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THE

# THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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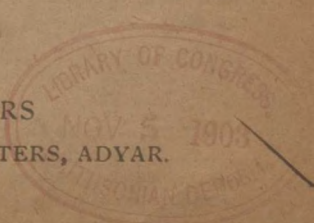
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# NOTICE.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 1. OCTOBER 1903.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER XVIII.

(Year 1894.)

WE now resume our report of the Convention of 1894; Mrs. Besant is still speaking:—

No passion, no anger should come in; but you should endeavour to do justice. Therefore while Australasia may be unanimous against Mr. Judge; you ought to discount it by the fact that I have been lecturing everywhere with enormous success and that influenced many people; and therefore it may be a momentary rush and not a permanent resolution. With regard to Europe the division is very great. I do not feel as a European delegate that I have any right to vote as a delegate on this matter. I lay before you exactly the facts of the division in Europe and I tell you my own personal opinions. When I return, there will be a very strong if not an overwhelming party in favour of the policy of truth, of absolute honour and uprightness, and unless something is done, some of our best people will immediately leave the Society and public propaganda will be rendered well nigh impossible. In England, for a public man to be accused of dishonourable conduct and for him to refuse to resign office or to meet the charges, is a practically unheard-of procedure. I do not mean to leave the Society, and I shall not resign even though Mr. Judge refuses to resign and is not willing to give explanation. I shall go on with my work. But I am bound to tell you that on every platform on which I shall stand, I shall be met with this difficulty as to dishonour. I will bear it. I will face it, and stand by the Society despite the difficulty. My own approval goes with those who challenge the action of Mr. Judge as dishonourable, and regard the Society as most seriously

\* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager of *Theosophist* or to any Theosophical book agency throughout the world.



compromised by having for its Vice-President such an official second in command—and first in command when our President leaves us, and another President has to take his place. Now this is the first opportunity that we have had of speaking. Therefore it is that I move the resolution, and let me say that I quite admit what Col. Olcott said as to the possibilities of unconscious fraud under mediumistic conditions, of wrong acts being thus done. But that is not a point which an official, such as the Vice-President of a Society that stands on a moral ground before the world, should take in his defence of official position. Mediumship is an excuse for the individual against moral judgment. It is no excuse for an official who under mediumship commits acts of moral turpitude, and has thereby shown that it is his duty to at once resign his official position; inasmuch as he is not responsible for his actions, and therefore must refuse to lead the Society into a position so detrimental to its honour. I had better read the resolution and then you can follow the remaining argument :—

“ Seeing that a series of articles has appeared in the *Westminster Gazette*, London, containing charges of deception and fraud against Mr. W. Q. Judge, now Vice-President of the Theosophical Society ; and

“ Seeing that a strong body of evidence has been brought forward against the accused, and seeing that the attempt by the Society to bring the matter to an issue last July was defeated by Mr. W. Q. Judge on a purely technical objection to the jurisdiction of the committee ; and

“ Seeing that Mr. Judge, being Vice-President of the whole Society, has issued a quasi-privately-circulated attack against one section thereof, thus stirring up ill-feeling within the Society, and endeavouring to set the West against the East, contrary to the first object of the T. S. generally, and to the 2nd object specifically ; and

“ Seeing that this is the first occasion since July on which a representative body of Theosophists has been gathered together ; and

“ Seeing that immemorial custom requires of every honourable man holding a representative office in any Society to at once tender his resignation under such circumstances as are stated above,”

“ Therefore the anniversary meeting of the Theosophical Society Resolves ;

“ That the President-Founder be and is hereby requested to at once call upon Mr. W. Q. Judge, Vice-President, Theosophical Society, to resign the office of Vice-President ; it being of course open to Mr. Judge if he so wishes, to submit himself for re-election, so that the Society may pass its judgment on his positions.”

Proposed by

ANNIE BESANT.

Seconded by

BERTRAM KEIGHTLEY.

The following are my reasons for submitting that resolution to you. I urge you to ask Mr. Judge to resign, because his office is an office for life, or rather during the life of the President. If it were only a yearly office, then at the end of the year you would have an opportunity of pronouncing your judgment as to whether you agree or disagree with having a man against whom certain charges had been levelled, as your officer. You have not the power of such an election, because the tenure of Vice-Presidentship is practically unique, save that of the President. The two stand apart. There is no re-election ; therefore it is the more neces-



sary that if a man is challenged, if his honour is challenged, he shall give his office back to the Society which has the right of saying either : " We will take you with the charges against you," or else, " We prefer to be represented before the world by some one else." I therefore call upon Mr. Judge to resign, and I say that he ought to restore to the Society its liberty of choice in this matter. Then I call on him to resign because that course is always taken by honourable people when a challenge is made ; not that the challenge is necessarily true. H. P. B., as the President told you, resigned the Corresponding Secretaryship the moment the Coulomb charge was laid against her. She was there as the Secretary. She resigned office the moment the charges were laid, in order that the Society might not be compromised by the attack made upon herself ; by the vote of the Society confidence in her was declared, and then she took back the office. Is not that the precedent for Mr. Judge to follow, claiming, as he does, to be the pupil of H. P. B.,—leaving the Society to put him back in his place, as it put her back, if on a review of facts, it considers him innocent of the charges that are made against him ? I say it is always done. So strongly do I feel this that, though I hold no office in the Society as a whole, though I am nothing more than the President of a local Lodge, holding my office on a yearly tenure, although I was re-elected President of the Blavatsky Lodge in September last, yet, in that these charges had been made against me in the following month, the same mail that takes my answers to the newspaper's charges, carries my resignation of the office of President of the Blavatsky Lodge, and then I stand for re-election. If they think my answer is sufficient, they will put me back as President. But I will not hold office, even a local office for a year or the nine months remaining, unless, by their free-will they give it back to me, after my honour has been challenged and my good faith has been impugned ; and inasmuch as I am thus challenged—and challenged also by Mr. Judge with the practice of black magic and with working under black magicians, I say to the Lodge, the only body to which I am responsible : " Here is the office you gave me before the charges were made ; I will take it back if you give it to me, having listened to the charges made. But I will not drag you into the charges against me, I will save your honor as the Blavatsky Lodge, and cut myself away from you until you re-elect me." Then there is another and a serious point. I have in my hand a document that ought not in a public meeting to be held by me. This document appears as an esoteric document written by Mr. Judge, sent to a person in India expelled from the Esoteric Section, published in the *Westminster Gazette* in part, and completely, I am told, in a newspaper in Bombay ; so that the whole of what is now thus published is public property. In that certain statements are made. I see their force perhaps more than you do, for the report of the American Section read to us just now, says in a veiled way what this circular openly says. I have to draw your serious attention to this as a matter affecting the future of the Society. It is stated in the document now before you that there is a plot, and in this which is circulated under the pledge of secrecy—but which is circulated in such a manner that it reaches the public press, and everything in it, slanderous or otherwise has its full public effect on public mind—it is distinctly said that there is a plot amongst black magicians influencing certain Brāhmans in



India through race-pride and ambition, to control and manage the T.S. That these magicians have picked me out as their agent, and have used as an intermediary my honoured friend, Mr. Chakravarti, chosen, you will remember, by the Indian Section and some Brâhmanical societies as their Delegate to the parliament of Religions: that the Brâhmins and their agents engineered the charges against Mr. Judge, and I practised black magic on Mr. Judge and two others. Mr. Judge further takes on himself to say that there are no true Initiates in India, and to praise the West as against the East, asserts that a great seat of Western Occultism is to be set up, and that this was the object of H. P. B. I am ashamed to say that the holy name of the Master is attached to this attack on the East, on the Brâhman caste, and on individuals. Now my reason for bringing this forward is that it is being circulated all over India, and with what result? The Vice-President of our Society attacks the whole of the Indian Section, and all its Brâhman members. Charging one of them by name, and the whole of them in this general vague way, with a desire to guide and control the Society; charging some of them with black magic; charging them with using me as an agent and a practiser of black magic, in order to bring about this plot; so that an officer of the Society secretly circulates this kind of attack against one of the Sections, setting the East against the West, stirring up disunion and unbrotherly feeling and strife in our midst; contradicting the very first declared Object of the Society, that we know no distinction between races, and contradicting our second Object' *viz.*, to familiarise the West with the literature, philosophy and religions of the East, and to demonstrate the importance of that study. I maintain that when an official takes up such a position, he ought at least to resign, so that the Sections may say if they desire to be thus represented in the face of the world; so that the Indian Section may have the right to say whether it endorses this slander, whether it considers that these attempts are being made under the shelter of black magicians, whether it considers, as it has the right to consider, that Mr. Chakravarti and myself are their agents; if so, we most certainly ought to be expelled. I say, when an official has to meet such charges, he is bound in the commonest honour to resign the office that protects him, and to allow the Society to re-elect him, if it endorses the statements he has made. These then are the reasons why I ask for his resignation. Let me say he misrepresents the feeling in the West. There is no such feeling against you, my Indian brothers; there is no such widespread belief in such a plot. Take America, and see how your own delegates were welcomed there. Take Europe, and see how Professor Chakravarti was welcomed; and I may tell you from my own personal knowledge that, so great has been the effect of the speeches which he made before the Chicago Convention, that some of the noblest of our people in England look at the present time to him as one of the best representatives of Eastern thought in the movement; and they will be outraged and scandalised by such a charge, coming with all the authority of the Vice-President, against him. Therefore I ask his resignation, I do not ask his expulsion; to expel him would be to take action too hurriedly, would be to take action that, I hold, you have no right to take, until the very last effort has been made to deal with the matter in gentler and kinder fashion. Myself and brother Chakravarti are most hit at, both in public



and in that circular. It is he and I against whom the worst and the foulest of these accusations come. I have had no opportunity of consulting with him ; he is far away ; he has taken no part in the whole of this business ; and therefore, I am unable to say to you what his opinion is. I am acting on my own responsibility, without his judgment, and therefore I may not commit him, not having asked his views ; but I venture on my knowledge of him, to say one thing in his name, as I say it in my own, that we are the two that are most outraged by this attack,—and we seek no revenge. I say to you, being thus charged, that I am not willing to expel my brother, I am not willing to forget the work he has done, and the services he has rendered. I have learnt that when you are struck at, you may not strike back in anger, nor deal with the matter with a personal bias, nor with passion, nor with wrath. I ask him to resign ; and then he can be re-elected if the Society thinks it right. That, I hold to be the duty of any honourable man. That, therefore, I hold to be his duty. If I have any influence with you, if my words can go for anything in pleading, if my desire has any weight in any of your hearts, I ask you not to use bitter language, not to be carried away by the insult to our beloved India or by any other reason. Arjuna was told to strike ; Arjuna was told to fight ; but without passion, unattached, separate from the outer action, and at peace within. Let us take that as our model ; let us ask our brother to resign, and let him justify himself if he can. But do not prejudge him by expulsion, which puts another stigma on him in the face of the world. Ask him to take action which every honourable man may take, and which every honourable man ought to take. Ask our President to request him to do it, so that it may preserve the peace of the Society.

I think that when the next biography of Annie Besant is compiled, this speech, so full of kindly compassion, so free from even a tinge of malice, or even of that righteous indignation which is permissible to an innocent person whose character has been traduced without cause, should be brought into notice.

In seconding the Resolution, Mr. Keightley, in some condensed remarks, told about the part which he had taken in the meeting of Judicial Committee and his concurrence in the view of the case which it had taken when deciding upon the validity of Mr. Judge's demurrer against its jurisdiction. Referring to the fact of Mrs. Besant's offered resignation of office in the Blavatsky Lodge, which had been unanimously declined, he instanced still another circumstance going to show how she had acted according to the generally accepted code of honour when she was under accusation. It was that where she and Mr. Bradlaugh, as officers of the National Secular Society, were criminally prosecuted for publishing a document popularly known as the " Knowlton pamphlet." The very moment that these proceedings were commenced, both Mr. Bradlaugh and Mrs. Besant tendered their resignations as President and Vice-President of that society, to which offices they were subsequently triumphantly re-elected and re-instated. He said that Mr. Judge, not having taken that course, had " placed the Society to which we all



belong, in a position which is absolutely untenable." Captain Banon, not satisfied with the mild measure suggested, moved, and Miss Müller seconded, an amendment to the Resolution that the President-Founder should be requested "to take the necessary steps in accordance with precedence to expel Mr. W. Q. Judge from the Theosophical Society." Adverting to the spirit in which Mrs. Besant had moved the Resolution, Miss Müller said:

Mrs. Besant has brought the charges against her colleague and friend, for whom I know she feels so great a tenderness, that she cannot press home against him that justice which time demands that we shall press home. I revere and love Mrs. Besant for her tenderness and womanly affection, which still bind her to her old friend. So it is not for her, but it is for us to do all that is required. It is not for us to be affected by such things. We have got to do our duty before the world, however disagreeable it may seem to the Theosophical Society. This is the first opportunity we have had of expressing an opinion upon Mr. Judge. These charges which Mrs. Besant brings, she brought formulated against him and brought to him face to face during the Convention in July. I wish I had the time, that I had the opportunity and the eloquence, to tell you all exactly the spirit of characteristic forbearance and of tenderness, and purity of Love which she showed him day by day, hour by hour, minute by minute, and when he was trying his very utmost, with cleverness which would have frustrated her desire to get at the truth. Nobody who saw Mrs. Besant last year could but admire and love her, however he might differ from her views: I never saw such an exhibition of spiritual kindness and purity as she showed them.

The debate continuing with great ability, our learned colleague, Dewan Bahadur S. Subramanier (since appointed to the Bench of the Madras High Court, and knighted by the Queen), in a very temperate speech, said that a *prima facie* case had been made against Mr. Judge with regard to forgeries and with reference to those forgeries he was called upon to defend himself in London, but evaded the defense. He thought that he should be called upon to answer the charges and if he then refused to answer, he should be expelled by the General Council. The Chairman called the attention of the learned brother to the fact that, under the Constitution of the Society, we had no right to expel Mr. Judge or make him resign without giving him the chance of defense; this had already been done, and he therefore thought the amendment suggested by Mr. Subramanier was superfluous. He called upon Dr. Hübbe-Schleiden, as an eminent Doctor of Laws, to give us his opinion. That gentleman endorsed unreservedly Mrs. Besant's remarks, but seconded the amendment of the Hon. Mr. Subramanier. Mr. E. M. Sasseville, a representative of the American Section and a member of the Society, of ten years' standing, supported Mrs. Besant's views. Mr. Keightley deprecated the plan of Mr. Subramanier, which practically asked us to go over the same ground which we had already traversed. Mr. C. V. Naidu, a well-known Pleader of the Central Provinces, was in favour of expulsion; the



Countess Wachtmeister supported Mrs. Besant, and Mr. V. C. Seshacharri ranged himself by the side of Capt. Banon. The Chair, finding that the debate had gone far enough and that valuable time was being wasted, gave Mrs. Besant the floor for a rejoinder. She spoke as follows :

I need do nothing in reply except to sum up the points on which your decision has to be made, and I do ask of you to preserve a quiet dignity in so serious a matter. It is not a matter for laughter. It is not a matter for passion. It is a matter involving the future of a great spiritual movement, and you should, I think, show dignity and a quiet spirit. In giving your vote for it, you will have to answer in the future. The first amendment that will be put to you by the Chair is that of the Honourable S. Subramanier. If his speech had been delivered a year ago, I should have agreed, but we have done exactly what he now asks us to do again. We have asked Mr. Judge to explain. We have called him before the Judicial Committee, which is the only constitutional and legal way of trying him. We asked him there to meet the charges and he evaded the whole thing. To ask him over again is to put yourselves in the absurd position of finding yourselves next year exactly in the position where you were at the commencement. He will probably go through the same succession of excuses, prevarications and evasions, And, remember that all the trouble of the best lawyers in your Society was taken last Spring to find out the way in which he could be brought to book. There is no other way in the Constitution except the one tried and which failed ; so that if you pass that amendment you will practically tell your President to do what he has already done—to waste another year in doing what the past year has been wasted in doing—and at the end you will be exactly where you are now. If Mr. Judge gives no explanation and keeps his position in the face of the world, then there comes the question, how are you going to force him to act. There is no other way. You have a Constitution and you cannot break it ; you have laws and you must abide by them. There is no way of reaching Mr. Judge except the way you have tried. Then comes the question of expulsion ; but you cannot expel him. You may start on lines which ultimately, you hope, will lead you in that direction, but nothing more. But remember that, supposing you pass the original Resolution and through the President call on him to resign, that does not deter the General Council from expelling him if he does not choose to make his explanation. I can conceive nothing more unwise, more rash than to plunge into the act of expulsion, because one gentleman says that my statement is true. That gives you no reason to refuse to hear Mr. Judge. That is not judicial, to expel him. To ask him to resign is to leave him absolutely free. To ask him to do what an honourable man would have done a year ago, is the only thing remaining to be done. I am seeking to clear the Society and not to raise party spirit. Mr. Judge says one thing ; Mrs. Besant says another thing. Let them both look for one thing, that is the Society's welfare. Let the thing be fought out ; but the Society should not be compromised in the face of the world. So I ask you to say "No" to both the amendments ; that is, to keep your hands carefully at your sides without raising them, until the original Resolution is put before you, and then to vote upon it. Let me say one



thing—that mistake may not arise ; one word with reference to the telegram which the Countess Wachtmeister said was sent by Mr. Judge to Australia. It was a newspaper telegram. I have no reason to believe that Mr. Judge sent it. With this public statement I leave the question in your hands.

At this stage a voice from the audience demanded an adjournment, but the motion fell through for want of a seconder.

The President then put up the first amendment, that of Captain Banon, to the meeting and it was lost.

Mr. S. Subramanier having withdrawn his amendment, the original Resolution of Mrs. Besant was put to the vote and carried, *nem-con.*

How far Mr. Judge realised the expectations of those of his well-wishers at the Convention, myself included, will be seen as the narrative of this shameful case gradually unfolds itself.

The sessions of the Indian Section were held as usual, and in the course of his report, the General Secretary, Mr. Bertram Keightley, brought up the matter of the proposed transfer of the Sectional head-quarters to Northern India. The scheme at that time was to locate it at Allahabad, and as Mrs. Besant and Countess Wachtmeister had made up their minds to take up their residence in India, and were ready to give pecuniary help, the project was carried through. The result of a vote by Branches was that 68 Branches voted for and 2 against the transfer. The remaining Branches did not vote at all. The Convention vote was taken at the Session of the 26th December. Great dissatisfaction having arisen about the behavior of Mr. P. R. Venkatarama Iyer, a committee of inquiry was appointed which, at the meeting of the 28th, reported against his retention as Assistant Secretary of the Indian Section.

The year 1894 was characterised by extreme activity throughout the world ; there were long tours made by Mrs. Besant in India, Australia, and New Zealand ; by Mr. Judge, Mr. C. F. Wright, Dr. Griffiths and Countess Wachtmeister (who alone gave 100 lectures and visited 48 Lodges of the Society) in America ; by Mr. Mead in Europe, and by Mr. B. Keightley in India ; our Swedish, Spanish and Dutch colleagues had shown ceaseless altruistic industry ; the Education movement was proceeding by leaps and bounds in Ceylon, and our multitudinous publications were circulating in a great many countries. The first practical result of Mrs. Besant's tour at the Antipodes, besides creating a deep and wide-spread interest in Theosophy, was the taking of the initial steps towards the formation of the Australasian Section, as above noted, and Mr. Staples, of London, the selected General Secretary, was now at Adyar as its representative. The beginning of the work at Honolulu dates from this year, as well as that in the Transvaal, which I have previously alluded to. In my Annual Address it was noticed that I had, for the trifling sum of about \$100 built the mud-walled, palmyra-thatched schoolhouse which was the forerunner of the several buildings since erected for



our Pariah schools. During the year, 42 new Branches of the Society were started.

Besides her four lectures before the Convention, Mrs. Besant gave one at the Congress Camp on the 29th December, on the subject of "The place of Politics in the Life of a Nation," and on the last day of the year, another at the same place on "Temperance," each time to an audience numbering over five thousand people.

H. S. OLCOTT.

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### CLAIRVOYANCE—WHAT IT IS.

CLAIRVOYANCE is in its origin a French word signifying simply "clear seeing," and is properly applied to a certain power or faculty possessed by some men which enables them to see more in various ways than others see, as I shall presently explain. The word has been terribly misused and degraded, so that it probably presents to your mind a number of ideas of a most unpleasant kind, from which you must free yourselves if you wish to understand what it really is. The term has been employed to designate the tricks of a mountebank at a fair, or the arts whereby an advertising fortune-teller swindles his dupes; yet in spite of all these unsavoury associations it does nevertheless represent a great fact in Nature, and it is of that fact that I wish to speak. It has sometimes been defined as "spiritual vision," but in Theosophy we restrict the use of the word spirit to the very highest that exists in man, and nothing which is commonly called clairvoyance reaches anywhere near that altitude. For our present purposes, then, let us define it as the power to see realms of nature as yet unseen by the majority.

I am not seeking to convince sceptics that there is such a thing as clairvoyance. Any one who is still in that condition of ignorance should study the literature of the subject, which contains an immense mass of evidence on the matter; or, if he prefers it, he may make direct investigations into mesmeric phenomena and the occurrences at spiritualistic seances on his own account. I am speaking for the better-instructed class of people who have studied the subject sufficiently to know that clairvoyance is a fact, and wish to understand something of how it works. The first great point to comprehend clearly is that there is nothing weird or uncanny about it—that it is a perfectly *natural* power, really quite normal to humanity when it has evolved a little further, though abnormal to us at present because the majority of men have not yet developed it within themselves. It is only the few who have it as yet, but undoubtedly all the various faculties which are grouped under this head are the common property of the human race, and will be evolved in every one as time goes on.



The easiest way to understand it is to look back in thought to the earliest of our series of lectures, in which I spoke of the various planes of Nature, and the fact that man possesses a body corresponding to each of them, by means of which he can observe it and receive vibrations and impressions from it. I explained then that these planes are composed of matter at different stages of density, and that our physical senses can perceive only the lowest of these stages, and by no means the whole even of that. Since most of us have always lived under the limitations of our physical senses, and have not yet caught a glimpse of the higher possibilities, it is very hard for us to understand how great those limitations are, and to realize what a vast world there is which lies beyond our present capacities.

The majority of men are still in the position of being unable to see the wider world, and so they are very apt to say that it does not exist. That is not sensible, but it seems to be human nature. If there existed a community of blind men—men who had no idea of what was meant by sight, and had never even heard of such a faculty, how would they be likely to feel with regard to a man who came among them and claimed that he could see? They would certainly deny that there could be any such faculty, and if he tried to prove it to them, though they might not be able to account upon their theories for all that he said to them, the one thing certain to their minds would be that there was some trickery somewhere, even though they could not quite see where it lay! That there might really be a power unknown to them would be the very last thing they would be likely to accept.

It is exactly the same with the world at large with regard to clairvoyance. There is a mighty unseen world all round us—many worlds in one, indeed; astral, mental and spiritual, each with its own inhabitants, though all are still part of this wonderful evolution in which we live. There are many men now who are able to see this wider life, yet when they speak of it to others, when they try to show them how reasonable and natural it is, they are constantly met by the same silly accusation of imposition and trickery, even though it is quite obvious that they have nothing in the world to gain by making their assertions.

I wish therefore to make it clear from the commencement that there is no mystery with regard to clairvoyance—that, wonderful as its results may appear to the uninitiated, it is simply an extension of faculties which we already possess, and think that we understand. All impressions of any kind that we receive from without come to us by means of vibrations of one kind or another. Some are very rapid, as are those by which we see; others are comparatively slow, like those of sound. Out of all the enormous range of possible vibrations very few can affect our physical senses. Those which range between 436 billions and 720 billions per second impress



themselves upon our sense of sight ; another small group which move much more slowly impress our sense of hearing ; others, intermediate between the two extremes, may be appreciated by our sense of touch as heat-rays or rays of electrical action. Some of the slowest of those are used by Marconi in his wonderful wireless telegraphy. But among and between all these, and far away above those by which we can see, are myriads of others which produce no effect whatever upon any physical sense. Two whole octaves, as it were, of such vibrations exist just beyond those by which we see, and will impress the sensitive plate of a camera ; but there are undoubtedly many other octaves far beyond these in turn which will not impress the camera.

You will observe that man cannot possibly see anything which does not either emit or reflect that sort of light which he can grasp—which comes within the very small set of waves that happen to affect him. There may be very many objects in Nature which are capable of reflecting kinds of light which we cannot see ; and from investigation of a different character we know that there are such objects, and that it is these which the clairvoyant sees. It is simply a question, therefore, of training oneself to become sensitive to a greater number of vibrations. Now another fact that needs to be considered in this connection is that human beings vary considerably, though within relatively narrow limits, in their capacity of response even to the very few vibrations which are within reach of our physical senses. I am not referring to the keenness of sight or of hearing that enables one man to see a fainter object or hear a slighter sound than another ; it is not in the least a question of strength of vision, but of extent of susceptibility. This is a crucial point which any one may test by taking a spectroscope and throwing by its means, or by any succession of prisms, a long spectrum upon a sheet of white paper, and then asking a number of people to mark upon the paper the extreme limits of the spectrum as it appears to them. He is fairly certain to find that their powers of vision differ appreciably. Some will see the violet extending much farther than others ; others will perhaps see less violet and more at the red end. A few may be found who can see farther than ordinary at both ends, and these will almost certainly be what we call sensitive people—susceptible, in fact, to a greater range of vibrations than are most men of the present day. There is just the same variety with regard to the sense of hearing ; and the men who can see and hear more than the rest are just so far on the way towards clairvoyance or clairaudience.

You will readily understand that to a man possessing wider sight the world would look very different. Even the very slight extension which the Röntgen rays give, causes many objects which are opaque to our normal sight to become to a considerable extent transparent ; imagine how different everything would look to a



man who had by nature even that tiny fragment of clairvoyant power, and then imagine that multiplied a hundred-fold, and you will begin to have a slight conception of what it is to be really clairvoyant. Yet that is not a new power, but simply a development of the sight we know. Man has within himself etheric physical matter as well as the denser kind, and he may learn how to focus his consciousness in that, and so receive impressions through it as well as through his ordinary senses. A further extension of the same idea would bring the astral matter into action, and then further on he would be able to receive his impressions through even the mental matter. You will see that this idea of the possibility of extension is simple enough, though it is not so easy to imagine the full extent of the results which follow from it.

It is true that astral sight is not quite the same thing as the physical faculty, for it needs no special sense-organ. In describing it we have to use the term sight, because that gives the nearest thought to the impression which we wish to convey; but in reality it is more a sort of cognition, which tells us much more than mere sight would tell. The man using astral sight does not need to turn his head when he wishes to see something which is behind him, for the vibration can be received by any part of the astral body. One point will naturally occur to the novice in these matters—if the development of these faculties lies in the future for man, their possession by any one ought to mean that he is highly advanced; yet as a matter of fact we find that such powers are possessed at least to some extent by many backward races, and even by savages, and by the most ignorant people among ourselves, whom it is impossible to suspect of any sort of advancement. The truth is that, though the faculty is there in a way, it is not at all the same thing. There is a downward arc in human evolution as well as an upward arc. As early as the last root-race, psychic faculties were visible in man, but in a very vague sort of way, and not fully under his control. Then he commenced the development of intellect, and that for the time overpowered the sensitiveness and obscured his other possibilities; but as he evolves he will recover all, and much more than all, of that earlier faculty, and this time he will have it with all the advantage of the intellectual force behind it, will have it perfectly under control and always at his disposal, and will be able to understand and so see clearly, instead of vaguely feeling and constantly making mistakes. One who is properly trained avoids those mistakes, because he has been definitely taught to see and to accustom himself to judge of what he sees. A baby has to acquire by degrees the power of measuring distance, for at first he obviously does not know how far from him are the objects which he sees; just in the same way the far more complicated process of astral sight needs preparation and training, and without that the man is unreliable. Any person therefore who finds such faculties opening within him-



self should study the subject carefully, and learn what has happened to other people along the same line, so that he may profit by their experience. This caution is especially necessary in America, for this is the latest of the races, and in it the psychic faculties are already far more common than in older countries, so that there most emphatically these matters should be carefully studied. If a man understands all this, he will not be in any way alarmed or disturbed by the development of this additional sense, but will watch it with interest and calm critical judgment. The man who knows nothing about it is very liable to be frightened, to mislead himself, and sadly often to mislead others also.

How, you will say, does this new sense begin to show itself? Cases differ very much, so that it is hardly possible to lay down a general rule. Some people begin by a plunge, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colours and vibrations of the human aura, similar to the illustrations which I give in my book on that subject, "Man Visible and Invisible." Yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes or coloured clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the other planes during sleep.

In trying to describe what is really to be seen by means of the developed senses, the best plan will perhaps be to consider first the case of the trained man who has the faculty fully at his command, because that will naturally include all the partial manifestations of the power, which are so much more common; and when we have understood the whole, we shall easily see where the different parts fall into place. Clairvoyant phenomena are numerous and diverse, so that we shall need some kind of arrangement or classification in order that they may be the more readily intelligible; and I believe that our best plan will be to make three broad divisions—first to consider what would be seen here and now, as it were, by any one who had opened the higher sight, without taking into account any power that it might give him to see what is going on at a distance, or to look into the past or the future. That will make one class, and then secondly, we can take up clairvoyance in space, or the faculty of seeing at a distance, and then thirdly, clairvoyance in time, or the power of looking backwards or forwards.

Our first question then is, supposing that a man suddenly opens the inner sight, what more would he see than he sees



now? Even this we may subdivide into sections. Let us commence with the etheric sight only, for that is absolutely physical, though the majority have not yet reached it. We have very little idea how partial our sight is in connection with this present physical plane, without taking any account of any thing higher for the moment. There are seven conditions of physical matter, and our sight is able to distinguish only two of them, the solid and the liquid—for we can very rarely see a true gas, unless, like chlorine, it happens to have a strong colour of its own. All round us is an immense amount of gaseous and etheric matter of the presence of which we are entirely unconscious, so that not only is there so very much that we do not see at all, but even that which we do see we see so imperfectly. Every collocation of physical dense matter contains also much etheric matter, but it is only of the former part of it that we know anything, so defective is our vision. To aid us to grasp the practical effect of the extremely partial nature of our sight let us take an illustration which, though impossible in itself, may yet be useful to us as suggesting rather startling possibilities. Suppose that instead of the sight which we now possess, we had a visual apparatus arranged somewhat differently. In the human eye we have both solid and liquid matter; suppose that both these orders of matter were capable of receiving separate impressions, but each only from that type of matter in the outside world to which it corresponded. Suppose also that among men some possessed one of these types of sight and some the other. Consider how very curiously imperfect would be the conception of the world obtained by each of these two types of men. Imagine them as standing on the sea-shore; one, being able only to see solid matter, would be utterly unconscious of the ocean stretched before him, but would see instead the vast cavity of the ocean-bed, with all its various inequalities; and the fishes and other inhabitants of the deep would appear to him as floating in the air above this enormous valley. If there were clouds in the sky they would be entirely invisible to him, since they are composed of matter in the liquid state; for him the sun would always be shining in the day-time, and he would be unable to comprehend why, on what is to us a cloudy day, its heat should be so much diminished; if a glass of water were offered to him, it would appear to him to be empty.

Contrast with this the appearance which would be presented before the eyes of the man who saw only matter in the liquid condition. He would indeed be conscious of the ocean, but for him the shore and the cliffs would not exist; he would perceive the clouds very clearly, but would see almost nothing of the landscape over which they were moving. In the case of the glass of water he would be entirely unable to see the vessel, and therefore could not understand why the water should so mysteriously preserve the special shape given to it by the invisible glass. Imagine these two persons stand-



ing side by side, each describing the landscape as he saw it, and each feeling perfectly certain that there could be no other kind of sight but his in the universe, and that any one claiming to see anything more or anything different must necessarily be either a dreamer or a deceiver!

We can smile over the incredulity of these imaginary observers; but it is exceedingly difficult for the average man to realize that, in proportion to the whole that is to be seen, his power of vision is very much more imperfect than either of theirs would be in relation to the world as he sees it. And he also is strongly disposed to hint that those who see a little more than he does must really be drawing upon their imagination for their alleged facts. It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive. Yet the scientific evidence is indisputable, and the infinitesimal proportion (as compared with the whole) of the groups of vibrations by which alone we can see or hear is a fact about which there can be no doubt. The clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perceptions.

If then a man has developed within himself the etheric sight, what difference will it make in the appearance of his surroundings? Perhaps what would first strike him would be the comparative transparency of everything. Most matter is opaque to our ordinary sight, but to him it would be merely like a faint mist, through which he could see to a considerable distance. One can see that this would make a good deal of difference to the appearance of the world. Then in looking at his friends he would see their etheric bodies as well as the denser portion of their physical vehicles; and in this latter part he would be able to observe the structure of the internal organs, and so could diagnose some of their diseases—obviously a valuable faculty for the physician who is fortunate enough to acquire it. The etheric double would not be especially prominent to his sight, because it so nearly coincides with the denser matter; but if he attended a spiritualistic seance, he would be able to see the etheric matter pouring out from the side of the medium when any physical phenomena took place. There is a book published by one of the best of mediums, Mr. William Eglinton, called 'Twixt two Worlds,' in which you will find three very interesting pictures illustrating three stages of this process to which I am referring.

Other creatures also he would see—other inhabitants of our world which are not visible to ordinary sight, and so are not believed to exist by people of materialistic temperament. The folk-lore of all countries bears witness to the fact that there are spirits of the



mountain and the stream, beings in the air and in the mines, called by many different names, such as fairies, elves, pixies, brownies, undines, sylphs, gnomes, good people and other titles, but known to exist and occasionally seen by those whose work takes them far away from the haunts of men into lonely places, as does that of the shepherd or the mountaineer. This is not, as has been thought, a mere popular superstition, but has a foundation of fact behind it, as most popular superstitions have, when properly understood. A whole evening's lecture might easily be given upon these creatures, but I have only time now just to mention their existence. Another point that could hardly fail to strike the newly-developed clairvoyant is the presence of new colours about him—colours to which we can put no name, because they are entirely unlike any that we know. This is quite natural, for after all colour is only a rate of vibration, and when one becomes sensitive to new rates of vibration new colours must follow.

Now suppose that our man developed himself so far as to have at his command astral senses as well as etheric, what would be the principal additions to his world? He would find it very different in several ways, not only in that he would see more, but in that the faculty itself is different. We have now passed beyond the mere development of the ordinary organ of sight and are dealing with a faculty which needs no organ—a sight which sees all sides of an object at once, and can see it as well behind as before. The only way in which you can thoroughly understand this sight is by regarding it as four-dimensional, and considering that it gives its possessor the same powers with respect to us as we have with respect to a two-dimensional being. This study of the Fourth Dimension is a most fascinating one, and the best way that I know, short of astral sight itself, to enable a person to grasp fully the capabilities of that higher plane. Those who wish to study it more fully will find a chapter upon it in the new book which I have just written, called "On the Other Side of Death," and that chapter will perhaps serve them as an introduction to the more elaborate works of Mr. Hinton on the subject. The possession of this extraordinary and scarcely expressible power must always be borne in mind in any attempt to realize the astral plane. It lays every point in the interior of every solid body absolutely open to the gaze of this seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it.

Another important point to bear in mind is the superior reality of this higher world which is thus opened to the sight of the student. It is difficult for us to understand this, because we have been so long accustomed to associating the idea of reality with what we can see and touch. We feel that when we can hold anything in our hands, then we know all about it, and cannot be deceived as to its reality. But this is just one of our many mistakes, for this very



sense of touch is one of the most easily deceived of all. If you wish to test this for yourselves, let me give you a little example from every-day life. Take three bowls of water, one as hot as you can bear to touch, another tepid, and the third icy cold. Place them before you, and put your right hand into the hot water and your left hand into the cold water and, after allowing them to remain for a few minutes, put them both into the tepid water. You will find that at the very same moment your right hand will assure you that that water is uncomfortably cold, while your left hand will report it to the brain as almost too hot to bear. This is a trivial instance, but it does show you how little dependance can be placed upon the accuracy of the reports of the senses ; it does teach us that merely to see or to feel anything is not sufficient for perfect knowledge of it. We know that we have constantly to correct one sense by another in order to obtain anything approaching accurate information.

If we look at a glass cube, we shall see the further side of it in perspective—that is, it will appear smaller than the nearer side. We know that it is not really so, but that this is only an illusion due to our physical limitations. With astral sight we should see all the sides equal, as we know that they really are. Our physical sight does not in reality give us any measure of distance ; it is only the brain that supplies that from its experience. You may see this at once in the case of the stars ; none of us can tell by sight whether a star is large or small, for what appears a very large and brilliant star may seem so only because it is near us, and it may really be much smaller than others which to us seem insignificant because they are at a much greater distance. It is only by scientific methods entirely unconnected with apparent brightness that we are able to determine the relative size of some of the stars. The astral sight does give us much more real information, and as far as it goes it is reliable, so that we are in every way justified in speaking of this plane and its senses as more real than this.

This sight will give him who possesses it much information about his fellow-men which would not otherwise be within his reach, and that means that he will understand them better, and be able to help them more readily. As he looks at his friend, he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colours, and constantly changing in hue and brilliancy with every variation of that friend's thoughts and feelings. A great deal would be shown to him by those colours which is hidden from him now. Strictly speaking, all thought should belong to the mental plane ; but whenever any thought is tinged with personality, whenever it is mingled with feeling, or connected with the self, it creates vibrations in astral matter as well as in mental, and so shows itself in the astral body, and would therefore come within the purview of our man with astral sight.



Not only would he thus learn much more about the men whom he already knows, but many new forms would come into view, for the astral world has its inhabitants just as much as the physical. The most important of these from our point of view are those whom we ignorantly call the dead—ignorantly, because they are not less alive than we, but more. They are as near to us as they ever were, and they are using normally and constantly this sight which is as yet abnormal to the men still in the physical body. The question of life after death ceases to be a question for a clairvoyant; it is useless to argue about it, for there are these "dead" men, and obviously in full and vivid life. Thus there comes to every clairvoyant who has been properly trained, the stupendous advantage of certainty about many of the problems which vex the minds of less favoured men. The definite knowledge that there is a perfect Divine Law of evolution and of justice under which every human being is developing, makes an incalculable difference in a man's life, for even the profoundest intellectual conviction falls very far short of the precise knowledge gained by direct personal experience.

If a man is interested enough in this subject to begin to study clairvoyance as it is occasionally manifested among our fellow-men, he will very rarely find it fully developed. The experiences of the untrained clairvoyant—and it must be remembered that that class includes practically all the clairvoyants of Europe and America, with very, very few, exceptions—will usually fall very far short of what I have attempted to describe. They will fall short in many different ways—in degree, in variety, in permanence and above all in precision. Sometimes a person has temporary flashes of a higher sight—sufficient, for example, to see some friend at the moment of his death. That particular variety of clairvoyance is generally produced by the strong wish on the part of the dead man to show himself once more as a kind of farewell. That strong wish may act in one of two ways; it may enable the dead man to materialize, so as to be visible to physical sight, or much more usually it acts upon the living person and temporarily raises his vibrations, so that he is for the moment slightly clairvoyant, and thus able to see the astral body of his friend. If you will read the books which give instances of such cases, you will see how very many there are of them, and how indisputable is the evidence for them. I have collected several good examples in the new book to which I previously referred. The same sort of temporary clairvoyance comes to some people in sickness, because after long illness the insistent physical faculties are usually somewhat weakened and subdued, and so it is possible for the astral faculties to enjoy unaccustomed freedom. An extreme example of this class is the man who drinks himself into delirium tremens, and in the condition of absolute physical ruin and impure



psychic excitation brought about by the ravages of that fell disease, is able to see for the time some of the loathsome elemental and other entities which he has drawn round himself by his long course of degraded and bestial indulgence.

Some men need mesmerism to subdue their physical senses before the other and higher faculties can be opened in them. That would mean that their astral faculties are capable of action, but not yet strong enough to assert themselves unless the physical can somehow be got out of the way. Other men, especially Orientals, use drugs for this same purpose ; but obviously all these are partial and unsatisfactory methods. I shall deal with this question of how the power may be developed, in the fourth of these lectures on clairvoyance, but even already it must be clear to you that the man may gain far wider and fuller control by the exercise and training of his own will than by adopting unnecessary external substitutes. The subject is well worth our study, and it needs much fuller treatment than can be given to it in an evening's lecture ; those of you who will read the book which I wrote about it some four years ago will be able from that to fill in many details for which to-night there is no time ; and I would very urgently beg any who think of experimenting or investigating in connection with the matter, first to acquaint themselves thoroughly with what their predecessors have done, as by doing that they will escape many dangers and much disappointment. This is equally necessary whether a man is trying to develop the faculties within himself, or experimenting with others who already possess them ; he must understand what it is that is being seen, he must have in his mind a broad outline of the possibilities, so that he may not be deceived or alarmed. By full and careful study, he will come to realize how perfectly natural clairvoyance is ; he will comprehend its laws, and learn the necessity of submission to them ; he will see in vivid colours the dangers of impurity, and the absolute need of the highest thought and noblest intention in the man who touches this higher and holier side of human life. Thus he will be led to prepare himself by self-control and self-unfoldment to enter into the temple of the mysteries, so that his studies may be a source of blessing and happiness to himself and to all those who are associated with him in them.

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### HAWAIKI, THE ANCIENT HOME OF THE MAORI.

THERE is a certain amount of satisfaction in finding in one of the so-called "savage" and certainly obscure and unimportant races, like the Maoris of New Zealand, traces of the Ancient Wisdom, and likenesses to some of the more important and great religions of the world. And that is what is to be found. The information gained is in two portions; that gained generally from the common talk in New Zealand, and from a slight study of books written by early settlers and missionaries; and later from correspondence with a descendant of the old Tohungas.

The general idea entertained in New Zealand both among Europeans and Maoris is that some 500 years ago, five canoes arrived there, having come from an unknown country called Hawaiki—and commonly supposed from the resemblance in the names, to be Hawaii, the Sandwich Islands. The legend runs that Maui, one of the heroes or demi-gods of Hawaiki, while fishing in the South Pacific, had drawn the islands to the surface; hence the Maori name for the North Island, "Te Ika a Maui," "The Fish of Maui." The crews of the five canoes left Hawaiki with the intention of settling in these islands. It is said they found an aboriginal race, Morioris, and some Maoris say that these Morioris were very light in colour, did not know how to fight, and that the best of the greenstone and wood carvings on weapons and tools, and in houses, were their work, the present race merely copying from the existing models.

The writer does not know much of Maori religion from the popular point of view. The Maori generally is not very religious—he will, or would (for the most of them are now nominally Christian or *Hauhau*, a religion evolved from the Old Testament), make an offering to his Tiki, a small idol of wood or greenstone of any shape, for expected favours, but would beat it if they were not received; and he was afraid of Taipo (evil spirits), especially in the dark, and would seldom leave his house at night. But the Tohungas, Priests, and Rangatiras, or Chiefs, had different ideas, and had developed or inherited certain occult powers. Thus it has been heard, from fairly authentic sources, that in the first war between the Maoris and the settlers, when the English soldiers were shelling a pah, or native fort, a certain Tohunga stood on the highest terrace with a spear in his hand, and as he turned his spear to right or left the shells from the English lines were deflected accordingly, and not until his strength failed could the besiegers do any damage; while in the education of the young Rangatira the last test he had to pass was to develop sufficient will power to enable him to kill a slave by the



exercise of that power. This was the dreaded institution of *Makutu*, and so well known is the existence of this power that it is common among the Pakehas, the strangers, the European settlers, if a man is taken ill or dies suddenly, to say, "He has been Makutued."

There was a popular belief in the continued existence of the soul after the death of the body, and it was believed that after death the spirit entered into a little green lizard which travelled always by night, up north, until it reached the most northerly point of New Zealand, Te Reinga, when, leaving the lizard, the spirit leaped from the headland and in its own proper form made its way to the spirit-world.

The chiefs and Tohungas maintained their power by the institution known as "tapu;" if a thing was touched by a chief, even accidentally, it was "tapu;" and if a man of lower rank should then handle it the penalty was death, in extreme cases, and various lesser forms of punishment; and very often, so great was the physical and psychic fear of the offender, that it was not necessary to kill him; he died of fright.

A great many of the old chants and dirges of the Maoris, embodying their history and religion, have been translated, but they did not prove very satisfactory; a little may be recalled. Dealing with the beginning of things there was the idea of Chaos—everywhere was the "black night" and nothingness; the "Great night" and the darkness covered everything. Then there came "from the nothing, the something," and finally light appeared. At first Heaven and Earth, the Father and Mother of humanity, called *Rangi* and *Papa*, were one, but they were separated, and their children, the trees, the animals and men, were left on the earth, their Mother, in a condition of sorrow and trouble, which will continue until Heaven and Earth are once more reunited.

But the most of this was only understood by the chiefs and the priests.

Racially, of course, there is a connection between the inhabitants of New Zealand and Hawaii, also Samoa, and Rarotonga, and some of the other Pacific islands; their language is practically identical. Curiously enough there are many words perfectly similar in sound and meaning to those of different races, some English, many Hebrew, Japanese, and others. For instance the Maori word *Ra*, meaning the sun, is exactly similar, it is stated, in Egyptian, and also in Mexican, and would point to an Atlantean connection. A former member of the Theosophical Society, a Mr. E. Tregear, who is a recognized authority on Maori matters, has written a work on philosophical lines to show the Maori as Aryan. Philology may not be a particularly safe guide, to many minds, but there are certain other features, in Maori physique and in character, that would substantiate the idea of the Maori



belonging to the noble race, or at any rate of having had some contact with it.\* But like every one else the Maori has two sides to his character, and while he was not an uncivilized man, there were many disgusting and degraded customs both in his social and religious life. There was in existence a remnant of the mysteries, known as the Whare-kura, into which all chiefs and higher class Maoris were initiated, but the ceremonies were of a very vile and obscene nature. Then they were cannibals; but in the case of the chiefs they only ate the flesh of a great warrior when they happened to kill him; not for the sake of the food, but because they believed that by eating the flesh they also got his *Mana*, his prowess and his powers both of body and mind. And if there is one thing the Maori warrior desires it is to have great *Mana*. To have great *Mana* it is necessary also to have *Mohio*, which means everything from nous, intelligence, wisdom, down to cuteness, or cunning; the Tohunga may have great *Mohio*, but the Rangatira must have *Mana* or power.

That was practically the limit of the writer's acquaintance with Maori matters until a few years ago when he came in contact with a man of Maori descent, who had been educated, in Maori fashion, by his grand uncle, who was a Tohunga, probably one of the higher order, who had very little contact with Europeans. And it seems there are a few such still in New Zealand, who maintain their old position, do not exercise lower psychic powers as many of the inferior Tohungas do, guard as a sacred treasure their knowledge of the Maori language, history and religion and what we may call science, giving it out only upon the most binding and sacred promise of secrecy. There is in existence a statement signed by several European authorities on Maori, to the effect that they had much more information but were under the strictest promises not to reveal it.

But apparently the time is coming when "all that is hid shall be revealed," and the Maori Tohunga also begins to give out to the world the sacred and spiritual knowledge handed down to him by his forefathers, concealed in his language, the sacred songs, and the genealogies of the chiefs.

So we find Mr. H. M. Stowell or Hari Hongi, of Hawera, New Zealand, from whom comes most of the later information, writing in the *Wellington Times* as follows:—

"With your kind co-operation, and with the *Polynesian Journal* as reference, I propose to present by means of genealogy alone, a portion of Maori history, which, as it carries us back unerringly to a period of probably one thousand years ago, may be considered as fairly remote, in two parallel lines."

(He then gives No. 1 in Maori, Samoan and Mooriori—the lists of names are only of technical interest).

\* See also A. Fornander's "The Polynesian Race."



“Here we have absolute agreement in the order and names of these ancestors of the Maori and Samoan. The variation in orthography is due to the peculiar dialect which the latter have no doubt contracted by later contact with their barbarous speaking neighbours of the West. By tracing these lines down to the present day it will be found that they severally give a mean of about forty generations; some more, others again, less. Assuming twenty-five years to fairly represent a generation, we have here a period in Maori history of one thousand years ago, which absolutely accords with that of their kindred of Samoa, while that of the Mooriiori, whose isolation from New Zealand was as complete as that of the Samoan, also gives the names in the same order, if not so fully.”

He then gives No. 2, comparing Maori, Rarotongan and Tahitian and says: “Here we notice the agreement between Maori, Rarotongan, and Tahitian genealogies which undoubtedly point to a common period of their history.”

“Finally, if we choose to review a period which is at least twenty generations, or about five hundred years, earlier—fifteen hundred years ago—we may do so by comparing Maori and Hawaiian. With a variation in orthography only, we, at this remote period, find perfect harmony in the genealogical tables of these people who, for hundreds of years, have been separated by that vast surface of heaving waters, the borders of which must not be calculated from the decks of our swift-going ocean steamers, but rather from the *rawawa* (bulwarks) of the comparatively small Maori canoe. \* \* The value of your space precludes the publication of sketches of the life history of these ancestors, which are matters of common knowledge in New Zealand itself and generally throughout the islands of the South Pacific where Maori kindred are to be found.\* \*

“It is quite true that there are many variations, and that some are inflated where others are compressed, and *vice-versa*; nevertheless their various stages are quite clear in the main, and taken together with the history bearing thereupon, admit an intelligent comprehension. Referring more generally to a history of the Maori, the student should ever bear in mind that each individual set out in genealogy, contributes, in his or her life, a proportion of that history. Maori history is thus built up in the lives and works of individuals who have succeeded each other in their generations; indeed individual names are frequently derived from some circumstance connected with the birth or life of the possessor, and, finally, important principles are oftentimes associated in a name.

“Vast though the subject be and wide the interval of space and time, unfettered by cataclysmal disasters and terrestrial changes, the mind of the Tohunga-Ariki or adept, of less than one hundred years ago, could grasp with clearness the principles of creation which had been handed down as a legacy from his forefathers; he could explain the evolution and involution of a germ, how it was affected by its surrounding elements, and what those elements consisted of; he could describe the contents of the universe, recite how the stars were sown throughout space, their order and class, and the forces which keep them suspended and circling in their respective spheres; he could point to the four parts



of the 'Girdle of the sky' and tell us that even these points participated in the unceasing motion visible elsewhere; he would state that far beyond the 'column of the sky,' or 'milky way,' new worlds were ever being created, and that Rehua (Sirius) is recorded to have rushed in brilliance through the dark opening near Tamarereti, or Southern Cross, on the way to his present position in the sky. He would assert that all material and visible phenomena was hastening onwards to its *sic*) final equilibrium at the instance of the *Kahvikore*; that as man was born of his mother—the earth—so he returns again to her, that the flesh of man encases the spirit, and that the spirit encases the soul, that as the spirit does not perish with the body, so the soul does not necessarily perish with the spirit.

"Turning to personal history he would state that his ancestors had dwelt in New Zealand from time immemorial. That his progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand, that the principal part of that country was suddenly submerged by subterranean forces, and that a large proportion of the people of his race perished, and at the same time historical buildings containing the records, history, and all other treasures, were lost. That that country is now represented by the various islands in the Pacific Ocean. That since that cataclysm, which affected also Nukuroa (New Zealand), some islands have from time to time disappeared, while others have re-appeared. That in the course of time, New Zealand, whose people then led a quiet and uninteresting life, was revisited from the islands and communication re-established throughout these ancient borders of the Old Kingdom. That since communication was re-established, New Zealand has been regularly visited from the islands, and that voyagers have also proceeded thither from New Zealand. And that finally the latest voyagers came here eighteen generations ago.

"These are among the chief outlines of Maori history, and there is still extant abundant evidence connected therewith, giving more or less detail.

"In conclusion, I would suggest, that if ever the origin and history of the Maori People, is, as far as is practicable, put into a connected form, that history will point with the finger of fidelity to the great question of 'The origin of the human race.'"

Here we have put forward by a man of Maori origin, the idea of an ancient Pacific Continent; and this idea is a common belief of the Pacific Islanders.

Now while the Maori authority had no knowledge of any maps of Hawaiki or Lemuria, it came about that in making a general investigation of the subject, the writer passed from New Zealand in particular, to the study of Polynesian history, and got into correspondence with other students, who were also interested in Polynesian mythology, and from them learned that not only had the *Kahunas*\* of Hawaii also the legend of a lost Pacific continent, but the King, a Kahuna student, had in his possession a map of it, and the continent as shown on it bore a conventional resemblance to the

\* Equivalent to the Maori *Tohunga*.



Lemurian portion of the first, or oldest, map in the "Story of Atlantis." The origin of this map of King Kalakaua's is not stated—but there are in existence also MSS. prepared by the King on the subject of the ancient continent, and also on the nature and locality of volcanic activity generally. It will thus be seen that anything obtained from New Zealand will be simply in the nature of a contribution to Polynesian Mythology generally. It seems the late King had a large collection of papers. Some day they may be available for students. In fact there has been published the "Hawaiian Tradition of the Creation," by Liliuokalani, ex-Queen of Hawaii.

F. DAVIDSON.

[To be concluded.]

### RECENT "NOTES" ON SCIENCE AND THEOSOPHY.

#### "AN 'ELECTRON' OF A HIGHER UNIVERSE."

(Concluded from page 747.)

IT was suggested in one of the foregoing "Notes" that astronomy might be "the chemistry of what we call the gigantic, and that our earth and all its sister planets are but the electrons which constitute the atoms of a higher universe," therefore, after having presented different views held regarding the 'atom' of *our* universe we will now give our attention for a while to one of those "electrons of a higher universe," which has lately also roused some interest in the world of science, namely:

#### MARS—AND ITS INHABITANTS.

The announcement made by Mr. Percival Lowell that he had observed some signalling from our sister planet has again given rise to the question: "Is our heavenly neighbour inhabited?" The opinions of the astronomers on this subject are divided. For more than two centuries light and dark markings, which were permanent, had been noticed on Mars. The lighter, ruddy coloured ones were supposed to be land, the others oceans. Schiaparelli discovered in 1877 about thirty straight lines crossing the continents, which were supposed to be "canals." Later on many more were seen, a great number of them being doubled. Other astronomers confirmed his discoveries. In order to settle this question beyond a doubt, a rich American, Mr. Percival Lowell, fitted up an observatory in Arizona, where in 1894 and 1895 nearly a thousand drawings of these single and double canals were produced. About the discoveries there made by Mr. Lowell, who is helped by Prof. Pickering and Mr. A. E. Douglas, we read:

"What is seen is certainly most peculiar. In the spring of each hemisphere a white cap chiefly cloud but also partly of snow, forms round the pole and round it there appears a dark band, which is assumed



to be water or vegetation stimulated by the moisture. The white cap almost immediately begins to break up and then the dark lines begin to appear stretching rapidly down to the equator and even beyond it. These lines must be from 30 to 300 miles in breadth, and when they are double, the space between must be as wide as the lines themselves. They cross and recross in all directions, and the intersecting points are dark circular patches, like towns at a railway junction. It has been suggested that the whole forms a great system of irrigation by which the inhabitants of a level, dry and desert world utilise the floods at the poles for producing food over the entire surface. This view would make the visible markings bands of vegetation, produced by the polar flood as it follows the southward channels.

#### "DIFFICULTIES OF THE CANAL THEORY."

"There are many difficulties in the canal theory. It assumes that the purpose is that the canals are to bring the water south, yet they by no means take that direction chiefly. Some of them do, but the largest and most important often run east and west, crossing those which follow lines of longitude. A single canal will cross many others and have at each crossing one of the circular spots which Mr. Lowell calls cities or oases. This network of straight lines can hardly be a system designed to distribute water by gravitation. Another curious feature is that late in the summer the dark patches which used to be called oceans become lighter in colour—possibly as vegetation ripens and dries up—and then the dark 'canals' are seen to be continued across these so-called 'oceans.' If irrigation were the object, why should it be needed in these obviously moist regions?"

#### "SUGGESTED EXPLANATION."

"Those who oppose the view that the canals are artificial have suggested that the markings may be the tracts made by meteorites which have scored the face of the planet, or fissures made by its gradual contraction in cooling. Neither explanation can well account for the complex network of geometrically arranged straight lines shown on Mr. Lowell's maps, with the little bead-like spots where they cross each other. If the lines are really there, and are really straight, a natural (*sic*) explanation would seem so utterly unlikely that the belief in an inhabited Mars is likely to be generally adopted. A theory of irrigation canals is not at all necessary. We have only to assume that some essential of plant food, say combined nitrogen, is missing from the greater part of the planet, and has to be conveyed to the land and the whole of the observed phenomena can be explained. By whatever means the Martians travel, by camel, or locomotive, or airship, they will naturally go in straight lines between city and city, and the network of straight lines in all directions simply means that these are the routes of commerce and travel. Assuming that all the land is barren except with the aid, say, of the nitrates brought from given centres, the cultivated land would naturally lie on either side of the route between town and town, forming a band broad enough in some cases to be visible. The appearance of the dark markings in the spring and summer would then have nothing to do with a polar flood, but merely with the nature of the crops and their seasons of which we know nothing.



"The most searching argument against the canals is the suggestion that they are not there, but in the brain of the observer. Some astronomers are persistently unable to see them, even with instruments much larger than that Schiaparelli used."—(*The Hindu*.)

If the canals however do exist in spite of some astronomers not being able to see them, then it would naturally follow that our sister planet is inhabited, for "as canals even on Mars cannot make themselves, there must be some species of individuals to cut them." Of the mysterious message nothing further has been seen or heard, but the *pros* and *cons* of Mars being inhabited or habitable have been ably set forth in an article, once more from the pen of W. E. Garrett Fisher.

#### "IS MARS SIGNALLING?"

"Is Mars inhabited by intelligent beings who are trying to signal to us?"

"The question is again brought to the front by the announcement that Professor Lowell—who of all living astronomers knows about the Red Planet—has just observed a brilliant projection from the edge of its disc. The brilliant imaginations of Mr. H. G. Wells have familiarised us all with the possibilities of life on Mars, and no one who has read 'The War of the Worlds' can help shuddering slightly when he remembers that just such a projection indicated the commencement of that terrifying invasion. Let us be reassured. Astronomers will tell us that, however realistic Mr. Wells' story seemed, it is practically impossible that mankind should ever have to fight for its life against a Martian army, and the hypothesis that what Professor Lowell saw was the flash caused by the firing of a huge gun at the earth, may be put out of court.

#### "THE SIGNAL THEORY."

"It is with less certainty, however, that we can decide that the signal theory is equally impossible. Indeed, one can hardly go so far as to say that it is entirely inadequate to explain this projection, though the improbability of its being intended for our notice and produced by quasi-human agency is considerable. In the first place, astronomers admit that the existence of life somewhat akin to our own on Mars is highly probable.

"In the nature of things, there is no ground for supposing that the earth should be the only planet on which evolution has run the course which happens to have resulted in producing our noble selves. Setting aside the hypothesis of a special creation and a Divine reason for favouring the earth beyond any other planet—which may be true, but is not amenable to discussion by the light of that ordered reason which we call science—we can all see at once that if all the planets are but cooled and hardened portions of the same original nebula, the real marvel would be not that life should exist on other planets, but that it should have come into being on the earth alone.

"Similar causes must be assumed to produce similar effects, though man is too apt to think that an exceptional interest and merit attach to the inconsiderable planet that has had the honour of bearing him.



"If, then, we must assume the probability that there are 'other worlds than ours,' other sentient beings within the limits of our system, where are we to look for them?"

#### "LIFE ON MARS."

"Every argument points to Mars as the most likely place. The outer planets are too far from the sun for such life as we know to maintain itself upon them: In the remote coldness of Neptune or Uranus only algæ or bacteria could live with any comfort, and imagination refuses to conceive a civilised society of typhoid germs. Jupiter is almost certainly still in a state of red-heat, and one might as well try to live in a Dutch-oven as where Mercury swims in the sunbeams. The minor planets, those disjected members of a 'planet that never was,' are barred by our knowledge of physics, which tells us that not even the largest of them can possess any vestiges of an atmosphere; while the smaller ones are so ill-provided with gravitating force that an ordinary man's jump would take him away into infinite space. It would be rash perhaps to assert that life without an atmosphere is impossible but we cannot conceive it. There remain then, only our two nearest neighbours, Mars and Venus, as the possible homes of such life as we can imagine to exist in conditions not too utterly unlike our own.

"There are grave difficulties in the way of studying Venus from this point of view, and attention has been concentrated on Mars where some eminent astronomers believe that they have found evidence for the existence of intelligent beings. The evidence is rather thin, indeed consisting mainly in the demonstration that Mars is suited for the existence of life. In the first place, Mars possesses an atmosphere, much more rarefied than our own—its pressure is probably not more than two or three pounds to the square inch, corresponding to a barometric reading of five or six inches of mercury—but still conceivably adequate to support life that had been developed in it, though a man transported thither or a Martian suddenly brought hither would equally be unable to survive without a diving costume.

#### "WHAT HAS BEEN SEEN."

"This is proved, not only by spectroscopic observations which have shown the presence of an atmosphere containing water-vapour, but by the regular waxing and waning of the white patches of snow that surround the Martian poles. In other physical respects Mars is essentially similar to the earth, and it requires no great stretch of imagination to see how the human constitution could be modified to live there.

"So far the evidence for life on Mars confines itself to asserting its possibility. Direct evidence of its presence has been sought, and, as some hold, with success. This consists mainly in the apparently regular change of certain features of the planet's surface, which is attributed by Mr. Lowell and others to the action of intelligent beings. These are the well-known 'canals,' seen in the best telescopes as a network of lines on the Martian surface, which at certain seasons of the year appear to be duplicated.

"Some observers maintain that they are simply an optical delusion—that the wish to see them is father to the observation. But a little positive evidence in such matters outweighs much negative: if two or



three men have seen a thing, it is a poor answer that twenty or thirty have not. Hence we are entitled to consider at least as a working hypothesis, the theory that these singular marks are due to some vast engineering or agricultural operations of Mars.

"If, then, we assume the probability of sentient life on Mars, it is an easy step to suppose that its inhabitants may wish to communicate with other planets, just as we should dearly like to communicate with them. Hence it is often supposed that any remarkable appearance on Mars may be a signal to our address. The chief difficulties in thus interpreting such an observation as Mr. Lowell has just made are twofold. The first is that the gigantic size of such a signal—for us to perceive it—seems to bar the possibility of its artificial nature.

"A FLAG AS BIG AS IRELAND."

"Sir Robert Ball says that signalling from Mars to the earth would need a flag the size of Ireland, or an electric light as big as London. There is no great exaggeration in such a calculation. Probably the projection which has just been observed is due to sunlight striking a cloud at a height of some twenty miles in the Martian atmosphere, according to the received explanation of similar observations made four or five times within the last generation. But if the Martians are really so far advanced in engineering as to be able to carry out irrigation works on the vast scale that the canals imply, they ought to be capable of making such signals; if money was no object, even a terrestrial engineer could arrange a system of electric lights that would send a flash as far as Mars.

"The second and more powerful objection to the signal theory is that no intelligible message has been sent, whence it is more natural to conclude that these projections are merely accidental cloud reflections. Before we accept the assertion that Mars is signalling, we must wait for something that can be twisted into a message, be it as elementary as the 'one, two, three,' which Mr. Tesla once found arriving from outer space on his wireless telegraphic receiver. What we have recently learnt of the possibilities of wireless telegraphy, or of that still subtler form of radiation which is vaguely perceived in the phenomena of telepathy and thought transference, suggests that when Mars tries in earnest to communicate with us it will not be by mere heliography or 'flag-wagging.' We are daily getting wireless messages from the sun; why should not sentient beings send us one from Mars some day? But there is no use in being 'too previous,' and one must conclude that there is no ground for supposing that what Mr. Lowell saw was a signal from Mars, though it would be highly unscientific to deny the possibility of such an explanation."—*The Hindu*.

Whatever can be discovered about Mars and its people is of double interest to the student of Theosophy, who holds that this planet is in the solar system, so to say, "next door neighbour" to our earth, being the third in the planetary chain, of which our globe is the fourth or middle one. Both are physical planets, as is also Mercury.

"The planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time; the mass of humanity



passed from Mars to the Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements (in 'Esoteric Buddhism' and 'The Secret Doctrine')—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. had evidently in mind when writing on this question, is that Mars is also concerned in an entirely different evolution, as to which nothing can be publicly said." (*Lucifer*, Vol. XVII., p. 271.)

"A large portion of the present human family has actually lived on Mars—where, if we could but visit the planet now, as, indeed, some of our more advanced companions can and do, in the appropriate vehicle of consciousness while out of the physical body, we should still find archæological traces of our passage." ('Growth of the Soul,' p. 275.) Further: "On the planet Mars, where humanity was last incarnated before the world period of the earth began, humanity already inhabited physical bodies, and was endowed with sufficient human intelligence to carry out architectural and engineering works under the guidance of teachers belonging to a superior evolution." (*Ibid.*, p. 284.)

Mlle. Hélène Smith who has been carefully observed by Professor Flournoy of Geneva "has to her credit a control from the planet Mars." (Myers' 'Human Personality'.)

If Mars is peopled the question about its atmospheric conditions naturally arises. Thus it was asked by T. B.—"What modifications in the atmosphere of Mars and Mercury, respectively, would be needed to render them habitable by human beings like ourselves.?"

Ans. by A. P. S. :—"It is easier to imagine the conditions that would adapt Mercury to the need of organisms like our own than to suggest the methods which would accomplish the same results in the case of Mars. Where the only problem is to temper excessive heat the object in view would clearly be secured by means of an atmospheric envelope sufficiently dense to support masses of cloud, from the upper surfaces of which the surplus heat would be reflected off into space. Conversely, at the first glance it might be supposed that where the available heat is insufficient, we need only imagine an atmosphere refined enough to allow of its free passage to the planet's surface. Unfortunately, however, such an atmosphere would equally allow of its free escape, and the result would be a climate like that of our own highest mountain tops. On the other hand such considerations would assume the atmosphere in question to be composed of the same gases as our own. If we allow ourselves to invent a new gas we could imagine one with physical properties calculated to allow heat vibrations to pass in, but not to pass out with the same freedom. I should be reluctant to suppose that the chemical elements on the various planets of our solar system differ to any great extent—and especially as we see vegetation following the course of the seasons on Mars and associated apparently with irrigation, there is strong presumptive evidence of a growth cycle there, in which oxygen and carbonic acid play the same part as with us. But without supposing that the atmosphere of Mars consists of elements altogether differing



from those of our own atmosphere, it is open to us to imagine that the elements of which that atmosphere is composed are present on the different planets in very different proportions. Say, for instance, that argon and helium, which enter to a very minute extent into the composition of the Earth's atmosphere, play a large and important part in the composition of the Martian envelope. That might entirely alter the physical properties of the atmosphere in question, without impairing its qualities from the point of view of plants and animals." (*Vâhan*, August 1899, Question DXXIV.)

The reason why the habitability of Mars is still so much questioned is because we are all too prone to apply the terrestrial foot-rule, which alone our puny minds can wield, to everything and to reject what cannot be measured by it—all that is beyond our knowledge and comprehension—entirely losing sight of the fact that even here on our tiny globe the same conditions do not exist everywhere, either physically or socially. We should never forget that none of the so-called elements were in the preceding rounds as they are now, nor that they will remain unchanged in the future. If we are not surprised at the great difference of temperature which exists at the poles and at the equator or in the centre of the earth, nor at the variety of beings living on its surface (not to mention those which, as Mr. Sinnett has told us, inhabit the interior of our ball), then why should we expect to find on *other globes* the atmosphere that is suited to *our earth* at the present time, and the same kind of inhabitants as it has produced? Why should we wish to dwarf the workings of the Supreme and to bring them down to the level of our own small conceptions? Instead of that let us always remember that,

"From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, the links of which are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their Occult relations to each other." (S. D., Vol. I., p. 662.)

Truly it is very childish to reason that what we now cannot understand also cannot *be*. The foolishness of such reasoning has been fitly expressed by Camille Flammarion in his criticism of Dr. Alfred Russell Wallace's problems, and his words may well be quoted here and applied to our case.

"In our solar system, this little earth has not obtained any special privileges from nature, and it is strange to wish to confine life within the circle of terrestrial chemistry. Nor is it less so to see a naturalist (whose theories of evolution demand the action of time as the principal factor in the succession of species) forgetting that the epoch in which we now happen to be has no special importance; that the different worlds of our solar family are at different stages of their evolution; and that, for instance, if the Moon is a waif of the past, Jupiter, on the contrary, is a world of the future.....The greatness of modern astronomy is to burst all barriers, for our science is but a shadow in the face of the



reality. Infinity encompasses us on all sides, life asserts itself, universal and eternal, our existence is but a fleeting moment, the vibration of an atom in a ray of the sun, and our planet is but an island floating in the celestial archipelago, to which no thought will ever place any bounds. Never lose sight of the fact that space is infinite, that there is in the void neither height, nor depth, nor right, nor left; and in time neither beginning nor end. We must understand that our conceptions are relative to our imperfect and transitory impressions, and that the only reality is the absolute. "What right have we then to suppose that the limits of our knowledge are the limits of the power of Nature? Every day we have proofs to the contrary. If we examine into the conditions of life, it would not be difficult to conclude that terrestrial chemistry does not necessarily include the universal vital circle. To limit the works of Nature to the sphere of our knowledge is to reason with singular childishness. Of old, our fathers considered the four elements, 'earth, air, fire, water,' as the principles of all, and saw in them the conditions of life. How many solemn dissertations have been written on this subject. To-day we affirm the necessity of carbon for the constitution of living organisms. But no one knows what carbon is. Our successors will no doubt smile at our assertions, and, doubtless, the inhabitants of the systems of Rigel and of Deneb—stars characterised by the rays of titanium and silicon—would understand nothing of the necessity for carbon. The careful study of our planet shows that the forces of Nature have LIFE as their supreme end. Yes, life is universal, and eternal, for time is one of its factors. Yesterday the Moon, to-day the Earth, to-morrow Jupiter. In space there are both cradles and tombs. The red carbon stars will soon be dead; the hydrogen stars like Vega and Sirius are the stars of the future; Procyon, Capella, Arcturus, are the stars of the present. Aldebaran seems to be already an autumn fruit. Let us open the eyes of our understanding, and let us look beyond ourselves in the infinite expanse at life and intelligence in all its degrees in endless evolution."

When we consider the source from which these words come we cannot help feeling that the time is not so very far when science will once more step into the domain of the truly occult, for it

"Seems to have come to the end of its *material* (italics ours) resources. Its apparatus is so marvellously delicate that no further development seems within reach, its balance so marvellously accurate that it can weigh what seems an unperceivable part of a grain; and yet they say that there are substances imponderable even for their delicate balances. Science is almost at the end of its resources as far as its methods are concerned; and against its will it is being pressed upon by forces of a subtler and far more mysterious kind than it has been wont to recognise. If we look into the laboratory of the chemist, into the study of the scientific man, there seem to be pressing in forces that he cannot deal with by weight or measure; they puzzle him by their reality, while at the same time they are against every method of his science, they are against everything that he thinks he knows of nature." ("Path of Discipleship," p. 113.)

There may be some among the members of the T. S. who would wish that more credit were given to Theosophy for those of its



teachings which are identical with the discoveries of science and have even preceded them, but they forget that students of Theosophy and occultists are not the only ones used as instruments by the Masters; there are others, for truly, as Mrs. Besant says:

“When a man of science takes a new departure, when a man, say like Mr. Crookes, discovers the genesis of atoms, one of the first generalizations of modern science, do you think he has climbed up to that from below? I tell you that such ideas come from above and not from below. It is thus that the Teachers work on the minds of those who have some special capacity which is able to be utilized; and out of the world of thought, through the astral plane where thoughts are active functioning entities. They occasionally influence particular individuals in order that the progress of the world may be quickened and the growth of humanity may be facilitated.” (“Path of Discipleship,” p. 120.)

In this quickening we all must take our share; we all must help, each in his or her own little way to hasten this growth and to bring mankind ever and steadily nearer to the goal of its evolution.

CAROLINE KOFEL.

### RELIGIOUS TRADITIONS AND ESOTERIC TRADITIONS.\*

MYSTERIES OF THE GNOSTICS, OF THE GALLIC BARDS, AND THE LAWS OF MANU; ESOTERIC CREED.

[Concluded from p. 738.]

THE teachings which are given to us in Theosophy say that each nation speaks its own word to the world, which word comes from God.

What was then the word which should contain the new Doctrine (new to the Jews.—*Ed.*) revealed by Christ?

It is the word of Love—“Love one another.”

Every founder of a religion has brought down from the higher spheres a divine flower—but the flower of goodness and tolerance has not yet blossomed on this earth.

Has the precious seed sowed by the Christ nineteen centuries ago brought forth a rich harvest?

Has the world conformed to the sentiment of brotherly love preached by the Christ?

We must admit that the word Fraternity is more often spoken as an empty word than felt in the heart. In the heat of conflict divine precepts have been ignored; fanaticism and hate have accomplished their work of destruction. In the place of religious tolerance, which should have been the first fruit of perfect goodness, there arose an era of violence and cruelty, of religious persecutions, and to the shame of humanity be it said, the greatest iniquity was

\* Translated from the French, for the *Theosophist*, by Mrs. S. G. Currie.



committed in the name of divine morality, the violation of conscience.

Who has restored the spirit of tolerance to humanity? Scientific criticism attributes this merit to the sceptical philosophers of the 17th and 18th centuries.

Where did these atheistical philosophers find these beautiful ideas if the esoteric light, this interior light of all religions, as Mr. Schuré calls it, was not concealed in the depth of their hearts as a vital and indestructible truth? Without this interior light all religious tradition would lose itself hopelessly and religions would fade away in the depths of human ignorance.

The esoteric tradition has a firm and solid basis: not only is it the foundation of all religions but it remains the same amid all the changes of the world. Human versatility and love of change cannot affect the stability of this rock. Our opinion on this serious and important subject would have little value without the support of eminent and distinguished scholars. One of the defenders of the Catholic dogmas, who cannot be accused of any leaning towards the esoteric doctrine, Mr. Caro, professor of philosophy at the Sorbonne and a prominent member of the Institute, while combating the Theosophical doctrines expounded in the philosophy of St. Martin, recognizes that there is a foundation of indestructible dogma in it.

He says: "In all schools of philosophy, however different they may be as to date and in minor details, there is a similarity of symbolism and essential dogma which attests their common origin." According to this philosopher there are three special characteristics which seem to define that which is common to all and which is invariable in the different systems.

*First.* The transmission of dogma by a secret chain of Initiates.

*Second.* A constant effort to attach themselves to the Mosaic or Christian tradition.

*Third.* The pretension of tracing their origin to the birth of the world, of possessing a higher science, an Ancient Wisdom. "The Sages of the world," he continues, "comprehend to the utmost the forms of things, the literal words of the books—the Sages of the Gnosis and the Kabbalah, grasp a deeper meaning. Therefore, the necessity of initiations and of the Elect, those who were the dispensers of this Science to advanced souls, capable of preserving the truth as in a pure vessel." It is needless to add that Mr. Caro treats these pretensions as fantastic exegesis, but this philosopher, touched by the beauty of the subject, admits that this mystical or Theosophical system seems to him to be imperishable. "It lives," he continues, "it is perpetuated from age to age—the golden chain stretches from generation to generation—therefore it cannot be all illusion; it needs must be that it has its roots in the human heart because it lasts essentially the same doctrine through many changes of form and method. This turn of mind is, they say, a weakness,



this love of mystery, a sickness." Sick souls, yes, but ill with a celestial sickness. Delicate and melodious instruments on which resound the echoes of eternal harmonies. Aeolian harps placed between the visible and invisible worlds on which every breeze, every heavenly breath which comes from on high, draws forth ineffable melodies and ravishing chords.

A doctrine which has the power to affect so deeply one who is hostile to it, must it not contain a divine, unfailing source of energy?

What is then this common basis of ideas which has been perpetuated through the centuries by a kind of mysterious descent? Mr. Caro says that its first and last word is Unity. Movement and life penetrate the heart of Unity. Universal matter develops. In developing it ceases to be itself. In limiting itself its nature is changed—every quality, every thought becomes a being. Emanation commences—it will never stop. Thus myriads of intelligent beings are born and projected into infinity—the Eons of the Gnostics, the Sephiroth of the Kabbalah, the Powers of Boehme, fruitful agents who scatter life in space in the same profusion with which they have been born. Subdivided and separate principles as we think of them, but never ceasing for an instant, in the eyes of God, to be one with Him. Falling into multiplicity and humiliation according as they are far removed from His being, but eventually brought back to Unity by the power of the Divine Thought.

Man is one of these emanated words. He is eternal, spiritual: he contains within himself the humanity of the future. In him are reflected all the worlds—he is the epitome of the universe. The pre-existence of the soul in this human word, its separation from the whole, its falling into matter and form, its exile from and its return to Unity by the force of love, its transformation into God, such are, says Mr. Caro, the dogmas which are undying in the heart of Theosophy.

These same dogmas are to be found in the ancient beliefs of the Celtic race.

#### THE MYSTERY OF THE CELTIC BARDS.\*

M. Pictet, author of a book on "The Mystery of the Bards of Great Britain," or "The doctrine of the Gallic Bards of the middle ages," writing on "God, the future life and the transmigration of souls," says that this doctrine must contain ideas of considerable intrinsic value for they respond so fully to certain definite aspirations of our own time.

"This doctrine," he says, "treats of the most profound philosophical systems as well as of the most ancient traditions of India, with-

\* Translated into French, in the Bibliothèque de Geneve, by Adolphe Pictet, with the Celtic text. Jean Reynaud, author of *L'Esprit de la Gaule*, says it is impossible to know the exact date of the Bardic poem, but the fact is incontestable that it belonged to the Bardic tradition in Wales.



out any trace of theology or of scholastic metaphysic. Everything in these triads, ideas and terminology, their basis and form, indicates a separate origin, and through the obscurities of a fragmentary and incomplete exposition, foreign to our logical forms, the eye gazes with wonder into the distant horizons of a new ideal world. "There are," say the Gallic Bards, "three primitive unities, and these three make one: a God, a truth, and a point of liberty; that is to say, the point of equilibrium, free from opposition. This point has been the subject of many commentaries. We think that this point is an allusion to matter which is the point of resistance of force (the duality, spirit-matter). According to the commentator, the triad VI. asserts that from the primitive unity proceeds the infinite multiplicity of things, in order that creatures endowed with intelligence may be able to develop, to recognize and to distinguish between what ought to be and what ought not to be (good and evil)."

"There are three original causes (triad XI.) of living beings: Divine love, in accord with Divine intelligence; Divine wisdom, through perfect knowledge; and the power of God, in accord with the supreme will, love and wisdom.

We find in triad XII., three circles or spheres of existence; the cycle of Cengant, the sphere of emptiness when, with the exception of God, there is nothing living or dead, and no being save God can pass through it; the circle of Abred, of transmigration where every living being comes forth from death and man has passed through it; finally the circle of Gwynfyd or happiness where every living being proceeds from life and man passes through it in the heavens.

M. Pictet notices the remarkable correspondence of these circles of existence with the circular arrangement of the old Druidical monuments. The most famous of all, Stonehenge, was called the giant circle and the expression, *Cylch bid*, the circle of the world, occurs more than once in the ancient poems of the Bards. We ask you to notice the striking analogy which exists between the enclosures of the old Hindu temples and the circular form of the Druidical stones. Mrs. Besant, in "The Outer Court," compares the several initiations through which the soul passes to its liberation, to the successive gates of a temple surrounded by circular and concentric walls. These illustrations are interesting inasmuch as they indicate a similarity of conception in the ancient traditions.

There are (XIIIth triad) three states of existence for living beings. The state of degradation in Annwn (abyss), the state of liberty in humanity and the state of love or felicity in heaven.

Annwn is the dark region filled with mystery, where everything is chaotic and unformed during the period of involution (it can be compared to Avitchi of the Hindus). The commentator remarks that this idea of a region of darkness which serves as a basis to the world of real being and which contains the matter of all things, can



also be found in the Gnostic tradition. In Annwn as in Avitchi we have the dark side of human life where "necessity reigns exclusively in darkness." This "necessity" is what the XVIIIth triad calls one of the primitive calamities. The other two are loss of memory and death. The XVIIIth triad counts three necessary causes for the circle of Abred. 1st. The evolution of the material substance of every living being. 2nd. The development of the knowledge of everything. 3rd. The development of moral force to overcome all obstacles and to deliver from all evil—without this transition through every state of life there could be no attainment.

"It is necessary," adds M. Pictet, "that the creature should pass through the circle of Abred first to take upon him his material form in Annwn (the abyss) in order to obtain later by the union of the soul and body, a knowledge or a consciousness of himself and of the exterior world as two distinct terms. Finally, before man can fulfil his final destiny, freewill must be developed in him by conflict, so that he may have strength to overcome the opposition of inimical principles.

In arriving at a consciousness of himself, and all (?) knowledge, man becomes a free being, but he is doomed to death, and unless he has raised himself high enough to escape the clutches of Abred, he dies only to be reborn under another form and he loses the memory of his past existence.

This memory of varied transmigrations is only given to man when he succeeds in freeing himself from the circle of Abred; then only can he see with a single glance the many periods of his individual life. To remember while still in this world what one has been previously, is an extraordinary privilege conferred on a few exceptional natures. Tradition attributes this memory to the bard, Taliesin. It also makes of him a marvellous being descended to earth from the heavenly regions.

The Bardic doctrine includes evolution above and beyond the divine man. "Delivered from evil, from death and ignorance, in full possession of his primitive genius and the pure felicity of love, man does not remain in a monotonous eternity of happiness incompatible with his nature—an illimitable field of intellectual and progressive activities remains always open to him in the study of the inexhaustible works of God. He will add new treasures to the accumulated treasures of past lives, of which he now enjoys the memory, for the whole universe will be open before him as a book. Not only can he visit new spheres, but he may if he desires"—as the triad says—"pass again through the migrations to gain more experiences; that is to say, he may descend again to earth but, naturally, with the privileges of a dweller in Gwynfyd or heaven."

Let us notice in passing, the striking analogy between the Bardic doctrine and the Theosophic, esoteric teaching as to the existence of the Masters, with this difference, that for the mystics



these are not marvellous traditions as are those that cluster around the memory of Taliesin, but realities. Finally, the last triad forms a worthy ending to the Bardic doctrine of God and the future life; "Three necessities of God: to be Infinite in Himself; to be finite as regards finite beings; and to be in accord with every state of felicity in the circle of Gwynfyd (or Felicity)." "That means," says M. Pictet, "that in the eternal Cengant, the circle of pure spirit, God remains always infinite and immutable, but in Gwynfyd His spirit penetrates all creatures; He embraces them all with a common bond of love and harmony, after having helped them to throw off the fetters of Abred, a temporary instrument but henceforth broken.

Such are the essential principles of the Bardic doctrine which it is impossible to conceive as having been created entirely by the Bards of the middle ages. \*

How can we explain this identity of teaching in countries so far removed and so different in all respects, save by means of the esoteric tradition? This analogy has also struck the commentator. M. Pictet says that, "In the Bardic tradition transmigration extended through all the kingdoms of nature and all epochs of history." "If," he continues, "we knew the details of this system such as it doubtless existed among the Druids, we should probably find curious analogies with the Indian metempsychosis." He cites in confirmation, the following verse from the Vishnu Purana:

"The different stages of existence, O, Maitreya! are the inanimate things, the fish, the birds, the animals, men, saints, gods and liberated souls. Each one of these degrees of progression is a thousand fold higher than that which precedes it--every being, whether in heaven or hell must pass through all these stages before he can accomplish his final deliverance."

#### THE ESOTERIC CREEDS.

We see, therefore, after having examined the mystic doctrines which have come down to us from the most remote antiquity, that there is perfect accord between the ancient and modern mystics on the essential principles: on unity, emanation and evolution, reincarnation, of a mathematical law directing mankind with perfect justice, of the perfection of human beings up to deification, and finally, of the law of mystic union by renunciation and sacrifice. We see how by a truly remarkable intuition, philosophers have arrived at similar conclusions.

These great ideas appear again and again in different epochs, without distinction of caste, religion or race; so they ripen unknown to men and spread with unheard-of rapidity, in spite of

\* Jean Reynaud in his book "L'Esprit de la Gaule," says that "Ancient authors not only did not hesitate to compare the doctrines of the Druids with those of Pythagoras, but they incorporated them entirely."



religious hatred and persecution. Is not this a true and divine revelation given by the founders of different religions ?

It is this general tradition that we have tried to illustrate in this lecture. The ideal which it sets up is surely the most elevated that can be offered to suffering humanity.

It is not that of a God full of anger and vengeance, who punishes one short human life with an eternity of misery ; nor that of a God of love who rewards with eternal bliss the good use of a life passed amid favourable conditions.

In the Ideal offered by esoteric tradition we see the entire human race climbing a long ladder, of which each rung is a physical life in which each man harvests what he has sown, and sows in turn for the next life ; by virtue of a perfect law of justice each life of honest work takes the labourer to a higher degree and gives him in the higher spheres a time of rest and refreshment, until by degrees he attains mystic union and finally arrives at liberation in Nirvâna where all is glory, love, harmony and happiness.

L. REVEL.

[The foregoing lecture is a résumé of a book written by Mr. L. Revel, entitled "Les Mystiques Devant la Science." Paris, 1903, Lucien Bodin, 3 rue Christine.]

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### TO ONE SORROWING AS WITHOUT HOPE.

WHY do I find you always here, dear friend, with your head bowed down over the grave that hides the discarded form of him you so truly love ? Rise, lay your trembling hand in mine and come with me ; we will wander through the pines yonder, that border this southern sea, where glinting between the crimson balls the afterglow of the sunset sends back its promise of a golden dawn. Listen to the message of the Logos in the nature that is pulsing with His Essence—His Life that throbs in and out of myriad transient forms, yet *never dies*. See, how everything returns ! Nay, do not look at me with large reproachful eyes, as for a cruel reminder.

Year by year the violets lift up the same sweet faces ; the same tiny soul-spark trills forth its praise from the throat of the lark, although it has broken through so many feathered prisons which have crumbled into dust.

Yes—everything returns, and shall the spirit of man, highest evolved of all, do less ?

Ah, I know what you would say, I know your inmost being is strung to acutest tension--questioning "Where is he ?"

My friend I will tell you where he is *not* ; never with that discarded body that months ago you reverently laid to rest and scattered with white flowers.



Lift up your thoughts. You believe in the immortality of the soul? I know that you believe it, then realize your belief.

Remember the soul is a mental being, by mental attributes it exists, and if it lives at all it must still consist of those that formed its very self while here, strongest of all, its *memory*, its *love*, and every faculty that went towards building up its special individuality! Only its rejected husk of *personality* lies in that grave.

Then why need his soul have gone far away?

His transition was a change of *state*, but not necessarily of *place*; he can be near you all the time, nearer than when in earth-life there existed two barriers between you—his body-prison, and yours. Now, he is free of his, and directly he puts in practice his accelerated powers he will try to overcome yours; he will see your thoughts and no longer misconstrue your motives—oh think of it! He will know all the explanations you regret you did not give him—all those many things you feel you left unsaid.

There is but one way now in which you can pain him, and that is by *believing him to be dead*, virtually burying him with his body and putting him away. Remember how the Master avoided that word. "The maid is not dead, but sleepeth," He said, though "they laughed him to scorn!"

I know what the chief trouble is; you long for some tangible proof of the truth of what I am saying; you yearn to see, or feel, or hear him! Well even that is not impossible and may come to you some day; not that you should follow the ways of those who would drag their dear ones down to materialization, but that you yourself should so rise in soul that your *inner* vision and hearing may be opened—a privilege which many now enjoy. There *are* those who see their dear ones without external aid, and have personally proved the possibility. Only recollect, Divine Wisdom tells us excessive grief involves the soul in a mist of pain which obscures you from him, and so renders him unhappy.

Give over the habit of speaking of him in a past tense—he *is*, not *was*, and he is, as we are assured by those who know, restored in duplicate appearance to his very best; he looks as if in the prime of life, every good and noble quality he had is accentuated and every evil one is being cast aside to be worked out in a later earth-life. But between that time and now, lies your Devachan with him, and you need not wait, you can enter it now. Talk to him in your thoughts; let him realise that you regard him still as a rational and reasonable being; send him strong, wholesome thoughts that will stimulate his towards the Master. Pray for him too, pray *with* him; let the shyness that may have silenced you on sacred topics, be done away.

The sun-glow is fading, flushing the sharp outlines of the marble-hearted Carrara Mountains with momentary warmth. A slender slip of moon, like a fragile boat of pearl, lies upon a



cloudless opaline sky ; while beside it appear two glorious stars like the eyes of our ' Elder Brethren,' shining in ecstasy ! Swiftly from the horizon the fisher-boats skim eagerly as birds bound nest-wards with widespread, graceful wings. The gentle swish of wavelets thrusting shells upon the shore lulls all tired children of the Father towards seeking rest in sleep.

Come home ; no, look not back, you are not leaving him behind ; you shall not torture your weary body any longer, but folded round in the calm of God's merciful night, you shall lie down and leaving it in slumber go straight to your beloved to comfort and be comforted by him. In sleep all men are free or are *meant* to be so, and had they but the wit to use that freedom, never a wasted night need burden their account.

Come, try the remedy ; let him see the reflection of your smile in the spirit, as he loved to see it in your face on earth. If separation *need* not be, then death has truly lost its sting ! Take up your life, go live it hand in hand, and enter even now into some slight fore-taste of the joy of your Lord !

HOPE HUNTLY.

### A BUDDHIST PHILOSOPHER.

#### AN ACCOUNT OF AS'VAGHOSHA'S DISCOURSE ON THE "AWAKENING OF FAITH IN THE MAHA'YANA."\*

THIS treatise by one of the earliest philosophers of Buddhism has only been translated into English within the last year or two, but it has already excited considerable interest and has impressed itself very deeply on the minds of some at least who have studied it. Some brief account of the work may therefore not be out of place in the pages of this review.

In its Chinese dress the "Awakening of Faith" contains only some ten thousand characters and may be read through in a few hours, but its brevity is in no proportion to its real value, inasmuch as it is the first known attempt to systematize the fundamental thoughts of the "Mahâyâna" and is recognized by all the schools of Northern Buddhism and used in its Chinese translations as a text-book for the instruction of Buddhist priests. The original Sanskrit text has not been recovered, but two Chinese versions, one dating from 554 A.D., and the other from 700 A.D., are available and agree in all important particulars. The present translation has been made from the later of the two Chinese versions by S'ikshânanda, who, it is recorded, with an accuracy which must surely be refreshing to those who complain of the historical haziness of many ancient texts, began his work on the 8th of October A.D. 700 !

\* London, Kegan Paul & Co., 1900. Translated for the first time from the Chinese version by Teitaro Suzuki.



A few words as to As'vaghosha himself may fully preface an account of his treatise. His date is considered to have been about six centuries after the Buddha, *i.e.*, not later than the first century of our era. Tradition describes him as the son of a rich Brahmin, and as a youth he displayed marked intellectual ability. He was skilled in the dialectics and subtle reasonings for which his caste were, and are, distinguished, and took an especial delight in his earlier years in waging an intellectual warfare against the Buddhists in his neighbourhood, who were crushed down, it is said, "like rotten wood before a raging hurricane" by his ingenious logic. He gained a great reputation in Central India as an opponent of Buddhism and did much to check its influence; but he was destined to meet an intellect as bright as his own, for, one of the patriarchs of Buddhism, Pâr's'va by name, hearing of the success which was attending the hostile campaign of As'vaghosha, journeyed from the north of India to counteract the influence of, and if possible convert, this bitter opponent of the Dharma. There are different accounts of this conversion; one relates that Pâr's'va proposed a discussion with him—apparently a kind of debate—which seems to have been a favourite plan in those days, when rival philosophers met—in which for the first time As'vaghosha was defeated. Absorbed in gloomy reflections at his reverse, so the story runs, he was summoned by Pâr's'va who manifested himself in several supernatural transformations, and finally As'vaghosha recognising that he was in the presence of no ordinary disputant agreed to become his pupil. This sounds precipitate, but so the legend relates the incident. There are other accounts of this conversion, but they all agree in describing a *sudden* conversion influenced partly by some supernatural occurrence. This is interesting, inasmuch as it is not the only parallel between the position of As'vaghosha in Buddhism and St. Paul in Christianity; in both life-stories we find this sudden conversion from bitter antagonism to enthusiastic support. Not only did As'vaghosha become the pioneer *philosopher* of Buddhism, but also he was distinguished as a powerful propagandist, a preacher and organiser, a leader of the masses who did much to spread the doctrine of the Buddha in Northern India. Some beautiful hymns which were very popular throughout the Buddhist world are ascribed to him.

There is not much else to be said about the personality of our author and therefore we may without further preface turn from him to this book, one of the few monuments of his work which remain.

The treatise under consideration endeavours to picture a broad scheme of evolution, approaching everything from the point of view of *consciousness* and not at all from that of *form*. On this account it is by no means an easy work for the Western student, as its comprehension involves the entire reversal of many of our favour-



ite ways of looking at things—its charm largely consists in this in point of fact. In expression it is greatly condensed and closely reasoned so that it is not easy to still further condense it into article limits.

The opening sentences reveal the breadth of view of the writer ; they are in the form, common to many Eastern writings, of an invocation, or adoration. The usual Buddhist formula so frequently met with would run :—

“ Adoration to the Buddha ;”

“ Adoration to the Dharma ;”

“ Adoration to the Order ;”

and the references would be to the order of Bhikshus founded by and the teaching given by, *Gautama*, the Buddha. But our author writes :—“ Adoration to the world-honoured ones in all the ten quarters who universally produce great benefits, whose wisdom is infinite and transcendent and who save and guard all beings.

“ Adoration to the Dharma, whose essence and attributes are like the ocean, revealing to us the principle of ana'tman (the not-self) and forming the storage of infinite merits.

“ Adoration to the congregation of those who assiduously aspire after perfect knowledge.”

The first reference in this “ adoration ” is, to all the great Teachers who have come to the world, the pioneers of our humanity ; the second is to the Dharma, which in the Mahâyâna sense means the Cosmic order and corresponds to Plato's realm of Ideas, while his third reference to the congregation of those who assiduously aspire after perfect knowledge surely indicates that Church Catholic which is not builded by the followers of any one creed, but by the devout of all faiths and, may we add, of no faith.

“ For the purpose of awakening in all beings a pure faith in the Mahâyâna,” he says, “ I write this discourse.” What is the Mahâyâna, the central concept of As'vaghosha's system ?

The term Mahâyâna is of course generally employed to indicate a particular presentation of Buddhist teachings, in contrast to the Hinayâna. These two schools of Buddhist thought are often identified with the Northern and Southern Church of Buddhism, respectively ; taking a broad parallel from Christianity, the Roman Catholic branch would seem to correspond to the Northern Buddhism—the Buddhism of Thibet and Burma, which has a ritual quite as ornate as, and in many particulars strikingly similar to that of the Church of Rome. This similarity of ritual has been referred to by many writers, but notably by the Abbé Hue who penetrated into Thibet as far as Lhassa. The Southern Church of Buddhism, the Hinayâna of Ceylon, presents a much more austere and philosophical aspect and its spirit is more akin, therefore, to our Protestant Christianity. This is the Buddhism to which Professor Rhys Davids has been so largely



instrumental in introducing us. Dr. Paul Carus in his "Gospel of Buddha" suggests that the "Hinayâna" or lesser vehicle, which is the meaning of the phrase, was so called because it was, as it were, a small vessel of salvation, fitted by reason of its philosophical character, for the few; but that the "Mahâyâna," or the greater vehicle, was so called from the fact that it was a larger vessel of salvation, a popularizing of Buddhist thought, making it accessible and attractive to the multitude. Assuredly the greater vehicle has been and is most successful in its purpose both in respect to the numbers of people who are Buddhists and the clean and happy lives they live. Fielding's "Soul of a People" is one piece of evidence in favour of this.

But as the work of translation proceeds, more is found indicative of a philosophical side to the Northern or Mahâyâna Buddhism, as well as its more popular form. Madame Blavatsky translated for us the "Voice of the Silence" from the Mahâyâna School, and the work we are now considering comes from the same source and throws much light upon the former work. It seems clear, therefore, that Northern Buddhism has its philosophical side, even if As'vaghosha were the only witness to it.

In his use of the word "Mahâyâna," however, our author does not limit it to any special school or creed, but seeks to indicate by it the First Principle itself, a pure belief in which is the greatest and surest vessel of salvation. His reasons for embarking upon such a philosophical discourse are interesting.

"At the time of the Tathâgata," he writes, "the people were unusually gifted, and the Buddha's presence, majestic both in mind and body, served to unfold the infinite significances of the Dharma with simplicity and yet in perfection. Accordingly there was no need for a philosophical discourse." Apparently it happened with Buddhism, as with other religions, that as the unwritten teachings of the Master were handed down they received very different interpretations, and it seems to have been the work of As'vaghosha in Buddhism, as of St. Paul in Christianity, to endeavour to give a philosophical presentation of the thoughts of the Master. Both, too were pioneers in their respective spheres. The allusion, in the foregoing quotation, to the fact that "people were unusually gifted" at the time of the Tathâgata, is suggestive in view of the statements made in Buddhist writings, of the great numbers of people who attained Arhatship or entered the way of peace during His life on earth. The influence of the Master, "majestic in mind and body," was like that of the sunshine on plants, quickening and nourishing the germs of spiritual life in those whose good karma led them to incarnate with Him. It has also been explained however, that Gautama's life as Buddha was the climax of a long series of incarnations devoted to human service, during which great numbers of people must have been helped by



Him, and bound to Him by the closest of karmic ties, so that it was in truth the gathering of the sheaves which took place in the life wherein the Indian Prince became the 'Light of Asia.'

By "Mahâyâna" As'vaghosha indicates "The Soul of all sentient beings, that constitutes all things in the world, phenomenal and supra-phenomenal." How may this Soul be described—this kernel or essence of things? A quaint phrase is used—a phrase which at first appears uncouth—the soul is *Suchness*. This is of course quite in line with Eastern thought or with Gnostic modes of expression, always some term has been used in referring to the first principle, which avoids any imputation of attributes or limitations. "Thatness," "The Ineffable," "The Depth beyond Being," are other phrases which have been used to describe the indescribable. The Soul, or Mahâyâna, therefore, is *Suchness*, but it becomes in its relative or transitional aspect, through the law of causation, Birth and Death; and through the Soul as Birth and Death are revealed the *Quintessence*, the *Attributes*, and the *Activity* of the *Mahâyâna*. These three form the great Trinity of the system.

The Quintessence of the Mahâyâna "exists in all things, remaining unchanged in the pure and in the defiled, neither increasing nor diminishing."

The attributes of the Mahâyâna are as a great Storehouse which "contains immeasurable and innumerable merits"—the treasure of the Light doubtless in the Gnostic systems. It is the Tathâgata's womb.

The activity of the Mahâyâna "produces all kinds of good work in the world, phenomenal and supra-phenomenal." The activity of the Mahâyâna is perhaps Mahat, the universal mind in another system, for it is in this vessel, says As'vaghosha, that is in union or in harmony with the Great Mind of the Universe, that all Buddhas are dwelling.

Do we not find an expression of these same thoughts in the Proem to the "Secret Doctrine" where the following quotation from an occult catechism is made:

"What is it that ever is?" "Space, the Eternal Anupâdaka (meaning parentless)." "What is it that ever was?" "The Germ in the Root." "What is it that is ever coming and going?" "The Great Breath,"\* Do not these, which are called the three eternal, resemble the Quintessence, the Attributes and the Activity of the Mahâyâna of which As'vaghosha writes?

"In the One Soul we may distinguish two aspects—the one is the Soul as *Suchness*, the other is the Soul as Birth and Death."

It is possible to apply to this study a kind of sliding-scale which is often helpful in gaining a clearer conception of our author's mean-

\* "Secret Doctrine," Vol. I., p. 39.



ing—we may sometimes turn at once from the great world, to the little world—to man with the Soul as Birth and Death, universal in the ocean of Samsara, that is, the physical, astral and mental planes—we are acquainted with this, it is ourself, in fact; but however fully we may study this Soul and work out its life-history and evolution, we shall never finally reach it all; for the Soul is also “Suchness” as well as birth and death.” “That which is uncreate abides in thee,” says the “Voice of the Silence,” and that aspect of the Soul as Suchness is the phase of consciousness which forever eludes us while we are confined to the three worlds of birth and death; but directly we cross the threshold of limitation, the highest level of the mental plane, we enter a state in which is felt the oneness of the totality of things, the Quintessence of the Doctrine, as our author puts it. It is indeed the Quintessence of this discourse and it is to this aspect of the Soul which is uncreate and eternal that he constantly refers and in which he is striving to awaken faith. There is nothing which is real to him save this, and therefore we gain from him an aspect of truth which is novel and striking, as witness this sentence, typical of many others:

“All things and conditions in the phenomenal world, established only through ignorance and subjectivity on the part of all beings, have no more reality than the images in a mirror. They evolve simply from the ideality of a particularising mind. When the mind is disturbed, the multiplicity of things is produced, but when the mind is quieted, the multiplicity of things disappears.”

We do not see things in themselves: we only perceive the modification produced in our vehicles. All things depend upon the mind which receives these impressions; take away the mind and the external world vanishes. Are we then to simply annihilate the mind? our author is asked. His answer is, not so; but the modes, the limitations of the mind are to be annihilated and as this is done we shall come into touch, in ever fuller measure, with that pure Soul—“completely comprising all things which are pure,” he writes, “which is the soul as Suchness.”

This conception of the Soul as Suchness and the Soul as Birth and Death may be applied to the greater Soul of the Universe or the lesser soul of man.

Our author binds himself to no particular application of this thought, leaving the individual reader to interpret as he chooses. To each the soul as Suchness is the Light which is beyond him, that which for him is the unattainable, because it forever recedes. “You will enter the light,” says ‘Light on the Path,’ “but you will never touch the flame”—the Soul as Suchness.

We now pass to the relations between the Soul as Suchness and the Soul as Birth and Death.

“The Soul as Birth-and-Death comes forth (as the law of causation) from the Tathâgata’s womb” (the Tathâgata is another



term for the First Principle). "But the immortal (*i.e.*, Suchness) and the mortal, *i.e.*, Birth and Death) coincide with each other."

This same conception was recently phrased in the pages of the *Theosophical Review* as follows:—

"The nature which was free in the subtle matter of its own plane becomes bound by the denser matter, and its powers of consciousness cannot as yet function in this blinding veil. It is therein as a mere germ, an embryo, powerless, senseless, helpless; while the monad, on its own plane, is strong, conscious, capable, so far as its internal life is concerned; the one is the monad in Eternity, the other is the monad in Time and Space.\*

Here we have the Soul as Suchness and the Soul as Birth and Death.

Now the highest quality of the soul is Enlightenment, but this Enlightenment is possessed from the very first, and evolution consists in the discovery by the Soul as Birth and Death, of the Enlightenment which exists in itself as Suchness—in the monad in eternity, as Mrs. Besant writes.

But there arises in the soul a principle of non-enlightenment—of separation—darkness—of ignorance—any one of these terms will answer. How does this non-enlightenment arise? That is the problem which every transcendental philosopher seeks to solve.

HERBERT WHYTE.

[To be concluded.]

#### THE MESSAGE OF THEOSOPHY.†

MY dear Friends,—I much regret that my command of your beautiful language is still far short of what it should be for a speaker on this platform, but the kindheartedness I have met from every side since coming over to this country gives me the courage to address you.

It is on the "Message of Theosophy" that I shall now speak a few words. And in speaking about that message which Theosophy has to give us, I should like to call your attention to the study of history and to a few of the lessons this history has to give to every one that investigates. We do not require a far-reaching study, we do not require a knowledge of minor details, to perceive that many a long chain of events and many a complexity of special conditions point clearly and definitely to like conditions and events from far remote periods. And so we may fairly draw the conclusion that history repeats itself.

I need not tell you, my friends, that there is one eternal, everlasting law which governs the Universe as a unity, as well as in every single one of its constituent parts. This is what we call the

\* Evolution of Consciousness." *Theosophical Review*, August 1902.

† Address at the meeting of the International Congress of T.S. European Sections, at London, July 4th, 1903.



Law of Evolution. And this Evolution we can see everywhere in Nature manifesting itself, operating along the lines laid down by the Law of Periodicity. We see that individuals as well as families, nations and races, are gradually moulded and slowly prepare themselves to take a living part in that evolution, and when they have reached a certain point and have played their part they are removed and disappear. When we see them re-appear on life's stage, at a later period, these same individuals, these nations and races, are on a slightly higher level, in slightly better conditions and purer surroundings.

I have no time to dwell upon the way in which the political and economical conditions we find around us to-day have developed themselves out of these lower forms of government which we still find amongst those who dwell amidst caves and forests, deserts and swamps, where brute force reigns supreme and law is conspicuous by its absence. But what happens in the domain of politics and economy also is visible in the spiritual development of the nations and races that come and go.

Every time that the banner of a new civilisation is raised on high and a new and important lesson is to be learnt in the school of life, one of the mighty Teachers of humanity steps forward and gives to the new-born people or race, His message, the vibrations of which shall resound in future through the spiritual life of that race. In that way came to the world the Message of the Lord Buddha; in that way the Message of Truth was given in another and new form by Jesus to the peoples who were to prepare and develop our Western civilisation. That Message of Jesus was spoken with a voice thrilling with love, full of tenderness, compassion and brotherhood. And after having been taken up, how was it brought into practice by the nations of the West?

Again history is our teacher. History shows us how in the last quarter of the 18th century there was reigning in France, slavery instead of brotherhood, wrong instead of love, suppression instead of help. From the lips of that people there fell a cry of anguish and of pain, that was to be the first cry of a new-born era of evolution, a cry that heralded the breaking up of many a form, that life might manifest itself in forms of a new type, offering better opportunities for further development. The cry was, "Liberty, Equality, Fraternity." History repeats itself. A century afterwards another message was brought to the world. This time not a message of centering life and evolution into any special new form, but a message of reconciliation, reanimating all existent forms, recognizing them all as a fit basis for further progress. The message of Theosophy is a repetition of the message that the Revolution had brought, only it is on a higher level of life, in a more developed form that the old Truth was brought forth again.



Recognizing the one immutable law of life in its different aspects, Theosophy emphasizes the law of Cause and Effect as the fundamental law of Manifestation. Causes and effects are bound together by an unbreakable chain of necessity. We know that every Law of Nature is an immutable Law, and in its unchanging Nature we have the basis of our perfect mastery over its workings, and our ignorance may be viewed as the rope that binds our hands, or the chain that fastens us to the mysteries of destiny. The message of Theosophy therefore becomes a message of *Liberty* by bringing to us the knowledge of that Law, thereby giving us the means to choose whatever we may desire from the future; bestowing upon us the most absolute certainty that proper results *must* come forth from corresponding causes, offering the opportunity of building, of creating, the future according to our own will.

The message of Theosophy is also a message of *equality*. Not equality in material surroundings, not an equality of knowledge, of power, but an equality on a higher plane, of a higher degree, equality as to all the possibilities that lie at the bottom of our innermost being. It teaches us that we all are children of the same Divine Father, bound on the same journey of Evolution, destined to reach the same goal. Looked upon in this light we see that the prominent and essential feature of Theosophy's message must needs be that of *Fraternity*. If the differences of faith, of material welfare, of caste, etc., are but founded upon an expression of the inner man in this form of life we call the body, but have nothing to do whatever with his immortal life and being; then the result must infallibly be that the life pervading us all is *one*. And hence arises the realisation of universal *Fraternity* as the basis of the most important duties we have to fulfil.

So the message of Theosophy is the message of *Unity*.

Never has there sounded a trumpet-call over the world to assemble humanity around the standard of spirituality raised anew, before humanity and the time were ripe to meet it.

So with Theosophy. Humanity is ripe for it because every single human unit has within him that which responds to that message. Every one of you can easily prove that for himself. For in everybody's life, be it in his youth or when his days begin to decline, there does come a moment when he is compelled from within to ask himself the supreme questions of Life and Death, of being and not-being. And in such a moment everyone who only once has heard of Theosophy bringing such a message to him, will remember it; indeed it is impossible that he should *ever* forget it. Once that voice is heard that speaks to the soul, not to the mortal sense, life opens a wider horizon, gives a broader opportunity for bringing into practice the lessons that message teaches. Those lessons have been taught from all antiquity and they will be



taught over and over again till they permeate life so as to renew and enforce it, and the day comes when new fields of progress will be opened for the work of humanity.

Let me close now by reminding you of words spoken in your Parliament, the words which closed the political career of your national giant, William Ewart Gladstone, when delivering the peroration on his last speech in the House of Commons, words in which the message of Theosophy was practically laid down, when he said :

“With all the force that is within me I entreat you, and were it with my last force I would entreat you, to let bygones be bygones, to let the dead bury its dead, and to cherish and love and sustain each other now and in times to come.”

A. TERWIEL,

*Delegate of the East Indian Lodges of  
the Netherlands Section T. S.*

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#### EVOLUTION AND INVOLUTION.

REGARDING the use of these terms there seems likely to arise a certain amount of confusion of thought, and as much discussion as over the questions of free-will and necessity. The process of manifestation necessarily implies duality; and one may say that as a universal process there is an outflowing which is evolution, and an inflowing which is involution; the evolution being the outgoing force beginning with ideation and resulting in the formation of worlds and beings, the evolution of life and form; the involution being the disintegration of forms and the flowing back of life and matter to their original source. But in the formation of a definite system, taking a view of a part within the whole, one sees a certain confusion in the use of the terms. Thought and life flow out from a metaphysical centre, and involve themselves in substance; and from the substance forms evolve, and grow, and attain perfection. They then decay. Is the process of decay and disintegration one of evolution or involution? Force is evolving, flowing out from matter, resolving matter into homogeneity; involving itself once more into the great reservoir of force and life. Matter is involving itself in spirit; spirit is evolving from matter. The terms though conveying a meaning wide as the poles asunder, are almost synonymous. The processes of Evolution and Involution may be called Kosmic; of involution and evolution—Cosmic.

Let us take an example. The life-force of a plant involves itself in the seed—the seed is evolved from the plant. Force has involved itself in form; spirit has involved in matter once more. But the process is dual, the involution of the force has necessitated the evolution of the seed from the plant—but the processes do not stop there; the flower from which the seed was evolved involves itself



into substance by slow processes of decay, the whole plant may do so ; while from the seed evolves by slow processes another plant, which completing its life course again involves its life in seeds and its form into substance. Well may the sage exclaim, Maya! Illusion! Force, Life, Intelligence, are eternal ; they do not change, they neither involve nor evolve ; the lower aspects are illusive and eternal transformation. Evolution and Involution are intellectual quibbles and questionings ; amusements for the lower or illusive aspect of mind which is involved in mayavic labyrinths.

Manifestation is limitation, therefore it is involution and evolution, says one ; manifestation is expansion, and therefore it is evolution and involution says another. Both are correct. There is but one process ; involution and evolution are simultaneous ; there is an interchangeable dual motion continuously at work. While it is outflowing evolution from one point of view, it is inflowing involution from another. Do not let us argue about terms ; but viewing nature as a whole recognise that things differ when viewed from different standpoints, and it matters not whether we evolve to Divine conditions or involve ourselves in Divine conditions ; the main thing is to arrive at those conditions and so understand that each has been striving for the same goal ; but not until it is reached will the perfect understanding, sympathy, and brotherly love be gained, and these are worth more than the meaning of terms.

Of course a scientific definition and use, and an accurate meaning of terms is desirable, and some more learned and intellectual students may give these if it becomes necessary.

A. L.

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## Reviews.

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### ELEMENTS OF THEOSOPHY.\*

BY LILIAN EDGER, M.A.

Miss Edger's many warm friends in India and elsewhere will extend a cordial welcome to this very useful work. The author is an experienced teacher and possesses the happy faculty of being able to present the truth she desires to impart, in such a clear and simple manner as to be readily grasped by the learner. The chapter on "The Meaning of Evil" will illustrate this point, especially ; though the entire contents are remarkably clear and concise in statement, and but few Sanskrit words have been used.

By kind permission of Mrs. Besant we have the privilege of reproducing hereunder her notes on this valuable work, as published in July *Prasnottara* :

"This little book is designed to fill a gap in Theosophical literature—the need for an elementary book full and precise enough for a student,

\* Theosophical Publishing Society, London and Benares. For sale at *Theosophist* office ; cloth Re. 1-8-0, paper Re. 1-2-0.



and sufficiently simple for one not far advanced in his study. It is a book for an intelligent beginner, for an educated man or woman, knowing little about Theosophy but wishful to learn something of it. While Mr. Leadbeater's "Outline of Theosophy" is intended for enquirers who know nothing, Miss Edger's book is for one who knows a little, has made up his mind to know more, and is ready to study.

A very useful sketch of the origin and objects of the Theosophical Society serves as an introduction, and is followed by a chapter defining Theosophy. The third chapter is concerned with God and Nature, as seen by science and by world religions, and the evolution of life in a universe is briefly outlined. Reincarnation is next presented very effectively, and then follows a clear description of the human constitution. "The mystery of death" comes next in order, and the reader is led through the invisible worlds, and back to the gateway of birth. The turning of the wheel of births and deaths is not, however to continue forever, and in "The goal of humanity" is pictured the glorious summit of human evolution, and the yet more radiant glories beyond are indicated.

Miss Edger then turns to the application of the Wisdom to life, and after discussing in a very effective and practical way the meaning of evil, she explains the power of thought, indicating its bearing on prayer and on the healing of disease, and then expounds the Law of Karma. The reality of human brotherhood is then explained and insisted on, and a final chapter shows that a good Christian may be a good Theosophist.

Miss Edger is singularly lucid in her expositions, and presents the teachings familiar to many of us in a fresh and interesting way. Her book is likely to be of real service in spreading Theosophical ideas and we heartily wish it a wide circulation and a far-reaching usefulness."

E.

### SANA'TANA DHARMA SERIES, No. III.

#### AN ADVANCED TEXT BOOK OF HINDU RELIGION AND ETHICS.\*

Issued by the Board of Trustees of the Central Hindu College, Benares (1903). We gladly welcome this excellent book which is the crowning glory of the promoters of the Central Hindu College movement. We have carefully read its 403 pages, and have no hesitation whatever in saying that it is the very book that should be put into the hands of all the Hindu youths of the present time. Every Hindu parent now owes a deep debt of gratitude to the Board of Trustees that issued it. The plan followed in this book, is in every respect the same as that followed in the "Elementary Text Book" issued by the same Board last year, and the remarks passed on it by the reviewer (*vide* pages, 503-506 of the Theosophist, Vol. XXIV., No. 8, May 1903) apply with equal force to this book also.

Non-Theosophists might complain that the Compilers have read Theosophical ideas into the texts selected from the Hindu scriptures. Sectarian Vedântins might complain that the book cannot be used by

\* Price : Re. 1-8-0, Postage, annas 2.



all Hindus alike. The Dvaitins and the Vis'ishtâdvaitins might say that undue prominence has been given in the book to the Advaita doctrine—whose followers might, in their turn, say that Yoga and Bhakti have no place in the Advaita, pure and simple.

The whole Upanishad literature is made up of Dvaita, Vis'ishtâdvaita and Advaita texts. A sectarian, if he is a Dvaitin, puts the Dvaita interpretations on all the Sruti passages alike ; if he is a Vis'ishtâdvaitin he interprets all the passages in the light of his pet Vis'ishtâdvaita doctrine ; and if he is an Advaitin he too wants to put the Advaita interpretation on all the passages alike. These sectarian interpretations have been received as Gospel truths by the votaries of each system for many centuries from the time of S'ankarâchârya, without any discrimination whatever—like the blind following the blind. As a result of which, they have become quite ignorant of all the previous precious teachings of the Vedânta as a whole.

We have already drawn the attention of our readers to the existence of an Itihâsa called Tattvasârâyana which comprises the Jñâna, the Upâsana and the Karma Kândas containing the most ancient disquisitions on all the 108 Upanishads. That work interprets the Dvaita S'rutis in the light of the A'rambha-Vâda (theory of the evolution of life and form), the Vis'ishtâdvaita S'rutis in that of the Parinâma-Vâda (theory of the evolution of consciousness) and the Advaita S'rutis in that of the Vivarta-Vâda (theory of illusion) and reconciles all the apparent contradictions that are to be found in the numerous passages of the 108 Upanishads, which have not been classified, in that Vedântic-Itihâsa, as major and minor, as the modern scholars, both European and Indian, have done. All the aforesaid Vêdas are equally important to a student of Vedânta and none of them can be dispensed with before final liberation is gained.

The reviewer can assure the readers of the *Theosophist* that this "Advanced Text Book of Hindu Religion and Ethics" has almost followed the teachings of Tattvasârâyana with no material differences. The student of Tattvasârâyana might also say that the book under review can only be called "An intermediate Text Book" and not "An advanced Book" when judged in the light of that Itihâsa, but such students form only a microscopic minority. To the majority of the present day Hindus, this Text Book is no doubt an "advanced" one.

Such of the Hindu parents who have long cherished sectarian notions will do well to give up their preconceived ideas and to educate their children on the lines laid down in this thrice-blessed book.

The public have as yet been favoured with some vernacular translations of the Catechism alone. They stand in great need of similar translations of the "Elementary" and "Advanced" Text Books, and we eagerly await the time when the Board will be able to issue those translations.

G. K.

Acknowledged with thanks :—

1. Part IV. of the "Taittiriya Upanishad with the commentaries of S'ankara, Sures'vara and Sâyana," translated into English by A. Mahadeva Sastri, B.A., Curator, Government Oriental Library, Mysore.



With this part this Upanishad is finished. Productions from the pen of Mr. Mahadeva Sastri will always be welcome to those who stand in need of English translations of Advaita Works, as his name itself is a sure guarantee for the great care and attention bestowed upon such translations. This part is priced Rs. 2.

2. "A short Biography of Tarini Prasad Jyotishi (the Indian Zadkiel)," by R. P. De, and published by R. D. Deb., M.A., B.L., Lyam Bazar, Calcutta. The book is priced Re. 1., and can be had of Messrs. Newman & Co., and of "the Indian Zadkiel Office," 2/5, Chowringhee Road, Calcutta. Any one reading this book will find that Tarini Prasad Jyotishi is a remarkable character. He is evidently versed in Astrology, Palmistry, Clairvoyance and Occult Science.

3. "Buddhism," by A. S. Mudaliar, "Gautama Ville," Royapettah, issued from the Irish Press, Madras, is a pamphlet of 34 pages, very interesting to read. Price not stated.

4. "Chârkuri's Pâchkalma," a pamphlet written in the Telugu language by H. S. A. M. Manjumidh, Municipal Councillor, Cuddapah, and author of the "Five Fundamental Doctrines of Islam," in Telugu. The book is intended to be useful to the Telugu-speaking Mahomedan population.

5. The fifth and sixth parts of "S'ri Gitâ Prapûrti," with commentary in Samskrita language and characters, by Pandit Gauri Govinda Râya, Teacher, Navavidhâna Manduli, No. 3, Ramânâtha Muzumdar Lane, Calcutta. The sixth part completes the work. We have already noticed the first four parts of this useful work, on page 247 of this Journal for January 1903. Price Rs. 4.

6. Report on Archæological work in Burma for the year 1901-02, printed by the Superintendent Government Printing office, Burma.

7. "The Annual Progress Report of the Archæological Survey, Punjab circle," for the year ending 31st March 1903.

#### MAGAZINES.

*The Theosophical Review*, September. Dr. Tavani's article, "Rome, A Centre of Religious Life in the Twentieth Century," discusses the recent remarkable growth of Roman Catholicism, in certain countries especially, and refers to the efforts of earnest Catholics "to find a middle way which, without altering the substance of religious dogma, would satisfy the new intellectual and moral needs." "The most advanced position of this movement is occupied by those who look for a rational unity between modern philosophy and theology, reason and Christian truth." The opening paragraph, in noting the spread of the Catholic religion in the United States, says:—"The number of conversions in the States, as estimated by Cardinal Gibbons, amounts to thirty thousand a year; so that whereas thirty years ago the Roman Catholics were only one-hundredth of the whole population, they have become to-day nearly one-sixth." This of course should be taken as a rough estimate, and may be rather wide of the true mark; it needs also some explanation. The many conversions to the Roman Catholic faith in the United States are limited to three classes mainly--the Negroes of the Southern States, the North American Indians, and the foreign population and their rapidly increasing descendants. These include the large



majority of the uneducated classes, of whom the Irish are in the ascendancy. My observations during a residence of more than fifty years in the United States lead me to conclude that conversions to the Catholic faith among the descendants of the original English settlers are very rare. "In Shaman-Land," by a Russian, throws much light upon the strange religious belief and practices of the people inhabiting it. Mr. David Gostling's learned paper on "The Precession, Climatic and Declination Cycles, their Influence in the Formation of Polar Ice, and the Existence of Nations," though it will be more readily understood by students of Astronomy, will still prove of interest to the general reader. Mr. Mead furnishes his readers with an important translation, "The Mind to Hermes." Mrs. Besant's continued paper on "Will, Desire, and Emotion," treats of "The Binding Nature of Desire;" "The Breaking of the Bonds;" and "The Vehicle of Desire," all highly instructive and eminently practical. Mr. Bertram Keightley concludes his interesting series of papers dealing with Mr. Myers' great work on "Human Personality," and draws a comparison between the basic conclusions of the author, and the fundamentals of our current theosophic teachings—the resemblance is most striking. One of Michael Wood's suggestive and entertaining stories, "The Guardian of the City," concludes the main text.

*Theosophy in Australasia*, August issue, gives a translation from the German, on "The Religion of the Future;" "An Experience," by J. L.—weird indeed; and "The Scribe in Jerusalem," or "Musings of a Jew during a recent visit to Jerusalem at the time of the Easter Festivals."

*The New Zealand Theosophical Magazine* has an article by D. W. M. Burn, on "The Way to Heaven," which consists of part of a valuable lecture on the Fourth Discourse contained in the Bhagavad Gitâ. The "Students' Page" is of interest, as are also the notes on "The Attitude of the Student," by the members of the H. P. B. Branch, Auckland; and notes of an address by Mrs. Hooper (condensed from the *Lotus Journal*), on "Our Attitude towards Children."

*The South African Theosophist* opens with an article on the much-discussed problem, "Free Will—or Necessity," by T. A. R. Purchas. "Theosophy in Daily Life," is the substance of a paper read before the Aryan T. S. of New York City, by Alexander Fullerton. It is a thoughtful and scholarly production. "Some Words on Daily Life" (by a Master of Wisdom), is a republication of matter that appeared in *Lucifer* some years ago. It is beyond praise.

*Revue Théosophique*. The August number of our excellent French organ contains translations of "The Gospel of Wisdom," by Mr. Leadbeater, and of Mrs. Besant's "Evolution of Consciousness." Dr. Pascal continues his interesting article on "The Law of Destiny," while M. Courmes gives an account of the last tributes paid by the members of the T. S. to the memory of their departed brother, M. Charles Blech. Then follow:—The continuation of "The Glossary," "Echoes from the Theosophical World," Reviews, and in conclusion the usual portion of the "Secret Doctrine."

*Theosophia*. In the August issue we find the usual variety of interesting subjects. "Summer," an Editorial, "Clairvoyance," by C. W. Leadbeater, "The Vision of John Wentworth," by Michael Wood, "Re-



ply to an English F.T.S.," "Theosophy in Home Life," by M. E. Deutschein-Logeman, "The Story of Lîlâ;" "Foreign Letters," by Dr. J. J. Halls, "Book Reviews," "The Theosophical Movement" and "Golden Thoughts."

The *Theosofisch Maandblad* enters on its third year with the July-August number, which arrived too late for acknowledgment in our last issue. It contains among a good deal of original matter, an account of "The Seventh Annual Convention of the Dutch Section" held at Amsterdam, also a translation of Mr. Leadbeater's American lecture, "Man and his Bodies." The September number brings an account of "The First International European Theosophical Congress," held in London, besides the continuation of some of the articles in the preceding issue; an account of the library and reviews of magazines.

*Buddhism*, is a new, illustrated Quarterly Review, edited by Bhikku Ananda Maitriya, and published at Rangoon.\*

This timely advocate of the Buddhist faith is elegantly gotten up, beautifully illustrated, and ably edited, and is calculated to fill a long-felt want among the adherents of this faith throughout the world. The opening article, a poem on "The Golden Temple," is by Sir Edwin Arnold, K.C.I.E., and there are stirring editorials on "The Faith of the Future (which we may notice further, hereafter)," "Light out of the East," and "The Value of Buddhism." C. A. Rhys Davids, M.A., writes an able paper on "The Threshold of Buddhist Ethics;" Dr. Giuseppe de Lorenzo contributes an article on "Buddhist Ideas in Shakespeare;" and the important essay on "The Women of Burma," by M. M. Hla Oung, will be found very interesting. Maung Po Me writes on "Animism or Agnosticism." There is the first portion of a continued article on "The Shadow of Dagon," and a lengthy paper on "Nibbâna," both by the Editor; a translation from "Majjhima Nikâya," by Dr. Karl E. Neumann, Professor of Pâli, Vienna; and much other matter which we have not time this month to mention.

We acknowledge with thanks:—*Teosofisk Tidskrift, Journal of the China Branch of the Royal Asiatic Society, The Vâhan, Light, Theosophic Messenger, Prasnottara, Banner of Light, Harbinger of Light, Indian Progress, The Arya, The Christian College Magazine, The Indian Review, The Indian Journal of Education, The Phrenological Journal, Mind, Health.*

\* Annual Subscription Rs. 7 to Eastern Subscribers. Money Orders should be made payable to Mrs. M. Hla Oung, No. 1, Pagoda Road, Rangoon, Burma (The office of publication).



## CUTTINGS AND COMMENTS.

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

When Pope Leo XIIIth made a marvellous recovery from a supposedly fatal illness a few years ago, his extraordinary vitality was explained to the faithful as having been the acceptance by Heaven of the voluntary sacrifice of certain nuns who prayed that the life of one or more of their number might be accepted in place of that of the Supreme Pontiff. The belief that this self-sacrifice was accepted by Heaven was widely spread among devout Catholics of the lower orders. But if such vicarious payment of the penalty of mortality were permitted, the Pope might live forever; for assuredly the number of nuns willing to die to preserve the Holy Father's life would have been unlimited. There are very strange things in Heaven and earth, all the same, and one of them is exemplified in the *Sketch*, of a recent issue, where there is a most curious and interesting development of a photographic plate of Canon Knox-Little. The Canon is seen to be accompanied by a miniature image of himself, very much smaller, not standing in quite the same attitude, nor wearing the same expression—in short, the camera has clearly revealed the existence of what the ancient Egyptians believed in and depicted upon their monuments under the title of the "Ka." This was precisely what is seen in the photograph: a miniature reproduction of the individual, which followed him everywhere, and was, in fact, the spiritual emanation from his personality, showing more clearly than himself, because not liable to be altered or concealed by the will, the character and past record of the man. The "Ka" was supposed to be the indestructible part of the personality—that which would at some future time be re-incarnated if possible, in the same body preserved by mummifying; but the "Ka" was somehow thought also to have had some of the functions of a guardian spirit to fulfil. It is curious to see a "Ka" in a modern man's photograph, though it is only a photographer's blunder. [?]

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Dr. T. N. Mukharji writes as follows in the *Hindu ships and Hindu travellers in Ancient India. Bangabasi*: "In the hey-day of India's prosperity, Hindu merchants used to take ship at Tamluk, which was then a seaport, and sail across the seas to distant countries for purposes of commerce. Many Chinese pilgrims to India returned home to China on board the Hindu vessels. Some Bengalis went to Japan, and formed a colony there. Others went to Java, and settled there for good. The people of Java were Hindus even so far back as six hundred years ago. They are now Mahomedans. To the East of Java there lie two smaller islands—Balli and Lambock—the inhabitants of which still remain Hindus. Hindus did not go direct from India to these islands—they went there from Java. It is not known when these two islands first became peopled by Hindus—it was at the time when there were only four castes among the Hindus. There are only four castes of Hindus in these islands, and no sub-castes or mixed castes. Their marriage laws are the same as obtain



in India. As in India so in Balli and Lambock there are no Kshatriyas of pure descent. There are a number of feudatory Hindu Rajahs in Balli owing allegiance to the Dutch, but they are mostly Vaisyas. Brahmans there are called Padants, or Dandadharies or Pundits. They are all worshipers of Shiva. They have got a book like the Mahâ Nirban Tantra, which is entitled Shiva-Sasan. The Brahmans read Vedic *mantras* at different social and religious functions, but they have not got the four Vedas in their entirety. The language of Balli in which most books there are written, is called Kavi. Sanskrit is known there as Sloka. The Vedas and Brahanda Purana—the only two books there written in Sanskrit—are called Rahashya, the *Mantras* and meaning of which are not to be explained to the common people. The principal books written in Kavi are Râmâyana, Uttarkanda, Parva, Bibaha, Bharatjudha, Bhorunkabya, Arjun Bijoy, Subasoma, Haribonsa, Bhuban, Sankhep, Bhubankesh Brihaspati Tattwa, Sarasa-Susocya, Tattwa-gnan, Sojok-ranti, Tutoor, Kamoksha, Rajniti Nitishashtra, Kamendak, Niti, Nara-Nabya, Rano-Jagna, Nitidulgunit, Agam, Swara-Jambu, Dharmashastra, Manava, &c. The Utterkanda of Râmâyana is counted by them as a separate book which was not written by Valmiki. They call the Mahâbhârata as Parva. They know of no other Purana than the Brahanda Purana. They worship Saraswati before beginning a book. Salibahn's Sakabda obtains in Balli. Though the people of Balli regard India as a sacred country, they have got their own Ajodhya, Dandaka Aranya, Lanka and other places in Balli. They say that the war between Râma and Râvana was fought in Java or Balli."

Mr. Mukharji says, in concluding his interesting article :—

"Our young men now-a-days carry the gospel of Hinduism to distant lands. The inhabitants of Balli are descendants of the people of Banga and Kalinga. Could we not take steps to renew our relations with these people, who are our own flesh and blood, before we go to other countries?"

\* \* \*

*Was it a  
Catholic  
tiger?*

The following strange narrative which is copied from the *Journal* of the Bombay Natural History Society, will be sure to interest our Indian readers :

In 1894 a tigress with a three-quarter-grown male cub was the scourge of the valleys at the foot of the western slope of the Amboli Ghât in the Sawantyadi State. The tigress killed and mauled many men and women, but instead of eating, used to toss them over to the cub, who always preferred human to animal flesh. I went out several times after the pair, and though my anxiety was naturally to bag the tigress, that of the villagers was that I should kill the cub, for, they said, the mother will not attack human beings if there is no one to eat them. The villagers declared that the cub was born with the propensity for man-eating, and assured me that when it was killed I should find the "man-eating mark" upon it. I asked what this might be, and was told, a distinct cross on one side of the body, generally the left side. I laughed at this idea, but found that it obtained universal credence.

On the 1st January, 1895, I shot the cub, and as the beaters came up, the headman said to me, "Now, Sahib, we shall see if the man-eater's mark is there or not." We turned him over, and sure enough, there was the mark. I send you herewith a photograph in which it is distinctly visible. It will be interesting to know if any one of your readers has had experience of similar marking, and a similar belief; the villagers could not have *seen* the mark, yet six weeks before I killed the beast they told me I should find it. Is it possible that the super-



stitution is confined to the jungle country bordering upon Roman Catholic Goa? The villagers were Hindus, and not Christians.

I shot the tigress afterwards, but that is another story.

W. B. FERRIS,

Lieut.-Col.

\* \*

*A five-year  
old Chess  
Champion.*

The *Chess Review*, of Brussels has the following astonishing item contributed by Dr. Tarrash, a skilful chess-player, to *Psychische Studien* :

Chess has now likewise its child prodigy. Dolo Falk, a little boy of five years old, son of a chemist in Stanislas, beats the best amateurs of the town and its vicinity. The father is himself a good chess-player, and the little Dolo has long been in the habit of sitting on his knee when he was playing. At four years of age he already knew the rules of the game.

Dr. Tarrash then narrates another incident in his own experience which throws the preceding one into the shade. He was deeply interested over an unfinished game of chess to which he would have to return in a few hours to complete, and which he could see no chance of winning. He says :

For a good hour I gazed at the board, without seeing any possibility of turning the game in my favour. I was about to resign myself to my fate and throw the pieces together, when suddenly *the child* (only one year old) *who for some time had appeared restless*, reached its little hand over to the side of the board where the white queen's pawn stood, and looking at me with intelligent eyes, cried out several times in a commanding tone of voice, "A." The vexed mother jumped up and carried her child away with her ; she had completely misunderstood it. I, however, perfectly understood what the clever infant had meant to say to me. The scales seemed to fall from my eyes ; and I saw that the move indicated by the baby was the only one which could win me the game. Sure of victory, I returned to the tournament, and after a few moves it became clearer and clearer that the game was mine.

\* \*

London *Light* has several gleanings, from current 'Mental Attitude,' *Will-power, etc.* periodicals, which are worthy of note. The first is from *The Light of Reason*, in which the Editor, Mr. James Allen, writes as follows :

Your mental attitude toward others will faithfully react upon yourself, and will manifest itself in every relation of your life. Every impure and selfish thought that you send out comes back to you, in your circumstances, in some form of suffering ; every pure and unselfish thought returns to you in some form of blessedness. Your circumstances are *effects* of which the cause is inward and invisible. As the father-mother of your thoughts you are the maker of your state and condition. When you know yourself you will perceive that every event in your life is weighed in the faultless balances of equity. When you understand the law within your mind you will cease to regard yourself as the impotent and blind tool of circumstances, and will become the strong and seeing master.

Here is another from the *Washington Post*, concerning old women who look young :

A question which might elicit considerable interesting discussion is : Why are the typical modern women twenty and even thirty years younger in manners, dress and appearance, than were their grandmothers at the same age ? One might reply, says Mrs. Woodrow Wilson in the *March Cosmopolitan*, very pertinently that, in the first place, they have decided not to grow old ; and, believe me, it is largely a question of will. Hav-



ing made this decision, they seek the means which shall enable them to retain their youthful appearance. They understand that beauty and ill-health are not congenial companions; consequently the women of to-day live much in the open air, loving the sun and the breeze far more than the easy chair and the open fire.

\* \* \*

The following thoughts from Lucy A. Mallory, as published in the *Universal Republic* (Portland, Oregon), would apply to Theosophists as well as to Spiritualists:

"To be a Spiritualist is to be working to attain a spiritual state of consciousness. No one has really any just claim to the title of Spiritualist until he works to attain the consciousness of Spirit. All others are merely 'believers' in the phenomena of Spiritualism, and in no wise differ from the 'believers' in the spiritual phenomena that Jesus Christ manifested. To 'believe' in Spiritualism is one thing; to 'be' a Spiritualist is quite another proposition. To believe in carpentry and witness what a carpenter can do is a very different thing from *being* a carpenter."

Further on, the same contributor says:

"Holy coats, holy books, holy bones, holy wafers, holy ceremonies, holy churches, in all places; but what we need most of all, for our happiness, is a holy humanity, who will consider life—in all forms, human and animal—as the One Holy, Divine expression of the Most High, and think and act accordingly." And again:

"Hatred makes ugly the most beautiful face; love beautifies the most homely countenance."

\* \* \*

#### COR HUMANUM.

"I cannot  
leave Him  
out."

If raven-locked I hardly care,  
Or if her eyes were blue;  
I reckon not if her face were fair,  
Or if her figure true.

I know her heart was rich with love;  
Her nature brave and strong,  
As these ten years suffice to prove,  
In a dim world of wrong.

She knelt beside her mother's knee  
Her evening prayer to say;  
'Thank God,' she prayed, 'for bringing me  
Safe through another day.

'Preserve me through the coming night,  
And bless——' a pause, a sob;  
Round mother's neck small arms wind tight,  
Small pulses wildly throb.

'I cannot leave him out, mother,  
Whatever you may say;  
I cannot leave him out, mother,  
Or else I cannot pray!'

Then brightening to a doubtful smile  
As tears allowed, she cried:  
'Thank God I had him for awhile,  
My daddy, ere he died.



'Thank God he was so kind, so dear.  
And I may love him still'—  
Then passed without a break or tear  
To prayers for Kate and Will.

'Tis ever thus for human heart,  
However thought may doubt ;  
As one by one our friends depart  
We ' cannot leave them out.'

H. A. R. J. in *The Inquirer*.

\* \* \*

An exchange says :

*The Central  
Hindu Col-  
lege.*

The Lieutenant-Governor of the United Provinces paid a brief visit recently to the Central Hindu College, Benares, where he was received by Mrs. Besant and the members of the Managing Committee, and the Principal. His Honour saw the laboratory and observed that it was well equipped with chemical and electrical instruments, and he discussed various matters with Professor Arundale and others. His Honour saw the clay models of animals and birds made by the boys of the lowest class, and the essays written out by them, and expressed pleasure at the work. His Honour thought it was the most excellent method of teaching object lessons which he had seen.

\* \* \*

*Self-Control.* Self-control and healthy habits of concentration can be acquired only by attention to the little things of life. Each act is like a single brick in a large wall—it adds to the strength or weakness of the structure as a whole in proportion as it is well or poorly laid.

The first step towards self-control and the most important one, is to keep still and hold the mind and body in a state of poise. Every living man and woman can cultivate ability in this direction.

When you have learned to simply keep still you are on the road to opening communication with the soul and its limitless powers. You are ready to receive impressions from the inner self, and to successfully picture mentally what you desire to accomplish.

When you have a clear, steady, definite idea of what you want, and have the ability to remain still, you are in a position to attract the things you desire by completing the connections with the soul.

In the process of becoming acquainted with your higher self you will always find it necessary to make this your first and principal object in life. You cannot neglect this growth for more material things. The inner self constantly affirms, "Thou shalt have no other Gods before me." You must be in earnest. The trifles cannot succeed in finding the way to the soul. You must also be patient. This unfoldment is a growth. It is a process of Divine Alchemy. It necessitates that your whole being be readjusted.

When I say that you cannot safely neglect this growth for other things, I do not mean to insinuate that it is necessary to give up your daily work, or neglect your ordinary duties. I simply mean that you must set aside a certain period of time daily to be devoted to the study of the higher self and to making yourself susceptible to the promptings of the soul, and then let nothing interfere with this study.

If you are hypnotized by the senses, are a slave to appetite in any form, or deeply immersed in material things, it will be necessary to



let go of them all, mentally, while you are seeking the way to the soul. All prejudice must be laid aside, all hatred, all envy. Not until you are ready and willing to make every earthly thing secondary in importance to Truth are you in a position to reach the Inner Light. No real happiness need be cut off; nothing that is permanent in its nature need be given up. You simply need to let go of your false conceptions of life, of the fake ideas with which you have been hypnotized from birth.

All material things are good to use. But when they occupy the mind to the exclusion of all else they serve as a thick veil between the consciousness and truth. Seek truth first and material things will assume their proper relation to you.—*The Nautilus*.

\* \* \*

*Dr. M'Carthy as a Rain-maker.* Australia is a dry land in more senses than one, and various efforts have been and are being made to produce rain there by artificial means. Dr. M'Carthy was recently summoned to try his skill, and the *Madras Mail* publishes the following concerning the matter :

“ Dr. M'Carthy explains his process thus :—‘ In one experiment I made, the barometric conditions were quite unfavourable, yet I produced the rain. The gas, you see, causes in the different strata of the atmosphere, a vacuum. This vacuum is the centre of a heat storm, and is filled by the dense clouds that contain the rain. These clouds come down until within the gravity of the earth, \* \* \* in the districts in which the experiments have been made. It is a tropical rain, coming from very lofty regions, being slight at first, and then later, descending in heavy showers and buckets full.’

This certainly seems better than the guns of a modern battery, not to mention the Emperor of China's iron tablet. An Australian paper gives details of a tropical downpour of over an inch of rain, induced by Dr. M'Carthy in a district the rainfall of which during the preceding eight years had only been .65 of an inch. These effects were obtained after the heavens had been subjected to Dr. M'Carthy's secret gas treatment for 15 hours ; and the latter is now said to be on a rain-producing mission in other parts of Australia. It is evident, therefore, that he has obtained a certain number of believers.”

Later reports indicate that his last experiment in this parched country was a failure.

\* \* \*

From the *Bombay Gazette* we get the following on tribal beliefs :

*Another Version of the Origin of Man.* Among the appendices to Lord Bromer's reports is an interesting note on the religious beliefs of the tribes dwelling along the banks of the Bahr-el-Ghazal. The Dinka, it says, though the most difficult of all to approach on such subjects, appear to have a most elaborate list of gods and demi-gods. At the head of the divine community are Deng-Dit (Rain-giver) and Abok, his wife. They have two sons, Kur Kongs, the elder, and Gurung-Dit the younger, and a daughter called Ai-Yak. Their devil is called L'wal Burrajok, and is the father of Abok, the wife of Deng-Dit. There are other relatives also. Their story of the origin of mankind (or, it may be, of the Dinka tribe) is curious and poetical. Deng-Dit gave to his wife Abok a bowl of fat, and she and her children, softening the fat over the fire, proceeded to mould from it men and women in the image of the gods. Deng-Dit warned her against L'wal (the devil) who was suspected of having evil intentions towards



Deng-Dit. But Abok forgot, and with her children went to gather wood in the forest. There L'wal found the bowl, drank the greater part of the fat, and from the remainder proceeded to mould caricatures of men and women with distorted limbs, mouths, and eyes. Then fearing the vengeance of Deng-Dit, he descended to earth by the path which then connected it with heaven. On discovering the result of her neglect, Abok hastened to her husband who, greatly incensed, started in pursuit of L'wal. The latter, however, had persuaded the bird Atoi-toisa to bite asunder with its bill the path from heaven to earth, and he thus escaped from the divine wrath.

\* \* \*

*The  
Judgment of  
God?*

Mr. Bonham Carter, Legal Secretary to the Soudan administration, in speaking of the system of criminal justice introduced there, says, in his last report, that it is generally suited to the needs of the people, but at times is found to be out of harmony with native ideas. The principles underlying the system lose their significance when applied in judging cases occurring among very backward people. He gives these two instances :

A native of Southern Sennar was brought up for trial on a charge of murder. He pleaded guilty, but stated in his defence that his brother had recently died, and he had ascertained that the death was caused by the evil eye. It therefore became his duty towards his brother to exact vengeance, and he accordingly killed the man to whose eye he attributed his brother's death.

An interesting case occurred recently in the Dongola Moudirieh. There was no dispute as to the facts. Taha Ali and Ahmad Hamad carried on the business of butchers in partnership. Taha Ali informed Ahmed Hamad that a sum of ten and a-half dollars belonging to the partnership, which had been left with him, had been stolen. Ahmed Hamad did not believe the story, and accused Taha Ali of theft. They decided to refer the matter to a fakir, who had settled in the neighbourhood, to be tried by a system of ordeal.

The two men accordingly went to the fakir. He copied some passages from certain religious books in his possession upon a native writing board with European copying-ink, washed off the writing with water into a bowl, dipped some bread into the water, and divided the bread and water between the two disputants, telling them that the one who was in the wrong would become very ill. After eating the bread and drinking the water the two disputants went away, Taha Ali was shortly afterwards seized with violent pains, and returning to the fakir confessed that he had stolen the money. His condition became rapidly worse, and he died a few hours later. The Medical Examination disclosed no sign of poisoning.

With the object of ascertaining how far the belief was prevalent that the ordeal was a reasonable method of detecting crime, I told the story to two natives, the one a religious sheikh holding a high position, the other a native servant who had for many years been in the service of English masters. The sheikh, while not doubting that crime could be detected by similar means if employed by a man of holy life, was of opinion that the fakir was an impostor. At the same time he did not consider that he should be punished. He repeated a story of a well-known man who had died at his friend's house immediately after eating some honey. Grave suspicion fell upon the friend, who only escaped punishment by the discovery of a dead serpent coiled up at the bottom of the pot. The sheikh concluded that, in this case, possibly a snake might have spat into the ink-pot. The servant did not doubt that the means adopted were an effective method of detecting crime. He expressed surprise that a man after confessing and restoring the property had nevertheless died, and thought that it showed that he was an exceptionally bad man, who had committed other crimes at which God was angry.

\* \* \*



A correspondent of the *Statesman* gives the following experience which may prove useful to sea-voyagers:

*Sea-sickness  
and the Will  
Cure.*

In a recent issue of one of your contemporaries it was stated that there was "no cure for sea-sickness." As the subject is universal in its importance, I trust you will allow me to give my experience. There is a very real and very simple remedy which, since I discovered it, I have put into practice on a number of voyages between Bombay and England and found to be unfailing. My first voyage from England was in 1865, 38 years ago. I was the worst sailor on board, sick practically the whole of the voyage. Since that date I have made five trips to England and back, so that I have had a fair experience of sea life. A good many years ago now, I was engaged on the first Tulsi Water-works contract, and brought on a bad attack of jungle or malarious fever by driving in a springless bullock-cart for 15 miles in the sun, over rice-bunds, and no roads, in search of good lime. Arriving at my hut in the Tulsi Valley and feeling very bad, while looking in a hand-glass at my tongue, as I lay down, I noticed my face greatly flushed. Then came the vomiting stage, succeeded by deathly pallor. Several weeks later, after I had got rid of the fever, I recalled these symptoms to mind and was struck with their close resemblance to sea-sickness. I usually had to sit at the very end of the long saloon table, close to the screw, a position in which the symptoms are intensified to their worst. How well I remembered the big pitch, the rise into the air as if it would never end, and then the downward, sickening return, during which I had hastily to leave the table for cabin or deck!

Here, then, perhaps, was the cause of sea-sickness, as also of jungle-fever sickness—*the rush of blood to the head*. Could I prevent this rush? Yes, by lying down with my head to the bow, and so drive the blood away from the head to the extremities, until my body had got accustomed to the unwonted movement. As I had the following year to leave for England, I determined to test the new theory. I left in the middle of July, in heavy squalls of rain. I lay in my long chair on deck, *head to bow*, shifting the chair from place to place to avoid the driving rain. I found the new theory acted perfectly. I insisted on my dinner being brought to me lying in my cane-chair. I lost this dinner in a fit of over-confidence, in trying to walk about. I, notwithstanding, felt so well, that I at once got outside a second dinner, and had no further trouble all the voyage. I slept heartily in my cabin head to bow and had a good breakfast and tiffin in bed, hearing the passengers in misery all about me. I had dinner at the saloon table, almost alone, the weather was so rough.

Why should the pressure of blood on the brain cause vomiting? Because that is Nature's method of causing it in fever. Though necessary then to get rid of undigested food and bile, the bodily functions are too weak to act directly. Hence, the blood, sent abnormally to the brain, dispatches a signal down the nerve to the pit of the stomach, where this nerve signals a sudden muscular pressure, and the work is done. In sea-sickness, on the other hand, the pit of the stomach is *deceived* by the unwonted mechanical pressure on the brain at every tenth or one hundredth wave and the vomiting is purely mechanical, without sense or reference to the fitness of things.

The cure then is—make no attempt to fight the sickness, but "stoop to conquer." Lie head to bow on deck and in berth until you feel quite fit, until the brain, the sympathetic nerve, and the pit of the stomach have become accustomed to the new condition of things. When the new habit is formed the trouble is at an end, and each succeeding voyage becomes easier. When travelling in our Indian coasting steamers, the method needs to be varied. You have to lie on deck with body at right angles to bow and stern, head to sea, and feet to land on the landward side of the vessel. In this way the rolling motion is conquered.