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# THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879.*]

CONDUCTED BY H. S. OLCOTT.

VOL. XXV. No. 7.—APRIL 1904.

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MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD QUARTERS, ADVAR.

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

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

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 7, APRIL 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER XXII.

(Year 1895.)

WE have now seen the unsavory Judge case pass through the Judicial Committee and the General Council, so that only one stage remains before this page of our history can be turned down, *viz.*, the European Section Convention. Of course the Convention had no jurisdiction over the matter, being the representative only of its own territorial area, but, for its information, the proceedings of the General Council had to be reported. Shortly after I had taken the Chair and called the meeting to order, a paper was handed in by Dr. Keightley and other representatives of the secession party, which proved to be an address of an apparently fraternal character, offering to co-operate with all bodies that were organised with the object of helping mankind. But when I came to read it, its real underlying motive was clearly exposed. It was not addressed to me as President of the Society and Chairman of the Convention of the European Section, but to “The European Theosophists in Convention assembled as the ‘*European Section of the Theosophical Society*,’” that is to say, the self-styled European Section, etc., thus implying that there was no properly formed European Section but only a conclave of individual members. The discourtesy intended and

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expressed is too evident to require further notice, and, of course, as the responsible Chairman I had no choice but to have the paper laid, unread, upon the table. The vote on this was unanimous. In history there is no record, to my knowledge, of any such paper having ever been admitted to a reading by any sober assembly or convention. Yet it is amusing to note in the various complaints made against us by the seceders, one of unbrotherliness and discourtesy because of its exclusion. The fact is that it was simply a continuation of the impertinent tone adopted by the Boston Convention when it declared that the great international movement which H.P.B. and I had engineered for so many years, so successfully, "was solely the result of growth, and not the result of votes," that the different modifications adopted "to suit the exigencies of the moment" were "merely *de facto* and not *de jure*." The Judgeites offered in the Convention several resolutions of like tone, which were rejected, of course; whereupon they rose, to the number of 43, and departed from our midst: then came a huge sigh of relief and thenceforward the proceedings went on in the greatest harmony. And now let this whole black, mephitic fog of secession be swept out to sea by the fresh breeze that is ever filling the sails of our richly freighted bark. That beloved Quaker poet, Whittier, has said in a few golden words all that we needed to have said:

"The clouds, which rise with thunder, slake  
Our thirsty souls with rain;  
The blow most dreaded falls to break  
From off our limbs a chain."

By way of contrast with the disagreeable sensations caused by the episodes in question I had the joy of a re-union with my sister, after a number of years—the one who was so kind and considerate to H.P.B. during the old Lamasery times at New York. It was a delightful change to be able to withdraw one's thoughts from present surroundings and recall the days of our youth and the many years of our happy family life with our noble parents. I took her to various interesting places in and about London, often with Dr. Mary Weeks Burnett, and once or twice with Madame Le Roux, a French nun, Mother-Superior of a Spanish Convent, who had been converted to Theosophy by a perusal of our literature, supplemented with the persuasive arguments of my friend Xifré. The first volume of these Diary Leaves being in the press I had to give a good deal of time to proof-reading. On the 9th of July my wanderings about town were interfered with by an attack of gout, but by the next afternoon I had got well enough to drive to the house of my friends, the Earl and Countess of Jersey, for luncheon.

I do not recall any visit which gave my sister more pleasure than one on the 11th to see a beloved friend of mine at Streatham Hill, whose tranquillity of mind and beauty of life is matched by the charms of the grounds about his country place.

Among my notable visitors of that time was Miss Birch, F.T.S., of Southampton, now so widely known as the wife of my good friend, Alan Leo, editor of *Modern Astrology*, and one of the most interested members of our Society in London. The lady, has a decided gift for palmistry and, I believe, for psychometry as well. I know quite a number of persons who have been astonished at her power to trace out the varying incidents of their lives in the lines of their hands. It is useless for any one to say that there is nothing in palmistry, or psychometry, or phrenology, or physiognomy, or even Dr. Buchanan's Sarcognomy, for each and all of these are severally indications of the fact that the body of man is constructed by Nature after a plan in which the power of the indwelling entity is commingled with the plastic matter of flesh in such a way that the study of the latter, or rather of the body as a whole, is rewarded by glimpses more or less perfect, according to our developed discriminative powers, of the character of the dweller. The reader will remember that Prof. Buchanan in announcing his system of Sarcognomy, affirms that if a man's head be removed, his character may be as accurately read from the developments of the body, as before. For my part, I hold to the idea which I have expressed before, that, seeing that the Eastern and Western systems of palm-readings are quite different, and yet that equally successful tracings of the subject's life events have been made by proficient in both of the schools, it is not so much the hard-and-fast system of interpretation of the palm-lines as the possession of a psychological insight which enables the palm reader to trace out the vicissitudes of the subject's life. This, Mrs. Leo seems to have.

I took my sister one day to Maskeleyn & Cook and saw that infamous libel on our Society, the play of "Modern Witchcraft," about which I have spoken already. As she had a strong personal attachment to H.P.B. and a lasting friendship had been contracted between them, she was as indignant as myself in seeing our mutual friend caricatured in such an unpardonable manner. Richard Harte, who was a New York acquaintance of my sister as well as myself, came for dinner on the 16th July and discussed metaphysics in his usual eccentric style, with Mr. Mead, Mrs. Mitchell, Dr. Weeks Burnett and myself. On the 17th, my friend Xifré arrived from Spain, *via* Paris, and charmed our ladies by his finished courtesy, and cheerful conversation. Mrs. Mitchell and I left London on the 18th for Margate where Mrs. Holmes, the animating genius of our local group, extended to us her hospitality, and at 8 o'clock that evening I lectured and answered questions afterwards until bedtime. On the following morning we sat on the jetty enjoying the balmy sea breezes and watching the invalids and other visitors. While the season lasts, no summer resort offers a more delightful atmosphere than this famous place. I was interested in seeing my old American acquaintance J. L. Toole, the comedian, with whom we members of

the Lotus Club used to pass many joyous hours at New York. Watching him being wheeled about in his bath-chair, a man stricken in years and seemingly feeble, one would never suppose that throughout a whole generation he had held without dispute so commanding a position as he did in the world of dramatic art.

On the afternoon of the same day we all went by train to Ramsgate, where Miss Hunter, our local leader, had arranged a meeting of members and inquirers to hear me discourse. The next day my sister and I left for France, *via* Boulogne, our kind hostess accompanying us across the channel for the sake of the excursion. We reached Paris at 11 P. M. and put up at my usual place, the Hôtel Gibraltar, then situate in the rue St. Hyacinthe, but now and for several years past at the corner of the rue de Rivoli and rue St. Roch.

During the 10 days that Dr. Burnett, my sister and myself were together, we did much sight-seeing and profited by every opportunity to gain information about hypnotic science and the phase of therapeutics that was specialised by Prof. Charcot at La Salpêtrière. The headquarters of our movement in Paris was then in the Rued' Estrées in charge of Madame Kolly, a most enthusiastic F.T.S., whose face is familiar in some of the group photographs of delegates present at London Conventions. She kept our rooms so tidy that it was a pleasure to visit them. Mr. Xifré also turned up in Paris and we had the pleasure of his company for four or five days until he left for Carlsbad to take his usual course of the waters. He took me one day to see a village of Soudanese negroes, that had been set up in the Jardin des Plantes, and a more dirty, stupid and brutal group of human beings I never saw; despite their being Moslems, it seemed to me that they must be capable of every cruelty and treachery in their own country, and one visit was quite enough to satisfy our curiosity. On the 25th my nemesis of accumulated work overtook me, and while the ladies went to the various paradises of the Paris shops, I stayed at home, read thirty galleys of my book and wrote some twenty letters. On the 26th we all went to call on our old colleague, Lady Caithness, Duchesse de Pomar, at her palace in the avenue Wagram. We met there the gifted Madame de Morsier, who had been for years Lady Caithness' indispensable Private Secretary and literary aid on the theosophical magazine, *L'Aurore*, which she published for several years. Madame de Morsier and I were intimate friends and I was always very glad to meet her again. On the day in question she took me to call on Dr. Baraduc, who showed us some remarkable photographs of what purported to be astral light, human auras and cosmic matter in the process of differentiation. Whatever it might have been, the photographs were certainly very interesting. They have been engraved for one of his books on the subject, which have succeeded his first one,

"La Force Vitale," of which he presented me a copy. That evening I dined with Xifré and saw him off to Carlsbad.

On the 27th, armed with an introductory note from my acquaintance, Dr. Babinski, to his successor as Chef de Clinique, Dr. Souques, we visited La Salpêtrière, and Dr. Souques, was obliging enough to give my lady companions the opportunity of seeing some of the hypnotic experiments which Prof. Charcot and his chief aid, Dr. Babinski, had shown me on the occasion of other visits. He also made with us an appointment for a second visit two days later. Meanwhile I went on the 28th to the E'cole Polytechnique, on invitation, to see Col. de Rochas make some hypnotic experiments for the edification of some of his scientific friends. I have seen him give demonstrations of the sort more than once and have found them invariably instructive. Being disembarassed of the necessity of thinking about curing a patient and following out a medical routine, he dashes boldly into the subject from the standpoint of the student of psychology who has no ulterior motive beyond learning something new about psychology. It is a great loss, to us, his fellow-inquirers, that he should have taken pension lately and so broken up his laboratory at the Polytechnique. The several books which he has published are important contributions to this branch of science, and I hope that in his retreat he may produce other books embodying more of his notes of experiment, with the comments which his ripe experience and present freedom from official interference enable him to make.

According to appointment, then, the ladies and I made a second visit to La Salpêtrière to see Dr. Souques experiment with one of Prof. Charcot's most famous subjects, known as "Blanche," and with a fresh one. Among several successes the doctor made a failure in a case where I suggested that he should, before calling the sensitive into the room, gaze fixedly at a bright coin laid on the table, and try to keep the picture of it fixed in his mind until the hypnotic girl had entered, when he should attempt to transfer to her mind his visualised picture of the coin and tell her that she might have the coin lying there as a present if she would pick it up. As remarked, the experiment failed and as I told the doctor, because he had failed to keep vivid in memory the coin-image.

We all lunched with the Duchesse that day and in the evening a friend of Madame de Morsier, le Comte de Constantin, a very old experimentalist in mesmerism and clairvoyance, brought to my hotel at her request one of his mesmeric subjects. The best thing she did on that occasion was to read print and writing while her eyes were gummed and bandaged securely.

On the 30th our good friend, Dr. Weeks Burnett left us for England and I took my sister about to see more objects of interest. All this time the publishers were daily sending me rolls of page proofs of my book, which had to be read and returned at once so as

not to keep the press waiting. On the afternoon of the day in question we made a call on a cousin of ours whom I had not seen for forty years, and who, naturally, brought up a thousand and one souvenirs of our childhood. At 9 P.M. on that day Mrs. Mitchell and I attended a seance at Lady Caithness' palace, of what she called her "Star Circle." There was a beautifully decorated little chapel quite in the old gothic style, with a full-length and beautifully painted picture of the hapless Mary, Queen of Scots, in a sort of recess or chancel at the end of the room. Masked sidelights illuminated it so as to impress one with the idea that a living woman was waiting there to receive our salutations: the rest of the chapel was darkened. The Duchesse had been having this performance going on for a long time and seemed to be thoroughly convinced of the genuineness of her relations with the deceased queen through the paid mediums. One of these was a snuffy old woman in a ruffled bombazine dress, who gave messages by raps and table-tippings. One to my address, purported to be from H. P. B. herself, and the Duchesse with an air of perfect conviction asked me if I did not think it was genuine. "Why, Duchesse," said I "you knew Madame Blavatsky intimately, as well as I, and you certainly must be willing to admit that if she were indeed present, rather than give such a stupid performance, she would fling the table to one end of the room and the medium to the other!" Our hostess and I were on such terms of friendship that she took no offence at my candor, but still seemed as if she were not ready to abandon her faith in her employée. The other medium was a rather pretty young woman who wrote very rapidly at a side table while the other performance was going on. When I came to read her essay I found it good enough to put into the *Theosophist* as a sample of the best of the matter which was being given in this famous circle. Here is a paragraph from the paper, which, under the title of "Clairvoyance" will be found in the number of our magazine for April, 1896:

"What more staggering fact is there for human intelligence than that the immensity of the heavens reflects itself accurately at the sensitive end of the optic nerve, and that all the worlds which rush through the starry spaces, with the races which cover their surfaces, may be contained in the human eye, while man sees the creation merely because he condenses and contains it within himself. Thus in each human eye the same phenomenon repeats itself and immeasurable spaces faithfully come to each of us and mirror themselves in this luminous spark."

The next day, on our way back from a visit to Versailles, my sister and I visited a splendid panorama called "L'Histoire du Siècle" a visual presentation of the history of France within the past century. The painting was so well executed and the portraits of the chief personages of the several epochs were so accurate, that one got a very vivid idea of the course of events since the pre-Revolutionary



days of the 18th Century and down to the current epoch, the Republic of Carnot (who was subsequently assassinated). I wish that the time might come when history would be taught in schools by this method, for I am sure that it would be more efficacious than any course of cramming out of dull books.

At the hotel on the evening of the 1st of August we had a second hypnotic seance with Mme. V . . . , M. de Constantin's best clairvoyant. The results this time were much better than on the former occasion. Besides reading with gummed and bandaged eyes, she was made to exemplify the power of fascination by the unspoken command of the mesmeriser, her bodily weight was sensibly increased, and her nervous sensitiveness was changed so that, while her skin was insensible to pinches, touchings and even pricks of a pin or the point of a knife-blade, she could feel acutely every finger-touch or pin or knife prick on the surface of a glass of water placed behind her and out of the range of her sight, after she had held it in her hands in her lap a few moments, so that the water might become saturated with the aura given off from her person. This is always a very interesting and instructive experiment. At the seance in question, not only the Count but I myself also tested the subject. She showed no sign of consciousness when I was pricking her arm and shoulder with a pin, but the moment that my sister, obeying my gesture, thrust a pin into the surface of the glass of water, the woman started and gave a little scream as she would naturally have done when the skin was pricked while she was in her normal waking state. I tested over and over again the power of attracting and repelling her by a mental command. The reader will bear in mind that the mesmeriser in this case was a private gentleman, and that his researches for so many years had been solely for the purpose of gaining scientific information.

The next day was the 2nd of August, and my 63rd birthday. With Madame Savalle, Jules Bois, the author, and M. Bailly, the publisher, we went to Aulnay-s-Bois to breakfast with M. Arthur Arnould, President of our chief Parisian branch, and a very well-known journalist. The breakfast was itself worth remembering because of the superb omelet given us by our hostess. The house occupied a small corner of the Forest of Bondy, known to every school boy for its connection with the tragedy in which a murdered victim's dog picks out of a crowd his master's assassin, who is brought to justice. On the next day, among other things visited, was the famed Musée Grévin, a collection of waxworks that is superior to that of Madame Tussaud. Scattered here and there through the different galleries are life-size effigies of individuals and groups, so placed as to deceive the unwary visitor. One seats himself beside a quiet-looking gentleman who holds in his hand a catalogue and who seems to be occupied in looking at the wax group before him. One asks permission to see the catalogue for

a moment and, getting no answer, turns to repeat the question when, lo! the silent neighbour proves to be a man of wax. In one corner in a passage, a uniformed attendant seems to be taking a quiet nap but on inspection, he too, proves to be wax. So that really one gets a bit bewildered and cannot always distinguish living persons from their ceramic simulacra. As my sister and I were sitting on a bench I noticed that various passers-by scrutinised us closely as if to make out what we were. This provoked my love of fun to try an experiment, so, moving to the other end of the bench and cautioning my sister not to betray me, I assumed a pose and looked at a fixed object with a steady stare; controlling my breath so as to make an almost imperceptible motion of my chest. Presently there came along a party which included a young woman of twenty-odd years, who stopped nearly in front of me, watched me for a couple of minutes, then nudged her cavalier and whispered: "How very lifelike! What a clever piece of modelling. Alphonse, it is really incredible." Then, always keeping a watchful eye upon me, and encouraged by my immobility, she came timidly forward, stretched out her right arm and with her middle finger touched me on the cheek! This was too much for my gravity and I had to smile, but at the touch of the warm flesh the inquisitive young person gave a little scream, flushed up to her hair, and ran away: my sister, who throughout the scene had with the greatest difficulty resisted the tendency to laugh, now gave way to her mirth, in which all the bystanders joined.

H. S. OLCOTT.

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*"HOW TO BUILD CHARACTER."*

THE very idea implied in the building of character is a new one to many people. They usually think and speak of a man as born with a certain character and incapable of changing it except very slightly. They will sometimes think of a man's character having been changed by great sorrow or suffering, as in truth it often is; but comparatively few people seem to realize that it is a thing that they can definitely take in hand and mould for themselves—a thing at which they can steadily work with the certainty of obtaining good results. Yet, notwithstanding, it is true that a man may change himself intelligently and voluntarily, and may make of himself practically what he will within certain very wide limits. But naturally this is hard work. The man's character, as it stands now, is the result of his own previous actions and thoughts. You who are familiar with the idea of reincarnation, with the thought that this life is only one day in the far larger life, will recognize that this day must depend upon all the other days, and that the man is now what he has made himself by his previous development. But he has lived through very many lives, and that means that he has been many

thousands of years in training himself to be what he is, even though such training has been quite unconscious on his part and without any definite aim. He has therefore established within himself many decided habits. We all know how difficult it is to conquer habit—how almost impossible it is to get rid of even some small physical tricks of manner when once it has become a part of ourselves. Reasoning from small things to larger ones, we may readily realize that when a man has certain habits which have been steadily strengthening themselves for thousands of years, it is a serious task for him to try to check their momentum and to reverse the currents. These lines of thought and feeling are welded into the man, and they show as qualities which seem to be deeply ingrained in him. Now that he has yielded to them through all that length of time it would seem from the worldly point of view quite impossible for him to resist them, yet it is by no means impossible from the point of view of the occultist.

If, for example, the man has what we call an irritable character, that is because he has yielded himself to feelings of that nature in previous lives—because he has not developed within himself the virtue of self-control. If a man has a narrow, mean, and grasping character, it is because he has not yet learnt the opposite virtues of generosity and unselfishness. So it is all the way through, the man of open mind and genial heart has built into himself these virtues during the ages that have passed over his head. So that we are exactly what we have made ourselves. Yet we have become what we are without any special effort of thought or of intention. In these lives that are passed we have grown without setting any definite object before us, and we have allowed ourselves to be to a great extent the creatures of our surroundings and circumstances. In some cases we may have intentionally formed ourselves upon the model of some one whom we admired, and so that person may have influenced our life very largely for a time. But obviously this hero of ours, whom we have copied, may have had bad qualities as well as good ones; and at these earlier stages it is little likely that we had the discrimination to choose only the good and to refuse the evil. So that we may very probably have reproduced in ourselves his undesirable qualities as well as those which were worthy of imitation. You may see that this is so if you watch the actions of children in the present day, for from them we may learn much as to the probable actions of the child-nature of our own undeveloped souls in the past. You may see how sometimes a boy will conceive a violent hero-worship for some older person, and will try to model himself upon him. Suppose, for example, that the object of his adoration is some old sailor who can tell him wonderful stories of adventure on stormy seas and in far distant lands. What the boy admires is the courage and endurance of the man, and he respects him for the experience and the knowledge which he has acquired in his wanderings. He cannot imme-

diately reproduce the courage, the endurance, or the experience; but he can, and he does forthwith, imitate the outward traits of his sailor friend, and so he will faithfully reproduce the curious nautical expressions, the tobacco chewing and the rolling gait. Much in the same way we also may have been hero-worshippers in days and lives gone by, and we may have set up many an unpleasant habit in imitation of some savage chieftain whose boastful bravery extorted our admiration.

It is very probable, however, that this idea of definitely taking ourselves in hand for the sake of improvement, has occurred to very few of us before this life. There is no question that to uproot old bad habits and to replace them by good ones means a very great deal of trouble and a great deal of arduous self-control. It is a serious task, and the ordinary man has no knowledge of any motive sufficiently powerful to induce him to attempt it. In the absence of this adequate motive, he does not see why he should put himself to so much and such serious trouble. He probably thinks of himself as a very good fellow on the whole, though possibly with one or two amiable weaknesses; but he reflects that every one has his weaknesses, and that those of many other people are much worse than any which he observes in himself. So he lets himself drift along without making any effort.

Before such a man can be expected to reverse his old habits, and set to work painfully to form new ones, he must first realize the necessity of a change of standpoint, and must obtain a wider view of life as a whole. The ordinary man of the world is frankly, cynically selfish. I do not mean that he is intentionally cruel, or that he is devoid of good feelings; on the contrary, he may very often have good and generous impulses. But his life on the whole is certainly a self-centred life; his own personality is the pivot around which the great majority of his thought revolves; he judges everything instantly and instinctively by the way in which it happens to affect him personally. Either he is entirely absorbed in the pursuit of wealth, and utterly blind to the higher side of things and to the spiritual life, or else his chief object in existence appears to be simply the physical enjoyment of the moment. To see that this is so, we have only to look a round us at the men whom we meet every day, or to listen to the conversations which are going on in the streets or the railway carriages. In nine cases out of ten we shall notice that the people are talking either about money, or amusements, or gossip. Their one idea in life seems to be what they call "having a good time," or, as they frequently put it in still coarser and more objectionable language, "having lots of fun," as though *this* were the end and the object of the existence of a reasonable being, a living spark made in the Divine Image! I have been much struck with this—that the only idea which many people seem to connect with life is that of the sensuous pleasure of the moment—just amusement and

nothing else. That seems to be all that they are able to comprehend, and it appears to be quite a sufficient reason for not having visited a certain place to say that there is no "fun" to be had there. I have often heard a similar remark made in France; there also, *s'amuser bien* seems to be the great duty which is recognized by the majority, and it has passed into a figure of ordinary speech, so that a man will often write to another, "I hope you are amusing yourself well"—as though the pleasure of the moment were the only important business.

To listen to the conversation of these men and women of the present age one would suppose them to be the mere insects of a day, with no sense of duty, of responsibility, or of seriousness; they have not in the least realized themselves as immortal souls who are here for a purpose, and have a definite evolution before them; and so their life is one of shallow ignorance and giggling vacuity. The only life they seem to know is the life of the moment, and in this way they lower themselves to the level of the least intelligent of the animals about them. Man has been defined as a thinking animal, but it seems evident that as yet that definition applies only to part of the race. I think we must admit that to one or other of these two classes—the money hunters, or the pleasure hunters—belong the great majority of the people of our accidental races, and that those whose principal thoughts in life are duty and the pursuit of spiritual development are only a very small minority.

There are many of them who have a recognition of duty in connection with their business, and they consider that everything else must yield to that—even their personal pleasure. You will hear a man say; "I should like to do this very much, but I have my business which requires attention; I cannot afford to lose time from my business." So that even the idea of personal pleasure becomes subsidiary to that of business. This is at least somewhat of an improvement, though it is often very sadly overdone, and you will find many people to whom this idea of business has in its turn become a kind of god which they worship. They are in a condition of abject slavery to it, and they never can let themselves escape from its influence even for a moment. They bring it home with them, they are wholly involved with it, and they even dream of it at night; so that they sacrifice everything to this Moloch of business, and they cannot be said to have time for any true life at all. It will be seen that though there is here a dawning conception of duty it is still only upon the physical plane, and their thought is still limited to the affairs of the day. Very rarely and only in the case of a small number will it be found that this idea is dominated by a light from higher planes; very rarely indeed has the man a glimpse of a wider horizon. This concentration of attention upon the physical life of the passing day seems to be a characteristic of our present race, of the great so-called civilization which at present exists both in Europe and in America. Obviously the man who wishes to do anything definite in the way of

character-building must first of all change this standpoint, for otherwise he has no adequate motive for undertaking so severe a task.

In religious circles this change of standpoint is called conversion; and if it were freed from the somewhat unpleasant canting associations with which it is ordinarily surrounded, this would be a very good word to express exactly what happens to the man. We know that in Latin *verto* means "to turn," and *con* signifies "together with;" so conversion is the point at which the man turns from following selfish ends and fighting against the great stream of Divine evolution, and henceforth begins to understand his position and to move along with that stream. In the Hindu religion they call this same change by the name of *viveka*, or "discrimination," because when that comes to a man it means that he has learnt to see the relative value of objects and to distinguish to some extent between the real and the unreal, so that he is able to perceive that the higher things only are those which are worthy of his attention. In the Buddhist religion another name is given to this change—*manodāvraṇājana*, or "The opening of the doors of the mind." The man's mind has in reality opened its doors; discrimination has awakened within it and its owner has brought it to bear upon the problems of life. The man who is entirely wrapped up in pleasure has not yet opened his mind at all; he is not thinking about life in any serious way, but is simply immersed in the lower currents. The business man has developed the desire of acquisition, and is bending all his energies into action for that purpose; but his mind also has not yet opened to understand the realities of a higher life. So this opening of the doors, this discrimination, this conversion, means simply the realization that the things which are seen upon the physical plane are temporal and of very little importance as compared with these other things which are unseen and eternal. It is precisely that which is spoken of in your bible, when you are told; "Set your affection on things above and not on things of the earth ..... for the things which are seen are temporal, but the things which are not seen are eternal." This does not mean in any way that a man must give up his ordinary daily life, or must abandon his business or his duties in order to become what is commonly called a pious or a devout man; but it does distinctly mean that he should learn intelligently to appreciate other things besides those which are immediately obvious upon the physical plane. We all of us at different stages have to learn to do this; we have to learn to widen our horizon. As little children, for example, we appreciate only those things which are very near to us, and we are unable to look far ahead in time, or to plan much for the future. But as we grow older we learn by experience that it is sometimes necessary for us to give up the pleasure of the moment in order that we may gain something in the future which shall be better and greater. In the first place this is usually to gain something still for ourselves; for

many of us it is only by degrees that the true unselfishness dawns. In many cases the little child would spend the whole of his time in play if he were allowed to do so, and it is a matter of regret to him that restrictions should be imposed upon him and that he should be compelled to learn. Yet we universally recognize that the child should learn, because we know what the child as yet does not—that that learning will fit him to take his place in life, and to have a fuller, purer, and more useful career than would be possible for him if instead of learning he devoted himself entirely to the joys of the moment. Yet we who thus enforce this learning upon the child are ourselves doing the very same thing for which we blame the little one, when we regard the matter from a standpoint but very little higher. We also are working for the moment—for the moment of this one life, and we are not in the least realizing that there is something infinitely grander and higher and happier within reach if we only understood it. We are working for this one day only, and not for the future which will be eternal. So that the moment a man becomes distinctly convinced of this higher life and of this eternal future—as soon as he realizes with certainty that he has his part to play in that, naturally his common sense will assert itself, and he will say to himself; "If that be so, obviously these material things are of comparatively little account, and instead of wasting the whole of my time in play I must be learning to prepare myself for this greater life in the future." There at once is the adequate motive whose lack we had previously deplored; there is the incentive to learn to build the character, in order to fit oneself for that other and higher life.

I think that Puritanism which has played such a prominent part in the history both of England and of America, arose chiefly as a reaction against that view of life of which I was speaking just now—the mere living for the careless selfish enjoyment of the moment. I believe that Puritanism was in itself very largely a protest against that, and in so far as it emphasized the reality of the higher life, and the necessity of paying attention to it, it had great good in it. True, it also did much harm—more harm than good on the whole because it did this very terrible thing, that it made people identify religion with sourness and sadness. It made people think that to be good one must be miserable; it degraded and altogether falsified the idea of the loving Father. It blasphemed God by telling the most horrible and wicked falsehoods with regard to Him; it misrepresented Him as a stern and cruel judge, a very monster, instead of a Father full of all love and compassion; and in doing this it warped and distorted Anglo Saxon Christianity, and set a stamp upon it from which it has not even yet recovered. Perhaps the reason of this may be that it made a very common mistake—that it confused cause and effect. It is quite true that a man who has learned to appreciate the higher joys of the spiritual life cares little for those of the ordinary physical

existence. But it is not in the least because he has lost his capacity for joy, but only because he has now realized something so much fuller and wider, that by comparison with it the lower delight has ceased to seem joy at all. When the boy comes to be a man he has outgrown his childish toys, yet he is capable of other and much greater pleasures than those could ever have given him. Just so the man who rises in evolution, so that instead of mere selfish delights he comes to appreciate the far greater joy of unselfish work, will find that his ordinary pleasures are no longer satisfying to him and seem to him no longer worthy the trouble of pursuit. This is because the man has reached a higher standpoint and gained a wider horizon, and the result upon the physical plane would seem to be that he had ceased to be interested in the lower physical pleasures. We must not, however, confuse the cause with the effect, as the unfortunate Puritans did, and suppose that by turning our backs upon the joys of the physical plane we therefore instantly become the more highly evolved men with the wider outlook. It is quite true that because the man has developed he no longer cares for infantile pleasures; it would not be true that the infant by refusing the delights appropriate to his age would thereby become an adult. It is well, then, that we should realize very clearly that it is emphatically a false and foolish doctrine that to be good, men must be miserable. Exactly the reverse is the truth, for God means man to be happy, and it is most certainly his duty to be so; for a man who is unhappy radiates depression all around him, and this makes life harder for his fellowmen.

How then does a man come to make this great effort of trying to build his character, trying to make something of himself? It seems to me that the safest and the most satisfactory path is that which we have just indicated. The man comes to wider knowledge, he comes to understand that there is a grander and a higher life; he sees that there is a great scheme, and that man is part of that scheme. Seeing that, and appreciating to some extent the splendour and the glory of the plan, he wishes to become an intelligent part of it—he wishes to take his place in it; no longer merely as a straw swept along by a storm, but rather as one who understands and wishes to take his share in the mighty divine work that is being done.

There are others whose awakening comes along quite a different line—the line of devotion, rather than of knowledge. They are very strongly attracted either by a high ideal, or by some lofty personality; their love and admiration are excited, and for the sake of that ideal, for the sake of that personality, they make strenuous endeavours to develop themselves. When this devotion is inspired by the glimpse of a splendid ideal it is indeed a glorious thing, and its action is practically indistinguishable from that of spiritual knowledge. When the devotion is to a person it is often also exceed-



ingly beautiful, though then there is a certain element of danger arising from the fact that the object of this intense affection is after all human and must therefore possess imperfections. Sometimes it happens that the devotee comes suddenly upon one of these imperfections, and receives therefrom a rude shock which may tend to diminish or divert the devotion. The high ideal can never fail the man who trusts it; the person may always do so to some extent or in some respect, and consequently there is less of security in the devotion to a teacher. We in the Theosophical Society have had some experience in this direction, for among our students there are many who approach the truth by this road of devotion. When the devotion is to Theosophy, then all goes well; their enthusiasm grows ever more and more brilliant as they learn more of the truth; and no matter how far they penetrate, or which of its many sides they investigate, they can never be disappointed. But when the devotion has been not to Theosophy or to the great Masters who gave it to the world, but to some one of their instruments on the physical plane, we have found that its basis was less secure. Many entered the Society and took up its studies on the strength of a personal devotion to its great founder, Madame Blavatsky. Those who knew her most intimately, those who came nearest to understanding that wonderful, many sided individuality, never lost their faith in her, nor their deep, heartfelt affection and devotion for her; but others who knew less of her were much perturbed when they read or heard of wild accusations brought against her, or when they saw the unfavorable report of a learned society concerning her. Then it often happened that because their faith had been based upon the personality (and upon one which they did not understand) they found themselves altogether overthrown, and abandoned the study of Theosophy for this incarnation. Of course such a position is obviously utterly irrational, for even if all the absurd stories circulated about Madame Blavatsky had been true, the mighty doctrines of Theosophy still remained the same, and its system was still unassailable; but the emotional person does not reason, and so when his prejudices were shocked or his feelings were hurt, he abandoned the Society in a rage, not realizing that he himself was the only one who suffered through his folly. Devotion is a splendid force; yet without an intelligent comprehension of that to which the devotion is felt, it has often led people terribly wrong. But if the man clearly grasps the mighty, Divine scheme of evolution, and feels his devotion called forth by that, then all is well with him, for that cannot fail him, and the more he knows of it, the deeper his devotion will become and the more thoroughly will he identify himself with it. There is no fear of close investigation there, for fuller knowledge means deeper adoration, greater wonder, and greater love. For these reasons it always seems to me best for the man to feel his devotion for the ideals rather than for personalities.

however lofty these may be. Best of all is it that he should base himself upon reason and fact, reason steadily from what is well-known scientifically, to the things not yet known in the outer world. His inferences may sometimes be wrong, but he realizes that possibility and is always ready to change them if good reason can be shown to him. Any such alterations in detail in no way affect the basis upon which his system rests, since that is not accepted in any way upon blind faith, but stands on the secure platform of reason and of common sense. He knows that the mighty scheme of evolution exists, although as yet our knowledge of it may be very imperfect; he knows that he is put here for a purpose and that he ought to be trying to do his share in the work of the world. How then can he go to work to fit himself to take that share?

There comes in the question of the building of character. A man sees himself to be fit or unfit as the case may be; to be fit in certain ways perhaps, but much hampered in others by characteristics which he possesses. There at once is an adequate motive for him to take himself in hand, when he realizes that his life is not for this short and fleeting period only, but for all eternity, when he sees that the conditions of the future days of this wider life will be modified by his actions now. He recognizes now at least that he must so train himself as to be able to do this noble work which he sees opening up before him—but he must not waste his time in idleness or folly, because if he does he cannot bear the part destined for him. He must learn, he must educate and develop himself in various ways in order that he may not fail in his ability to bear his share in the future that awaits us, in the glory that shall be revealed.

As to the stages in which this can be done, perhaps we can hardly do better than listen to the words of one of the mightiest of earth's teachers, whom I quoted to you in a previous lecture. You will remember, perhaps, how I told you that men asked the Lord Buddha, if it were possible, to state the whole of his marvellous doctrine in one single verse; and how he replied in these memorable words:—"Cease to do evil; learn to do well; cleanse your own heart; this is the teaching of the Buddhas." Let us take up the building of character along the lines indicated by the golden words of the great Indian Prince and see how thoroughly his single sentence covered the work of many lives.

"Cease to do evil." Look at yourself carefully and thoughtfully, examine yourself and see what there is in you that stands in your way, that prevents you from being a perfect character. You know well the goal that is set before you; you who have read the Theosophical books know well what is written there of the great Masters of Wisdom—of those men who are almost more than men, and of their glory, power, compassion, and wisdom. There is no mystery as to the qualifications of the perfect man; the steps of

the path of holiness are fully described in our books, with the qualities which belong to each of them. What the Masters are, what the Buddha was, what the Christ was, that we must all some day become; we may therefore put before ourselves what is known of these great characters, and putting ourselves in comparison with them we shall see at once in how very many ways we fall lamentably short of that grand ideal. Lamentably, yet not hopelessly, for these great Masters assure us that they have risen from the ranks in which we are now toiling, and that as they are now, so we shall be in the future; and whether that future be near or distant is a matter which is entirely in our own hands, and rests upon our own exertions.

The attempt to compare ourselves with these perfect men will at once reveal to us the existence of many faults and failings in ourselves which have long ago disappeared from them. Thus we commence our effort to obey the command of the Buddha, "Cease to do evil," by setting to work to eradicate these undesirable qualities. We have not far to look for them. Let us take, for example, such a quality as irritability—a very common failing in a civilization such as ours, in which there is such a constant rush and whirl, and so much of nervous overstrain. Here is a prominent evil which must certainly be cast out. A man often thinks of himself as having been born with a highly strung nervous organism, and therefore unable to help feeling things more keenly than other people; and so he expresses this additional sensitiveness by irritability. That is the mistake which he makes. It may be true that he is keenly sensitive; as the race develops many people are becoming so. Yet the fact remains that the man himself should remain master of his vehicles and not allow himself to be swept away by other disturbances. For this irritability is seen by the clairvoyant to be simply liability to disturbance in the astral body. This astral body is a vehicle with which the true man has clothed himself in order that he may learn through it and act through it. It cannot therefore fulfil its purpose perfectly unless he has it thoroughly under control. As the Indian books tell us, these passions and desires are the horses, but in order to be useful to us they must be under the control of the mind, who is the driver; and this driver himself must also be ready to obey the slightest order which comes from the true man who sits in the chariot directing the movement of these his servants. For the man to allow himself to be swayed or swept from his base by his passions and emotions, is simply to allow his horses to run away with him and to carry him whither they will instead of whither he will. It is for you then to say whether you will allow yourself to be mastered in this undignified manner by these feelings which should be your servants. You have the right and the power to say that this shall not be, and that these unruly horses shall be brought under perfect control. It may be true that for a long time you have

allowed them to have their own way until to yield to them instead of dominating them has become a fixed habit. Yet to learn to manage them is the first step in the upward path ; there can be no question that it will have to be taken, and the sooner it is taken the easier it will be.

It can never be too late to begin, and it is obvious that each time that the man yields himself makes it a little more difficult for him to resume the control later. The irritable man will constantly find himself yielding to small annoyances, and under their influence saying and doing what afterwards he bitterly regrets. Strong though his resolve may be, it is almost certain that again and again the old habit will assert itself, and he will find that he has said or done something under its influence before (as he would put it) he has had time to think. Still if he continues to make a determined effort at control, he will eventually reach a stage when he is able to check himself in the very utterance of the hasty word, and to turn aside the current of his annoyance when it is at its strongest. From that to the stage where he will check himself before he utters that word is not a very long step, and when that has been gained he is very near to the final victory. Then he has conquered the outward expression of the feeling of irritation ; and after that he will probably not find it very difficult to avoid the feeling altogether. When that has been once done a definite step has been gained, for the quality of irritability has been weeded out and it has been replaced by the quality of patience as a permanent possession which the man will carry on with him into all his future births.

C. W. LEADBEATER.

*(To be concluded.)*

#### THE MIRROR.

MANY years ago a crowd of drunken sailors were ill-treating an aged Hindu in one of the side streets of Bombay. He was a fortune-teller, and his sole stock-in-trade consisted of a highly polished silver mirror. Their profane requests had insulted him and he would have gone away, but this they would not allow. He was afraid to raise his voice for help, for should the "soldier-man" come that way he would be sent to prison as an impostor, the law of the Englishman being very strict now in the land of his fathers. None but he could utter the words that brought the workings of Fate in living (moving pictures upon the surface of his mirror. And though he was the last of his line he would die before he would profane the gift of the Gods, for such the mirror surely was. It had been in his family for countless generations, and there was a tradition in his native hills that a Deva had bestowed it upon a remote ancestor. Soon the crowd around him became more

pressing in their demands, and a few kicks, which however, he managed to avoid, betokened the approach of brutality. The old man, with the philosophy of his race, hugged his beloved mirror to his breast and resigned himself to fate. Just then, two young fellows, seeing the crowd, came over and persuaded the brawlers to depart, with an account of a marvellous juggler some few streets away. With the sudden change of mood peculiar to men in drink, their anger gave way to jollity and they went off in search of the new sensation. The gratitude of the old Hindu was unbounded, he invoked the blessings of all the gods on his preservers. He showed them his mirror and telling them of its wonderful powers eagerly implored them to look. Did he not owe them his life? Had they not saved his one treasure from falling into profane hands? And this was all the return he could give them, for he was a poor man.

Frank Dalton and Ralph Thomas, chums from childhood, were now shipmates on a vessel anchored in the Bay. Unwilling to pain the old man by refusing to allow him to express his gratitude they consented to see what Fate had in store for them. Muttering some prayer over the mirror the old man held it up before Frank. He looked at its polished surface and saw the brightness gradually leaving it. Then it began to shine again, and he saw a ship upon the seas. On, on she sailed, past huge banks of cloud which his sailor's instinct told him were land. Soon the anchor was cast in a mighty bay and he and his friend were in a small boat pulling towards the shore. Now they are in a strange half-built city, and everyone around them is hurrying by with eager, feverish haste. Soon, they too, catch the infection, and are eagerly journeying into the interior of the land, through great forests, over mountains, and across sun-dried plains. Others are journeying also, and they meet many coming back to the sea. Now they are living in tents and there are thousands of tents around them. Thousands of men are there sinking holes in the ground, drawing up the earth by means of buckets, bags, or any contrivance that would answer the purpose. Months seemed to pass in this manner. Then they are journeying back to the strange little city again. And they are joyous and full of hope for the future. But meanwhile the city has grown, and they knew it not when they saw it again. Then Frank saw himself established in business in a mighty thoroughfare, and felt that he was prospering. The vast street gave way to a quiet one bordered with trees. He was inside a magnificent house, and there was one he loved, and little ones who shouted with glee when he came home. He saw his loved one growing old, his little ones were tall and stately. He lay upon a bed, they were all around him, and he felt this was the end as the mirror became dark again.

Polishing the mirror with a piece of silk, the old man prayed again and held it up before the other. He too, saw the ship, the land, the half-built city, and the crowds of eager men delving into

the earth. He also was successful in business, but it was a lonely man he ever saw as the pictures moved across the mirror. Then there ran a river by the city; it was night and a man was struggling in the water. Great lights flared overhead from some huge structure. A boat pushed out from the shore, three men were in it, but the man had disappeared and the boat passed over where he had sunk. Yet ere he sank, Ralph saw that it was himself who was the victim. As the mirror still remained bright, the old man told him to look again. Perhaps there was a way by which this destiny would be avoided. He looked and the face of a young woman gazed out at him from the depths of the mirror. Poor she evidently was, but such a world of love and sympathy welled from her eyes that Ralph felt his heart go out to her with the impulse of affinity. "So it is written," murmured the old man. Pressing a few coins into his unwilling hand the friends returned to their ship to find everything in confusion and great excitement prevailing. The marvellous discoveries of gold in Australia had been confirmed and their vessel was under orders to load with provisions and sail for the land of gold.

It was not long before the ship departed, filled with an eager crowd of adventurers. Early one morning the land of promise was sighted, and the two friends saw in the long line of clouds the same picture that had appeared in the old Indian's mirror. They too, were eager to go to the diggings, but the captain took strict precautions in order to keep his crew for the homeward voyage. Our friends, however, had arranged with a passenger to return that night with a boat and take them off. They had no fear of being detected for they now believed implicitly in the mirror. Shortly after midnight their friend rowed gently alongside the ship, and our friends were soon in the boat, pulling towards the shore. Morning found them in a small hotel on the outskirts of Melbourne. In the quaint canvas houses and tents, with more pretentious buildings in course of erection, they saw again the mirrored city. The arrangements for the journey to the diggings were soon concluded, and they set off to the golden hills where fortunes wanted only the taking.

There is no need to dwell upon their life on the gold-fields, eventful though it was. They were lucky, extremely so, and soon returned to Melbourne with their golden harvest. Embarking his capital in business Frank Dalton soon became wealthy and, having married, built himself a magnificent suburban residence. Speculating in land, Ralph Thomas drifted further and further from his old friend. He too, became wealthy, but with prosperity came the grain of that selfishness which was to lead to his undoing. The face that had looked out at him from the depths of the old Indian's mirror was ever in his mind. Yet he found himself hoping that when he found her, as he firmly believed he would, she

would not be as poor as the mirror had presaged. He who had been only a sailor-lad was above marrying a poor girl, and with human fatuity soon brought himself to believe that the mirror, or his eyes, had played him false, and that she who was to save him from a watery grave would prove rich as well as beautiful. This habit of ruminating on the future made him absent-minded and he often indulged in reveries, in which, however, selfish instincts predominated. Having determined to purchase a small property which adjoined a palatial hotel he had built in a rising suburb, his astonishment, disgust, and resentment can be better imagined than described when, on interviewing the owner, she conducted him into a small, but neat sitting-room, where, engaged in writing sat the girl the Fates intended for him. She looked up as he entered with her mother and hope and joy leaped from her eyes. He seemed dazed at first, and thought he was again in Bombay, looking into a brightly burnished mirror, looking into soft pleading eyes. She stepped out from the mirror, and all the honorable feelings of unsullied youth surged through him as he grasped her hand. The touch of her hand dispelled the illusion, and sitting down, he again became the hard man of business. He soon had their little story from them. How the father had died, leaving them only this little property, together with a bundle of now valueless mining shares. How they had struggled to pay the calls, and now, forced by poverty, would sell the little home that meant so much to them. He bought the property and soon took his leave, afraid to trust himself any longer in the presence of the daughter. Day after day, until Mrs. Rayne and her daughter Alice left the place, he would hover about, endeavouring to see her. His heart warmed when he saw her, yet he always avoided speaking or renewing the acquaintance. For a while he strove to forget her; then he sought her out again. She was earning a precarious livelihood by teaching music. Again he haunted the house where she lived, determined one day to speak to her, sternly repudiating such folly the next. Then he plunged again into the struggle for wealth. Success came to him, public honors were thrust upon him, and with every accession of wealth or fame the sweet face of Alice Rayne became more and more repellent. From being angry with himself he became angry with her, and developed a vague idea that she and her mother were conspiring to entrap him into marriage. This he swore would never be, yet Fate threw them together again. His old friend Frank Dalton invited him to spend Christmas with him. Glad of a change, the gloomy, self-harassed man went down to Dalton's with the most pleasurable anticipations. Quite taken out of himself by the hearty welcome he met with, Ralph became very agreeable, and the conversation turned on the old days when they were boys together. Frank and his wife had prepared a surprise for their guest and deliberately turned the flood of talk into topics anent the mysterious. From thence to the old Hindu and

his magic mirror was an easy transition, but Ralph became uneasy and even annoyed as Dalton told the story to his wife. Sending one of the older children for the governess Mrs. Dalton bid them prepare for bed. As the governess entered the room Ralph turned and beheld Alice Rayne. Again the wave of memory flashed over him, Bombay, the Indian, the mirror...and that sweet face. But he quickly put it from him and was only studiously polite. When she had retired Dalton told him of being struck with her resemblance to the face in the mirror, and of selecting her amongst a number of applicants for the position of governess to his children. Ralph would not hear of the resemblance, abruptly turned the conversation, and was even sceptical of Dalton's assurances that Alice knew nothing of the matter. In the morning he pleaded an urgent call and left the house, mentally resolving never to visit Dalton's again while Alice was an inmate of their home.

Dalton, knowing Ralph's fondness for money, soon saw the cause of his unwillingness to accept the alternative of Fate, for both he and his wife firmly believed in the truth outlined in the old Indian's mirror, and Mrs. Dalton was not slow to discover that Alice had more than a passing regard for Ralph Thomas, however much she tried to hide her feelings. So they interested themselves in her welfare, and under Dalton's keen business sagacity certain mines around Ballarat were galvanised into activity. The valueless certificates that Alice still held were transformed into shares that paid handsome returns for all the calls that had been paid upon them, and wealth flowed in upon her.

Meanwhile Ralph Thomas had grown very sombre. His thoughts took a more gloomy cast, and people noticed that he avoided crossing rivers, or going upon the sea. He intruded his depressing presence into society, animated by a feverish desire to find the face that his disordered mind told him he was yet to find. He stood at street-corners and watched the crowds go by. At theatres, balls, and social functions, he eagerly scanned the faces of the ladies present, but even the boldest fortune-hunters were daunted by his grim sarcasm. Then his mind gave way to melancholy, and he imagined himself a much-injured person. And his heart grew soft whenever he thought of Alice, although he now regarded her as an impostor. Soon he found himself pitying her, and the web of delusion was complete. He lost his grim, sarcastic manner, became very meek, and posing inwardly as a martyr, presented the outward appearance of one.

His better nature was evidently asserting itself, and once the dread thought came to him that he was doing Alice an injustice. Slowly that thought took possession of his mind. He indignantly repelled it at first, but it returned again and again, until one day he found himself admitting that this might possibly be the case. He was aroused from his reverie by a policeman who had noticed him



leaning over the side of a bridge spanning the river Yarra. Unconsciously he had threaded his way through the busy streets down to the river, and was horrified to find himself gazing into the black waters which lapped the pillars of the bridge with seductive wantonness : each tiny wavelet as it broke against the pillars seemed to bid him come, and be at peace. Brought back to himself by the touch of the policeman, he called a cab and was driven home. Several times after that he found himself in the neighbourhood of the river. But now he had no fear ; in some dim way he felt the end was near. And he was very lonely. Often he dreamed of Alice, but now she always appeared as in the little room where first he met her. Losing all desire for wealth, his mind gradually became calmer, and he resolved to seek out Alice and offer her his hand, telling her the story of his life and the promise of the mirror. For he saw now his folly and knew that gold had obscured love. His reveries though tinged with regret took on a healthier tone, and were no longer morbid.

Filled with this determination he paid a visit to the Daltons who were naturally much surprised at his appearance. Never had they seen him so light-hearted, so full of promise for the future. Dalton accompanied him to the station when he took his departure, and Ralph told his old friend that after all Alice Rayne was the girl whose face they had seen in the mirror. Dalton vowed it would be no fault of his if they were not soon married, and noted the evident pleasure expressed on the face of his life-long friend. They shook hands as they were wont to do in their old sailor-days, the train moved off, and as Dalton gazed after it a host of unpleasant thoughts took possession of his mind.

Meanwhile, the solitary occupant of a first-class carriage, Ralph Thomas gave himself up to most ecstatic reverie. Marry Alice ? Certainly. Oh how blind, how foolish he had been, and how he would strive to atone to her for his indifference. Had she changed much ? No, Dalton had said she was just the same, just the same..... And he found himself gazing at the mirror again..... Long, long, he gazed at the sweet face and loving eyes. Eyes that merging met and looked like one deep vault down which he wandered, as it seemed for ages. Far away burned a tiny flame which he strove to reach, and as he wandered on he thought that he too was a flame.....whose destiny was to reach that other. All his illusions fell from him ; calm and pure he must be when flame met flame.....Great lights flashed by on either side, the engine whistled shrilly, a murmur of voices sounded in his ear as the train slowly came to a standstill. Grasping his wraps, he opened the door and stepped out into space. Down, down he went into the cold waters of the river, swollen by recent rains. Voices rang out from above and from the shore. Rising to the surface the unhappy man looked upwards, and saw the train standing on the bridge, saw the great lights

burning.....and heard the low chant of the old Hindu as Life's mysteries flashed across the surface of a mirror that reached from earth to Heaven. Kind faces looked up at him from the water, peered out at him from the air. A golden galley with silver sails came sailing o'er the mirror. Strange man-like figures stood in the prow, and from their faces streamed the glory of the rising sun, Sweet voices called him.....the Mother of the World was hushing her babe to sleep, he heard the strains of a music that was not of earth.....and the boat passed over where he had disappeared.

Two days later the body was recovered, and his identity established. Perhaps never again would such an accident take place. It appeared that as the train came on the bridge the driver found all signals suddenly change against him. The station-platform was but a few hundred yards from the end of the bridge, and, not daring to go past the bridge signals he stopped his train fairly on the bridge. The signal man on duty saw the signals altering and at once strove to right them, but the mechanism refused to work until the train had been stopped for fully a minute. Examined afterwards the apparatus was found to be in good working order. On the bridge itself the iron girders constituting the sides were just on a level with the foot-board of the carriages, and there is no doubt that the unfortunate man believing the train to be stopping at the platform, had opened the door and stepped out. The rest has already been told.

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Far away on the outskirts of Bombay a few miserable huts may be seen. In one of these an aged and decrepit Hindu was crouching over a small fire. Black thoughts filled his mind, for his heart was very sore against the Englishmen who ruled his country. And he marvelled that the gods made no sign. Had they not forbidden him the towns and even put him in prison as an impostor? They were a strange mad race, who feared to know the truth. But for very gratitude he would have cursed them all long ago. And when as now the black thoughts would seize him, there would also come the memory of a brutal crowd, an outraged Hindu, and two resolute young faces. May the gods ever bless them for they were good. Picking up what looked like a battered tin-plate, but was alas, all that was left of his famous silver mirror, he gazed long and tenderly at it. Had they not when he was in prison beaten it up with hammers, and contemptuously flung it at him in heathen glee? When released, he mutely hung around the prison-door, longing, yet not daring to ask for his treasure. How cunningly, lovingly, and wrathfully he had restored it to a faint semblance of its former glory. Muttering his prayer he held it up before him, and saw that it was well with one of his preservers. The other—but the mirror gave no sign and he knew that the gods had him in their keeping. Yet there was a maiden whose fate was bound up with his. The mirror

showed a fair woman seated at a table ; her head was buried in her hands and she was sobbing. Letting the mirror fall unheeded at his feet he crouched still closer to the fire. Tears could not come into those aged eyes that had looked out proudly and defiantly at poverty and misery, at insult and shame. Slowly the fire died out ; he still sat by the ashes. Tears would have been a relief, but they would not come. They never do—when the *heart* is sobbing. His hour had struck.

J. L.

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THEOSOPHY AND SCIENCE COMPARED.

[*Concluded from p. 355.*]

AND now, having thus taken some view of the scientific position, in however imperfect a manner, let us in turn examine that of the theosophists, and try to ascertain whether they stand in a position which is any more tenable.

And to begin with it must be stated, as it so often has been formerly, that no member of the Theosophical Society is in any measure bound by any of the statements here made ; for all must be at liberty to differ from the conclusions reached, in whatsoever measure they may deem them insufficiently founded or proved. Most of the statements promulgated by theosophists are considered to be no more than hypotheses to those who may not feel them to be of more than that weight ; but where individual members have arrived at conclusions which they deem certain, it becomes their duty to assert those conclusions as facts open to challenge. Hence some of them have asserted the existence of the Masters as facts in Nature ; but no one is expected to admit the statement as one that cannot be denied—because it cannot be demonstrated as we might with a mathematical problem, and hence no sort of compulsory acceptance is possible.

If scientists call upon us to prove all things before we accept them, or else admit that the matters in debate are purely tentative, so also must theosophists—else could they never claim that Science was a part of Theosophy. But here there comes in a signal difference in the two cases ; for Theosophists recognise that what may seem absolute proof to one, may seem quite inadequate to another. This comes of theosophists laying down the proposition that all minds cannot be considered of equal experience—a consequence of their hypotheses of the successive outpourings from the Logos, and of evolution and reincarnation. From these postulates it follows that some will have had millions of years longer in which to evolve their perception of truth than others may have had ; and consequently that the degrees in which they will be able to perceive it will greatly differ, so that an exact agreement is not to be expected. One absolute truth we may well suppose there must be ; but in this world of illusions we may not hope to find it in its fullness, unless in

isolated instances—more generally we shall perceive but some aspect of it; and therefore some relative truth is about the most we can expect, according to our individual limitations.

But let us suppose, as theosophists postulate, that it may be possible to widen out those limitations in a manner which scientists have hitherto denied; and that it is a fact we are not yet in the full possession of all the powers to which the human mind can and must reach eventually. It will follow that what now appear to be the ultimate ascertainable facts in Science will then no longer be so. For instance, we have heard Professor Tyndall asserting that the ultimate marshalling of the atoms, not to say anything of the construction of those atoms themselves, is beyond the grasp of the human mind, whatever instrumental aid it may have. And that, under his own circumstances, was a quite candid, honest and truthful statement; but some theosophists beg to differ from it—and that not partially, but altogether; and that is the principal reason why his quotation was here introduced. For the theosophists in question assert that, having carried out a certain course of training and experiment, as laid down among the rules of practical occultism, they have had it proved to them that it is quite possible not only to watch the array of atomic action which makes up (for instance) hydrogen gas, but also that they are thence able to discover the nature of the atoms of that gas—how they come to be what they are and how they are. And in proof of these assertions of theirs, they deduce from these experiments what ought to be the atomic weights involved, according to the manner in which chemists at present understand such weights; and our experimenters appeal to the close agreement of the resulting numbers in proof of the great accuracy of the results obtainable on occult principles which, *being* occult, are denied by, and quite unknown to, the official Science at present recognised. Nevertheless these conclusions, certain as they were to those who obtained them, were published with diffidence and in a tentative manner—they were merely put on record in a public print, most likely in order that in future they might be appealed to as proof of the correctness of occult Science, until, in time, the variety called official Science may have made corresponding discoveries which may either verify or confute them.\* Thus these proofs were not offered as things which, on the authority of the observers and the nature of the experiments, must perforce be accepted—for, of course, it was known that those who might read them might rarely or never have the means of verification at hand, and could not be expected to accept the results unless in a tentative manner. It is a case where time alone will bring the proof; and to its lapse the experimenters may confidently look forward as the only means for their justification or otherwise. And yet it cannot but seem a pity that, with the means of such verification or disproof possibly at hand or available,

\* *Luceifer*, article on "Occult Chemistry."

none of our scientists seem to try them; as, according to their own maxims, we may think them bound to do. On the contrary they appear to ignore them altogether; and must accordingly submit to be forestalled, and thus to form merely the tail-end of the procession of progress, when they might otherwise lead in the van of it.

So, likewise, in regard to that Ether which the scientist has spoken of but cannot demonstrate, but which has been known to theosophists for ages past, and spoken of during the first few hundred years as the Astral Light, in one of its many aspects. And theosophists have maintained that every thought of ours produces a corresponding form in that etheric medium, and have indicated, the manner in which may be cultivated the faculty of seeing these forms as they evolve—so that, by comparing many instances of the same form and its corresponding thought, the verity of the observations may be shown. Of course this also was put forward as a thing which, while proved to those who made the experiments, could not be demonstrated to those who had not the means of repeating them; but then, it is the duty of scientists to cultivate, or at least to examine those means, but—have they done so? It seems they have made some little progress in this direction, because a few years back some one had been making experiments upon the kind of light which is seen floating before the eyeballs when the eyes are bandaged in such a manner as to exclude all other light. It was said that the forms assumed by this seeming light varied according to the thoughts of the observer—that if he thought, for instance, of a certain word, the light took a form which was always more or less in accordance with a fixed type; and if another word was thought of, the form varied accordingly. Meanwhile theosophists had for many years not only asserted something similar, but have published elaborate results very fully illustrated\* and no doubt mostly in vain, so far as scientists are concerned. But since the latter seem to have made a feeble beginning, possibly more and better results will follow therefrom.

It has been shown that scientists, like theologians, have formulated their trinity—and, as already said, theosophists do the same. But that of the theosophists, while involving two of the same terms—Force and Matter—differs as to the third. Instead of the Ether of Science, Theosophy postulates Consciousness as the third of the terms which make up the three. Of this triad, consisting of consciousness, Matter, and Force (whose synthesis is to us the one grand total which has been called the Deity by some, and the Unknowable by others), it is said that all which exists has come; and back to It will all that is, be ultimately resolved. And it will be seen that by this substitution of Consciousness as

\* *Lucifer*, article on "Thought Forms," and Leadbeater's "Man, Visible and Invisible" are striking examples; also Marques', "The Human Aura."

a manifesting entity by itself, and not as the mere product of living matter as scientists have so confidently asserted, a number of the besetting difficulties of Science are at once got rid of. This fact it has been said, Professor Huxley in his last days perceived—if he did not also adopt. But theosophists do not put their trinity forward as an invention or discovery of modern date; but simply as the translation of an Indian triad into English words, and they proceed to show that it is of the most ancient origin—is, in fact, merely one of the aspects under which the radical cause or origin of all things has been known from immemorial time.

And then, again, Theosophy does not leave us quite in the dark as to what these things called Consciousness, Force, and Matter really are; it does not blankly say "we do not know," as Science has had to confess; for it simply points out the fact that, given that special cultivation of the super-sense at present latent, the true relations of these things will be seen. Then we shall know what Force is, and what Matter is—and another thing also. That other thing is in relation to what Science speaks of as the Laws of Nature—about which she has ascertained so much in regard to their working and their effects—but as to their origin and their true relations to each other, she knows absolutely nothing, and finds herself driven to bow before that Mystery which she repudiates and denies. But if there is a collective Consciousness in all Nature, and not the mere blind and unthinkable Force which science, in the fullness of her ignorance, would have us accept as all-potent, then it is a fair assumption that the laws of Nature are, as Theosophy teaches, the never-failing and infallible expression of that consciousness. As some one has said, the laws of Nature are the Thoughts of Deity; Matter is the basis of Its expression in form, and Force is the means by which that form is moulded. At least that is something like the explanation we may tentatively adopt, while we have not evolved the means of learning more; but no one need adopt it who can find a better one.

And again, to carry our expression somewhat further, Theosophy—or at least, perhaps we had better say Theosophical Science—has long since called attention to what is known as the Law of Periodicity, that by which all phenomenal manifestations recur again and again at stated intervals; each time, when considered over periods of sufficient magnitude, at a somewhat higher point of evolution than in the preceding period. And our modern theosophists have pointed out that this hypothesis as to the ceaseless ebb and flow of nature was recorded ages ago in the books of the old philosophers of India, under the name of the Inbreathing and the Outbreathing of the Great Breath. No one will doubt this who will take the trouble to look into the Indian works; and yet it is only of late years that Mr. Herbert Spencer has formulated the same law, and worked out its expression in that convincing manner which is so

frequently his own. Scientists who have examined this law in some measure, appear to think that it refers to thought as much as it does to material things; and thus, so far as they have at present gone in this direction, they have justified theosophists—only, however, to find themselves re-treading, in its modern limited application, the same path that was traced out long ago by those ancient writers who had reached similar conclusions by—who shall say what road?

Again, science declares that Matter is indestructible, and that its normal quantity in the Cosmos is unchangeable. From this and cognate considerations Mr. Herbert Spencer deduces the permanence, limitation, and constancy of rhythmic force. If the quantity of matter is constant, so also is that of Force, seeing they are interdependent. But all this was long since known, as anyone may see who will look into the many citations from ancient works brought forward by theosophists—only, as usual, the theory has therein a far wider application. Because it says there is a limit also to the conscious units which make up our Cosmic scheme—so much matter, so much force, and therefore so many units of consciousness (called egos) to make use of that matter and force for their further evolution during the great period in which it is theirs to use, ere they pass on to some other similar scheme, and so leave the present matter and force to be re-adapted to some other great swarm of life in its turn. Anyone may see this is not a new theory—they need go no further back than the Arabian writers of the IXth, Xth and XIth centuries, who in turn were but the transmitters of knowledge far more ancient than any they could call their own.

Science, as it is known at the present day, will have to come to the same conclusions, once she shall admit the existence of consciousness as an entity by itself; and therein she will once more exemplify the theosophical law of the periodic recurrence of ideas, of knowledge, of science, in many ages past and to come. Some of her representatives are now clamouring for a recognition of the fact that the Ego—the monad or unit of consciousness—is not extinguished as an individual entity when its physical body dies; and that means that the mass of consciousness which lies behind the veil of material nature is of a unitary or atomic description—that is, it is made up of a definite number of monads—which is just what the Arabs, and Plato before them, and the Indians before Plato, had long since taught.

Thus Science to-day but re-asserts what various forms of Philosophy had done in former days, and what Religion had likewise taught. If proof is wanted on that head, it were easy to refer to a certain Eastern work which most people know something of, wherein will be found the statement that "the thing which was, it is the thing which shall be, for that there is no new thing under the sun"—only to this we may add from those Theosophic sources which have not undergone so much "amendment" as that old book, to figure

again and again in many forms, each one more and more evolved as it comes down the long waves and currents of Time. For the "thing" meant—in one aspect at any rate,—is the human Ego, that which is never new, yet which again and again "shall be" upon this our physical plane, as the inevitable periods of its reincarnation come around. It is the thing which was, the thing which is, and that which shall again appear, even so often as it may find good to do so in the course of its long pilgrimage from its Divine Source even unto the great day "Be with Us," when it shall again return thence for its rest, before it shall, by the cyclic law, start forward once more on its ceaseless migrations.

If we have to show some of the weakness of Science, in order that we may not be put down by an authority it does not always possess, yet we can on the other hand bring forward its triumphs and successes as proof of theosophic teachings which were known long anterior to the discoveries of science as it is to-day. We must all honour the great discoveries which have been made by scientists—their ceaseless labours in the cause of truth—and while we may regret their weaknesses which retard scientific progress, we must ever remember they are those which are common to all humanity; no matter whether we are dealing with scientists, theosophists or others by whatever name called.

It is the apparent certainty and conclusiveness of scientific attainment, the accuracy of its working in certain directions, and the correctness with which, along those special lines, it produces its results, which have produced a false sense of infallibility on the part of those who look not much below the surface of things. They jump to the conclusion that all which is labelled scientific is of equal value; that the tentative hypotheses of Science, the experimental, ideas of great men, have all the value of exact and fully demonstrated determinations, or if not that, are at the least of vastly more value than the ideas put forward by others less celebrated. Naturally one is apt to think that the merest hypotheses enunciated by a shining light of Science or of her latest discovery, must be of far more value than any score of ideas taken from ancient sources; and very much inclined to think that it is only the chance coincidence of those ancient notions with the modern theory, which gives them any value at all. Hence that mock-superiority which declines to look into anything raked up from the past, which may in any degree seem to conflict with modern Science, and to use the latter as the great criterion and infallible standard of comparison by which all things are to be judged. People forget that modern Science owes so much of its perfection to ancient thought; and that not all the glorious galaxy of modern scientific talent has been able to add one scrap of value to such a book as that produced by Euclid in the School of Alexandria—which, of all other works, has led to the greatest accuracy of our modern methods.



Our scientific men do not understand (however they may suspect) the periodic nature of thought and of attainment ; and that the ideas which were current in the earliest time known to them were but the unconscious memories of former achievements, as they were also the seed of those which we have at present. Neither do they always bear in mind that the quantity of knowledge contained in ancient works, which has been verified and confirmed by modern discovery, is a constantly increasing total. If they noted these things in sufficient measure, they would be less anxious to get rid of the old ideas in favour of the new ; and in place of doing so, they would try to see where those ideas might be made of use in hastening the recovery of lost knowledge.

Modern Science has cast endless contempt and ridicule upon such things as Alchemy, Astrology, Wizardry, Magic. She has refused to look at such things as Mesmerism and Clairvoyance, until the popular clamour of their successes has reluctantly compelled her to do so in some feeble measure. She has denied with contemptuous scorn that there was any faculty which could see through a piece of board, as somnambules have been well known to do. Yet she has hailed with enthusiasm the Rontgen ray, the most practical form of clairvoyance ; she has had to swallow the leek altogether in regard to Mesmerism ; \* she is now agitated over the fact that one of her strongest assertions, as to the sheer impossibility of making gold, is declared to be overthrown, and the Alchemist justified at last. She has had to admit that her new art of Hypnotism (which is only Mesmerism re-named) explains and proves the reality of Medieval Magic, and that the law of cycles has largely justified the astrologer ; for she has dealt in the numbers which seem to rule the periods of famine, of war, of the crucial periods in trade and commerce ; and in fact she has had in so much to take the place of a mere verifier and demonstrator of the knowledge which preceded our time, that she herself may fairly be looked upon as only a reappearance or reincarnation from the past ; only gradually recovering the memory of that which she had possessed in former ages !

Science, being an integral part of that grand total of human attainment to which Theosophy belongs, should not war with the latter, but endeavour to work with it. These things should go hand in hand, not stand opposed to each other. Theosophy has ever taught that the personality of man was the enemy of spiritual progress if allowed to become the master, even while it was designed to serve the purpose of a temporary instrument for its attainment ; and it is the personality of the scientist which is so often the bar in the pathway of re-union. Dismiss that feeling of egotism which produces an attitude of superior knowledge where it does not always exist, and leads to a contempt for things ancient, simply because they are not modern. Admit that Truth is eternal, under whatever

\* Cf. " Secret Doctrine," II., 165, n. e.

guise it may temporarily be found ; and in place of trying to make it appear like error because it is not new, try to find how large a measure of *fact* it contains, after the cover of apparent error has been pierced and—understood.

It is in this way that it seems as if the most benefit is to be derived by both sides, for both are trying to reach all of truth that they can by their respective roads. It is useless for either to deny that the other possesses methods of value—that is only quarreling about the means, while the end is lost sight of. And if that end is to be obtained in the most perfect measure, it will be much less by the opposition and contradiction, than by the comparison, of Science and Theosophy.

S. STUART.

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THE "PHILOSOPHY OF ISLAM." \*

"WHAT is it to us, if you become the Stars of Heaven, when you have shaken off Islâm!"—remarks Sir Saiyid Ahmad when addressing the students of Aligarh College.

This, then, lies at the basis of all thought underlying Islâmism.

That Islâm should ever be the first thought among its followers, that its power may be kept virile in the hearts of its young men, and, that very life itself is less dear than the upholding of the Prophet's Law.

Now that comparative religion is steadily doing a mighty work in breaking down barriers existing between one creed and another we turn to Islâm and search for what it too has to offer to the world as a common link with the older creeds.

The great movement created by the Sufi Mystics was looked upon by their less learned co-religionists as something to be condemned and avoided rather than followed.

Those that braved the opinions of the orthodox—and the orthodox of most creeds are content to stick to the husks of their religion, and refuse to be persuaded that they contain a solid kernel that can be shared with all alike—those I say, were the truest exponents of Islâmism, not in its exoteric but in its esoteric sense. These have ever kept alive the secret traditions and teachings—making that whole-souled devotion to Islâm the strongest factor amongst even its most fanatical and ignorant followers.

One of the latest investigators on these lines has just put forward a small book with the view of inducing others to discuss the deeper meanings, and search for the more inner side of the cult he follows. Khaja Khan, an earnest seeker after truth, has been diligently gathering together all the scattered jewels of his creed and stringing them on the chain of occult teaching, so that we may

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\* By Khaja Khan.

learn the true aspect that creed presents to the thoughtful and unbiased mind. It seems to have been his endeavour to weld together the best presentment of the most spiritual side, including its historical aspects, and place them before his readers for fair and just criticism. He tells us that *Tasawuff*,

"is a subject that people fear to teach from a public platform, the common feeling being that it is a species of knowledge that descends from breast to breast—a torch handed down from the Murshid to his Murid, teacher to disciple—and not to be proclaimed from the housetop." "Even Imam-i-Ghazzali who wrote so much on the subject, did not think it expedient to unveil the whole truth."

The author asserts that *Tasawuff*—which by the way he tells us is the name of an indescribable state of mind or ecstasy—is no mere sheaf of doctrines, but aims at the moral elevation of man, and not by mere discussion.

"But the man who is once admitted into the inner court no longer discusses—he realizes the truth and is absorbed in it."

He then explains that "the book of Islâm contains *ayat-i-muhkamât* (firm verses) and '*ayat-i-mutashabihat*' (obscure verses), in interpreting which, so many sects have grown up in Islâm."

He states that though the Cosmology of Muslim Philosophers is crudely based on one side on astrological data, and on the other on inconsistencies and cross-divisions in statement, "The best philosophers of Islâm are connected with its researches in the realm of mind, or spirit, and with a knowledge of the Supreme Being, who is at once the Manifestor and the Manifested, as *Zâhir* and *Bâtin*." He unifies *Tasawuff*, Sufism or, as he also calls it, Theosophy, as a system of philosophy handed down by the Prophet only by word of mouth, and tells us its principles were not codified till the time of Shaik Muhiu'ddin-ibn-i-Arabi, 560—688 A.H. "The Prophet taught it to his chosen disciples, who, in their turn handed down the torch of knowledge to those whom they considered fit to hold and transmit it." He derives the name given from Suf—a woollen garment worn by the Prophet and his followers, Sufis. Another derivative, which I venture to consider the more correct, is *Ahlai-safa*, "men of the bench,"—some 400 men who had no worldly interests, but resided in chambers of the mosque at Medina, there living on their earnings from the growth and sale of timber. These appear by their lives to have been a very holy fraternity.

They were also called *Mukurrabins* (friends of God) and were so known for 600 years in Turkestan. They were also called *Sâbirins* (patient men) and *Abrars* (virtuous). Others state that these terms did not come into existence till 200 years after the Prophet's death.

The author proceeds to explain the various sects which arose. The prophet's first four disciples are called by some the four Pirs or spiritual guides, two of which, Hasan and Husain, were his sons,

Others again consider the Pirs as outside the family of the Prophet. Be that as it may, from these four Pirs, fourteen systems called *Khânwadas* arose. The general scheme of thought underlying all was the same, but differed in the mode of *Azkars* or practices. One sect was termed *Jadiahs*—the creationists—holding that the essence of Alam (the world) was extraneous to the essence of God. The second sect, the *Shâhudians*, considered that *âlam*, the world, is a reflection of God; a third sect, the *Wajudiahs*, consider there is only one essence and that, the God “in whom we live and move and have our being.” There are two sects in this latter school, one maintaining that there is one essence, ‘*Wâjud*, and one entity; while the other declares for one essence and two entities—otherwise the differences are slight.

“With the Sufi the essence is all one of the created and the Creator. The Creator as long as he is *Bâtin* (unmanifested) is Creator, but when He becomes *Zâhir* (Manifested) He assumes limitations”—thus becoming the created; at least an aspect of Him becomes limited.

“In the first stage Unity is real and diversity is relational.”—In this stage he is “without the condition of anything.” It is a stage where imagination cannot be exercised. He is beyond all knowledge—“They call it *Ahdiyât*.” “In the positive definition of His attributes in the *Sura-i-Iklas*, He is called *Ahâd* and *Samad*—Independent One. In the negative definition He is *Unbegotten* and *Unbegetting*.”

One point apart from the subject-matter itself strikes the critical mind, and that is, how very thin the writer of this Philosophy of Islâm makes the line between what theosophists call the Personal God and the Absolute Essence of all Being. There is a sense—it may be only in the critic's own mind—of degradation, so to speak, of the Supreme to a more mundane level. I may be wrongly reading the text but that idea comes in strongly, when noting the importance given to the “attributes,” rather than to the “Essence” of Godhead; perhaps, after all it is but a quibble of words, as so many misunderstandings are.

The Logos of our world scheme is but one manifestation of the Supreme in limitation; and has, of necessity, “attributes” limiting the Divine Essence to that extent for the time being.

To quote one sentence to make the author's view clear:

“The attributes have ever been manifest and considering Him as ever without His attributes will be a flaw in Him.”

He then states, however, that there were seven primary attributes and we wonder if the author means so to name the seven great Planetary Spirits. These seven primary attributes, he proceeds to tell us, are again multiplied to twenty-eight, and that the Universe is a manifestation of these twenty-eight names or attributes.

"Then in His knowledge each *ism* or name took its particular shape, and they were called *Ayân-i-sabita*—literally the "fixed forms."

"The first name that was manifested was the *badi*—the Master Builder or Great Artisan. When God willed to manifest His name, forthwith came out Absolute Reason. When Absolute Reason, the servant of the name *badi* (Lord or *rab*) saw its own potentialities it prayed to its *rab* for a companion. The name 'First Cause' came into activity and manifested Absolute Individuality—*Nufs-i-Kul*, *i.e.*, the Great Pen."

"The Spirit grew into form and the form developed into matter. When Spirit displayed weight and cohesion it became mineral. When the mineral displayed the faculty of growth, it became vegetable, possessing the qualities of absorption, assimilation, coloring, etc. When the vegetable displayed locomotion it became animal, and when the animal displayed understanding it became man, possessing moral and spiritual qualities."

The Author states that the above views were held to have been derived from the Greeks but underwent changes at the hands of Ibin-i-Arabi, but others say they were an outcome of Avicenna's speculations. As another expression of the same thought Khaja Khan then quotes from a letter, written from one of these mystics to another of the fraternity,

"When the King of Love wished to remove the curtain from His glory, and display His attributes, and to play love with Himself, the light of His essence effervesced and broke in two. One became nebulous. The light that effervesced became fire; when fire became alloyed it became air, and when air became heavy it turned to wind; when wind became heavy it turned to water; and from water, froth; from froth came out earth; from earth grew bodies, till Adam became a mirror to reflect his Self. For without a mirror there could be no reflection."

Khaja Khan suggests that this looks like the Nebular Hypothesis propounded by Laplace and Kant, but that it does not give an insight into the anterior of the *nebulæ*.

He then tells us, that in the "*Siratul-a-Takmil*," by Muhammed Kamil, is given what appears to be the Secret Doctrine taught by certain Pirs in the Ceded Districts of Madras. That God's Essence is not known. His names and attributes alone are known in the world by manifested signs. "He who understandeth his own essence understandeth his God." In the beginning the state was one of superconsciousness—it is called *Ha'nuth*."

"The object of God in creating the world being to make Himself known. *Insan-i-Kamil*, or the perfect man, is one who knows Him and no one can know Him unless he annihilates his self, or is prepared to believe that his self is non-existing—the Self of God only existing. To realize this truth he has to travel the thorny path of 'dying before his death.'"

This is evidently the doctrine of Karma and does not fit in with what we are led to suppose Kismet stands for; since the author goes on to explain that unless a man dies before his death annih-

lates his self or merges that self into the Universal Self—he is responsible for his actions as long as the duality remains. Good and bad actions leave an impression on the nature of man which is the *mizân* or balance, or self-recording machine spoken of in the Quran. “These have their effect both in this world and in the world to come.”

“To be in the world but not of the world requires a great mind, to preserve the balance in travelling over the bridge *pul-surat*, spoken of as spanning over hell on the road to heaven, needs greater steadiness of feet. The bridge is described as sharper than the edge of a scimitar and more shaky than the wind.”

We are here reminded of what the “Voice of the Silence” refers to, as the perils of those passing through the astral plane, and the guard all have to place on their footsteps while crossing its treacherous path.

Khaja Khan has endeavoured to show that some few of the philosophers in Islâm believed in metempsychosis if not in even re-birth. He names Ahmad-ibni-Habith, and his disciple Ahmad-ibni-Yubus, Abu Moslem of Khorassan, Ahmad-ibni-Zakariah and others.

The verses he quotes from the Quran favoring more metempsychosis than reincarnation.

“Oh may we warn you of a still worse recompense than the one that was meted out to those who were cursed and who became pigs and monkeys.”

This, he concludes, refers only to transgressors, whereas transmigration appertains to the period after death.

He quotes, Moulana Jelaluddin Rumi, however, and according to that writer, re-birth is more in evidence:—

“We have grown like grass, often,  
Seven hundred and seventy bodies have we taken.  
From the organic we developed into the vegetable kingdom;  
Dying from the vegetable we rose to the animal,  
And leaving the animal we became man.  
Then what fear that death will lower us.  
The next transition will make us an angel;  
Then we shall rise from angels and merge into Infinity.  
Have we not been told, all of us will return to Him?”

Muslim Sufis we are told, believe in circular movements—“The seed germinates into a green sapling, this develops into a tree, blooms and blossoms and the finale is again the seed itself—so is *saluk*, or travelling of man towards God.”

Can we not trace behind this symbology the cycle of the downward and upward arcs—veiled in a few short sentences, but perceptible to those who have learned some fragments of the occult truths. But Khaja Khan adds, this is not the view of all Sufis for some say:—

“When death comes to any one of them, he says ‘O preserver, send me back, that I may do good works in the world, which I am leaving;’

the answer will be 'never;' there will then be '*burzak*' or delay in the condition of the soul till resurrection, or till they are raised again."

He comments on this by saying, 'that the chief argument in favor of transmigration of soul—as he terms it—is that the majority of those who suffer and who enjoy have not purchased this joy and suffering for themselves: "If there were no transmigration"—the author evidently confuses this term with re-birth—"their suffering and enjoyment have not been justly dealt out to them."

In speaking of the ethical side of Islâm, Khaja Khan says, that Islâm like other religions, begins with the purification of morals which prepares the way for the purification of the desires, and exaltation of the soul. He also explains the meaning of, and reason for, the Prophet of Arabia ordaining the five duties to be performed.

- (1) The saying of the '*Kalima*.'
- (2) The '*Namaz*.'
- (3) Fasting or '*Roza*.'
- (4) '*Zakat*.'
- (5) '*Hujj*.'

'*Kalima*,' the formula "There is no god but God, and Muhammed is His Prophet."

The Arabs of *pre* Islâmîc days believed in several gods, servitors of the one God—and who, they thought, required their worship and propitiation, so that, '*Kalima*' struck at the root of Polytheism.

'*Namaz*'—prayer and its postures—to symbolize that the whole of creation appears in prayer, trees standing, quadrupeds bending, creeping animals prostrating, all of which he tells us are combined in Muslim prayer, prostration being reserved only for the Deity. The prostration of respect towards religious teachers and kings being against the inner teaching of Islâm.

'*Roza*'—fasting—to place all men, rich and poor on the same footing and practically to teach them the nature of hunger and thirst.

*Zakat*, is the contribution to the national fund for the benefit of the poor, the cripples and the blind—one-fortieth of incomes above a certain limit being set apart by all for this purpose.

Then comes the annual pilgrimages to Mecca—'*Hujj*'—compulsory on a person in health and with necessary means. This likewise places all men on the same footing; poor and rich have to share, dress and live in the same way on their journey. The author's explanation seems to lack any attempt to spiritualize to any great extent the Islâm ritual. But he states that if such ritualism be observed and man's belief in God and His attributes confirmed, the devotee becomes fit to practice '*Ishan*' or contemplation. He rightly says that if this ritual is utilized for the attainment of perfection it is a safe if slow road for the bulk of humanity—the more perilous yet withal surer, has been reserved for those following the path of contemplation or '*Ishan*.'

Khaja Khan quotes from Gulshani Raz, in reference to the paths, designated the "Safarul-Hukh," or travel of Truth downwards, and the Travel of the created, or 'Safarul-abd' by evolution upwards.

"He is a traveller who passes on without haste  
And he comes pure from self as fire from smoke.  
Know his journey is a progress of revelation from the contingent  
To the necessary, leading away from darkness and defect.  
He travels back his journey, stage after stage  
Till he attains the grade of the perfect man."

and again from the same poet—

"He finds life after dying to self again.  
He runs another course from his end to his beginning."

In speaking of the various mystic sects or occult students of Islâm, the writer gives at length the various practices of each sect. Thus, vociferous devotion, intended to preclude thoughts from wandering, which was the main practice of the Chistiya sect founded 1238 A. D.—636 A. H., by Khaja Murnuddin Chishti. The 'Zikri Kafi' of silent devotion practiced by the Qadriyah order had been previously founded in 1165 A. D.—561 A. H.

The practices of the Chistiya sect seem more or less what is called in India Hatha Yoga—since it has evidently included hypnotism, mesmerism and the like, with training of breath and body. It seems a later growth on the earlier mystic teachings; though 'Namaz' or prayer with postures and 'Roza' or fasting were at all times a great feature in Islâm worship. The author concludes that a vast accretion of foreign element has been imported into Mahomedanism and given quite a different basis of morals; brought about, as he affirms, "When the people went in quest of the esoteric meaning of the Quran and sought extraneous aid in doing so." I have not touched upon the historical development though this part of the book contains much of interest to the student; and conclude by saying that whatever the Muslim worshipper embodies in what has in recent times been called *Tasawuff* is, in itself, but the striving of the greater souls born into that movement to search for and embody in their lives and teaching, those esoteric mysteries, without which no creed can hope to survive or take any stand in the future evolution of the world.

FIO HARA.



### CHRISTIAN DOCTRINE AND REINCARNATION.

It has been said that "in its essence religion is divine and eternal, but in its historic form as it appears at any given age, it is subject to change, because subject to the law of evolution." That is, viewing religion in its broadest sense, including in it its developed doctrines: which are only essential from a secondary point of view, necessary as formulas of thought for the ratiocinating intellect but laid aside in those supreme moments when the *essence* of religion is experimentally realised; when the enfolding Presence of That which is above and beyond definition is momentarily apprehended, and enswathes the soul.

Religion in its essence is a matter of revelation and consists in the inner witness of the Spirit of God in the soul of man, wherein duality disappears and unity is consciously realised. It is the varied degrees, the diverse nature and character of this inward soul-experience of God, of communion with the Highest, that is the basis of formulated doctrines. All forms of belief which have not this fountain for their source, are wanting in a living vital root. Again to quote, "The highest certainty is that of God's presence in man. The God within is the vital power of religion. This internal witness is the ultimate ground of our religious convictions." But the individual does not develop and mature the concepts of his religious beliefs in pure subjectivity, but in the light and by the aid of the collective religious consciousness and experience, within which area, his evolutionary life is set.

Hence the development and growth of doctrines of religion, their intimate relation to its essence, and yet their secondary nature and ever changing outward form.

In attempting to interest in the cardinal theosophic principles, those upon whom the Christian doctrines of salvation have a vital hold and are a dominating influence in their lives, it is often difficult to find a point of union between their present beliefs and convictions, and the new ideas which are appealing for consideration and acceptance. Perhaps in no case is this difficulty more fully felt than in that of reincarnation. At first sight it seems to have no relation whatever to those doctrines of the faith which have become to them the living principles and motive power of their lives.

The doctrines of Baptism, of Regeneration, of the New Birth and life flowing from it, of Resurrection, &c., are viewed as having an intimate relation to each other; their operation is held as initiating and carrying on to completion and full fruition the process of salvation from a condition of spiritual death and estrangement from God, to that of reconciliation and union in the divine life and love. With such views and convictions present in the consciousness there

appears to be no room for the idea which is presented in the theory of many earth-lives; it seems to appear as an excrescence on a completed and satisfying system or scheme of human salvation and perfection.

In the following discussion I attempt to show that if we look deep enough, if we put aside the materialistic accretions which too often overlay the Christian doctrines, we shall not only find that there is a place for more lives than one, but that it becomes a necessity of belief to the full understanding and the experimental realisation of the great truths which are embedded in these doctrines.

If we trace them through the various lines of instruction and consider what they were intended to convey, we shall find in each case that their higher spiritual teaching and significance blends each with the other. We hope this union and oneness will in some measure appear as we proceed. Each of the doctrines represent an initiatory and a continuous act and action, terminating in the fulfilment of a high purpose and intent. We wish to take those indicated above, into consideration on this line of thought, and to show the impossibility of attaining their true end, of realising their full intent, in any one earth-life. Unless indeed that life be the climax of many previous ones, as we may conceive it to have been in such advanced and perfected souls as the Lord Buddha and the Lord Jesus.

The doctrines we are about to consider are very precious to the Christian heart; they cover a large area of his cognitions, having an intimate relation to his diverse states of consciousness. Baptism reveals the necessity of cleansing and the desirability of purity; which is accomplished by immersion in the three symbolic elements of Water (the purifying element), blood (of suffering and self-sacrifice), and fire (for final cleansing and inspiration). Regeneration looks backward to the old life in the flesh as well as forward to that in the Spirit. It embodies the soul's change of attitude, its point of departure from the material to the spiritual life. The awakened consciousness, the realisation of the presence of the New Nature, or Man, or Life, gives a vivid recollection of the soul's experience of the corruption of primitive Nature, of the Old Adam, the sensual life from the dominance of which he is now inwardly impelled to escape. The doctrine of Resurrection raises ardent expectations of a realisation of the new conditions of a perfected and glorified humanity, and of deliverance from the old state of conflict of flesh and spirit; and intensifies the yearning induced by a keen realisation of the mortal and imperfect condition of the present life, for the "glory that shall be revealed"—those permanent conditions which are the antithesis of the present, and which are summed up in the soul-thrilling and noble word, Immortality!

What I wish is to enter into the thought of such an one who has made these realities of the faith an integral part of his thinking

life; whose hopes and affections are bound up in what they mean to him; that I may be able to show him the impossibility of attaining to all they mean during one brief earth-life. That perfection in knowledge, virtue, and graciousness of character is yet a long way before him: that the rich ripened fruit of wisdom to be obtained in the process of becoming what these doctrines indicate can only be realised in its completeness under the varied conditions of mortal life again and again repeated.

Baptism has always occupied a prominent position in Christian belief and practice. Of it, says the Anglican in his catechism, "Wherein I was made a member of Christ, a child of God, an inheritor of the kingdom of heaven." Various of the Christian sects who practise the older rite of immersion, upon a confession of faith by the candidate, claim the mystic words of St. Paul as the foundation of their belief in its efficacy—"Buried with him (the Christ), by baptism into death, that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life." Though the symbol may sometimes loom too largely, yet doubtless the mystic value it shadows forth is in some measure apprehended and becomes food to the inner life. A sympathetic interpretation of either mode or view of the place it holds in the economy of salvation, necessitates, together with a mystical interpretation of a material act, the idea of a process looking backward to past states of life and conditions of consciousness, and forward to a future of purity, of graciousness of character and power of life. Perhaps the chief idea in the Anglican rite, and of those who practise the same mode, is that of corporate relation, induction into the Church of which the child's parents are already members; while that of those who practice adult baptism is, chiefly, personal union with the Christ, and relationship through Him to the Church in her earthly pilgrimage and future glory. Also a consciousness on the part of the candidate, of an unsatisfactory and imperfect past life from which he turns away, looking toward the good of a perfect future, already realised by his faith in union with the Christ.

If we look to the records of the life of the great Christian Exemplar we find that Baptism occupies a central place in it. Reference has already been made to the threefold symbol of water, of fire and blood, the cleansing and purifying process, and the sacrificial oblation. All were considered necessary parts of a process having in the first place, as its goal, the perfecting of the Christian Saviour. Some ancient MSS. giving an account of the Baptism, state that fire appeared on the waters of Jordan, which perhaps among other ideas was indicative of the consummation of the purifying process in the Divine Candidate, as further testified to by the *Beth Col*, "This is my beloved son, hear Him!" Again, it is stated of him in the epistle to the Hebrews that he was "made perfect through suffering, that he might be a merciful and

faithful High-priest in things pertaining to God." That is, by virtue of the fullness of his life's experiences, he became a Saviour and Helper of others in the long process of trial and suffering incident to the soul's pathway to purity, perfection and God. The fact as stated in the records, of a more full measure of spotless purity being attained during his earthly pilgrimage, in no way lessens the idea of his high nobility and the perfection of his character upon entrance into his last earth-life. However imperfect, from the critical view of them, the genealogies of Matthew and Luke may be, what was intended to be set forth thus early in the Christian Dogma was, that this condition had been attained and enjoyed by him anterior to his final manifestation in our flesh, which at its best is tainted with hereditary defilement. This view is also in accord with the statement placed in his mouth in St. John: "Verily, I say unto you, before Abraham was, I am."

While the ideal is held as the pattern which is the aim of the Christian life, the oft repeated mistake is allowed to pass, of viewing the Christ-life and experience as an independent and isolated incident. In a universe where all manifested life is linked together in an eternal becoming, and where human beings are destined to a unity, the evolution of His life cannot be separated from ours. He is in regard to us "the first-born among many brethren," and he having passed through all the past and present stages that we have and are passing through, therefore has been literally "tempted in all points like as we."

If we take this Exemplar of the Christ-way of salvation, if we behold Him crowning many earth-lives with love and devotion and a supreme self-sacrifice, thus accomplishing salvation as the "first born among many brethren;" and if we accept it as the purpose of the Divine love that "we shall be like him," that we shall "enter into His glory;" we shall perceive the impossibility of its realisation in any other way than that of repeated lives in contact with temptation and suffering, eventually victoriously surmounted in the triumphing power of the Christ-life within, even as He. Therefore in order to the completion of the Christian believer, reincarnation becomes an obvious necessity to the fulfilment of the baptismal vow.

W. A. MAYERS.

(To be concluded.)

### THEOSOPHICAL FEDERATIONS.

"Our little systems have their day,  
They have their day and cease to be."

FEDERATION is defined as the act of uniting in a league; and as instances of Federation we have such widely divergent institutions as the United States of America (and also the united Cantons of Switzerland and the Commonwealth of Australia), the Presbyterian Church and the Theosophical Society. Such Unions as these are examples of a Democratic system of government, probably the most elastic and least inconvenient system of government in existence, and eminently suited to the most prominent characteristics of the present day; for under this system there is room for great exercise of individual liberty and freedom of action, conjoined with union for specific purposes; rising from the individual self-governing and self-respecting man to bodies of such men and to the union of those bodies in one organization. They are beautiful instances of the power of mind over matter; of man, left to the freedom of his own will by the retirement of the Divine Kings of old, voluntarily submitting to the law, and making for unity and harmony on the upward arc of the cycle of human evolution; and as such are to be loved and supported. They are capital training ground for humanity.

The Theosophical Society is a world movement; it is not entangled by a creed, nor hampered by a nationality; rather is it a means for breaking down those barriers between man and man, and between families of man. And though we may be ardent patriots, and strong supporters of our particular religion, in all probability there is in every member of the Theosophical Society a touch, or more than a touch, of cosmopolitanism, that in his higher nature makes him a citizen of the world, a *planetary* spirit.

Thus though the Society has been sectionalised, and the sections are largely limited by national boundaries, this differentiation is simply a detail of administration of affairs, and does not affect the principles underlying the movement. For the Society is a movement as well as an organisation; and though it has no creed it has underlying principles. It is not purposeless. Thus we find that Europe, a conglomerate of nations, formerly one section of the Theosophical Society, now has many, largely national, as the French, German, Italian, Scandinavian, Dutch and British, and other national subdivisions may take place. For purposes of government such subdivisions are good; but there is always a danger attaching to them nationality may override a higher principle. We find that the bonds of the Christian religion, a religion of Love and Peace, have

not been strong enough to keep the nations of Europe from warring with each other. Europe remains the world-centre of war and strife, and from it the cancerous growth spreads into all the corners of the earth. The separation of Europe into national sections therefore had in it an element of danger. This has been recognised, and now we hear of a Federation of European Sections, a European Congress; the first of which is to meet in the country in which is the meeting place of the international tribunal of peace, Holland. The particulars of this Congress are given in the February number of the *Theosophical Review*, and in the February number of the *Vâhan*, the organ of the British Section. It is intended for those who are "practically interested" in the "International Idea," according to a circular issued by the Secretary to the Congress; and the general aim is to strengthen the bonds between Theosophists of the constituent countries. The work proposed is divided in the following manner:—

Section A.—Brotherhood—	} Representing the 1st Object of T. S.
(a) Historical.	
(b) Philosophical.	
(c) Practical.	
Section B.—Comparative Religion, Mysticism, Folklore, &c.	} Representing 2nd Object of T. S.
Section C.—Philosophy.	
Section D.—Science (including Bor- derland Sciences.	
Section E.—Art.	
Section F.—Administration, Propa- ganda, methods of work, &c.	} Representing 3rd Object of T. S.
Section G.—Occultism.	

Papers on all these subjects, to be read at the Congress, are called for.

The British Section, in the same number of the *Vâhan*, gives a list of the names of an International Federal Committee, showing that that Section has taken the matter up warmly. The Congress is a most important affair and every one should wish it the utmost success. It meets at Amsterdam probably in the coming summer.

The January number of the *Theosophic Messenger*, the organ of the American Section, contains an account of a meeting in San Francisco of a Federation of a somewhat different character. While in Europe we have a Federation of different Sections, in America there is a Federation of a number of Branches within a Section. The continent of America being so vast, it is not surprising that Branches in various parts of it should feel impelled to associate themselves within the large area, so we have in San Francisco a meeting of delegates from Branches on the Pacific side of the continent under the name of the Pacific Coast Federation, with Mr Leadbeater as Chairman. He gave some interesting information

regarding such Federations. They were in no sense to be regarded as governing bodies, they were meetings intended for the helping of Branches and members to do more and better Theosophical work, and to enable members who could not attend the Sectional Conventions to get some idea of what a Convention was like and how helpful it was.

The first federation he said was formed in England. "The Branches in the north of England joined themselves together in a little federation, not in the least interfering with the work of the Section, but simply gathering as a Branch or a number of individuals might gather, in order that they might do more work." The example was followed in the Eastern part of America. A federation was formed of the Branches in the neighbourhood of Boston. They come together twice a year and have very pleasant gatherings. The Branches in Montana have made the same arrangement and find it a very great assistance.

The March number of the *Vāhan* reports the holding of the Ninth Annual Convention of the South-Western Federation of English Branches at Bath on January 27th and 28th. It was one of the most successful that has been held. The attendance was larger than on any previous occasion.

Nor has India been behindhand in this good work. In the Report of the General Secretary of the Indian Section read at the recent Convention at Adyar, among the noteworthy features of the year's (1903) activity are—"The forming of three different Federations of T. S. Lodges:—

"The Bhagirathi Federation" in Bengal;

"The Federation of the Tamil Districts," and

"The Madras Central Districts Theosophical Federation" in Madras, which is a sure sign of interest at the various arcs of the circle.

And all these Federations—of Sections, and of Branches within Sections—are signs of interest and signs of life; signs of the great vitality in and behind the Society; signs that the work of the Society is going to expand and increase with the coming century, that it is a growing organism and that it is not going to die, nor become ineffective. And that means there is still a need for it in the world; its work is not yet done. Theosophical ideas are permeating the mind of the world, and one might think that that being so, the necessity for the existence of the Society might cease, and there might be a voluntary winding up of its activity and its affairs; its members might then fall back into the ranks of the various old associations, churches and what not, to which they had formerly belonged, and many still belong.

But these signs of vitality show that such a thing cannot be; the Society must work out its logical and inevitable results as an organisation, and grow with the growth of the twentieth century,

adapting its constitution and methods to the needs of its members and of the times ; changing its constitution if necessary, retaining it if no change is needed.

At present it exists as a Democratic body ; its world centre, its Headquarters, at Adyar, Madras ; Headquarters not belonging to any one Section, but the physical centre for all. The spiritual force flows in from higher planes, and from that point of view its centre is everywhere, its circumference nowhere. Seated in the hearts of all its members, and in Those Great Ones who gave it spiritual being. *They are behind it, we are for it*, and there is not a member on whom some share of the responsibility does not rest, and whose actions and whose thoughts have not some weight in the making of its Karma. We have some great Teachers in the body of the Society and they are continually pointing out the way we should go and the means we should take to enable us to travel on that way. More than ever it becomes us to heedfully study and live according to the directions given in the past and in the present in order that the intentions of the Lords of Life with regard to the evolution of humanity may be understood and carefully and scientifically and lovingly brought to a successful issue. This may be done by union, co-operation, brotherhood and devotion ; and all these Federations are signs of a growing solidarity that no powers of evil will be able to overthrow.

F. DAVIDSON.

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#### THE IMPOSSIBLE.

I WAS carried in my dreams back to the times of the early Middle Ages in the North of Germany.

An old Prince, sunk in deep meditation, was seated in a small room ; he had just finished his early dinner and the sunbeams gleefully danced through the coloured window panes on to the shining silver plates and golden cups on the oaken table. But in spite of the cheerful surroundings the old gentleman was a prey to melancholy. A tall, spare man in clerical attire entered the room, holding an old book in his hand.

"Welcome, Reverend Sir," the old Prince exclaimed. "What have you there ?" he continued, pointing to the old volume ; "pray be seated."

The tall man, who was the old Prince's Chaplain and Librarian, took humbly the offered chair, bowing low to his master.

"Your Highness," he began slowly and solemnly, "I have found a most remarkable book."

"The saints be praised ! Let us hear what it contains."

"Prophecies, Your Grace, most peculiar prophecies," and he began reading :



*"To God alone be praise and glory for ever and ever. New times shall come. The Light within man shall shine forth. The day shall come when the nations will rebel against His Holiness the Pope and consider that they neither need the holy church, or the Mother of God or the intercession of the Saints for their salvation."*

"Heresy, heresy," exclaimed the old Prince, adding musingly, "well—who knows?" a cunning smile stealing round his lips. (Why he smiled I could not understand; perhaps at the wine he was slowly sipping—perhaps at some amusing thoughts.) The Chaplain continued:

*"I speak the truth. The time shall come when the nations will rebel against their worldly masters and they themselves shall rule."*

"Stupidities!" interrupted the Prince, banging his fist on the table, "d—d stupidities! How can the people rule? Does not your book also say that they will oust God himself from his throne? There must be law and order! The rabble rule for themselves? No? *It is impossible!* I will not hear any more.....!"

\* \* \* \*

And the dream carried me on to the end of the eighteenth century. I was still in the same castle and in the same little room, but many changes had taken place.

An elderly gentleman, whom I easily recognised as a descendant of the old Prince, was seated in the cabinet (as the room now was called), smoking, while reading a newspaper. A knock was heard on the door and a scholarly looking man, wearing eye-glasses, entered, carrying the little book I have already mentioned.

"Well, my learned friend," the elderly man said affably, "have you found anything remarkable?"

"Yes, indeed, Durchlancht, I have found a small book which contains some very remarkable prophecies—allow me to read you some of them."

His Highness consented and listened to the above repeated words.

"Well," he said, "I should like to know whether my Grand-sire had read this. The first part of the prophecy has already been fulfilled and the latter part will probably be so also. Is there anything else in the book?"

The Scholar continued: "*Verily I say unto you, the time will be when people shall be transported by land and sea by aid of steam instead of horses or sails.*"

"Sublime," said His Highness. "The energy of the fire being converted into steam there is indeed no limit to its powers." And he nodded approvingly as if he understood all about it.

The Scholar read on:

*"And they will have lights without fire. The people in the old world will be able to communicate with their brethren in the western hemisphere through signs. Sound shall be conducted by wire so that they will hear each*

*other's voices at a distance of several miles. The vibrations of melodies shall be preserved and ring forth centuries later."*

"But, my dear doctor," the Prince said impatiently, "this is pure nonsense! Light without fire! Conversation from Europe to America! Preserve the sound of words! How could this be done? What I am saying now could thus be repeated centuries hence! No, the Eternal has as yet reserved to himself some prerogatives. There are limits which man *cannot* pass. What you have said is *impossible!* Let us speak of something else!"

\* \* \* \*

Again my dream carried me to other times but not to other places. I was still in the small chamber but at the end of the nineteenth century. The room, which had been transformed into a laboratory, filled with crucibles and retorts, was evidently occupied by an alchemist.

A strongly built man was reading within. A servant entered with the little book saying, "Herr Professor, I have found this little volume in the archives and brought it. . . ."

"Very well," the gentleman interrupted, and the servant disappeared. It suddenly dawned on me that this man also was a descendant of the old Prince.

The Professor opened the book and began reading. The more he read the more startled he seemed: "Strange—*very* strange!" he muttered, "Telegraph, Telephone, Phonograph—all as the Seer prophesied." And he continued reading:

*"Verily I say unto you, the time will come when man shall know that there is only ONE material, ONE energy, ONE law. Certainly,"* he said, "and this has hitherto only been a speculation;" and continuing he read: "*Spirit is the substance of everything. When they find Christ within themselves the time for the sensuous man is past and a genus of spirit-men shall rule over the earth. As the carnal man rules over the animals through the power of the soul, so shall the new man rule through the power of the spirit. Then shall the veil which divides the visible from the invisible world be rent; then shall the great chain of God's visible and invisible children glorify the Sabbath in common. To God alone be praise and glory; Amen!*"

"What rubbish is this? God, Christ, Spirit, Spirit-men? *Impossible—altogether impossible!*" And Herr Professor threw the book on the fire.

E. S.

## DEATH OF SOLOVYOFF.

LETTERS from an esteemed friend at Moscow give me full particulars respecting the death in a hospital in that city, of Svesvolod Solovyoff, once the pretended warm friend of H. P. B., but later the author of one of the most scurrilous books against her that has yet appeared. Barring its literary excellence, the contents only brought shame on him, and showed him up as a false friend, a mercenary spy and a traitor. Profiting by his victim's enthusiastic love of her country and her compatriots, and her childlike trust in those who had gained her confidence, he stuffed her with accounts of bogus visions and other psychical experiences, drew from her fantastic "confessions" of bad acts, such as specialists in psychical research report as universal among psychics,\* kept notes of everything, and when the occasion presented itself put his dishonor into book-form and sold it at so much a volume. While he was living I loathed his private character too much to take any notice of him or his writings; now that he is dead I do not pursue him with any thought of vindictiveness; I just refer people to his own book, which mirrors his personality or, if it is not procurable by them, to the critical notice of it in the *Theosophist* for June 1885 (p. 597). It would not have been worth my while to mention him again but for the fact that the only person, save the attachè of the hospital at Moscow, to visit his mortuary chamber, to follow his corpse to the grave, or to cast a flower or utter a kindly prayer for him, was a lady Theosophist; and she induced two others to go with her to the cemetery. A devoted admirer of H. P. B., she felt the same horror of Solovyoff as many more of us, but when standing alone in the room where his distorted corpse lay, and sitting in judgment on herself she drove away the angry thoughts that possessed her, and brought her mind into the frame of compassion and forgiveness; after which came the resolution to pay his remains the outward respect which is universally, throughout civilized countries, shown the dead. She tells me that the thought that I should have wished her to do this, and that H. P. B. would also approve, helped her to act theosophically. She did right, and I thank her on behalf of us all for it. As for Solovyoff, let the veil of oblivion hide him and his misdeeds from our sight.

H. S. O.

\* *Vide Theosophist*, December 1899, Suppt. on "The Mendacity of Hypnotic Subjects," with reference to the great work of Dr. Fouveau de Courcelles; "L' Hypnotisme."

## Reviews.

THE MONETARY QUESTION.\*  
 ZUR WAHRUNGSFRAGE, DENKSCHRIFT. †  
 LA SITUATION MONETAIRE EN 1897. ‡

The above three treatises by Mr. J. M. Boissevain, fellow of the London Institute of Bankers, Member of the Council of the Institute of Statistics of Amsterdam and Correspondent of the Society of Political Economy at Paris and of the Manchester Statistical Society, deal with the monetary question from the point of view of the 'bimetallist.'

The first named essay, which is translated into English, gained for the author the prize offered by Sir H. M. Meysey-Thompson, Bart., at the Paris Monetary Congress of 1889. It gives an exceedingly lucid exposition of the theory of Bimetallism. The author's hope, that Bimetallism might be introduced by international agreement, has not been realised so far, individual states inclining more and more towards the Gold Standard; the subject continues however to be of vital importance and the above books can be confidently recommended to any one who wishes to enquire into the monetary problem, of which the author has evidently made a life-study.

The purport of the books is to show "that simultaneous adoption of a bimetallic system by France, Germany, the United States, Holland, Belgium, Italy and England under the following conditions:

- (1) Free mintage of both gold and silver without expense to the public;
- (2) Full legal tender power for gold and silver in a certain proportion to be fixed by the said nations,

is the only basis on which it is possible to obtain monetary unity in the commercial world taken as a whole; that it is at the same time a system which will ensure in the best and most certain manner the stability of the value of money so far as that can be attained, and which will, better than any other, give us a monetary organisation sound in itself and whose efficiency is likely to be permanent."

Since the adoption of the gold standard in different countries and the consequent demonetisation of silver, we are face to face with a heavy fall in the value of silver relatively to gold, a fall which has been of serious consequences to countries with the silver standard like British-India (before the recent enactment which makes gold legal tender) and has led to great fluctuations in exchange, detrimental to trade and to

\* Macmillan & Co., London, 1891. † Hermann Walther, Berlin, 1895.

‡ Guillaumin and Cie, Paris.

\* The above books have been presented to the Adyar Library, by Mr. Boissevain of Holland, a noted financier and financial writer, whose son is now at Adyar, pursuing his studies in Oriental literature, for which he has special qualifications. Although the subject of "Bimetallism" is outside our field of interest, this personal element leads us to call attention to the merits of the books under notice.

investments in such countries. Bimetallists hold that their system is the natural means of again raising the value of silver and of obtaining a fixed ratio between gold and silver, a ratio which is not artificially and arbitrarily fixed by law and therefore unnatural and unsound. The "Bimetallists in no way claim that law creates the value of the money metals and can in consequence establish a fixed ratio between them. They recognise quite clearly that whatever may be the monetary system of a country, from the moment that the minting of the money is free and unrestricted, the value of it conforms to that of the unminted metal and that the ratio of the value between this metal and consequently also minted metal and all other commodities, is simply the result of the forces of supply and demand, which exercise their influence on either side. At the same time they claim that the choice which the Governments of different countries make between the two precious metals for use as money, is of the greatest importance in determining the value of these metals and for this very reason, because it is this choice which determines whether these metals are more or less in demand. They further add, that from time immemorial to the present day the use of the precious metals for money has so preponderating an influence on the demand for them in general, that practically it is this demand which settles their ratio of value to other commodities."

\* \* \* \*

The author's arguments, supported by statistics, are singularly clear. He enters at some length into the question, whether the modifications between the two metals proceed from a rise of gold or from a fall of silver, and for his part he comes to the conclusion that it is gold which has risen, the investigation of the money market showing clearly that gold is scarce and the supply insufficient for the requirements of all the states with the gold standard. Through the adoption of the gold standard in so many countries silver has been thrown on the market in large quantities, the monetary link between gold and silver has been broken, and "to re-establish it now in the commercial world as a whole, it is necessary to restore it in each several parts of the whole which will at the same time be the means of establishing it more solidly. The whole East and many other countries use for the greater part of their payments nothing but silver money, and so long as the commercial world is divided into two parts—countries with a gold and countries with a silver standard—the maintenance of a large proportion of silver coin in countries where free coinage is only granted to gold, would always be in theory a heresy and in practice a real danger."

We have quoted from the first named book, but all the three books deal with the same subject on somewhat different lines; they are very readable and written in a broad, dispassionate spirit. We may finish our review with the concluding passage of the 2nd treatise:

"No nation can live for itself alone, without relation to the rest of the world, desiring neither to help others, nor to receive help. This has become absolutely impossible. If then we desire to have international economic peace we must begin by re-establishing the union between gold and silver in order to have again an international means of exchange. On economic grounds this is the essential condition of peace as well as of progress and development of the general prosperity."

## RELIGIOUS BRUTALITIES.

The author of the pamphlet before us—Mr. Labhshankar Laxmidas, of Junagad—in his “appeal to English humanitarians,” says: “Your great nation was the first to grant legal protection to animals, and as a student of your national humanitarian movement, I know what far-reaching good has resulted from your persistent self-sacrificing advocacy of animals’ rights. I therefore pray that you may be pleased to read the following correspondence on frightful cruelties perpetrated on helpless animals, in the sacred name of religion, and under the sanction of the law in India, and to do what you can to collect and submit such facts to the Government of India as may induce them to repeal or amend the Section under which the brutalities I complain against are perpetrated with impunity.”

The correspondence reveals a shocking condition of affairs, and it is to be hoped that certain laws herein referred to, which now disgrace the statute books of India, may be amended or repealed.

## THE OPENING OF THE GATES.\*

BY JAMES MACBETH.

An idea of the scope of the author’s work may be gained from the following, taken from the Preface :

“The style of composition, herein named a Mosaic of song, I have adopted so as to be free of the usual impediments of a work which is essentially of the dramatic order in the opening periods.

It divides itself into fourteen periods or phases of the soul’s existence.

In the thirteenth period the third person becomes the first person, and so continues.

The parts of influencing forces are sustained by various voices thus :—

The Voice from Above, or the Voice of the Angel.

The Voice from Around, or the Voice of the Soul of Humanity.

Voices from the Past, or the Voices of Inborn and Inbred Tendencies and Influences.

The Voice from Within, or the Voice of the Simple and Unbiassed Manhood,

The Voice of Truth and Reason, or the Word of Wisdom.

The Voice of the Inner Man, or the Voice of the Spirit-born and Angelic Man who can appreciate Love.

This Voice is also heard in the Songs of Love’s Victory.

I give this work to those who will read it, because I must.

For I declare that it is not all mine, but it was given me to compose it.

For ten years I have withheld it from publication, and now at last I have fulfilled a duty, not to the many but to the few.

For I know that only they who possess, or aspire after, the life of the Spirit, can receive what is here uttered.

But if I succeed in giving even a little good to the few, then indeed is my one desire fulfilled.

Throughout this work, the form, whether it be rugged or smooth, uneven or measured, is the creation of the Spirit, and serves it. Thus do I only follow the order of Nature.”

There is much breadth and depth of thought and feeling manifest in this work. It is admirably brought out and contains 319 pages.

W. A. E.

## CANTILENOSAE NUGAE.\*

We acknowledge, with many thanks, the gift of Vol. I. of the poetical works of D. W. M., Burn, M.A. of Dunedin, N. Z., bearing the above title. It opens with a beautiful poetic dedication to his beloved wife, and contains a numerous collection of poems on miscellaneous subjects. Though our space is limited, we are tempted to quote the closing stanzas from the poem to the "Lustrous Stars:"

Ye beam like Mother's eyes  
 Upon her child—  
 There Love hath no disguise,  
 Is undefiled:  
 And but the brighter for  
 The human dew  
 Of tears that brim them o'er;  
 The soul shines through.  
 Beneath you now once more  
 A little child  
 Am I, heart brimming o'er  
 As when she smiled—  
 My Mother—ere I'd nod  
 And sink to dreams:  
 O tell me, stars—does God  
 Look down your beams?

Such lines need no praise. The book contains 200 pages, is printed on superior paper and is nicely gotten up.

We have also received, from the same author, a pamphlet containing a poem of twenty pages, entitled.

## "ODE FOR PEACE DAY."

Being written near the close of the Transvaal War, it will be of special interest to all Britons.

W. A. E.

## COCOANUT PLANTING.

"Thennai" or cocoanut tree, is the name of a Tamil treatise with illustrations and statistics by Mr. G. Rajagopal Naidu, Agricultural Inspector, Mylapore, Madras, late Superintendent, Lashio Farm, Burma, and author of a very useful and instructive publication, "Vyavasâya Vilakam."

The book is introduced to the public with an apt motto on the title page, viz., 'India's need is improved agriculture,' and is dedicated to Honorable Mr. J. N. Atkinson, I. C. S. It is written at the request of the Honorable Mr. Justice S. Subrahmanya Aiyer Avergal, C.I.E.

The book is divided into seven chapters, as perhaps the number, from the Hindu standpoint, augurs prosperity. The first chapter treats of the majestic grandeur of the tree in tropical vegetation, and the author in a convincing and interesting manner attempts to prove the cause of

\* Eden, Remington & Co., publishers, London.

its introduction in the offerings made to gods, and concludes that the tree is rightly called the *Kalpaka* of the earth.

The next chapter treats of the anatomical parts of the tree, and the third deals with the origin and distribution of cocoanut trees. The points to be observed for seed selection and nursery raising are wisely noted. The next chapter deals with suitable soil, fence, shade, growth, weeding, irrigation and manuring. Considerable attention is devoted to the discussion of these points which are often neglected by cocoanut cultivators. The regular observance of the instructions contained in this chapter will, we are sure, lead to increased produce from the tree, which quickly and gratefully responds to the kind treatment given to it. The fifth chapter deals with the multifarious uses of this graceful palm. The next chapter treats of the pests and their treatment, and the final chapter gives a summary of the above, useful for busy men who find no time to go through the book with care and patience.

In our opinion, the book is written in a chaste, simple and idiomatic Tamil, intelligible to every Tamil-knowing person. Several suggested points for the improvement of cocoanut cultivation convince us of the marked ability of the author in the free handling of the subject attempted by no one else in any language current in India. The book is an embodiment of profitable practices found in the several cocoanut growing countries and shows the author's thorough mastering of the literature available on the subject. He seems to have also practically studied in cocoanut growing centres of this Presidency, both by experiment and observation. We hope every educated Indian will follow the footsteps of the author in improving the several crafts practised for livelihood by his ignorant neighbours. This book deserves to be translated into English and the chief Vernaculars and we can confidently recommend it to the notice of persons who interest themselves in cocoanut trees both for pleasure and profit.

The book can be had of the author, or his publishers, Messrs. Goodwin & Co., San Thomé, Mylapore, Madras, for one Rupee a copy.

G. K.

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BRAHMACHARYA by Romesh Chandra Chakravarti. An excellent publication like the "Sanatana Dharma series" No. II. The book is issued from "The City Book Society," Calcutta, 64, College Street. Price, cloth Rupee one; paper, annas twelve. The book deserves to be in the hands of every Hindu student who neglects his religion.

PRINCIPLES OF RELIGION, MORALITY, HAPPINESS, HEALTH, ETC., by Durga Prasad. A useful book issued by the Virajananda Press, Lahore. Price 4 annas.

DAILY PRACTICE OF THE HINDUS, by Mr. Srisachandra Vasu, B.A., F.T.S., the author of Pānini's *Ashtādhyāyī* with English translation, a catechism on Hinduism and other useful works. A neat pocket edition of 231 pages of useful information. Price Re. 1. To be had at Panini Office, 40, Bahadurganj, Bhuvaneshvari Asramā, Allahabad.

*Pamphlets* acknowledged with thanks:

"Theosophy"—being No. 1. of a series which is to be issued by the Rangoon Theosophical Society.



Received from G. A. Natesan & Co., Publishers, Madras :

"Ranade and Telang"—appreciations by the Honorable Mr. G. K. Gokhale, C.I.E., and Mr. Dinshaw Edulji Wacha, recent President of the Indian National Congress—with portraits. Price 8 annas.

"Lal Mohun Ghose and his Work"—by one who knows him. Price 2 annas.

"Hindu Social Reform on National Lines," by Rao Bahadur M. Rangachariar, M.A., for free distribution. An interesting lecture.

"The Madras Hindu Association," its aims and objects, and an account of its inaugural meeting. This is noticed further in this month's *Theosophist* Supplement.

The Three Truths of Theosophy," being Vedanta Series, No. 4, by Mr. S'risachendra Vasu, B. A., F. T. S., a small pamphlet of 16 pages.

An Essay in English on a saying of Kabir, by Babulji Sadasiva Senjit. Printed at the Family Printing Press, Bombay, a pamphlet of 40 pages. Price 4 annas.

"Infant Feeding," a small pamphlet of 23 pages.

A tract on "Iswara Bhakti," published by the Sarada Branch T. S., Puttur, South Canara in Canarese language.

A tract on "Bhagavaddhakti" published by the Sarada Branch T.S., Puttur, South Canara, in Canarese language.

"S'ri Ramakrishna Vijayam," by Mahesa Kumara Sarma, in Tamil, forwarded to us by M. Kuppasawmi Aiyar, No. 218, Thambu Chetty Street, Madras, with a Photo of Ramakrishna Paramahansa, the Guru of Vivekanandaswami, whose interesting life it contains. The book was printed at the Madras Ripon Press. Price annas 6.

#### MAGAZINES.

*Revue Théosophique.* Commandant Courmes sends out with commendable promptitude the monthly parts of his *Revue Théosophique*, and the February number brings us to the 14th year of the publication. We have never sympathised with those superficial critics who are disposed to undervalue our foreign contemporaries whose pages are filled for the most part, with translations from our English magazines, to the exclusion of original contributions. For it is undeniable that the best Theosophical writings, with occasional exceptions, appear first in English, and, to our notion, it is far better to give as wide a circulation as possible, to them, instead of dealing out to the reading public, essays of less value written by beginners. The February number of the *Revue* contains, besides translations, the concluding chapter of Dr. Pascal's admirable exposition of the subject of "The Law of Destiny." His book finishes with an eloquent paragraph to the effect that the "more our vision widens, the more apparent injustice loses its domain, and we may be certain that when we have reached the summit, judging with precision the relations of things within themselves, we shall have the absolute proof of that which the heart replies to the reason: that the Divine Goodness is Infinite, and that all criticism of its actions comes from ignorance. The Wisdom of the Logos has foreseen everything."

*Bulletin Théosophique.* We are glad to see that the Reverend C. George Currie, once the most eloquent pulpit orator of Philadelphia, but now, for several years a resident of Paris, was to give a lecture in

English at our Paris Headquarters, 59, Avenue de La Bourdonnais, on the 4th ultimo. The presence of people of the quality of Dr. Currie, and his most excellent wife, in the group of our French workers, gives the movement such strength as to guarantee for it a long and useful activity.

The removal of the Count and Countess Prozor, from Geneva to Weimar, Germany, has temporarily weakened their Branch, the Dharma, as regards membership, but the activity of the working members is incessant. Their plan is to give the first half-hour of the meeting, to the readings of some selected book, not by one person, but by the President and other members by turns. This plan has a tendency to prevent monotony.

At the election of officers the following were chosen: President, Mr. Selleger; Vice-President, Mr. G. Fazy; Secretary, Mr. J. D. Reelfs.

The Fraternité Branch at Marseilles has elected Mr. Diannoux President; Banquis, Treasurer; and Mr. Labully, Secretary.

At Sofia, the capital of Bulgaria, there is active work going on in our Branch under the inspiration of that young colleague Mr. S. Nickoff, of whom very pleasant memories are preserved by those of us who met him at Adyar some years ago. At the recent election Captain Fitcheff was chosen President and Mr. Sophronius Nickoff, Secretary.

Mr. W. Metford, the genial President of the "Philalethes" Branch, Geneva, writes very hopefully and satisfactorily of the brotherly peace and concord that exists in the Branch, and in its relations with its sister branches. The meetings are held punctually and active work is always going on.

*Sophia* (Spain). It is a pleasure to see our Madrid organ making its monthly appearance in its new and sober dress: the old cover was a trial to the nerves. The February number which, like its predecessors, might serve as a college class-book of elegant Spanish, is filled with judicious selections from the writings of our best known authorities, which are followed by a translation of a chapter of H. P. B.'s "Caves and Jungles of Hindustan."

*Theosophia* (Dutch) has in its February number: "The Theosophical Ideal" by the Editor; "Clairvoyance," by Mr. Leadbeater; "Studies in the Bhagavad Gitâ," by 'Dreamer'; "On Civilisations" by J. D. Ros, "The Congress of the European sections," by Mr. Cnoop Koopmans, "The Secret Isle," by Michael Wood; "The Headquarters of the T. S. at Adyar," by J. W. Boissevain (with pictures and plan); "Free Will and Necessity," by Annie Besant; "A Question on Astrology," by Mr. Leadbeater; "Theosophical Movements" and "Golden Verses."

*Theosophisch Maandblad of, D.E.I.*, for January, deals with the proposals made by J. van Manen about the organization and reorganization of the Branches in Java. After some articles about Lodges, the Monthly Financial matter, Theosophical Books and the T.S., Mr. Van Manen gives some statements about membership, a Report of the T. S., in 1903, and of his work in Java. Added in a paper containing questions about the organization of the Dutch East Indian Branches, to which all the members are invited to fill in the answers.

Our American Journals, *The Arena*, *Mind*, and *The Phrenological Journal*—which have just reached us—are as usual, very interesting.

*Theosophy in India* (March) opens with "A Word on Sex," by T. S. Ganapati Aiyar, and D. K. Bisvas follows with, "How can the existence of different bodies of a man be demonstrated to a common man? Under the general heading of Theosophy in creeds and nations, Mr. F. Davidson gives a very readable paper on "Theosophy and New Zealand." Mrs. Besant's eighth lecture on Mr. Myers' great work on "Human Personality," etc., next appears, and the series on Problems of Metaphysics, by 'Dreamer,' is continued, dealing in an able manner with the subject of "Validity." Then follows the Official Report of the 13th Annual Convention of the Indian Section and a most carefully compiled List of Branches, by Babu D. K. Bisvas whom we, at Adyar, regard as a model official in every respect.

Acknowledged with thanks :—No. VII. of the *Upanishad Artha Deepika Series—in Tamil (the Taittiriya)*, *The Vāhan*, *The Theosophic Messenger*, *The Light of Reason*, *Banner of Light*, *Harbinger of Light*, *Health*, *The Indian Review*, *Indian Progress*, *Prabuddha Bharata*, *The Maha-Bodhi Journal*, *The Indian Journal of Education*, *Christian College Magazine*.

#### CUTTINGS AND COMMENTS.

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

We copy the closing portion of a friendly notice of our magazine, which appeared in *The Theosophic "Theosophist."* *Messenger* for February :

"While the pages of the magazine are open to contributors from every land, every number contains one or more articles from some native of India which are of especial value and interest because they present views and information not readily obtainable elsewhere.

In 'Old Diary Leaves' from the pen of the Colonel, we have a continuous history of the Theosophical Society from its organization. The first and second series of these papers have been published in book form, and every Branch should have them in its library.

In order to keep in touch with the movement, to realize its wide-spreading and growing influence, and its organic oneness; to promote the 'International Idea,' and diminish ignorance and prejudice, members should read *The Theosophist*. Branches that are really in earnest in their work will take some means to secure it for their reading-room."



"Adept,  
High Caste  
Yōghī and  
Master  
Lama."

It is well known that no true occultist of the right hand path ever advertises any so-called magical powers he may possibly be in possession of, but we suppose the *superlative extravagance* of the following advertisement which we copy from one of our exchanges is intended to be overwhelming. The dodge of sending his literature free "while it lasts," has not the ring of originality about it, and is quite transparent,

## HINDOO MAGIC AND INDIAN OCCULTISM.

"Doctor.....Adept, High Caste Yoghi and Master Lama of the Temple of Hage Ka, Delhi, India, who is the Initiated and Wonderworking Medium between the Great Concealed Adepts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult Students Illustrated and Valuable Literature which contains accurate and Secret Knowledge of the Inner Circle of the Hindoo Adepts and Master Lamas. This instructive and intensely interesting literature also pertains to Hindoo Magic, Adeptship, Witchcraft, Personal and Vital Magnetism, Psychic Diagnosis, Black Art, Magic and Sorcery, Necromancy, Pneumatology (Astral Influence), Diabolical and Ceremonial Magic, Invocations, Conjurations of the Spirits of the Astral Plane, Mediæval Theosophy, Philosophy of Disease and Medicine, also Clairvoyance, Propelling Astral Body, Occult Influence, Mediumship and Occult or Thaumaturgic Powers, to Bind, to Constrain, to Appear and Discharge Evil Spirits. The Nature, Possibilities and Dangers of Spiritism, Magical Art, Demonology and Witchcraft, Mundane and Sub-Mundane Spirits, Methods Used by Magis and Necromancers to Call Up the Souls of the Dead, Exorcisms, Astral Auras, Clairvoyance in Dreams, Magical Powers, Evil Desires, Astral Entities, Black Magic, Cosmos, Cure of Obsession, Curses, Chaos, Elementaries, Earth Bound Spirits, Haunted Houses, Mumia Used in Witchcraft, Mumia of Criminals and Suicides, Magnus Limbus, Karma, Images, Love Charms, Lying Spirits, Prophecy, Psychometry, Remedies against Witchcraft, Vampires and Witch Trails, etc., etc. Rarely, if ever, will the Student of Spiritism Clairvoyance and Occultism have the opportunity of obtaining such handsomely illustrated literature as this Master Lama has been granted the right to place in the hands of every sincere and interested Student of Hindoo Magic and Indian Occultism. Dr..... will send this literature while it lasts to Interested Persons only—Free. Address, Doctor.....Adept and High Caste Yoghi....."

Correspondents will of course be notified that the present edition of the book of instructions is just out of print, but a course of lessons in the above mentioned magical arts and sciences can be given to "sincere and interested students" for the paltry sum of twenty-five—or perhaps ten dollars.

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One of the most important Hindu religious organisations in India is the "Bharat Dharma Mahâmandal." In recognizing the fact of the present degradation of India the efforts of the Society are directed along several lines, which include the "propagation of the Hindu religion, reform in the management of Hindu religious and charitable institutions, dissemination of Hindu learning, collection of Hindu sacred books," and Social Reform along strictly Hindu lines. On the purification of the Hindu religion and the dissemination of suitable education among all classes depends the advancement of India. These are the two vers which shall yet uplift her people.

The *Indian Mirror*, in commenting on the above mentioned Mahâmandal says:—

Those who are able to discern the signs of the times see a brighter era dawning upon India. All great movements in the past owe their rise to circumstances similar to those existing at present. The Hindu religion, which has withstood so many shocks, will assuredly come out triumphant in the final struggle. At each critical period of its history, there has arisen an Avatâr to guide it safely through the struggle. Thus, with the dawn of Kali Yuga, arose Sri Krishna, the eighth Avatâr of Vishnu, whose sublime teachings, as embodied in the Bhagavad Gitâ, are

held in profound veneration throughout the civilised world. If the Hindus had observed those teachings as strictly as they should have, they would have been spared all the woes of later times. But they did not. The gods, however, were not unmerciful, and they again sent down an Avatâr to repair the damaged fabric. This was Lord Buddha, the ninth Incarnation of Vishnu—the founder of that great religion of humanity, which is followed by two-thirds of the human race to-day. Buddhism was only another manifestation of Hinduism which was then fast falling into decay, and so Lord Buddha was the reformer of the Hindu religion, and not its destroyer, as erroneously supposed by some people. The tenth Incarnation of Vishnu, as every Hindu knows, will be Kalki, whose advent will close the Kali Yuga. It will thus appear that religion has been the sole means of India's regeneration, at each epoch of her history. The religion of Lord Buddha, like Hinduism, had fallen low in India owing to the corruptions which had sprung around it. The tenth Avatâr will rise and join the broken pieces together, and raise one mighty fabric of the Hindu religion. In the meantime, we notice, with no small pleasure, the signs of a religious awakening in all parts of the country. It seems as if the gods have taken compassion again on the degenerated Hindus of the present day.

One of the practical steps taken for the revival of the Hindu religion, is the establishment of an Association, called the Hindu Association, in the capital of Southern India. The object of the Association has met with a chorus of approval from all sides, and we feel sure that, under the guidance of its able leaders, the Association will fully justify its existence. A similar movement, we are glad to note, has been started in Bengal, under the auspices of the Bharat Dharma Mahâmandal, which is an organisation almost on all fours with the Hindu Association of Madras. The head-quarters of the Mahâmandal are located in the sacred city of Muttra—the birth-place of Sri Krishna. The Bharat Dharma Mahâmandal has been established under the most distinguished auspices, and it counts among its trustees and representatives some of the leading Chiefs, nobles and gentlemen, distinguished alike for their learning and piety, as well as the Sankarâchâryas of the four Muths in India.

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*Col. Olcott's visit to New York.* The Chicago correspondent of *The N. Z. Theosophical Magazine*, referring to Col. Olcott's address before the N. Y. Branch, during his visit to that city last year, says :

"He spoke of the time when the Society was founded in New York, and of how it had spread to so many countries, saying that he intended putting up in the great hall at Adyar a small flag to represent each country to which the movement had extended.\* He said that it had always been his great desire to keep before the minds of the members the eclecticism and international character of the movement, to uproot from their minds all limited, national, or local feeling, all idea that the movement belongs particularly to one country or to one place. Further, he said : "Ours is a scheme of practical philanthropy, and the best way in the world to preach Theosophical doctrine and bring people into the Society is to set them an example of consistent Theosophical acting and living."

The Editor of the N. Z. Theosophical organ, in commenting on the President-Founder's address says :—

"To my mind that is one of the best points in this fine address, to live Theosophy in our daily life, taking it with us into our business or social life, and letting those around us and the world, when-

\* This was done, at our December Convention.

ever we come in contact with it, realize what a grand and beautiful thing is this Theosophy of which we talk."

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*Panchama Education.* That Panchama children are very intelligent and improve rapidly under suitable educational methods is no longer a matter of doubt, having been abundantly proven by the remarkably high percentage of passes shown in the Government examination reports for several years past. The four free schools, thus far started by Col. Olcott, and now under the superintendence of Mrs. N. A. Courtright, are doing excellent work. The following note which was written in the visitor's book recently, by the Inspector of Schools, Central Circle, Madras, speaks for itself:

#### THE MYLAPORE SCHOOL.

"Paid a surprise visit on Feb. 22nd 1904 and found everything in excellent order. I was very pleased with all that I saw of this well-managed school—but especially with the drawing, girls' drill and English lessons. The furniture and building are most suitable, the school looks cheerful and bright and affords a most pleasing contrast with most of the Primary Schools I have visited.

(Signed) ARTHUR MAYHEW,

*Inspector of Schools,  
Central Circle."*

One serious drawback in our Panchama Schools is the irregular attendance, which is largely owing to the extreme poverty of the parents, who keep their children out of school whenever there is a chance of having them earn an anna or two to eke out their scanty support. Sometimes these children become too weak, from lack of nourishment, to perform their class duties, and require immediate attention. It has, therefore, been found necessary in the H. P. B. Memorial School (where the greatest poverty prevails), that the pupils may be in fit condition to study, to distribute one rice-cake daily, to those of the infant standard only. Of these cakes 1,007 were thus distributed during January and February last, at a cost of Rs. 4-4-6. The pupils at the Damodar Free School (the number present being 135) were recently given one full meal of rice and curry, the total expense being, Rs. 6-3-5.

How to improve the condition of these lowest classes in India, is a very difficult problem. Caste distinctions are very severe, as will be seen from the following, which appeared in the *Madras Mail* some time ago:

*Caste Oppression in Southern India.* A correspondent of the *Pioneer* gives some instances of caste oppression in Southern India which confirm the popular opinion that the most educated Province of India still remains the "benighted Presidency." The case of non-caste people being debarred from using a Post Office situated in a Brahman quarter has already attracted some attention. But it is much less remarkable than the instance in which a low caste witness was made to stand 80 yards away from the Court presided over by a Brahman Magistrate and give his evidence through a peon who was kept trotting backwards and forwards between him and the bench. The Brahmans in North Malabar closed a school opened for the children of Sudras by dismissing from their service the parents and guardians of every boy and girl that went to the institution. But the most common

outward and visible sign of the superiority of the South Indian Brahman is seen in the denial of the use of foot-paths, to non-caste pedestrians. Not only are the latter excluded from the foot-paths, but they are forced to hide behind the nearest bush until my lord, the Brahman, has passed by. This, be it noted, occurs not in the remoter parts of the Native States, but in British Territory and in large towns. At Calicut recently a non-caste man was unmercifully beaten for the crime of walking alongside a Nair. The *Pioneers'* correspondent seems to think he was lucky in getting off so lightly. While this sort of man's inhumanity to man flourishes on Indian soil, the Congress press is all agog to pillory any suggestion of high-handedness toward Indians in the Colonies. The Government of India, the British Parliament, and even the Crown itself are constantly besought to employ all their powers to secure for Indians unlimited liberty where they are not wanted, while in their own country these very same "victims" may be liable to be thrashed for crossing a Brahman's shadow. Evidently what is a crime in the British Colonist is a virtue in the South Indian Brahman. The palpable insincerity of the Congress press in these matters, however, is much less surprising than the endorsement which their protest frequently receives in Anglo-Indian papers.

It is much to be regretted that the Brahmans *as a body*, have not manifested the slightest inclination to extend a helping hand to their weaker brethren of the lowest classes in India. What private educational aid they have had, so far, has been rendered by missionaries and theosophists. Humanitarians of the latter class, in distant lands, have contributed most of the money thus far spent in establishing and supporting the four schools started by Colonel Olcott, and it is his intention to found three more, as soon as sufficient funds and properly qualified native teachers, especially the latter, can be obtained.

Friends of the movement now and then send a little money to be used judiciously in special cases of famine, and thus we are able to mitigate in some small degree, the load of ignorance, poverty and suffering under which these poor people are crushed.

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Brotherhood among nations seems at present quite conspicuous by its absence, and the fires of *National Brotherhood*, hatred are raging, as may be seen by the following, *Where is it?* contributed by the *Daily Mail's* war correspondent, along with others of a similar kind gleaned from the Japanese press:—

Bellicose Russia! You always break the peace of the Far East. In the name of Heaven and humanity, Japan must cut you down.

Cowardly Russia! In the name of peace you stole the lands which Japan bought with the blood of her sons.

Braggart Russia, the thief of the world! You flaunt your eagle flight boastingly. Your Czar called a peace conference; you break the peace.

Poor Russia! You are like a blind serpent. History repeats itself. The Roman Eagle, ruined and disgraced, is the forecast of the fate of this Eagle.

Foolish Russia! Divided at home, how can you hope to conquer another land? You are like a group of crows. (This is a supreme insult. The flock of crows represents, in Japanese popular similitude, the acme of brainlessness and cowardice.)

The same poet declares, "Go ahead, go ahead our bravoes! Our flag of the Rising Sun, lighting the whole world, will fly from the walls of the castle of Peter and Paul at St. Petersburg. The flag of the Rising Sun embodies our hopes. There is peace under the sword. There is peace within the smoke of the guns."

Russia's angry feeling towards England is shown in the subjoined extract from the *Grashdanin*, an organ which is supposed to represent current views in Government circles in Russia :

All the impudent and vile acts which England has perpetrated during the past months against Russia are too manifest to every one of Russia's many millions of people to need recording in any Blue Book ; and Russians of all ages, even children, and of all conditions, are permeated with hatred against the English and with the thirst of revenge. Nor is there one Russian who does not grasp the fact that we have to do not with the Japanese, who are unworthy of Russian blood and Russian hatred, we have to deal with England, and all the hatred, all the force of the Russian spirit thirsting for blood is directed against England. Voices have long since made themselves heard in Moscow crying, " We are giving millions for the war against the Japanese but we will give whole milliards for a war against England if only the Czar will say the word " And these words are repeated by the entire Russian Empire, by every city, every hamlet, every soldier, every Russian man. Animated with this sentiment, let the whole Russian Press speak out and then, perhaps, our diplomats will be inspired to talk with the English Ministers in the language of English cynicism, of English impudence, and at every sound of such language all Russia will stand up breast to breast as one man for our adored monarch, and will not recoil from any sacrifice when the struggle longed for by all Russia has begun against her one secular enemy.

Dark as is the present outlook, a fraternal union among nations must surely come, some time, and difficulties be settled by arbitration rather than by the sword. Probably when Russia and Japan have exhausted their resources, negotiations will be resorted to and some settlement made, such as might have been arrived at before the war, had patience instead of passion been in the ascendant.

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In dealing with the " interchange of vibrations caused by love and hate emotions " Mrs. Besant writes thus in February *Theosophical Review* :—

*Vibrations and Emotions.* " The return of evil intensifies it, while the return of good neutralises the evil. To stir love-emotions in others by sending to them a stream of such emotions, so as to stimulate all that is good in them and to weaken all that is bad, is the highest use to which we can put our emotions in daily useful service. It is a good plan to bear in mind a list of correspondences in emotions, and to practise accordingly ; answering pride by humility, discourtesy by compassion, arrogance by submission, harshness by gentleness, irritability by calmness. Thus is a nature built up which answers all evil emotions by the corresponding good ones, and which acts as a benediction of all around, lessening the evil in them and strengthening the good.

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*" The Planets and the Weather."* In a communication to the *Times of India*, of March 8th, Mr. G. E. Sutcliffe, after alluding to the conjunction of Mars and Jupiter during the latter part of February, as modifying the state of the weather, continues :

There may be however, a further cause which has contributed to the recent meteorological disturbance. For some time back two European Astronomers have been on the track of two ultra-Neptunian planet which no telescope has yet been able to discover. They have located them by means of their perturbations of comets in the same way as Adams and Leverrier located Neptune by the perturbations of Uranus.



The outermost of these planets, according to Professor Forbes, is situated in longitude 182 degrees and has a period of one thousand years. The inner one as calculated by Herr Grigull is in longitude 359 degrees and has a period of 360 years. If these positions be correct the two bodies are about 180 degrees apart and the line joining them is close to the Sun's centre. Moreover, it lies across the equinoctial points of the Earth's orbit so that at the present time we may be cutting the lines of force joining these bodies, and this fact may have added its quota to the recent rainfall.

Assuming the correctness of the assigned positions, Mars, Jupiter and Grigull's planet formed a triple conjunction on February 25th. We crossed the line joining Mars and Forbes' planet on March 1st, about which time the heaviest rains took place, and shall cross the lines of Jupiter and that body on March 11th, whilst on the 23rd we shall cross those joining the same body and the Sun. Hence if these planets really exist I should expect them during the present month to show some marked meteorological or seismic effects.

We have not space for his further remarks concerning the recent unique and rare planetary arrangement which appears in the form of an immense cross.

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The following parody, copied from the *Animal's Defender* is worth perusing:—

*About Ben  
Adhem.*

About Ben Adhem, wise with life's increase,  
Awoke one night—not from a dream of peace,  
For sorely on his faithful spirit weighed  
The pangs of all the creatures God had made ;  
And worst, man's power abused, man's charge betrayed  
He listened, till it seemed the very stones,  
To shame man's cruel hardness, made its moans.  
But vain the speechless, agonised appeal,  
While sage and saint seek only human weal.  
Then to the watcher, sad for human blame,  
The Angel, with the Record, tempting, came ;  
He stood and said, " Dost thou not envy then  
These who have loved and served their fellow-men ?"  
Ben Adhem saw a long and shining roll,  
Heroes and Martyrs, Prophets of the soul,  
Great Preachers, Statesmen, moulding freedom's  
    laws,  
And grand Reformers brave in duty's cause,  
" All these," said Adhem, " these have wrought and  
    planned  
For man, already rich in brain and hand :  
Who pleads for those whom few can understand—  
Our dear dumb brothers, piteous-eyed and meek ?  
O, that I were the tongue for them to speak !  
Nay, not for me let Fame her laurels bind,  
Nor Faith her palms ; but if thou wilt be kind,  
Write me as one who fain would choose his lot  
With those whom man despised and Heaven forgot :  
Who found in fields and woods his friendly teachers  
And ever loved his lowliest fellow creatures."  
The Angel wrote and vanished. The next night,  
He came and showed, high on his roll of light,  
The names of those who served their own race best ;  
And lo ! Ben Adhem's name led all the rest,

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*Higher ideals of Health.* Spiritualize your whole body by constantly keeping your mind open to pure and high thought, if you would have perfect health, perfect strength and perfect power to do and achieve.

Let the Holy Spirit—the omnipresent eternal Spirit—flood your whole being, vitalizing and energizing all the atoms, molecules, cells and nerves of your body, if you would know the joy and bliss of perfect health.

The body wears out and becomes diseased from lack of the spiritualizing and energizing potency of Spirit; it is in the calm of the blessed Silence that the influx of Spirit is refreshing and recreating.

A spiritualized mind means an open mind, and this means a perfectly clean, pure, sweet and healthy physical organization.

The whole secret of spiritual healing is to fill the whole temple (body) with Love, Light and Life. Let the soul, the inner man, vibrate with the great God within instead of with external things, and you will be so flooded with Life, eternal Life, that disease and weakness will cease forever.

Spirit refines everything it touches; in contact with it atoms and cells become finer and finer and adapted to the highest expression of Life—health.

Within the soul is all health, all strength, all power, all force and all knowledge. Rouse the mind and look within for all that makes for perfection.

Men go to drug stores and doctors, and suffer for years, when a few moments in the Silence with God would lead them to the Path that leads to perfect health and eternal bliss. One earnest moment with God will change the whole course of life. Such is the mighty power of Spirit. God is Spirit.

Look to the Ancient Physician (and he is always within the soul), and to no one else, if you would have perfect health and hold your body for a great period of years, and pass gently to the Higher Life with ripe old age instead of disease.—Ex.

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*The Languages of India.*

The Government of India has been taking measures, for several years past, to ascertain the number of spoken languages in Northern India. Though this investigation is not completed, some important facts have been ascertained which one of our Indian contemporaries presents as follows:

The Census of 1901 does not cover the whole of India, as for some of the wildest and most polyglot tracts no language figures are available. Even allowing for this, no less than 147 distinct languages have been recorded as the vernaculars of the Indian Empire. They have been grouped as follows:—those belonging (1) to the Malayo-Polynesian family, (2) the Indo-Chinese family which includes the Monkhymmer, Tibeto-Burman and Siamese-Chinese sub-families, (3) the Dravido-Munda family which includes the Munda and Dravidian groups, (4) the Indo-European family which includes the Eurasian and Indo-Aryan branches, (5) the Semitic family, (6) the Hamitic family, (7) the unclassified languages of the Andamanese, Gipsies and others. The Tibeto-Burman sub-family claims no less than 79 varieties. The Semitic and Hamitic languages have been classed as vernaculars, owing to their being spoken in Aden. The rest belong to India proper. The Indo-Chinese languages are found in the Himālayas, Burma, and North-Eastern India; the Dravido-Munda ones belong mainly to the South and Centre of the Peninsula; and the Indo-European to the North-Western Frontier, Punjab, Bombay, Bengal, Assam, and the country between the State of Hyderabad and the Himālayas.