on earth. As I explained in earlier lectures, it is the soul himself in his causal body who passes from life to life, and he has no more knowledge or memory of that wider existence on the astral plane than he had on the physical. So he repeats only what he knew on earth, unless he is so fortunate as to meet with some one who is able to teach him something of this grand truth—an Oriental, for example, or a Theosophist. The celebrated medium, Madame d'Esperance, learnt it from one of her dead friends, as is set forth in her remarkable book, "Shadowland." On p. 376 of that work she remarks:—

"It is the same life which, circling for ever and ever through form after form, dwelling in the rocks, the sand, the sea, in each blade

of grass, each tree, each flower, in all forms of animal existence, culminates in man's intelligence and perception. I could see that the fact of the spirit first taking on itself the form of man did not bring it to its utmost earthly perfection, for there were many degrees of man. In the savage it widens its experience and finds a new field for education, which being exhausted, another step is taken; and so step by step, in an ever onward, progressive, expansive direction the spirit develops, the decay of the forms which the spirit employs being only the evidence that they have fulfilled their mission, and served the purpose for which they were used. They return to their original elements, to be used again and again as a means whereby the spirit can manifest itself, and obtain the development it requires."

Sometimes, too, fragments of evidence of reincarnation turn up unexpectedly in spiritualistic circles. I remember that a curious piece of evidence on the subject was published in *The Progressive Thinker* as recently as December 13th last, a case in New Mexico being described. So there are certainly some Spiritualists who admit the possibility of reincarnation; but after all, why need we discuss it? To us this doctrine is a very luminous and helpful one, because it seems to explain so much for which otherwise there is no solution; but if another man does not yet feel the need of it, it is no part of our policy to try to force it upon him. We hold continued progress after death by means of other lives upon this earth after the life on other planes is over; the Spiritualist prefers the idea of passing on to other and higher spheres altogether. We both agree that there is a progress hereafter; let us live so as to make the best use of this existence as a preparation for that life of progress, for if we do that we shall surely come out successfully, whichever of us is right as to the place of our future meeting. When all the world is living its highest in the preparation for that life, it will be time enough to begin to argue as to where it will be lived. Meantime we may very well each retain our own opinions upon this point, for there is assuredly room enough and work enough in the world for us both. The Catholic Church and the Salvation Army are both sections of Christianity, yet they appeal to widely different types of people, and those who are attracted by one of them would have been very unlikely to come to the other. So each has its place and its work to do for the broad idea of Christianity. In the same way it seems to me that Theosophy and Spiritualism have each their *clientele*; those who study the philosophy which we set before them would never have been satisfied with the trance-speaking and the constantly repeated phenomena of the spiritualistic seance; those who desire such phenomena, and those who yearn after what good old Dr. Dee used to call "sermon-stuffe," would never have been happy with us, while they find exactly what they want in Spiritualism.

It has always seemed to me that our spiritualistic friends ought

to welcome the Theosophical system, for much of the difficulty which they find in obtaining acceptance for their phenomena arises from the belief that their claims are in opposition to science, and not in harmony with any reasonable scheme. This idea is an entirely mistaken one, yet Spiritualism does little to dispel it; it continues (quite rightly) to insist upon its phenomena and its facts, but does not usually attempt to harmonize them with science. There is, it seems to me, rather a tendency to cry "How wonderful! how beautiful!" and to be lost in admiration and awe, instead of realizing how entirely natural it all is, and more beautiful because it is so natural. Now the Theosophical teaching brings all this into line with scientific fact, and offers explanations which, even though they may not yet be generally accepted by scientific men, cannot at any rate be thrown aside as improbable or unreasonable. When we are familiar with the idea of the planes of nature, and the existence of many varieties of more finely sub-divided matter, with their appropriate forces playing through them, the way is at once opened to a comprehension of many of the phenomena of the seance-room. When we further come to understand the possession by man of vehicles corresponding to each of these planes, in each of which he has new and extended powers, much that was before difficult becomes clear as noon-day.

Many people would say that before we endeavour to account for the spiritualistic phenomena we ought first to be certain that there is any thing for which to account—that real phenomena ever take place. If any among my audience are not yet decided upon that point, I can offer them my personal testimony in the matter. I spent some years in the investigation of Spiritualism before the Theosophical Society came into existence; I went thoroughly into the thing with the determination to know whether the claims made were true, and whether the phenomena did take place; and I am bound to bear testimony to the fact that they most undoubtedly do happen. I suppose that in all the spiritualistic literature—and it is a very voluminous literature—you will hardly read of any single phenomenon which I have not seen under test conditions once or twice at least, and most of them scores of times. I had no pre-conceived opinions, and naturally I took precautions to eliminate ordinary possibilities of fraud. I did not, however, make what seems to me the very serious mistake of entering upon the enquiry with the fixed conviction that everybody was conspiring to deceive me. Many persons do this, and with some idea that they can obviate a result so humbling to their self-conceit, they endeavour to invent all kinds of complicated contrivances which they think will render fraud impossible. It is quite true that in many cases phenomena do not take place under the conditions which they prescribe, for naturally the dead man is not especially disposed to go out of his way to take a great deal of

trouble for a person who meets him from the beginning with unfounded suspicion expressed in terms of egregious self-confidence. Very often, also, the conditions prescribed by the ignoramus are really such as to render phenomena impossible, and then he bubbles over with blatant vanity, rejoicing that he has prevented deceit.

In just the same way, a man might easily render electrical experiments impossible, if he chose to regard the insulating arrangements as suspicious, and insisted upon seeing the same results produced when the wires were uninsulated; and then, when it was explained to him that insulation was a necessary condition, he might raise the same old parrot-cry of fraud, and declare that these pretended electrical marvels could never be worked under *his* conditions! That would not be in the least more silly than the action of a man who brings his enquiry into a science of which he knows nothing, by prescribing the conditions under which its results must be attained in order to satisfy him. In all other branches of research we know that it is necessary to study nature patiently in order to discover the necessary conditions for any experiment; but in connection with these investigations so few people show any reason or common-sense.

I have myself always adopted the plan of giving the dead man credit for honest intention until I saw evidence to the contrary; I have allowed him to arrange his own conditions, and to show exactly what he chose, endeavouring first of all to establish friendly relations; and I have invariably found that as soon as he gained confidence in me, he would very gladly describe the limits of power, as far as he knew them, and would very often himself suggest tests of various kinds to show to others the genuineness of the phenomena. It is not difficult, in a connected series of experiments, to try test after test, and eliminate one by one the possible theories of deceit, especially when the proceedings take place in one's own house, as my seances usually did. I know very well that some of the phenomena can be imitated; I have seen them imitated on a London stage. But I also know that an immense mass of complicated machinery is concealed under that stage, and that the phenomena can be imitated under those conditions only, and not in the least under the conditions under which I have again and again seen them at the seance. Attempts have been made to cheat me on several occasions, and when I saw this to be the action of the medium I simply held my peace, but troubled that medium no further, and took my custom elsewhere. On the other hand, I have also seen cases of deceit in which I felt convinced that the medium's intentions were perfectly honest, and that the deception lay entirely with the unseen actors in the drama.

Another favourite theory of the sceptic is that none of these

phenomena really occur, but that those who state that they see them, when not intentionally lying, are under the influence of mesmeric suggestion. Now any one who knows anything at all about mesmerism and its possibilities is aware that it would be quite beyond the resources of the art as known to us in the Occidental world to throw simultaneously into a trance a large number of people, without a great deal of preparatory work with each individual. There is an order of magic practised in the East which may perhaps produce such a result for a limited number of persons, and for a short time only. But nothing exists on at all the scale which would be necessary to imagine if we are to suppose that all the phenomena seen at thousands of seances all over the world are produced in such a way. In investigations of this nature every man seems to suppose himself specially endowed by providence with acumen superior to everybody else, and when he hears of anything wonderful he seems to feel that if only *he* had been there he would at once have seen through the deception—not appearing to realize that his untrained observation would be much more easily misled than that of a man who has had years of experience in such matters.

By the light of theosophical knowledge of the astral plane and its possibilities we find it easy to arrange the phenomena of the seance-room into classes. The simplest division is perhaps that made according to the powers employed in their production, and in this way they fall readily into five principal divisions.

1. Those which involve simply the use of the medium's body by some one else, either living or dead.
2. Those which are dependent upon the possession of ordinary astral faculties of sight and hearing, &c.
3. Those which involve partial materialization—not usually carried to the point of visibility.
4. Those miscellaneous activities which demand a somewhat greater knowledge of the laws of astral physics, and so are not within the reach of all.
5. Visible materialization.

In dealing with the first class, we must first of all define what a medium is. There is a tendency to think of him as a man of special development, possessed of some superhuman faculty which enables him to commune with the dead. But you will observe that he does not in reality possess or exercise a faculty at all. The clairvoyant who can look out and see what he wishes may be said to be exercising a faculty; but the medium is simply passive; it is not that he does something, but that he allows something to be done. I have spoken often of the various principles of man, and how it is possible for them to be separated in trance or sleep, or under other less normal conditions. From the theosophical stand-

point we should say that a medium was a man whose principles were very readily separable—one who was therefore able and willing to lend them to others to a certain limited extent. The etheric matter within his body can very easily be drawn out from it, and often much of the dense matter also, impossible as that seems to one who has not seen it occur. Also, he can very readily be thrown into a trance and forced out of his physical body, which is then at the disposal of any other entity who wishes to use it for his own purposes. What other entities, you will say, will wish to use it, and why? Our spiritualistic friends will tell us that "the spirits" manage all these matters. I know that that phrase is universally employed, yet I think it is a pity that it should be, because it somewhat clouds the question at issue, and imports an unnatural element into our consideration of the subject.

Of course the entity who speaks to us at a seance must be a spirit, for all life is spirit; the word means simply breath—the Breath of God. But he is no more a spirit than I am, and no less, though I have the advantage (if it is an advantage) of an additional vehicle—the physical body. I would rather call our friends who speak to us from the astral world just men and women still; the other name casts a glamour of unreality over our relations with them, and obscures the great, plain, prominent fact upon which it is so necessary to insist—the fact that death makes no real change in the man, but that he is exactly the same after it as before, and not instantaneously any wiser or any better than when he left the physical life. If we clearly understand that, we shall also see that the advice of the dead must not be received with awe-struck reverence as the dictum of an inspired gospel, but must be accepted or rejected on grounds of reason and common-sense, just exactly as the advice of the living is. It seems to me that to call them "spirits" removes them farther from us, throws a mystery round them, gives them undue importance, and so makes the whole intercourse with them less simple and natural than it should be. Let us think of them rather as men and women, standing side by side with us still, and just as truly living as we are, though they have put off for the time the physical vesture.

We must not, however, invariably assume that the dead man is all that he represents himself to be. In the majority of cases he gives his name honestly enough, but sometimes he masquerades under a high-sounding title, apparently merely for the pleasure of strutting even for a few minutes in such borrowed plumes, and enjoying for one evening at any rate the respect due to a well-known name. Whenever you find somebody posing as Julius Cæsar or George Washington, or Shakespeare or Charlemagne, you may at once be absolutely certain that you are dealing with a case of personation. None of these great people could possibly be within reach of the physical plane after so many years. Even a low and undeveloped

person would have reached the heaven-world in far less time than has elapsed since the death of even the latest of these, while men such as they could have had only a very short astral life, and must have entered heaven very soon after their departure from this earth-life. Any dead man, therefore, who cannot resist the temptation to choose such a name as this betrays himself as an impostor in the very act of doing so. He may not be specially evil in any way, or have any wicked intent. There are plenty of people on the physical plane who would have no objection to playing the part of a hero for a time, and receiving adulation not exactly meant for them. Such people do not change their natures when they die; and they have then this additional temptation to their masquerading, that they are no longer certain of instant exposure, as they would have been if they had made such pretenses on this lower plane. On the contrary, many ignorant persons are quite ready to believe in such an assumption, and to boast of their own intimacy with one of the great ones of the earth. No one who has really studied the subject would be deceived for an instant by such pretensions as these; but the case is different when some one, for his own purposes, takes the name or appearance of a man who has recently died. Since the real man might in such a case very easily be there, a personation of this sort will have much greater chance of success, and there is no doubt that it does sometimes take place. The dead man who does such a thing is often actuated by the best of motives, but of course the act remains a deception nevertheless. He may be simply endeavouring to comfort surviving relations by taking the place of one who does not care sufficiently, or perhaps is ashamed to come. Sometimes one man will personate another who has already passed on to the heaven-world and so is out of reach, in order that his friends on earth may not feel themselves neglected or abandoned. It is not necessary for us to adopt a condemnatory attitude towards those who take such action; we simply note the facts, so that we may be on our guard, and may avoid undue credulity. Let us bear this possibility in mind while studying our various classes of phenomena.

Our first class consisted of results produced by the use of the medium's body. It seems obvious that the easiest course for a dead man who wishes to communicate with the physical plane is to utilize a physical body, if he is able to find one which it is within his power to manage. This method does not involve the learning of unfamiliar and difficult processes as materialization does; he simply enters the body provided for him and uses it precisely as he was in the habit of using his own. One of the characteristics of a medium is that his principles are readily separable, and therefore he is able and usually willing thus to yield up his body for the temporary use of another when required. Such resignation of his vehicles may be either partial or total; that is to say, the medium may retain his consciousness as usual, and yet permit his hand to be employed by

another for the purposes of automatic writing ; or in some cases his vocal organs may also be employed by another while he is still in possession of his body, and understands fully what is being said. On the other hand he may retire from his body just as he would do in deep sleep, allowing the dead man to enter and make the fullest possible use of the deserted tenement. In this latter case the medium himself is quite unconscious of all that is said or done ; or at least, if he is able to observe to some extent by means of his astral senses, he does not usually retain any recollection of it when he resumes control of his physical brain.

A certain type of Spiritualism—one which has a very large number of adherents—is almost entirely occupied with this phase of mediumship. There are many groups to whom Spiritualism is simply their religion, and they attend a Sunday evening meeting and listen to a trance address just as people of other demoninations go to church and hear a sermon. Nor does the average trance address in any way differ from the average sermon in intellectual ability ; its tone is commonly vaguer, but somewhat more charitable ; but its exhortations follow the same general lines. Broadly speaking, there is never anything new in either of them, and they both continue to us the advice which our copy-book headings used to give us at school,—“ Be good and you will be happy,” “ Evil communications corrupt good manners,” and so on. But the reason that these maxims are eternally repeated is simply that they are eternally true ; and if people who pay no attention to them when they find them in a copy-book will believe them and act upon them when they are spoken by a dead man or rapped out through a table, then it is emphatically well that they should have their pabulum in the form in which they can assimilate it.

Trance speaking of the ordinary type is naturally less convincing as a phenomenon than many others, for it is undeniable that a very slight acquaintance with the histrionic art would enable a person of average intelligence to simulate the trance condition and deliver a mediocre sermon. I have heard some cases in which the change of voice and manner was so entire as to be of itself convincing ; I have seen cases where speech in a language unknown to the medium, or reference to matters entirely outside his knowledge, assured one of the genuineness of the phenomenon. But on the other hand I have heard many a trance address in which all the vulgarities, the solecisms in grammar and the hideous mispronunciations of an illiterate medium were so closely reproduced that it was very difficult indeed to believe that the man was not shamming. Such cases as this last have no evidential value, yet even in them I have learnt that it is well to be charitable, and to allow the medium as far as possible the benefit of a doubt ; for I know, first, that a medium attracts round him dead men of his own type, not differing much from his level of advancement or culture ; and secondly, that

any communication which comes through a medium is inevitably colored to a very large extent by that medium's personality, and might very easily be expressed in his style and by means of such language as he would normally use.

The same remarks will apply in the case of automatic writing. Sometimes the dead man will control the medium's organism sufficiently to write clearly, characteristically, unmistakably; but more often the handwriting will be a compromise between his own and that of the medium, and very often it degenerates into an almost illegible scrawl. Here again I have seen cases which carried their own proof on the face of them, either by the language in which they were written or by internal evidence. Sometimes also curious tricks are attempted which make any theory of fraud exceedingly improbable. For example, I have seen a whole page of writing dashed off in a few minutes, but written backwards, so that one had to hold it before a mirror in order to be able to read it.

Very frequently people who are not mediums in any other sense of the word appear to be open to influence along this line. Quite a large number of persons are in the habit of receiving private communications written through their own hands; and the vast majority of them attach undue importance to them. Again and again I have been assured by worthy ladies that the whole theosophical teaching contained nothing new for them, since it had all been previously revealed to them by their own especial private teacher, who was, of course, a person of entirely superhuman glory, knowledge and power—an archangel at least! When I came to investigate I usually find the archangel to be some very worthy departed gentleman who has either been taught or has discovered for himself some portion of the facts with regard to astral life and evolution, and is deeply impressed with the idea that if he can only make this known to the world at large it will necessarily effect a radical change and reform in the entire life of humanity. So he seeks and finds some impressible lady, and urges upon her the conviction that she is a chosen vessel for the regeneration of mankind, that she has a mighty work to do to which her life must be devoted, that future ages will bless her name, and so on.

In all this the worthy gentleman is usually quite serious; he has now realized a few of the elementary facts of life, and he cannot but feel what a difference it would have made in his conduct and his attitude if he had realised them while still on the physical plane. He very rightly concludes that if he could induce the whole world really to believe this, a great change would ensue; but he forgets that practically all that he has to say has been taught in the world for thousands of years, and that while he was in earth-life he paid no more attention to it than others are now likely to pay to his lucubrations. It is the old story over again: "If they believe not

Moses and the prophets, neither will they be persuaded even though one rise from the dead.

Of course a little common-sense and a little acquaintance with the literature of this subject would save these worthy ladies from their delusion of a mission from on high; but self-conceit is subtle and deeply rooted, and the idea of being especially chosen out of all the world for a divine inspiration is, I suppose, pleasurable to a certain type of people. Usually the communications are infinitely far from "containing all the theosophical teaching;" they contain perhaps a few fragments of it, or far more often a few nebulous generalizations tending somewhat in the theosophical direction.

Occasionally also the instructor is a living man in the astral body—usually an Oriental; and in that case it is perfectly natural that his information should have a theosophical flavor. It must be recollected that Theosophy is in no sense new, but is the very oldest teaching in the world, and that the broad outlines of its system are perfectly well known everywhere outside of the limits of the extraordinary cloud of ignorance on philosophical subjects which Christianity appears to bring in its train. It is therefore small wonder that any glimpse of a wider and more sensible theory should seem to have something of Theosophy about it; but naturally it will very rarely be found to have either the precision or the fullness of the scheme as given to us by the Masters of Wisdom through their pupil, Madame Blavatsky.

The phenomenon of automatic drawing or painting is of exactly the same nature as that of writing, though naturally it is not nearly so common, because the art of drawing is much less widely diffused than is that of writing. Still it sometimes happens that a dead man has a talent for rapid drawing, and can very quickly produce a pretty little landscape or a passable portrait through the hand of a readily impressible medium.

Another very interesting phenomenon is that of personation. I am employing this term in a technical sense which is well-known to those who have studied these phenomena. I am aware that it has also been employed to describe those cases in which a dishonest medium has presented himself before his audience as a "spirit form," but I am dealing with occurrences of very different type from that. All who have seen good examples of trance speaking will have noticed how the entire expression of the medium's face changes, and how he adopts all kinds of little tricks of manner and speech, which are really those of the man who is speaking through his organism.

There are instances in which this process of change and adaptation goes very much further than this—in which a distinct alteration takes place in the features of the medium. Sometimes this change is only apparent, not real, the fact being that the earnest effort of the ensouling personality to express himself through the

medium acts mesmerically upon his friend, and deludes him into thinking that he actually sees the features of the dead man before him. When that is so the phenomenon is of course purely subjective, and a photograph taken of the medium at that moment would show his face just as it always is.

Sometimes, however, the change is a real one, and can be shown to be such by means of the camera. This will naturally seem an absolute impossibility to one who has not made a special study of these things, for the majority of us little recognize the extreme fluidity and impermanence of the physical body, and have no conception how readily it may be modified under certain conditions.

We shall have to refer to this question when dealing with materializations; but in the meantime, and as far as personation is concerned, I can myself testify that it is possible for the physical features of a medium to be completely changed for a time into the exact resemblance of those of the dead man who is speaking through him. This phenomenon is not a very common one, so far as I have seen or heard, and we may presume that the reason for its rarity is that ordinary materialization would probably be easier to produce. The personation, however, took place in full day-light on each occasion when I witnessed it; whereas materialization is usually performed by artificial light, and there must not be too much even of that, for reasons which will be explained when we come to deal with that side of the question.

C. W. LEADBEATER.

(To be concluded.)

THE SPIRIT OF THE AGE.*

I DOUBT if any more important subject can come before the mind of an intelligent Theosophist than that suggested by the relation between Theosophy and the spirit of the age. In the new interpretation which modern research has given to history, we find that the utter change worked in thought, manner of life, ideals, hopes, efforts, reliances, plans, anticipations, belief, is not due to mere evolution, after the dilatory methods we see in nature, nor yet to some one stupendous conquest in the realm of knowledge which suddenly shattered old conceptions and cleared the ground for new, but rather to the steady growth of a certain mental tone, not always clearly traceable to cause, not invariable in its quality, not in all cases uniform in its action, yet surely advancing in vigor and clearness and aggressiveness. Four hundred years ago that tone, except in sporadic instances which were crushed as soon as noticed, was exactly the reverse. Then the age was quiet, docile, unreasoning, humble

* The substance of a lecture by Alexander Fullerton.

to oppression. Long centuries of ecclesiastical domination had pressed the life out of inquiry; investigation was fettered, thought dumb. The Church had prescribed the limits within which opinion was to crawl, and outside of them a daring venturer was warned by certainty of death to his body and unending torment to his soul. The physical earth was only to be studied as might seem good to priests who claimed to know both this world and the next, but were profoundly ignorant of both. Business, commerce, international relations, home-life, all were regulated by artificial rules elaborated from a system of casuistry based on doubtful documents, forged decretals and usurped prerogatives. Superstition in every form clouded the intellect and paralyzed the will. The air was thick with malicious demons eager to wound and debase humanity; charms and talismans and incantations hardly seemed able to cope with the diabolical agencies darkening all social life. Everywhere settled down a consciousness of gloom and apathy; the mediæval heart and mind were poisoned with beliefs which infected every hour of the twenty-four. The age was one long nightmare, filled with hideous creations of disordered fancy, morbid with fears and goblins and spells, all concurring to throttle reason and palsy endeavour. It seemed as if superstition had been granted omnipotence and bidden to subvert every rational conception or hope.

Relief at last came. It came through the revival of the rationalizing spirit. Various causes contributed to that revival. Old classical books had once more come to light, and their free and sparkling thought was like water to the parched palates of mediæval readers. The taste spread as it was gratified, and then imitation of such works naturally followed. Moreover, the long ages of darkness and stupor had wearied even the submissiveness of the time. A deep yawn seemed to pervade whole nations, that final expression of departing somnolence before the influence of day-break quite rouses the system to active life. Then, too, it may be that some occult law exists by which permanent stupefaction is impossible, an era of such drawing inevitably to its close and a new one bringing vitality as antithesis. Political conditions, religious principle, conscientious and intellectual forces added their quota. As all these various vibrations were imparted to the mind of the age, it began to quiver, to awake, to assert itself. Instead of meekly accepting whatever assertion was handed it, it—feebly at first, but gradually with assurance—undertook to question and inspect. Reason came into play. The deplorable state of things secular and ecclesiastical awakened doubt as to their inherent excellence, doubt led to inquiry, and inquiry to disgust. Steadily discontent spread. Of course the most intelligent felt it in greatest measure, but the impulse was all through the land, and everywhere the approaching dawn wakened up the high and the low, the learned and the base. Human mind and human will, long

repressed but not extinct, had thrilled to the touch of even a distant light.

In the great reversal which came to the spirit of the age, one significant fact is noticeable. For long time the method of reasoning, taught in the schools and enjoined by the Church, was deductive. Certain premises were assumed, and from them consequences were drawn. These premises were not to be questioned, but had to be accepted as fixed facts, the conditions to all subsequent thought. Questioning was vain, even sacrilegious. But when doubt infected the awakening mind, there came suspicion that no such assumed premises could be legitimate. Why should anything be withdrawn from investigation if investigation could not damage it? Then, too, partly in consequence of fresh reading in the works of antiquity, the very process of reasoning was discredited. It was seen that truth was to be reached not by taking for granted principles, but by examining into facts. Laws were not to be postulated, but to be ascertained. Thus the system of thought was revolutionized. The earth and history and man began to be investigated and studied; details were accumulated, right modes of classification arrived at, results duly formulated and law perceived. The inductive method displaced the deductive, and science had at last a basis in fact rather than in speculation. The influence of this one change upon secular and religious thought is incomputable: it reversed all the sanctified process of tradition and dumped whole libraries into the waste-bin.

Of course the new spirit was not at once shared by all contemporary minds, nor did it immediately transform the whole of Europe. Revolutions in thought cannot be instantaneous. But the influence, when once manifest, spread with delightful rapidity. Here and there some eminent personage exemplified and proclaimed it, and yet more remarkable was the silent life with which it permeated communities until some casualty brought it to the surface and showed how diffused was its inner strength. Reform was "in the air," as we say. And when such movements actually disclose themselves, they do not stop until society is transformed.

The spirit of the age was one of reason as contrasted with tradition, conservatism, docility, submission, artificiality. It insisted that everything should justify its existence by its own merits, that its claim to position should arise from its inherent excellence. Of no consequence was it that a preceding age or a standard book or a revered name held to an idea; the real question was whether the idea was true. As to facts the test was in demonstration; as to opinions, their conformity to reason and the moral sense. If demonstration was impossible, or if it disclosed the reverse of what was claimed, further assertion was absurd; if sound reason and moral instinct repudiated assent, assent was impossible. No man could be expected to accept what was clearly disproved, and any

attempt to override proof by authority showed a weakness fatal at the outset. Of course no sphere could be excepted from this principle, no region could be so sacred that inspection of it and test of it should cause a shudder of affright. All were to be equally open to the eye in quest of truth, since truth is perceived by open vision, not by closing the lids before it, and since truth itself has nothing to fear from the most thorough examination. Mental fetters of all kinds were to be stricken off, prejudices and prepossessions be repudiated, wrong methods ruthlessly sacrificed, every hindrance to accurate result swept aside. Light from every quarter was to be welcomed: the more of it, the better. Let it come from the East or from the West: no matter, if only it cleared off doubts and revealed fact and showed a solid ground for action. For in the union of reverence for truth, utter devotion to its discovery, heartiest greeting to its appearance, lay the hope of final certainty.

As this spirit permeated the communities of the time, every department of thought was successively affected by it. Naturally the Church came first, for it was the Church which had forced itself to the front of all human control and which embodied the very principle which the new spirit attacked. So the *repertoire* of old dogmas was tumbled out into the light of day and the rationalizing process turned loose upon it. Groans and shrieks and warnings and curses were of no avail, for they too were examined as to their sanction and were found hollow. Priestly authority, Church Councils, ecclesiastical creeds and dogmas and ceremonies and injunctions received unceremonious handling and wilted under it. As the process went on and liberated reason rejoiced in its unaccustomed freedom, the most revered postulates of orthodoxy were dragged forth and probed to find their solidness. Some stood the test and were reverently preserved: others were found mere verbal shells and were demolished without stint. As one old folly after another was cast into the dust-heap, and as fuller light streamed into the mind now freed from its encumbrances, discrimination became more just and criticism more exact. Sifting found its rules and modes, mere antipathy to age as such was mollified, the good in evil was better discerned. Thus reason and the moral sense, guided by religious feeling, worked surely so far as they had force, and a glorious result in purgation of corrupt doctrine and in liberation of free thought changed the face of the time.

Science and literature and civil government and domestic relations were invaded by this same spirit of the age. One after another their postulates and methods were inspected and subjected to the rationalizing principle. One after another they were forced to yield to reform. Public sentiment had become suffused with a double devotion to liberty and to truth, and contrary establishment, already honeycombed with dry-rot, could not withstand continued push. Perfection, it is true, was not achieved: it is not yet, but the right

principle was at work, and right must triumph so far as it is allowed to act. Science, under the new impulse, turned from barren speculation to direct study of Nature, and at once there began real discovery. Literature changed from vague dissertation on imaginings to portrayal of facts in the worlds of art, society, emotions. Civil government received treatment as a practically regulative system rather than an affair of Divine right and kingly prerogative supported by the Church. Domestic relations lost importance as sacramental impositions on a visionary humanity, only to regain it as obviously natural arrangements in a social organism. And the individual recovered, however partially, his rights, rights to thought and speech and act; his motives, as from interior illumination instead of exterior command; his responsibility direct to God.

Such was the spirit of the age as it feebly manifested itself in the dawning of light upon the mediæval darkness, and as, in steadily increasing strength, it has swept down through intervening centuries. It is so apparent to-day in all lands save of backward civilization that no question of its character exists. It is the spirit of human liberty, of resolute search for truth, of resistance to all which fetters mind or thought, of sternness to superstition, assumption, dogmatism in any form. To it we owe the abolition of slavery, physical and intellectual; the clearing the air of the demons with which Witchcraft had peopled it; the banishment from human life of the thousand imaginary terrors that made existence a daily torture; the restoration of peace and sunlight and calm; the establishment of rational processes in thought and legislation; deliverance from tyranny in Church and State; whatever security to life and property is yet enjoyed; the beneficent influences of commerce and travel and international comity; the freedom of personal action given to each individual, and of voluntary association in societies and fraternities. If we wish an illustration of what never would have come to pass but for this healthful spirit, we may find it in the fact that we Theosophists can freely organize for study and work, and freely meet as to-night—for exposition of Theosophic truth. Three hundred years ago such a meeting as this would have been suppressed by the civil power and yourselves and your lecturer imprisoned and perhaps executed; one hundred years ago public opinion would have ostracized every participant, and very likely prosecutions for blasphemy would have been instituted: now we come together with no fear of magistrates or social odium, as free to utter our convictions as are the sturdiest of old-time preachers. Certainly if anybody has reason to bless the spirit of the age, it is the Theosophist.

Of course there has never been any popular movement which contained no germ of error or abuse. Humanity, as it advances from height to height, stumbles over the obstacles peculiar to each slope, and the very zeal of its on-rush sometimes hurries it into excesses.

When reaction against mediæval superstition came, it was natural that everything which savored of old follies should be suspected. One extreme begat the other. Theretofore all life and duty were mapped by reference to an outside world, a world fantastically conceived and peopled, not in any way germane to this or rationally related to it. Once that this was seen, there came impatience at the thought of the super-physical, and men veered round to a conception of our earth as sufficient in itself, at all events the only one as to which there was assurance. In time the spiritual was decried, the timid shrugging their shoulders and the bold jeering outright. A materialistic view of things spread, insensibility to devout feeling no longer being the mark of a mere physicist, but becoming frequent among the populace. And to-day there is a general and lamentable dulness to spiritual impressions, not only because the Church still allies itself to most ideas which wider intelligence reprobates, but because the sceptical temper has become too dominant, it being supposed the proper habitual attitude to all fact rather than the attitude before claims in themselves suspicious. If this is sad, it is at least explainable; and if it is real, it is not without a prospect of being in time corrected.

For, in truth, so vital is a sense of the unseen, so ingrained and permanent that conception of the supersensual which the Supreme has placed within the heart of humanity, that not logic or faith or aspiration can long remain content with the shell of the universe. The cry of the human is for the Divine: men will ever build an altar to the "Unknown God" if no other is perceived. And so we see this day a revival of old conviction,—finer, less gross, more sublimated and just, but no less real than that which swayed the mediæval theologians and braced the Puritan as with iron. It is a healthful sign, this upturning to the Source of all; and they who understand human nature and see what history means may well rejoice as they note signs of renewed interest in the eternal, of assurance that life signifies more than food and raiment and pleasure.

Yet even in religion, in the thirst for knowledge of God and His works, the spirit of the age still reigns. It will not tolerate that which is visionary or fantastic, that which rests upon the *ipse dixit* of some uncredited authority, that which violates probability and sound reason, that which involves artificiality or injustice or caprice. The appeal is still to reason and the moral sense. That which traverses the firmest and finest instincts of the human soul cannot be a faithful transcript of the world without, since both have their origin from the same original and must actually harmonize where truly seen. Monstrous theologies and fanciful cosmogonies and irrational schemes of terrestrial order or spiritual progress are just as distasteful to the active conscience of the 20th century as to the awakening conscience of the 16th; nay, more so, for they have to combat not

only probability, but the conviction accumulating through three hundred years of successful victories over repulsive superstitions. There is less danger now than ever before of a retrograde movement, and he who supposes that an enlightened mind can be brought to embrace what even a darkened one repelled, is strangely callous to the touch of logic and the lessons of the open page of history.

This may be all very true, you will say, but what has it to do with Theosophy? So much, in my judgment, that there is perhaps no one warning which has greater significance in the present stage of the Theosophical movement and the Theosophical Society. Take the spirit of the age in connection with the condition of the age. For long time the former has been at work, its force intensifying as results justified and stimulated it. Many of the venerable incubi which pressed down manly vigor have been shaken off, and those that remain are insecure. Names which were once held in awe receive now but scant concern, while the ideals which then charmed have no longer either reality or attractiveness. Ecclesiastical ties have so attenuated that men break them without scruple, and religion has been so far divorced from virile morals that neither is considered to imply the other. The old institutions still look massive; the old creeds are repeated as of yore; Churches are built and Missionaries ordained; reports indicate growing membership and contributions; and yet the proud and stately walls are undermined, there are cracks and seams in the most pretentious towers. Ominous confession voice from time to time the fact that the two extremes of society are alienated from Church connection. The leaders in Science, Scholarship, political economy, disavow or ignore it; the working classes are so indifferent that the way to reach them is the most debated question of the day in religious circles. Even the life of the day is not conducted upon Christian maxims. The lawyer, the merchant, the statesman, do not go to the Bible for guidance nor to the clergyman for support. Secularity gives tone to all pursuits.

And yet, while all this is true, it is no less true that there is wide-spread interest in things beyond the commercial and the material. That "man does not live by bread alone" expresses a fact in all ages. The overturning of old doctrines, extensive and thorough and beneficent as it has been, by no means signifies destruction to the spiritual principle which once vitalized those doctrines. Indeed, one cause for that overturning was the vitality of that principle, for it asserted itself when it found its movements hampered by false thought and wrong prescription, bursting and shattering what was alien to its spirit when once aroused. And so all through the teeming life of the present age, and cropping out all over the lands most marked by the genius of the new century, is a demand for truth in all spheres, truth, above all, as to God and man and duty, but truth too as the nature of life and the quality of the realms around us and the character of the hereafter. Questions unsatisfactorily answer-

ed hitherto are repeating themselves with greater earnestness, all the more so because sharpened intelligence sees that there must be numberless facts of surpassing interest as yet unsuspected by theologians and physicists. Men, thoughtful men, good men, wish to know what all this universe means, how it was generated, whither it is tending. Terrestrial problems appeal to them: the ever-present spectacle of imperfection and sorrow demands explanation, and with it a remedy. There must be some key to the anomalies of life, some medicament for the cure of human misery and sin. This is not a passing fancy: it is a great, earnest, passionate outcry for light and truth, sterner—and yet more hopeful—because mind and conscience have been liberated by the spirit of the age.

ALEXANDER FULLERTON.

[*To be concluded.*]

PRIVATE LIFE AND PUBLIC WEAL.

IN England, there has been of late what is called the "Social Purity Party" consisting of a body of politicians who hold that a man whose private character is bad should not be given a place in the political movements and agitations of a respectable association or body of gentlemen. Nothing on earth comes in without some necessity for it, though there may be errors and crimes connected with it, when the necessity instead of being watched and kept within proper bounds is cared for too much at the cost of other considerations. It is possible in every case for men of vast learning and high culture to examine the specialties of each case from the broad principles of scientific method and determine what amount of good is found and what amount of evil is at work. To supply an example for such cases is not a matter of any very great difficulty. Most prominently, to our mind's eye, is presented the spectacle of the French Revolution of 1789 to 1795, whose immediate results continued to the battle of Waterloo in 1815 and whose further results are carried down to our present day, with a tremendous force that has affected the course of European History for a whole century and is not yet exhausted. The Revolutionists thought that their overthrow of the Monarchy and of the privileges of the clergy and the nobles would once for all put an end to the grievances to which they had been subjected for two hundred and fifty years. But, the men connected with it erred both in principle and moral action. Hence, they forced the very strong declarations of Burke in his work on political philosophy—"Reflections on the French Revolution"—a notable work of a notable statesman, deserving our earnest consideration and sober study for present and future guidance at this stage of the political movement through which we are passing.

Another example, that of Cromwell's rule in England, may be mentioned. But, it is not so sure an example as the other world-wide movement, since Carlyle's "Life and Letters of Cromwell" has appeared in his defence. Not only in Modern Greece, but in that of Ancient Greece and Rome do we find the same law of private life and public weal being intertwined in such a manner that it may be even difficult to separate the results of the different ingredients. It may be easily admitted that the life of a nation is largely moulded by the life and the teaching of its greatest men. Is it not then on this basis that, in a comparative study of different nations, we compare only the greatest? They alone are the salt of the earth. The world has nothing to gain from its grosser side of humanity which, even if it does no good, only goes to contaminate and destroy. Both Greece and Rome flourished only when their senators and public men were pure in their private life and patriotic in their public career. We may find the same illustrated in Ancient India. The historian of the Macedonian Empire, speaking of the Hindus' struggles against Alexander the Great, favourably comments on the influence exerted by the Brahmins over their fellow-countrymen in the field of agitation. The Brahmins then, as now, were agitators in politics. What has this leading of the Brahmins to teach us now? At the time of Alexander's invasion, when India by the admission of the Western historian himself has its medical science and doctors as well as great men in other spheres, ancient India was not wanting in men who considered the well-being of the nation in its various aspects. It is because of the nobility of mind and heart showed by the ancient Brahmin that the modern Brahmin, though now and then disposed to speak irreverently of his ancestors, gains the admiration of the civilised world as having the precious inheritance of one of the most exalted civilisations historic insight admires for some of its salient features.

We may add to this, illustrations from religious history also. The movement of the Methodists was, at first, very good under the Wesleys. But it degenerated under the less able and less pure successors. Protestantism did very noble work when, under the direct influence of its great men, it moulded the life of its followers on a sound basis. But when Protestants denounced the vices of the Roman Clergy the result was that it, in a large measure, led to the progress of scepticism and atheism. At the present day we see Cardinal Newman justifying the very Roman Catholicism which they condemned and holding it up to the world as a faith worthy of reverence; Roman Catholicism itself was very useful in educating the people during the Dark Ages and elevating the lives of its followers when, even leaving out the direct action of St. Paul's life, we take into account the mighty work of Pope Gregory the Great and of men like him.

The value of Roman Catholicism was diminished when its very heads and leaders became corrupt in their public character as well as in their private life, by being ambitious of temporal power. A tree is judged by its fruit, and faith by the life of its votaries. If the Popes committed forgery and practised immoralities sometimes leading to murder, how could they have rightly expected people to obey them willingly and act under their guidance ?

We may take up the religious history of our own country and find how, over and over again, history repeats itself in different lands and on different occasions. Srî Sankarâchârya whom no worthy son of God can afford to speak of except with reverence and gratitude, and the no less eminent Srî Ramanujâchârya, have left behind them the noblest inheritance of the Aryan race in India. But, have not the respective faiths which they preached degenerated owing to their followers' corruption in principle and practice, after the directly influenced people passed away ? Srî Sankarâchârya taught unity of Brahm. What is the necessary corollary to this grand, philosophic tenet ? Is it not that, in practice, no Advaites should consider avoidance of either Vishnu or S'iva creditable, but regard both as of the same essence ? But do we not find that many ordinary Advaites and even some of high order who yield to the former, speak ill of Vishnu and say that they should never go into Vishnu's temple, for the meagre reason that Vaishnava Visishtâdvaites do not enter into a S'ivaite temple ? I shall deal more fully with Vaishnavism and examine some of the causes of its present condition. During Srî Ramanujâchârya's time, he organised a preaching staff of 75 followers of the highest order known as "the enthroned." The latter, acted on by the electro-dynamo of Srî Ramanujâchârya had a magnetic power they could not otherwise have possessed. How wonderful is an electro-dynamo which raises common iron to the dignity of a magnet ? How great was the moral and spiritual power of "the enthroned" under Srî Ramanujâchârya's guidance ? What a large number of people were they able to teach and to convert. Why were they able to do such a work ? There was no split in the camp as between Vadakalais and Thenkalais the μ and the ν marked the men of Northern learning and the men of Southern learning ; Vadakalais who care far more for the original Sanskrit Vedas and Smritis and Thenkalais who attach greater importance to the Dravida Prabandhas felt themselves united under a common bond of fellowship. Connections and friendships were usual. But, alas, a time came when there stepped in the difference between the two, on 18 points of a more or less purely technical character. Intermarriages began to be touched and to-day we have the feelings of the two parties exhibited in the public courts of the land, the father waging war against the son.

We shall next also see their practices and motives whether they

are Vadakalais or Thenkalais. What is the object of distribution of food in a temple? Is it not a matter of ordinary good sense to see that it is intended to invite the lower classes, whose inclinations are more fleshly, and not to invite the higher classes to a quarrel—they that are in duty bound to be devotional—without making the receipt of food the essential condition of divine service? Of course, the first men were shown every respect and treated well in every way because they deserved it. But, now that the temples are the resorts of vice and villainy, except under special circumstances, worship at the temple is commanding less and less respect and threatens to lose altogether every kind and degree of hold. A man has only to spend a few days at Tirupati before he finds that the god on the upper hill to which pilgrims resort from all parts of India, “the Venkata Nayaka” of Kali Yuga, is no more the same god that he once was. The reason is too well known to need a statement. It may be contended that a pious man must neglect the vicious and mind the godly. No doubt this is very sound in theory, but in the popular mind, theory has no such place as is claimed for it.

What, then, is the lesson we learn from a treatment so meagre as mine? Is it not that private character and national welfare act and re-act? No nation can live up to a high standard which is not led by the worthy. Public proceedings and legislative enactments are shaped by the members taking part in them and the actions of private life are considerably modified by legislative measures.

C. R. SRINIVASA RANGACHARY.

Theosophy in all Lands.

THE SECOND ANNUAL CONGRESS OF EUROPEAN SECTIONS.

A very interesting souvenir of the European Sections' Congress held in Amsterdam on June 19th, 20th and 21st, has just come to hand in the form of a tasteful and artistic pamphlet. It contains portraits of the President-Founder, Mme. Blavatsky, Mrs. Besant, the General Secretaries of the British, French, Dutch, German and Italian Sections, together with pictures of the Amsterdam Headquarters, the building in which the Congress meetings were held, also a “Free Church” lent by its Committee for the public meetings, and a plan of the City of Amsterdam. The letterpress does not deal particularly with the Congress or its meetings, but a Programme is inserted and we find the proceedings included the following:

Department A.—Brotherhood.

” B.—Comparative Religion,

Department C.—Philosophy.

,, D.—Science.

,, E.—Art.

,, F.—Methods of Work.

,, G.—Occultism.

There were six hundred delegates present from the various European Sections, and the number and varied nature of the papers or addresses given must have provided those present with an unusually satisfactory feast in both intellect and spirituality, the whole comparing creditably with almost any gathering of note in either Europe or America, so deep and so profound and far reaching were the subjects dealt with.

Take for instance the Department of Science. This was subdivided under the headings of Psychological Research, The Fourth Dimension, Philology, Criminology, and Physiology; a sufficiently varied programme in itself and including such subjects as "Multiplex Personality," by Dr. Ludwig Deinhard of Munich, and "Regular Four-dimensional Hypersolids," by Mrs. Corbett of Manchester. The subject of Occultism was dealt with by Mrs. Besant. In Comparative Religion there was a paper by Purnendu Narayana Sinha, on "The Religion of the Future, an Aspect of Vaishnavism;" under Brotherhood, Mme. Emma Weise of Paris dealt with "Fraternity as found in the Totemic Laws of Primitive Races." "The Relation of the Self and the Not-self," by Bhagavan Das, Benares, came in the Department of Philosophy. Mrs. Hooper, London, took as a subject "The Faith to Come," and M. Jean Deloille, Brussels, "The Mission of Art."

At a public meeting Mrs. Besant lectured on "The New Psychology," and a lecture was also given by Dr. J. J. Hallo on "The Human Aura," illustrated by lantern slides. There were several social meetings and the whole must have been most enjoyable and at the same time most helpful to the various European Sections, as it will be to the whole Society. Such a serious, scientific and religious gathering should demonstrate very effectually that the Society is not composed of visionaries, but of people who are well able to support the faith they hold.

Reviews.

NYRIA.*

Our gifted colleague, Mrs. Campbell Praed, has presented us here with a masterly description of ancient Rome in the time of the Emperor Domitian. It is so vivid, so lifelike, so full of movement and incident, so accurate in minute details as to make one feel as though looking at a great photographic panorama which is unrolling before us. It is as though the Muse of History were uncovering for us one of the pictures in her unfading galleries. One might suppose himself to be reading the narrative of an eye-witness of the scenes depicted, while as to the figures of men and women of all sorts and conditions, from the Emperor to the slave, they impress one as though they were living realities and not the phantasmal shadows that rise up from the printed page of the ordinary historian. The author has here touched a very high mark in literature, and unquestionably her work is entitled to be preserved for reference by succeeding generations. Our readers know what great value we place upon the science of Psychometry as a means of reading the history of past ages, both of the world and its inhabitants. We have frequently adverted to the intensely realistic and convincing accounts given by psychometers of what they see of human history preserved in the imperishable records of the Astral Light; and when we say that the book under notice would indicate that either Mrs. Campbell Praed has a developed psychometric faculty or has had the help of some one able to recall the incidents of the Domitian era, we but express the thought awakened by the reading of her book. Amid the foul surroundings of the Imperial Court, with its insensate luxury, its culture of the animal passions, and its degrading ideals of life and duty, moves the radiant figure of "Nyria," the slave maiden, and at the end a convert to Christianity, like a pure spirit, noble to her heart's core and incapable of even a bad thought. Beautiful in form, perfect in grace and sweetness of disposition, loyal to all and in everything, she presents one of the most charming figures in literary composition.

A profound interest is given to Mrs. Campbell Praed's story by her explanatory Preface, in which she imparts to her readers the secret that this Roman maiden has been recently reincarnated and is at this moment living on earth. Mrs. Praed, it seems, met her and by good chance was thrown into her company during a period of several months, during which time she had an opportunity of convincing herself of the purity of her character and her love of truth as well as of her exceptional psychic endowments. It is almost as though the entity, Nyria, had brought over into her present body a vivid memory of the incidents of the old incarnation, and had succeeded in using the present body as a vehicle through which she,

* By Mrs. Campbell Praed, author of "My Australian Girlhood," "The Insane Root," etc., etc.; London, E. Fisher Unwin, 1904. Price 6s. net.

with or without the help of a third entity, could narrate the tragical story of her sufferings, her social experiences and observations, and her ultimate martyrdom for her faith, in the Arena amid the wild beasts let loose upon the Christians. Mrs. Praed says in her Prefatory Note: "Startling as this statement may seem, it is no less true that the whole story of Nyria has been told me by—what shall I say? an entity?—a ghost?—a discarnate or reincarnate soul?—I know not how to call her—to whom is due a series of incidents and portraits which when they touched history I have carefully verified, and which I firmly believe my own imagination would have been incapable of originating. My readers must, however, judge Nyria for themselves. I can only frankly assure them that her story is no invention of mine, but a life-record of which I am the transcriber. In this sense, it is a human document rather than an historical novel." If this explanation be not true, as we firmly believe it is, it must be said that it is the only explanation which fits the circumstances of the case, unless as we said, Mrs. Praed is both seeress and authoress in her own person. She further adds that: "I found that when in close companionship with my own mind—which was sympathetic with hers—this girl would go off into a sort of dream-existence, wherein she took on a totally different identity, of which, on resuming her normal consciousness, she had not the dimmest recollection. In these phases, her voice, manner and whole intelligence underwent a change, and she prated—to use Nyria's expression—in a child-like babble, but with plenty of shrewed observation, displaying keen judgment of character about scenes, persons and conversations that she described as going on at the time around her. It was in truth as though she had stepped into a left-off, fleshly garment of the past and had again become in actuality the slave girl, Nyria, personal attendant of Julia, daughter of the Emperor Titus—in service of whom the girl represented herself as having been associated with many noted personages of that age, and an eye-witness and participator in some of its tragic happenings."

Mrs. Praed has added to her literary renown, done an honour to our Society, and conferred pleasure on many old friends.

H. S. O.

THE GREATER EXODUS.*

An Important Pentateuchal Criticism based on the Archæology
of Mexico and Peru,

BY

J. F. LEE.

The object of the author of this work is to put forward the new and somewhat startling theory that the account of the Exodus from Egypt, which we find in the Bible, embodies in reality a Legend of a greater Exodus or migration of the Semitic race from Mexico to Egypt *viâ* the Behring Straits.

This proposition involves the proving of two points:—

(1) That a migration from Central America to Africa did take place at some period of the world's history.

(2) That this migration was a Semitic Exodus under the leadership of Moses.

As regards the first point, there exists, we believe, such a marked resemblance between the architecture and hieroglyphics left by the race that once inhabited Mexico and Peru, and those of the ancient Egyptians, that it is impossible not to infer some communication between the two countries, which, as far as we know, could only have taken place *via* the Behring Straits, and, presupposing this, as the author remarks, it is as easy to assume that the migration was from the West to the East, as from the East to the West.

As regards the second point the author has a much harder task in front of him, and fails completely to convince.

He falls foul of a certain Major Palmer, who accepts in the ordinary sense the crossing of the Red Sea. To quote his words:—"Then the Israelites, 600,000 armed men, besides women and children, flocks and herds, all crossed over between midnight and four or five o'clock in the morning!" As something of a Military man, Major Palmer ought to have known better than this. He knows that such a thing is absolutely impossible, and he should not try to make others believe it." But the author conducts these same two million people across the whole continent of America, across the Behring Straits, with "dry feet," and across Asia into Africa. Surely this is straining at a gnat and swallowing a camel.

The book however shows great erudition and much painstaking research, and the reader, even if not convinced, will at any rate find in the "Ethnological, Architectural, Archæological, Historical and Philological facts," put before him, much that deserves, and will no doubt receive, his most careful consideration.

A. W. C.

THE DHAMMAPADA.

We have now before us the original Pali Text of this famous book in Bengali characters with Sanskrit notes and a literal Bengali translation edited and published by Babu Charu Chandra Bose. The Dhammapada is one of the oldest, most important and popular Canonical works of the Buddhists. It is also one of the highest and best ethical productions that has yet been published. It has already been translated into many European languages and the late Prof. Max Müller has published its English translation in his "Sacred Books of the East" Series. Babu Charu Chandra Bose has done well in placing this work before the Bengali readers, and the Pali Text he has given, together with the notes, will be of great help to students.

The book can be had of the Author, 28, Kally Prasad Dutt's Street, Calcutta, or of the New Britania Press, 78, Amherst Street, Calcutta, and is priced Re. 1-8-0.

G. K.

INDUSTRIAL INDIA.*

Mr. Glyn Barlow, in his recent work bearing the above title, points out very clearly and, we suppose, most accurately, the lack of the Industrial spirit among the Indians in general, and urges the necessity of its development. He devotes ten chapters to this purpose. In the first, he says that every man, desirous of amassing as much money as is possible, should also try to do good to the best of his abilities, to his fellow-men. He does not thereby ask every one to sacrifice his own benefits. The Altruistic spirit should go hand in hand with the Individualistic aims of each profession. But it may be asked if this is practical. Mr. Barlow says—and certainly we agree with him—that it becomes possible if we change our ideal. The profession may be the same but the ideal ought to be different. And this altruistic ideal will be the true seed of India's greatness with regard to Trade, Commerce and Industry.

The 2nd chapter is devoted to the Joint Stock Company system. It is, with very few exceptions, beyond the means of a single Hindu to finance a scheme by himself. So if industrial development is at all necessary for the Hindus, they should learn to form joint Stock Companies. Then Mr. Barlow points out in the same chapter, reasons for the backwardness of the Hindus in industry. Though the reasons which are observed by him are very true, we would like to add that the religious notions of the Hindus stand, to a great extent, in the way of any material progress.

Again, progress in industry is possible only by means of well-organised Industrial Exhibitions. This is the subject of the third chapter. The institution of the Industrial Exhibition is certainly, as the author observes, one of the best pieces of work that the Indian National Congress has done; but this is not sufficient. The Congress must undertake to send to Europe at least ten competent students every year for the purpose of studying European Art and Industry. Fine speeches and expensive decorations are useful only in attracting the mass and inspiring them with the idea that India is one and that every one in India must take an active part towards the good of the country. But that tangible good which the Hindus are in need of, must be attained not by fine speeches and decorations but by actually training people in all sorts of industry. Japan is a shining instance and India must follow her footsteps. If Mr. Barlow had noticed this point, his book would have been all the more interesting.

The fourth chapter deals with the difference between Inquisitiveness and Inquiry. And according to the author's opinion the former is the inseparable *accidens* of the Hindus, while the latter is so of the Europeans. The defect of the author at this point lies in the fact that perhaps he takes it for granted that the Hindus or Indians of India are just like the English of England, or the French of France or the Germans of Germany. The term Hindus is an unfortunate common name miserably applied to the many castes or classes of India. Each class has a distinguishing feature of its own. So the author's remark may be applicable only to a certain sect, but not to "the people of India as a race."

* G. A. Natesan & Co., Madras, Price Re. 1-8.

Granting that the Hindus develop, as the author has it, the inquiring spirit, then the nature of the enterprise must be ascertained. This investigation forms the subject of the fifth chapter, in which the author has done full justice to the subject. Then in the sixth chapter Indian Art is taken into consideration. The reason given by the author for the very slow development of art in India, even in the present day, is no doubt acceptable ; but he ought to have pointed out also, that the chief reason of it lies in the fact that the Hindus, as a whole, have not yet given up the crude idea that religion is opposed to all sorts of material progress. He should have maintained in a more forcible manner that the religious ideal of each individual is realized in the progress of the nation as a whole.

The next two or three chapters deal with the ways of selling wares. Honesty ought to be maintained by both the seller and the buyer. "Honesty is the best policy" is not a good moral ideal. We do not trade in honesty. It ought to be maintained only for its own sake. Again, not only is each Indian advised to be honest in his dealings with his fellow-men, but he is also asked to buy the Indian-made articles only. Of course the chief reason for the backwardness of industry in India is that there is absolute lack of encouragement among the Indians themselves. The Indians in general have a strong mania for the European-made articles, even if the Indian-made articles are far more excellent than the other ones. Surely India will go down if the present state of things is going to continue. Then in the following chapter the author calls attention to the necessity of strict patience and perseverance before the profit comes in for the individual in his industrial attempts. And in the last chapter he concludes by offering certain suggestions for the success of Indian Industrial labours. The author has carefully observed the chief defects of the Indians as a race and has made valuable remedial suggestions. His sympathy towards India and her people is made explicit by the fact that he so plainly observes that the Indians must buy only Indian-made articles and also by the fact that he appreciates the good done by the Indian National Congress of 1903-4, *viz.*, the institution of the Industrial Exhibition. We must ever feel grateful for the good, even if it were the least, done by gentlemen like Mr. Barlow.

P. V. R.

The Fifth Annual Report of the Central Hindu College, Benares, which escaped our notice last month, shows what astonishing progress the College has made since it was started such a short time ago. It is now in a very flourishing condition.

We have also received from The Smithsonian Institution, Washington D. C., the Twentieth Annual Report of the Bureau of American Ethnology, for 1898-99. It is a very bulky volume well gotten up and profusely illustrated and is devoted to a careful description of the almost innumerable varieties of pottery belonging to the aboriginal races of the continent of North America.

The donors will please accept our hearty thanks.

MAGAZINES.

The Theosophical Review (July) opens with an article on "Reincarnation in the Kabbalah," a translation from Dr. Erich Bischoff, by B. K. This is an interesting paper in the form of questions and answers, showing that the doctrine of Reincarnation was commonly accepted when the Kabbalah was written. "Gunas, Caste and Temperament," by G. Dyne, is continued, and "The Conscience of the Artist," by Cecil French, concluded. F. C. O. Beaman, in his article, "Where two or three are Gathered Together," points out the importance of co-operation in matters relating to spiritual thought and effort, and says, in his closing paragraph:—

The creation and diffusion of an appropriate spiritual environment seems to be as necessary to the amplest spiritual development as the creation and diffusion of an appropriate environment is known to be indispensable to the amplest evolution of physical organisms. And if it be a fact that it is in the power of each of us, however humble, to contribute ever so little it may be, but still something, to the making and preserving of a spiritual atmosphere in which not only our own but the spirits of all aspiring men and women may grow and thrive, we shall read quite a new and splendidly practical meaning into the Master's words: "Where two or three are gathered together in my name, there will I be in the midst of them."

Mrs. Besant finishes her important and most instructive series of papers on "Will, Desire and Emotion," in this issue, under the sub-headings of 'Why so much struggle,' 'The Power of the Will,' 'White and Black Magic,' and 'Entering into Peace.' We hope it is the author's intention to issue the series in book form at an early date. Following this is an interesting "Study from Browning," by C. P. Dickson, "Rejuvenescence in Nature" (continued), by W. C. Worsdell, will interest all Nature-students. Mrs. Julia H. W. Scott next favours us with a graphic description of a most unique and wonderful series of visions that were presented to her during a short season of fasting while under special medical treatment. It is entitled, "A Visit from some Elementals." Mr. Mead continues his 'Stray Thoughts on Theosophy,' his special subject in this issue being, "As Above, so Below." His ideas are very suggestive, and he has faith in the orderly gradation of matter from lower to higher—as all scientific minds must. Towards the close of his article he says: "What, then, is the 'above' where there is no place, no direction, no dimension and no time? And is the 'above' superior to the below? Ah, that is where the mind breaks down, unable to grasp it."

June Theosophia (Amsterdam) has notes by the Editor, on "The Watchtower;" "Practical Difficulties," by Ada Waller; "The Great Pyramid," by H. J. Van Ginkel; a translation from R. W. Emerson on "The Oversoul;" and from Mrs. Besant on "Individuality;" "In the Wood," by E. Windust, and "Plato's Doctrine of Reincarnation," by Dr. F. M. Van Deventer.

Theosophy in Australasia. The June issue discusses many interesting points and events in 'The Outlook,' and has more than the average number of contributed articles, all being quite *brief* and *to the point*—very good features in magazine articles. Miss Edger's labours seem to be highly appreciated in the various Australian towns visited, and her lectures are sure to be fruitful in good results.

The N. Z. Theosophical Magazine (June) has for its chief articles, "The New Attitude—How to Meet It," by W. A. Mayers; "Theosophy and Reconciliation in Queensland," Editorial; "Branch Work in the T. S.," by J. D.; "The Materialisation of Spiritual Truth," by Marion Judson. There are many good things, also, in the "Student's Page," the Children's Department, Poetry, etc.

The Theosophic Gleaner, for July, has an opening article on "Haoma and Zarathustra," by N. F. Bilimoria, following which is a continuation of the substance of a lecture delivered at the Blavatsky Lodge, Bombay, by D. D. Jussawala, on "Vegetarian *versus* Meat Diet." There is a short article on "Charity," by A.; the first portion of a paper on "Sutakas in The Zoroastrian Scriptures," by Sorabji M. Desai; and notes of part of an unpublished and unrevised lecture by Mrs. Besant, on "Giordano Bruno."

The Buddhist, April-May, commences its thirteenth volume and is an interesting number. It mentions a remarkable temperance movement now in operation in Ceylon.

The Light of Reason, edited by our friend James Allen, commences its sixth volume with the July issue. It contains fifty pages of matter and is always helpful reading.

Acknowledged with thanks:—*Theosophy in India, The Vâhan, Theosophic Messenger, Light, Prabuddha Bharata, Brahmavâdin, Central Hindu College Magazine, Dawn, Banner of Light, Harbinger of Light, Health, Mind, Indian Journal of Education, Brahmacharin, Indian Review, East and West, L'Initiation, The Lotus Journal, The Upanishad Artha Deepika, The Pandit, Practical Wisdom*, published fortnightly from the S'anti As'ram at Muttra: Mrs. Eva Wellman, Hon y Editor. This last periodical is the mouthpiece of Swami Ram, whose eloquent and earnest lectures in America have been so widely circulated. The Magazine has no fixed subscription price, but contributions are solicited.

CUTTINGS AND COMMENTS.

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

Among the Editorial notes in the April-May issue of *The Buddhist*, is the following account of a remarkable movement now in progress among the Sinhalese people:

*A great
Reform in
Ceylon.*

South Ceylon is just now witnessing a movement which, if it proceeds at its present pace, bids fair to revolutionize the whole Province. A stronghold of Buddhism, this Province has nevertheless earned in recent times an unenviable notoriety for crimes of violence. The efforts of the Government to grapple with this problem of crimes were foredoomed to failure inasmuch as the authorities would not touch its very source—the liquor traffic which brought in millions of rupees annually to the public revenue. The repressive measures introduced from time to time by the Government had not the slightest effect upon criminality in the district, and when officialdom was nearly reduced to despair, the people themselves have taken up the problem and solved it in the only way it could possibly be solved. Under the leadership of an influential Buddhist gentleman, a Temperance Associ-

ation was recently formed in a village about eight miles from Galle. The movement is spreading from village to village, and thousands have joined it with the result that the taverns, which a paternal Government have planted in every village, have lost their customers, and consequently crime is already reduced, to a great extent. The leaders of the movement are working with enthusiasm and are determined to carry the crusade against intemperance into every village in the Province. We wish them all success, and earnestly hope to see the other districts also following the worthy example set by the Southern Province.

*
*
*

*The duty
of the
Govern-
ment.*

One grand result which this Temperance Movement has achieved within the short period of its existence is the conclusive proof it has afforded of the fact that *the* source of crime in Ceylon is drink. There has always been a difference of opinion as to the origin of crime and its true remedy and the 'powers that be' have consistently refused to grapple with the drink problem in an adequate manner. But in the face of the results achieved by the Temperance workers in the Southern Province, the authorities can scarcely afford to remain any longer indifferent to this matter. At all events, we hope that the officials will do their utmost to forward this movement and help it to overcome whatever opposition may be raised by interested parties to bar its progress.

As the Editor very pertinently remarks, some means ought to be devised to render permanent the good already achieved. He says further:

"The demolition of the tavern, great as the feat is, is not enough; some wholesome institution must take its place. In the villages innocent means of amusement and recreation are entirely absent, and consequently men go to the town to spend their leisure. This is a matter to which the Temperance Association may well afford to devote some attention."

*
*
*

*Faith or
lack of
faith.*

A Sydney daily paper publishes a rare confession of faith made by a clergyman of the Church of England to the Bishop of London, which we quote hereunder, together with the Bishop's comments thereon:

1. "I do not believe in the Virgin birth of our Lord as a piece of historical fact, and that sort of miracle seems to me so unnecessary in the light of the much greater wonders that are occurring unceasingly.

2. I do not believe in the Incarnation as a unique fact, but I do as a general fact; I believe that God is incarnate in all the universe.

3. I do not regard Jesus as differing in kind from other great prophets and teachers.

4. I do not think that the holding of any particular belief or faith has any bearing on the future welfare of individual souls."

"There is nothing remarkable in the views themselves," says the Bishop, "but what is remarkable is the belief with which he prefaces his answers—'My opinions do not differ materially from those held by many distinguished men now in orders, but I might not conceal them so carefully as they mostly do,' and, coupled with this, his clear conviction that there was nothing the least inconsistent in his holding these views and taking orders in the Church of England."

Let us be thankful that in the Church of England there are some who are so tolerant, and pray that entire freedom of opinion may become universal.

*
*
*

Some very good ideas on the education of Kaffirs, or others of the lower races, were given out by Mr. Marsh, at a debating society in Natal, not long since, concerning which the *South African Theosophist* makes the following comments:

"Mr. Marsh seems to have grasped a fact which so many miss when the ever present native question is debated, namely: that the Ego (or Soul' if any reader prefers the term) which is at present incarnated in a Kaffir body is but an Ego which *has not been so long evolving* as the average Ego now in a body of any Aryan race; it has entered the human kingdom at a later date in point of time; but it will in due course evolve to the stage now occupied by the Ego in the Aryan body, when the latter, *if he behaves himself*, will have earned the right to a body in a race to come, which will be as far ahead of the Aryan, as that is ahead of the one to which the Kaffirs belong.

No sound native policy can possibly be built up in South Africa unless the laws and conditions governing human evolution are taken as the foundation for such a policy. It is, therefore, a matter for rejoicing to every one, who has at heart the true interests of South Africa, to find the real factors in this native problem beginning to find exponents in public discussions."

Following will be found extracts from the notes taken of Mr. Marsh's address:—

"The real question to my mind is *How* should the native be educated? What do you mean by education? In the broadest sense of the term I suppose education is the gaining of experience. The gaining of experience means growth, and growth is evolution. Who amongst us dares to say this is not as much for the Natives as for ourselves?

There are great Laws governing the Universe in which we live. They are more unalterable than those of the Medes and Persians for they are Eternal, and the more we can bring ourselves into harmony with them the better for us, the less permanent opposition do we encounter, and the quicker do we advance. On the other hand if we work against them we shall find our puny efforts of no avail, we ourselves will be crushed and Nature's purpose remain unhindered. When we offend against man-made laws we find the hand of justice heavy but sometimes succeed in evading the penalty. With Nature's Laws never.

'The Mills of God grind slowly,
But they grind exceeding small;
Tho' with patience stands He waiting,
With exactness grinds He all.'

I think every one admits that the Law of growth reigns supreme in the Mineral, Vegetable, and Animal kingdoms, and we must also admit that by working with Law we aid ourselves and help to bring harmony and concord into the world. Let us see if we cannot get some clue, along this line, to the question before us. Perhaps an illustration will help. Let us take a family. We have there parents and children. The ages of the children differ, the eldest is grown up in business of his own, the next is in a situation just starting life in the commercial line, another is at school and yet a fourth is toddling about at home playing with toys.

Let us study the relationship existing between the various members of this family. To the parents all the children are equal only as far as the outpouring of their love is concerned, the modes of expression of the love differ; the man in business is not treated as is the boy at school, nor the latter as the youngster at home.

Well . . . we are members of the great Human Family, and we share this family in common with natives around us; we are, therefore, their brothers; and I appear . . . as an advocate of the Brotherhood of the whole of Humanity without distinction of race, color, creed or sex.

We must, however, thoroughly understand what is meant by this word Brotherhood. I do not claim either physical, mental, or moral equality; I leave that senseless cry to dreamers, and to those who work by force and slaughter, whose instruments are the assassin's dagger and the bombshell. No, Brotherhood is not such an equality, and never will or can be, so long as individuality lasts. We shall perhaps get further light if we return to our illustration, and observe the behaviour of the children towards each other in any well-conducted family. We notice the eldest is gentle and tender to the youngest, provides . . . for his wants, guides and trains him as the feeble intellect of the child may permit, while keeping him strictly within bounds. Thus he trains him carefully and lovingly; gradually one restriction after another is removed as he grows through boyhood, until, as a young man in a situation, very few are left, and he becomes nearly the equal of the man in business. The grown man does not discuss weighty matters with the boy at school, nor behave towards him as he does towards the young man entering life, not because his love is less, but because in his greater wisdom he knows it would be a waste of time, and it *might* produce conceit and other vices in the boy.

It is upon these lines I claim Brotherhood for the Native. Do not think it is my desire to send him to the same schools to which we go, or to have him sit with us at table, or to marry our sons and daughters. Far from that, the utmost discrimination is necessary. There is no need to go deeply into detail as to method, but I will broadly outline what is wanted.

He must in many respects be treated as the very young child he is in the scale of human evolution. He must be protected from himself as far as possible; he must be kept within bounds, and taught the various virtues, but not as he knows them at present, negatively, through lack of the experience of their opposites. For example, you say the raw kraal native is a better, a more virtuous man than the one who has lived in the town; that is because the kraal native has not experienced the temptations of the town. When the town boy has learnt, through pain and suffering, the harm of giving in to temptation, and has thereby acquired strength to resist, he will be as virtuous as the kraal boy, but his will be the virtue of knowledge, whereas the virtue of the kraal native is the virtue of ignorance, which is a very different thing. Not only have we these duties towards the Native, not only must we endeavour to lead him towards the right, the good, and the true, leading and enticing rather than forcing, but the Native on his part, as a younger member of this human family, owes to us certain duties, which are ours by right. He owes respect, obedience, service, and it is by the rightful enforcing of the observation of these duties upon him that we, as individuals, can best aid in the proper education of the Native. This is the personal aspect of the question. I do not suppose there is a single member here . . . who has not something to do with regard to one or more native servants. I would have you realize that every word you say, the way you say it, and your most trivial action towards them have each a direct influence for better or for

worse, and the more they look up to you as an authority the greater your power. This is *our duty* to them, none the less binding because it has come to us unsought, nay possibly even against our wills; we cannot shirk it by such an excuse; we cannot escape it, try as we will.

I have much pleasure in proposing that, in view of the fact that the Native is as much a part of the Universe as we ourselves, and that he therefore falls under the same great law of Evolution, it is . . . our manifest duty to aid him in his evolution as far as lies in our power, and that Education, in its fullest sense, is the best means we have for this purpose; Education being taken to mean the compelling him to fulfil the duties of 'that state of life to which it has pleased God to call him.'

The Sentry.

* * *

*Unity in
the World's
Religions.*

The views of theologians are expanding, like the buds and leaflets of spring, and the most liberal thoughts sometimes find expression in Christian pulpits, or over the signature of some eminent religious teacher, in our leading journals. The world is beginning to realise that its great faiths are but different expressions of the same essential religious truths which advanced souls in all ages have perceived more or less clearly.

The Rev. Dr. R. Heber Newton, of New York, makes some very truthful statements in *The North American Review* (April), some of which we copy hereunder. Referring to the many religions of the world, he says:—

"Each subserves a use in the evolution of the fruitioning religion of humanity; each will find its permanent value preserved and its transient uses discarded in the attained unity of the flowering soul of man."

"Religion develops the great *institutions* in different lands and ages in which the varying religions of man vary indefinitely."

"The Church, spelled with a capital C, was an institution of Chaldea, India, and Egypt, millenniums ago, as it is of Italy and England and America, to-day. The Buddhist felt toward his 'order' much as the Romanist feels toward his church. A sacred ministry, a class of men set apart for the divine offices of religion, would have been found of old in Babylon and Thebes, as it is found now in Rome and London. The pagan temple was the Christian basilica and cathedral, baptized with another name. The altar stood in the sacred spot of the heathen temple, as it stands in the holy place of the Christian minister. Monasticism developed in the East long before it arose in the West. Monks and nuns and hermits would have been found along the Nile valley ages before Christendom poured its host of sad-souled ascetics up the sacred river, peopling the hills for thousands of miles. Good Father Huc was utterly astonished to find in the Far East tonsured priests bowing before splendid altars, while acolytes swung the fragrant censers by their side. His *naïf* explanation was, that the devil had counterfeited in advance the mysteries of true religion, in order that the elect might be deceived into perdition. A less heroic solution of the problem finds in these resemblances hints of the oneness of religion, generating the same sacred institutions among different religions."

"The sacred symbolisms through which art ministers to worship meet us in temples of paganism as in the churches of Christendom. The circle, the triangle, and the trefoil were graven by pagan chisels on the walls of the sacred buildings reared by religions which thought of themselves only as aliens and foes one to the other, for the unity of God, signed by the circle, and the triunity, the oneness in variety, of God, signed by the triangle and the trefoil, were truths known to no

one religion alone, shared by all great religions in the same stage of evolution. The cross, which forms the most sacred symbol of our Christian churches, painted above the altar, shining in brass from the altar itself, flashing from the top of the lofty steeple—this same cross would have been found in the temples of well-nigh every religion of the past, as its most sacred symbol. Even the sacred buildings themselves were often constructed on the cruciform plan. The sleeping-places of the dead were hallowed by the same sign which consecrates our 'acres of God;' and stone and brass crosses cast their shadows over the graves of pagans as of Christians. The cross was to those heathens, as to us Christians, the Sacred Sign of Life; of the life of man in the human body; of the life of man escaping from the body and rising through death into immortality; of human life accepting the law of sacrifice under which the superior souls of earth devote themselves to the saving of their fellows; of the life of God Himself, in which all these mysteries of our human life find their source and spring, their ground and aim."

"All great religions pass through one general course of evolution. In the same stages of development, all alike will bring forth, as the same institutions and worships, also the same beliefs. Arrange these different religions synchronously, in respect to their evolution, and the same ideas will be found in all, more or less modified. As they grow, they grow together over all differences of environment and heredity, the forces of the common life of man asserting the oneness which exists under black skins and yellow, red skins and white. In their higher reaches they strain toward each other. The flowering of all beliefs is in one faith—all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future universal religion can even now be traced. The Cambridge School of Platonists divined this long ago; but how could their fine voices make themselves heard against the rancorous cries of the age of Cromwell and Laud? A generation or more before our day, a few widely read, but not scholarly trained, thinkers caught sight of this same vision, and laboriously spread the unwelcome tokens of it before an unsympathetic age; earning for themselves the ill odor which still clings to the names of Godfrey and Higgins and their ilk. In our own day, a talented and conservative presbyter of the Protestant Episcopal Church, a devoted high-churchman and an open-minded student, through his researches in sacred symbolism gained glimpses of this truth, which so fascinated him that he pursued the clew found unwittingly in his haunts, until he laid before his church the results of his studies in the noble volume, entitled 'Monumental Religion.' In this epoch-marking work, Dr. Lundy, accepting the Apostles' Creed as the norm and type of all creeds, traced, clause by clause, the parallelisms which he had discovered in other religions: showing that every article in the creed found its counterpart in the various systems of paganism. As a consequence, this creed appeared, in a sense utterly dwarfing the timid conceptions of the traditional churchman, a Catholic Creed, a form of faith confessed by men of all lands and ages—the symbol of universal religion. Dr. Lundy might have meant only to exalt the creed of Christendom; he succeeded in revealing the creed of humanity."

"There is no real discord between the ethics of Buddhism and Confucianism and the religions of Greece and Rome; no essential difference between the spirituality of the Hindu and Persian and the Egyptian, save as each naturally shows the different coloring of race and environment upon the face of the same soul. . . . The ideals of character vary in varying lands, but only as the refractions of the same light falling in different angles of the same prism will vary. It is one and the same light of life through all the variations of the spectrum. The human ideals are one everywhere. Purity and justice and truth and temperance and charity—these need no translation from the speech of the pagan to the tongue of the Christian. There is no Hindu purity, no Buddhist renunciation, no Chinese temperance, no Grecian justice, no Persian truthfulness. The flora and fauna of the human soul are one wherever humanity is found. Every ethical force correlates into every

other ethical force. Goodness knows no native soil. Virtue is at home in every land. The Ten Commandments form the law of Egypt and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman, as of the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well-nigh every land. The Beatitudes exigently call upon the Buddhist as upon the Christian, 'sursum corda.' Saints are of blood kin the world over. There is nothing alien to the truly devout Christian in the devotedness of the Hindu Guru, or of the yellow-robed saint of Japan or of the mystic worshipper among the Iranian Mountains. When the soul of man fronts the infinite and eternal Spirit, beneath the bo-tree of India or amid the rugged fastnesses of Tibet or in the cloisters of the Christian abbey, it is one and the same God who is seen. Wherever we overhear the communings of a soul with God, we hear in our own tongue. In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God."

* * *

*An Ideal
Prayer.*

We find the following prayer in *London Light* with the editorial comment that it "has the rare quality of being as good for the wisest sage as for the least instructed child. Its universality and its beauty are the result of its pure humanity :"

Not more of light, I ask, O God,
But eyes to see what is ;
Not sweeter songs, but power to hear
The present melodies :
Not greater strength, but how to use
The power that I possess ;
Not more of love, but skill to turn
A frown into caress :
Not more of joy, but power to feel
Its kindling presence near ;
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best the precious gifts to use,
Thou hast bestowed on me.
Give me all fears to dominate,
All holy joys to know ;
To be the friend I wish to be,
To speak the truth I know :
To love the pure, to seek the good,
To lift, with all my might,
All souls to dwell in harmony
In freedom's perfect light.