

"REGISTERED" M. 91.

ॐ

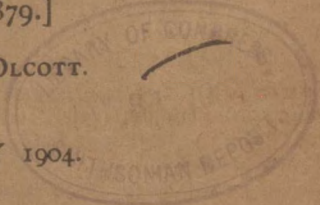


THE THEOSOPHIST

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

CONDUCTED BY H. S. OLCOTT.

VOL. XXV. No. 8.—MAY 1904.



	PAGE.
Old Diary Leaves, Fifth Series, XXIII. H. S. OLCOTT.....	449
"How to Build Character"..... C. W. LEADBEATER.....	456
Morality and Knowledge..... W. G. JOHN.....	465
Christian Doctrine and Reincarnation.. W. A. MAYERS.....	472
The Other Self: A Study of Consciousness..... S. STUART.....	476
Hinduism and Christianity..... ELLEN S. GASKELL.....	485
The Noble Eightfold Path..... JAMES ALLEN.....	491
An Easter Question..... HOPE HUNTLY.....	497
THEOSOPHY IN ALL LANDS.....	499
REVIEWS.....	500
Annual Report of the Smithsonian Institution; The Hindi Translation of "Thought-power, its Control and Culture"; Hidajatdjati—the true book; Magazines.....	506
CUTTINGS AND COMMENTS.....	506
A dangerous Innovation—The Plagiarism of H. P. B.—The Secret of Japanese Physical Power—A Frugal Diet—Orthodoxy, Hinduism and Theosophy—Another Vanished Race—Music Captured from the Stars—The Education of Indian Girls—"Another Pollution Case"—Mysteries of the South Pacific.....	xxii—xxvi
SUPPLEMENT.....	xxii—xxvi
Monthly Financial Statement; Another week's Fast; Vice-Chancellor of the University of Madras; The Fuenté Legacy; The Oriental Publishing Co., Limited; The Education of Indian Girls; Competitive Examinations; Search for Manuscripts; Prize Essays; New Books for the Adyar Library.....	

MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD QUARTERS, ADYAR.

MCMIV.

NOTICE.

—:o:—

*High Theosophical Society, as such, is not responsible for any opinion or
tion in this or any other Journal, by whomsoever expressed, unless
Hned in an official document.*

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

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

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

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

AGENTS.

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

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

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

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

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

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

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

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

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

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

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

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

RATES OF SUBSCRIPTION.

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

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

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

NOTICE.

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

ओं.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXV., NO. 8, MAY 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXIII.

(Year 1895.)

AT the house of Dr. Baraduc on the following day I met at lunch one of the most interesting men whom I have seen in France, a Dominican friar, whose white woollen robe and intelligent face reminded me of the description given of that great historical personage, Apollonius of Tyana. And, by the way, how majestically looms up against the background of history this incomparable man. The friar was an intimate friend of the family of my host and discussed with me for hours together and in the most amicable tone, the teachings of eastern and western philosophy. There is something about these well-educated ascetics of different religions, a something of unworldliness and high aspiration, which leaves a lasting impression upon the minds of those who come into contact with them. No wonder that princes show them homage and the greatest merchants and other capitalists place themselves at their feet to receive instructions. I have met many in my time—Hindus, Buddhists, Parsis, Mahomedans and Christians, all of whom made me think better of humanity; but towering above them all, and excelling them in sweetness of expression and speech and the resplendency of spirituality, stand our Teachers and Masters.

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is also ready, or almost ready for publication. It is uniform with Vols. I. and II. and illustrated. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Cloth 8vo. Price 6s. or Rs. 4-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

What stronger contrast could there have been to this encounter with the worthy friar than the pictorial history of one of the most revolting pictures in the annals of the race, the panorama of the Bastille incident of the French Revolution, wherein we saw a glimpse of our humanity in its wildest, most murderous aspect: the mob shouting and fighting, volunteers enlisting, Marat and Hebert, those head devils of anarchy, looking on unmoved at the raging of the storm which they had helped to bring about. My sister and I went on the same evening to the Robert Houdin conjuring show, originally founded by the great French conjurer himself, and since his death kept up by his pupil and successor, a man with a Scotch name which now escapes me. The tricks shown were extremely good and puzzling. We had table-turning and lifting by unseen agencies, and communications given by a human skull and an artificial detached hand that rapped out what they had to say on squares of thick plate glass brought forward in the aisle among the audience. Of course it was an electrical trick. We sat where we had a good view of the thing but neither of us could form any idea as to the nature of the mechanical appliance used. I have always been fond of these exhibitions and two days later took my sister to see another show of the kind at the Theatre Isola. The puzzle offered us on this occasion was an exhibition of thought-transference which, though doubtless a humbug, was sufficiently surprising as may be inferred from the test which I gave the performer, M. Albertini. I told him to get his female subject, Mlle. Zmyka, to leave the stage, take her seat in a certain chair in the audience and say "Vive la Republique!" Without any apparent communication between them she obeyed his unspoken order, came and sat in the designated chair and cried, not what I had told him, but "Vive la France!" I fancy that this was really more satisfactory than if the right word had been spoken, for in the latter case some written paper might have been surreptitiously shown her, whereas, in changing the word it would look as if she had caught the thought but not the exact words called for.

Amid our pleasure-seeking I was obliged, now and again, to let my sister find her way [about alone while I stopped at home to work off accumulations of office business. Thus, on the 8th of August I stopped at the hotel to write a chapter of "Old Diary Leaves." On the 12th my sister and I left Paris for Brussels, that coquettish town whose gay appearance has earned for it the nickname of "Little Paris." For the information of whom it may concern I may say that living there is cheap and that for a large and comfortable room in a hotel close to the station the charge is only Fcs. 2.50 per day. There was another round of sight-seeing for us, notable among them the Museum of Antiquities, in a tower of the XVth Century, where one can see relics of the ancient time, including household furniture and utensils, which enables the student of history to visualise quite easily pictures of the every-day life of our ances-

tors. After a successful season at Earl's Court, London, the proprietors of the "Spectacle of Venice" had brought it over and installed it at Brussels. It was a most realistic reproduction of the "Bride of the Adriatic," her bridges, canals, gondolas, piazzas, shops and monuments. The whole was lighted up by electric lights, and there was the splendid band of a Bersaglieri regiment and a superb orchestra from La Scala, with no end of fantoccini (puppet shows), street singers and processions of gay masqueraders.

The next day came the sobering break of proof-reading of galleys and plates for my publishers. I have travelled so much and in so many lands that I never am content to follow in the beaten track of your "personally conducted" trippers, but wander hither and thither in search of interesting sights, unusual people, cheap restaurants and cosy hotels where one can live economically: one has only to have command of a couple of languages besides English to get on well in any part of the world. These remarks are *apropos* of a note that I find in my entry for the 14th of August. I took Mrs. Mitchell to a restaurant patronised by working men where one dines abundantly and in a clean place for 60 centimes—say six annas, or six pence. Then there is a constant amusement offered gratis to the impecunious traveller, in the shape of the street fairs which one sees in almost every continental town. All is noise, movement and glitter, the shops overrun with articles to eat and to wear, and in side shows are to be found those "freaks" that our former colleague, W. L. Alden, has so humorously described. Pasted in my Diary is a hand-bill of "The Living Skeleton, surnamed the Modern proteus," whose case, if we may believe the advertisement, "has upset all the savants of the principal Faculties of France and Berlin." I should think it must or else our men of science must have only rudimentary imaginations, for here is the feast of wonders which he offers, to his patrons:

- | | |
|-----------------------|---|
| 1. The statue man ; | 5. The hanged man ; |
| 2. The abdomen man ; | 6. The skeleton man ; |
| 3. The obese man ; | 7. The dead man , |
| 4. The tortured man ; | 8. Interruption of the circulation of the blood |

9. The stoppage of the heart-beats and the circulation of the blood in all parts of the body. "The most astounding thing to science is the voluntary stoppage of the beating of the heart while the man is speaking." Surely a man who can change himself from a Daniel Lambert to a Calvin Edson, have himself tortured, hanged and killed, and after all that come up smiling, is something to see.

Two days more of sight-seeing and we then went on to Antwerp which we reached in barely an hour by rail. That evening we had the good luck to see the Place Verte, or Green Square, illuminated, and to hear the music of one of those well-trained military bands,

which afford so much pleasure to the populace, who, on the continent of Europe are quite able to distinguish good from bad music. On the next day we heard mass at the great Cathedral and saw Rubens' magnificent "Descent from the Cross." Our friend Dr. Weeks Burnett, attracted by my sister, for whom she had conceived a strong friendship, arrived from London, and during the next three days we made our outings together. Another day of heavy proof-reading followed, and as soon as I was free I took the ladies to see the Steen Museum, a very fine collection of historical and other antiquities. In the evening we all went to a clattering fair, where the usual distractions were offered, but where two of the soberest members of our Society, *viz.*, Dr. Burnett and I, had rides on a gorgeous merry-go-round, to the equal astonishment and amusement of my sober sister, who could never have thought of so compromising her personal dignity. To tell the truth we, others, would not have done it but for my prankish fancy to see such an embodiment of high respectability and sobriety of demeanor as Dr. Weeks Burnett, flying around on a hobby-horse. It was not so easy a matter for me to persuade her and she made it a condition that the P. T. S. should mount the horse next hers, which I, nothing loath, did, and away we went, to the sound of a screeching steam-trumpet and steam-propelled barrel-organ!

On the 20th we tried to start for Hamburg Bad, but on arriving at the station found that we had been deceived as to trains and had, perforce, to pass the night at a neighbouring hotel. Dr. Burnett had bade us good-bye at the station and we were sorry to lose the sight of her then fresh and bonny face. We reached Hamburg late that evening after changing cars three times, but the welcome we got from our friend Mrs. Tracy, and the delightful supper and beds more than compensated us for the disagreeable experience of the day. At these watering places the best of the daily life is in the early morning when the fashionable invalids throng the parks around the mineral springs of health-giving, pungent waters. Hamburg was then in the height of the season and the lovely park was crowded with celebrities of all sorts and kinds, from royalties down. His Majesty Edward VII., then the Heir Apparent, was an assiduous health-seeker, and drank his mineral water from the bubbling spring and promenaded the avenue and mingled with the gay throng with evident zest. The two days spent at this place were full of interest to both of us but, if it had not been for parting with the dear friend who had invited us there, we should have been quite content to put the scene behind us. For the fashionable world is, at bottom, a wearisome and stupid thing; to enjoy it one must be ignorant of what constitutes the real pleasure of life. On the 25th, in the early morning, we reached Berlin and were put up in the house of a Lutheran Pastor in Grossbeerenstrasse, near what I think is decidedly the most original and effective urban decoration I ever saw. I refer to

that artificial hill which has on its summit a church at which special services connected with the army are held. The mound is planted with forest trees, here and there clusters of bright flowers are placed, and a little mountain brook tumbles from the top to the bottom over boulders, through pebbles, and from small shelves of rock the water drops in silvery veils. A stranger would be ready to take his oath that it was a natural hill in the midst of a great metropolis, whereas, in point of fact, every cartload of soil, every tree and flower and every zig-zag turning of the (artificial) streamlet has been placed where it is by the cunning engineers who designed this unique monument to the memory of the brave sons of the Fatherland who had fallen in battle. My illusions as to the hill were all dispelled by the revelations of the engineer himself, a member of our Theosophical Society.

This being my first visit to Berlin I was naturally led to make the comparison between it and Paris, with whose physical aspect I was so familiar. To summarise my impression I may say, while the former city cannot be compared for magnificent monuments with the latter, and it has nothing to even remotely hold its own with the Avenue des Champs Elysees—no city has that—the impression it gives one is much more restful and domestic than the gay metropolis of France, where domesticity is hidden from public view behind the fronts of enormous apartment houses and so deceives most strangers into the belief that in France the “home” is almost unknown, a most erroneous assumption, for in no country are the domestic ties warmer and stronger than there. To me Berlin seems a town of private residences, and therefore, being an American, most attractive. And yet a pleasure-seeker may find as much amusement as his heart craves, and if one wishes to see amusement shared by the whole family, assuredly one should go to Germany. The beer gardens are an unfailing subject of interest to the traveller for, while the father smokes his pipe and talks his politics, or commerce, or science with his male friends, the mother knits and listens and looks after the children who are playing around her with their toys. Surely this is an immense improvement over our brutish ways of solitary drinking in saloons while the family are left at home to pass the time as best they may. And one of the sights of the world is a German public park, say the Thiergarten, on a Sunday, with every table occupied, every path and avenue crowded with moving throngs, and two superb military bands, stationed at two points, which play alternately the choicest pieces from the operas and minor composers. I was greatly struck by the chest developments of the German women, which offered a very striking contrast with what one sees in England or America: they look like a race of natural mothers and housewives.

On the evening of the 30th there was a full meeting of our Berlin Branch, or rather as full as could be expected in the summer sea-

son when many were out of town. I spoke in English and was interpreted in German by a talented young actor named Reicher, son of one of the most distinguished tragedians of the day. He had been partly educated at New York and spoke our language with great correctness. One of my pleasantest acquaintances at Berlin was Mr. B. Hübbe, brother of that dear old friend and colleague, Dr. Hübbe-Schleiden, whose home it was a charm to visit. Our movement goes slowly in Germany, not because of their lack of capacity to understand our philosophical teaching, but, as I have elsewhere remarked, because mysticism degenerated into a sort of childish pretention unsupported by personal spirituality, and got its death-blow for the moment in the mummeries of a horde of petty societies which aped the spiritual powers that they did not possess. The national mind has now reacted into commercialism and we must, perforce, wait patiently for the German pendulum to swing back to its natural place in the arc of high thinking.

Our visit to Berlin came to an end on the 2nd of September, when my sister and I left for Amsterdam *via* Hannover, reaching there at 8 p.m. after a dusty and fatiguing ride. Of course, Mr. Fricke, who never neglects a duty but makes it a pleasure to do it, met us at the station and took us to a clean and nice hotel, where we were soon made to feel the affectionate interest of our colleagues in the gift to my sister of baskets of lovely flowers, sent by Mesdames Meuleman and Windust. The next day Mrs. Windust came and took us by train to Haarlem, where we heard the great organ—in my boyhood counted as one of the wonders of the world, but now overshadowed by sundry others—played, rather badly. And on the 4th Mr. Fricke conducted us on a steamboat ride to a quaint inland Dutch town, where we had refreshments and the amusement of seeing the queer clogs and dresses, and brick-paved streets, and high-peaked gables, and sluggish canals, all of the most pronounced Dutch type. On the 6th I was laid on my back by an insidious enemy that I now recognise as gout, which effectually stopped my gadding about. It seems absurd that I should have anything the matter with me, but until Dr. Nanjunda Row of Madras, had the happy inspiration to experiment on me with the new German remedy, Urosine, I was now and again reminded by a swollen and painful foot that not even this granite-and-iron body of mine could be counted on for an indefinite old age. On the day in question, with much pain and the help of some men, I managed to get from my hotel to the Amsteldijk Headquarters, where a large meeting of our members was held in my honour.

We left Amsterdam for London *via* Hook of Holland on the 6th, I, using a pair of crutches, without which I could not have moved a step. On the boat I slept on deck, as my foot was too bad for me to go below. After an uncomfortable night we got to Headquarters in Avenue Road the next morning and were warmly welcomed. I

had to keep my room all day and so was prevented from going to the station to see Mrs. Besant off for the North on a lecturing tour. Gout did not prevent me, however, from reading my book-proofs or carrying on my correspondence. One day I read 92 pages, and another 250 of the book, which brought me to the end of the main text and left nothing but the Index to prepare. On the 19th all was finished, and now the publisher's part of the work would begin.

I see that I had a good many visitors in those days and some very interesting discussions and conversations. On the 17th I had the pleasure of sending to the good Dr. Zander, of Stockholm, the engrossed Charter for his Scandinavian Section of the T. S. I cannot pass over without notice certain experiences at the time, which were very fascinating and yet at the same time open to much criticism from the close student of psychical science : I mean experiments in tracing up past incarnations of some of our leading entities. Nothing could be more probable, to say the least, than that the principal agents in our theosophical movement, which we have reason to believe to be overlooked and directed by certain Personages, should have had mutual personal relations and with the unseen Personages in question at different epochs of the past. The moment one accepts as reasonable the theories of karma and reincarnation, and at the same time the concept that entities are no more confined to certain countries or families in *perpetuo* than the individual drops of water in a fountain to the fountain basin, we can see clearly enough how, when an entity develops to the point of potential efficiency as an aid to evolution, it would be directed to reincarnate in that place or family where it could at the same time give most useful help to others and earn for itself the best chances to work out its collective karma. For instance, I have seen a long table of successive reincarnations of a certain entity which had developed a peculiar capacity for art ; each time that it passed into incarnation it used its innate faculty to produce art forms, thus acquiring more proficiency, and at the next stage taking that faculty into incarnation where it had more or less chance to earn artistic renown as the environment happened to be more or less favourable : this environment changing at each stage according to the moral and intellectual and even spiritual influences which lay behind it. This does not mean that a painter, musician or sculptor should go on uninterruptedly, becoming greater in his art at each succeeding rebirth, for the entity was not confining itself entirely to the one art faculty, but functioning in the family, the state or otherwise, according to its developed attractions. So would it be with the religious tendency, or the faculty of invention, of war, of literature or of Government : the entity, given the necessary circumstances, would fall instinctively into the groove built for it by past experience. This by way of commentary upon a variety of readings in the akâsîc records which were made for me at London

at the time specified. Among others whose evolutionary careers were traced was myself, and it was certainly a fascinating picture that my psychometers painted from the records in the Book of Chitragnpta. Far be it from me to pretend to the ability to discriminate between the truth and the delusion in these narratives; not having the developed psychometric gift myself, I can only lay away these stories in a back chamber of my memory and wait for time to show which is right and which wrong. This subject is so interesting that I shall just leave it at this point and make the continuation in the next chapter.

H. S. OLcott,

“HOW TO BUILD CHARACTER.”

[Concluded from p. 402.]

MEN have many failings which they hardly notice, yet if they carefully examine and judge themselves by sufficiently high standards they can hardly help seeing where they fall short. One of the commonest of all failings is self-conceit. It is so natural for a man to wish to think well of himself, to emphasize in his mind those points in which he considers he excels, and to attach undue importance to them, and at the same time to slur over almost without thought the many other points in which he falls far short of other men. This self-conceit is a quality which needs to be carefully watched and steadily suppressed whenever it shows its head, for it is not only one of the commonest of all, but it is one of the most difficult to master; for when conquered in one direction it reappears under some new guise in another. It is subtle and far-reaching, and it disguises itself very successfully; yet until that is eradicated but little progress is possible. Another weed which must be relentlessly torn up is that of prejudice. So often we are exceedingly intolerant of any new idea, of any other belief than our own; we are set and firm and dogmatic along certain lines, and unwilling to listen to truth. Many a man who thinks himself free from intolerance because he has no special religious belief is just as dogmatic along his own materialistic lines as the worst religious fanatic could be. Often scientific men regard religion of all kinds with easy tolerance, considering it perhaps as something only fit for women and children. Perhaps he looks down with amused superiority upon the horror with which one religious sect regards the opinions of another, and wonders why they should make so much fuss about a matter which can hardly be of serious importance one way or the other; and yet at the very same time he has certain fixed ideas with regard to science, about which he is just as bigoted as are his religious friends in their fixed beliefs. It does not occur to him that there is a bigotry outside of

religion, and that in science, as well as in faith, a man's mind must always remain open to the advent of new truth, even though that truth may overthrow many of his own preconceived ideas. Very often this vice of prejudice is in reality a subtle manifestation of that self-conceit to which I previously referred; the set of ideas which the man has adopted are *his* ideas and for that reason they must be treated with respect, and any thing which tends to conflict with them cannot be entertained for a moment, because to receive it would be to admit that he might have been mistaken. Many a man has within him pettinesses, meanness, narrowness of mind, the very existence of which he has not suspected; yet these qualities will manifest themselves when circumstances arise which call them into action.

Very often, even when a man sees the manifestation of some such undesirable quality within himself, he will to some extent excuse it by saying that it is after all natural. But what do we mean by this word natural? We mean simply that the majority of mankind would be likely under similar circumstances to display such a quality, and so the man in whom it manifests is simply an average man. Yet we should remember that if we are definitely trying to take ourselves in hand and to build our character towards the high ideal which we have set before us, we are raising ourselves distinctly above the average man, so that what is natural for him will not be sufficient in the higher life which we are now trying to live. We must rise above that which is natural to the average of the race, and we must bring ourselves into a condition in which that which is right and good and true shall be the natural course for us. We must eradicate the evil, and replace it with good, so that it is the expression of the latter which will instinctively show itself when we act without premeditation. If we are trying to realize the higher life, trying to make ourselves a channel through which the divine force may pour out upon our fellow men, then emphatically that which is natural as yet for the majority will be entirely unworthy of our higher aspirations. Therefore we must not excuse faults and failings in ourselves because they are natural, but we must set to work to make that natural to us which we desire to have within us; and this development also is entirely within our own hands.

Sometimes the easiest way to carry out the command, "Cease to do evil," is to commence by trying to obey the second one, "Learn to do well." If we wish to conquer an evil habit it is sometimes easier and better for us to make strenuous efforts to develop within ourselves the opposite virtue. What are the qualities which are most necessary for us? If we can examine the matter without prejudice we shall assuredly find that very many of those which go to make the perfect man are as yet sadly lacking in us. Take first of all the very important quality of perfect self-control, The vast majority of

us are certainly deficient in this respect, and this fact shows itself in a dozen ways. The irritability of which I spoke previously is one of the commonest forms in which lack of self-control shows itself. There are other and coarser passions, such as the desire of the drunkard, or the desire of the sensualist, which most of us have already learned to control, or perhaps we have eliminated them from our natures in previous lives. But if any relic of such coarser passions still remain with us in the form of gluttony or sensuality, our first step will be to bring such desires absolutely under the control of the will. In such cases as this the necessity is obvious to every one; but in many other cases which we do not so readily perceive, our lack of self-control may show itself. Suppose that some trouble, some sorrow or suffering comes to a man, very often he allows himself to be greatly worried or profoundly depressed by it. Instead of maintaining his attitude of calmness and serenity, he identifies himself with the lower vehicle, and allows himself to be swept away. He must learn to take a firm stand—to say to himself; “These forces from without are playing upon my lower vehicles, affecting perhaps my physical body or my astral body, but I, the Soul, the true Man, stand above all these things; I remain untroubled, and I will not allow myself to be disturbed or moved by them.” Another instance which is painfully common is the way in which a man will take offence at something which another says or does. If you will think of it, this also shows a strange lack, not only of self-control, but of common sense. What the other man says or does cannot possibly make any difference to you. If he has said something which has hurt your feelings, you may be sure that in nine cases out of ten he has not meant it to be offensive; why then should you allow yourself to be disturbed about the matter? And even in the very rare cases where a remark is intentionally rude or spiteful—where a man has said something purposely to wound another—how foolish it would be of that other to allow himself to feel hurt. If the man had an evil and spiteful intention in what he said, he is much to be pitied, since we know that under the law of divine justice he will certainly suffer for his foolishness. What he has said need in no way affect you; if a man strikes a blow on the physical plane, it is no doubt desirable for you to defend yourself against its repetition, because there is a definite injury; but in the case of the irritating word no effect whatever need be produced. A blow which strikes your physical body is a definite impact from outside; the irritating word does not in any way injure you, except in so far as you may choose to take it up and injure yourself by brooding over it or allowing yourself to be wounded in your feelings. What are the words of another, that you should let your serenity be disturbed by them? If you allow yourself to care about what he has said, then it is you who are responsible for the disturbance created in your astral body, and not he. The man has done

and can do nothing that can harm you ; if you feel hurt and injured and thereby make for yourself a great deal of trouble, you have only yourself to thank for it. If a disturbance arises within your astral body in reference to what he has said, that is merely because you have not yet perfect control over that body ; you have not yet developed the calmness which enables you to look down as a Soul upon all this and go on your way and attend to your own work without taking the slightest notice of foolish or spiteful remarks made by other men. If you will gain this perfect calmness and serenity, you will find that your life is infinitely happier than before. I do not put that before you as the reason for which you should seek this development ; it is a good reason truly, yet there is another, a very much higher reason in the fact that we have work to do for our fellow men and that we cannot be fit to do it unless we are calm and serene. It is always best that we should keep before ourselves this highest of all reasons for self-development—that unless we do develop ourselves we cannot be a fit and perfect channel for the divine power and strength. That should be our motive in our effort ; yet the fact remains that the result of this effort will be very greatly increased happiness in our work. The man who cultivates calmness and serenity soon finds the joyousness of the divine life pervading the whole of his existence. To the clairvoyant who can see the higher bodies the change in such a man is very remarkable and very beautiful to see. The average man is simply a centre of agitated vibration ; he is constantly in a condition of worry or trouble about something, or in a condition of deep depression, or else he is unduly excited in the endeavor to grasp something. For one reason or another he is always in a state of unnecessary agitation, usually about the merest trifle. Although he never thinks of it, he is all the while influencing other people around him by this condition of his astral body. He is constantly communicating these vibrations and this agitation to the unfortunate people who are near him ; and it is just because millions of people are thus unnecessarily agitated by all sorts of foolish desires and feelings that it is so difficult for the sensitive person to live in a great city or to go into any large crowd of his fellow men. If you will look at the illustrations of the effect of the various emotions as shown in "Man Visible and Invisible" you will at once realize how a man in such a condition of agitation must be causing great disturbance in the astral world about him, and you will see that others who happen to be in his neighbourhood cannot remain unaffected by the influence which pours out from him. The man who gives way to passion is sending out waves of passion ; the man who allows himself to fall into a condition of deep depression is sending out in all directions waves of depression ; so that each of these men is making life harder for all those who are so unfortunate as to be near them. In modern life almost every man has many little circumstances which worry

him, which tend to stir up irritability within him ; almost every man has sooner or later some cause for worry and for depression ; and whenever any one of us yields to either of these feelings the vibrations which we send out will assuredly tend to accentuate the difficulties of all our neighbours. Such vibrations will make it more difficult for those about us to resist the next accession of irritability or depression which may come to them ; if there are germs of these qualities in them, the vibrations which we have so wrongly allowed ourselves to send forth may awaken these germs when otherwise they would have lain dormant. No man has a right to commit this crime of throwing obstacles in the way of his fellow men ; no man has a right to yield himself to depression or to give way to anger—not only because both these things are evil for him and wrong in themselves, but also because they directly do harm to those around him. On the other hand if we can cultivate within ourselves serenity, calmness, and joyousness, we shall make life easier instead of harder for all those into whose presence we come ; we shall spread about us soothing vibrations, we shall make it easier for our neighbours to resist worry or trouble or annoyance, and thus we shall help to lift the burdens from all those who are about us, although we may say never a word to them. Every one will be the better because we are serene and calm, because we have realized the duty of the soul. Here, then, are some very useful qualities which we may seek to build into ourselves—the qualities of self-control, happiness, and calmness. Let us learn that it is our duty to be happy, because God means man to be happy. Therefore it is that the man must not let himself be swept off his feet by the waves of thought and feeling about him, but must stand firm as a tower to which others may cling who are still affected by these waves. So shall divine strength flow through him to those others, and they too shall be rescued from the stormy ocean of life, and brought into the haven where they would be.

Other virtues which we should build into ourselves are courage and determination. There are many men in the world who have an iron determination within them about certain things—a resolution that nothing can shake. They have resolved to make money, and they will do it—honestly, if possible, but at any rate they will make it ; and these men usually succeed—they do make it to a greater or less extent. We who are students of a higher life think of them as very narrow in their outlook, as understanding very little of what life really is. That is quite true, yet we should remember that they are at least living up in practice to what they understand. The one thing of which they feel certain is that money is a great good, and that they intend to have plenty of it ; and they are throwing their whole strength into that effort. We have convinced ourselves that there is something higher in the world than the gaining of money, that there is a vaster and a grander

life, the smallest glimpse of which is worth more than all mere earthly gain. If we are as thoroughly convinced of the beauty of the higher life as is the worldly man of the desirability of making money, we shall throw ourselves into the pursuit of that higher life with exactly the same resolution and enthusiasm with which he throws himself into the pursuit of gold. He neglects no possibility, he will take infinite pains to qualify himself to pursue his object better; may not we often learn a lesson from him as to the one-pointedness and the untiring energy with which he devotes himself to his one object? True, the object itself is an illusion, and when he gains it he very often finds it to be of but little value after all; yet the qualities which he has developed in that struggle cannot but be valuable to him when the higher light dawns upon him, and he is able to turn his talents to a better use. In this development of resolution the study of Theosophy helps us very greatly. The Theosophist realizes profoundly the infinity of work in the direction of self-development which lies before him; yet he can never be depressed, as the worldly man sometimes is, by the feeling that he is now growing old, that his time is short, and that he cannot hope to attain his end before death puts a period to his effort. The student of occultism recognizes that he has eternity before him for his work, and that in that eternity he can assuredly make himself exactly what he desires to be. There is nothing that can prevent him, nothing that can limit him. Certainly he finds around him many limitations which he has made for himself in previous lives; yet with eternity before him all these limitations may be transcended, his end may be accomplished and his goal will be attained.

There are so many people who are anxious to know what the future has in store for them—so many that large numbers live upon this desire. Any astrologer or clairvoyant who thinks he can predict the future is certain to have immense numbers of clients; even the veriest charlatan seems to be able readily to make a living by the merest pretense to the occult arts or to prevision. Yet in truth no one need trouble himself in the slightest degree about his future, for it will be exactly what he intends that it shall be. The student of occultism will not seek to know what the future has in store for him; he will rather say, "I intend to do this or that; I know what my future development will be, because I know what I intend to make it. There may be many obstacles in my way, put there by my own previous actions; I do not know how many there are, or in what form they may come; I do not even care to know. Whatever they may be, my resolution is unshaken; whether it be in this life or in future lives, I shall mould my existence as I like; and in knowing that, I know all that I care to know of that which lies before me." When the man realizes the divine power which resides within him he cares little for outward circumstances; he decides upon what he will do, he devotes his energy to it and he carries it

through ; he says to himself ; " This shall be done ; how long it will take matters nothing, but I will do it." It will be seen therefore that courage and determination are emphatically virtues which are necessary for the student of occultism.

Most of all man needs to develop the quality of unselfishness ; for man as we find him at present is by nature terribly selfish. In saying that we are not casting blame upon him for his past ; we are simply trying to remind him that there lies before him a future. The Theosophist understands very readily why this fault of selfishness should be so common among men, for he realizes what has been the birth and the growth of the soul in man. He knows that the individual was slowly, gradually formed through ages of evolution, and consequently that the individuality is very strongly marked in man. The soul as a centre of strength has grown up within the walls of self, and without these protecting walls the man could not have been what he now is. But now he has reached the stage where the powerful centre is definitely established, and consequently he has to break down this scaffolding of selfish thought which surrounds him. This shell was a necessity, no doubt, for the formation of the centre ; but now that the centre is formed the shell must be broken away, because while it exists it prevents the centre from doing its duty, and from carrying out the work for which it was formed. The man has become a sun, from which the divine power will radiate upon all those around him, and this radiation cannot be until the walls of selfishness have been entirely broken down. It is not wonderful that it should be hard for man to do this, for in getting rid of selfishness he is conquering a habit which he has spent many ages in forming. It had its use and its place in these earlier stages ; as one of the Masters of Wisdom once put it ; " The law of the survival of the fittest is the law of evolution for the brute ; but the law of intelligent self-sacrifice is the law of development for man." So it comes that man needs to transcend what was formerly his nature and to build into himself the quality of unselfishness, the quality of love, so that he may learn very gladly to sacrifice what seems his personal interest for the good of humanity as a whole. Let us beware that we do not misunderstand this. I do not mean by that any development of cheap sentimentalism. Men who are new to this study sometimes think that it is expected of them that they shall attain to the level of loving all their brethren alike. That is an impossibility, even if it were desirable ; and to see that this is so we have only to turn to the example of the highest of men. Remember that it is related of Jesus himself that he had his beloved disciple, St. John, and of the Buddha that he was more closely attached to the disciple Ananda than to many others who possessed greater powers and higher advancement. It is not demanded of us, it is not intended that we should have the same feeling of affection towards all. What is

perfectly true is this ; that such affection as we now feel towards those who are nearest and dearest to us, we shall presently come to feel for all our brother men. But when that time comes our affection for those whom we love best will have become something infinitely greater than it is now. It will mean that our power of affection has grown enormously but not that it has ceased to be stronger in one case than it is in another—not that all the world has become the same to us. What is important for us now is that we should regard all mankind, not in a hostile attitude, but in that friendly attitude which is watching for an opportunity to serve. When we feel deep affection or gratitude towards some person we watch constantly for an opportunity to do some little thing for him, to show our gratitude, our respect, our affection, or our reverence. Let us adopt that attitude of ready helpfulness towards all mankind ; let us be always prepared to do whatever comes to our hand—always watching for an opportunity to serve our fellow men, and let us regard every contact with another man as an opportunity of being useful to him in some way or other. In that way we shall learn to build into our character these most important virtues of love and unselfishness.

Another most necessary quality is that of single-mindedness. We must learn that to make ourselves a perfect channel for the divine forces must be the great object of our lives, and must always be the deciding factor in any decision that we make. When two paths open before us, instead of stopping to consider which of these two would be best for us individually, we must learn to think rather which is the noblest, which is the most useful, which will bring most good to other men. When in business or in social life we take some step which appears advantageous for us we should ask ourselves in all sincerity, perseveringly "Can this thing, which seems as though it would bring good to me, do some harm to some one else? Am I making an apparent gain at the cost of a loss to some other man? If that be so then I will have none of it; I will not enter upon any such course of action. For that cannot be right for me which brings harm to other men. I must never raise myself by trampling down others." Thus we must learn in everything to make the highest our criterion, and steadily, little by little, to build these virtues into ourselves. The process may be a slow one, but the effect is sure.

Nor must we forget the third line of the Buddha's verse, "Cleanse your own heart." Begin with your thoughts; keep them pure and high, and assuredly your actions will follow along the same line. What is required is intelligent adaptation to the conditions of the true life. Down here on the physical plane we have to live in accordance with the laws of the plane. For example we know certain laws of hygiene, and the intelligent man adapts himself carefully to them, knowing that if he does not his life will be an

imperfect one and full of physical suffering. Every cultured man knows that to be the merest common sense; yet we see daily how difficult it is to induce the ignorant and uneducated to comply with these natural laws. We who have learnt them adapt ourselves to them as a matter of course, and we should realize that if we did not do so we should be acting foolishly and if we suffered from such action we should have only ourselves to blame. We who are students of occultism have through our studies learnt much of the conditions of a higher and grander life. We have learnt that just as there are certain physical laws which must be obeyed if the physical life is to be lived healthily and happily, so there are the moral laws of this higher and wider life, which it is also necessary to obey if we wish to make that life happy and useful. Having learnt these laws it is once more simply a question of intelligence and common-sense in living according to them. It is with a view of adapting ourselves to them that we watch ourselves with reference to these qualities of which we have spoken. The wise man takes them one at a time and examines himself carefully with reference to the quality which he has chosen, to see where he is lacking in it. He thinks beforehand of opportunities for displaying that quality, yet he is always ready to take other unexpected opportunities when he finds them opening up before him. He keeps that quality, as it were, in the back of his mind always and tries perseveringly from day to day, and every moment of the day, to live up to his highest conception of it. If he thus keeps it steadily before him, he will very soon find a great change coming over him; and when he feels that he has thoroughly grounded himself in that, so that its practice has become a habit and a matter of instinct with him, then he takes another quality and works in the same way with that.

That is the method of procedure, yet we must be careful in doing that not to fall into a very common error. You may remember how the Buddha advises his disciples to follow the "middle Path" in everything, warning them that extremes in either direction are invariably dangerous. That is true in this case also. The ordinary man of the world is simply asleep with regard to the whole of this question of the cultivation of character; its necessity has never dawned above his horizon, and he is absolutely blankly ignorant with regard to it. That is certainly one extreme and the worst of all. The other extreme is to be found in the constant morbid introspection in which some of the very best people indulge. They are so constantly mourning over their faults and failings that they have no time to be useful to their fellow men; and so they cause themselves a great deal of unnecessary sorrow and waste much strength and effort while making but little real progress. A little child who has a piece of garden for himself is sometimes so eager to see how his seeds are growing that he digs them up before they have really started in order to examine them again, and so effectually prevents

them from springing at all. Some good people seem to be just as impatient as is such a child; they are constantly pulling themselves up by the roots to see how they are growing spiritually, and in this way they hinder all real advancement. Self-examination and self-knowledge, are necessary; but morbid introspection is above all things to be avoided. Very often it has its root in a subtle form of self-conceit—an exaggerated opinion of one's importance. A man should set his face in the right direction, he should note his faults and failings and strive to get rid of them; he should note the good qualities in which he is lacking and endeavour to develop them within himself. But when he has thus formed this firm resolve, and is doing his best to carry it into effect, he can well afford to forget himself for the time, in the service of his fellow-men. If he will but throw himself into earnest unselfish work, in the very act of doing that work he will be developing many useful qualities. Having controlled the mind and the senses, let him think often of the highest ideals that he knows; let him think what the Masters are, what the Buddha was, what the Christ was, and let him try to mould his life towards theirs; let him work always with this end in view, and let him try to raise himself towards "the measure of the stature of the fullness of the Christ." Remember how he told you, "Be ye perfect, as your father in heaven is perfect." Remember also that he would never have uttered those words if it had not been possible for man to fulfil that command. Perfection is possible for us because immortality is a fact; we have all eternity before us in which to work, and yet we have no time to lose; for the sooner we begin to live the life of the Christ, the sooner we are in position to do the work of the Christ, and to range ourselves among the Saviours and the helpers of the world.

C. W. LEADBEATER.

MORALITY AND KNOWLEDGE.

IT is a mere platitude to say that people of all classes should be moral, clean of life, and honest of purpose. It is a needless setting up of print to say "Be good if you wish to be happy." People will continue to *be* exactly as they *are*, subject of course to a modification resulting from our exhortation. In all societies formed to prosecute some purpose, benevolent, scientific, or political, a certain degree of morality will be taken for granted and no mention made of ethics in connection with it, and so long as a certain average standard is maintained, all is well and ethical questions may not appear. And as in the general march of progress in knowledge and the raising of the standard of that amongst the masses, an improvement in moral conception will run with it, men are not generally concerned about

knowledge becoming a dangerous possession where morality is absent. We are not frightened that the Zulus or the Kaffirs will suddenly acquire knowledge of some explosive that will conquer modern artillery and enable them to drive us out of Africa, or that the medicine man of the Red Indians will upset the theories of Crookes and the modern Chemists. Therefore, it is right to assume a fair standard of morality for the average member of the T. S. But on looking closely into the nature of the knowledge which he is professing to study, it is quickly seen that the average standard is scarcely high enough if absolute safeguards are to be set up.

The most prominent feature of all these books which are placed in the hands of resolute students is a stern admonition about first cleansing the moral side of the nature before using the intellectual for the acquisition of knowledge of the kind to which all our books lead us—Occult Knowledge. We may get religious, literary, or scientific knowledge, and run no special risks if our ethical conceptions be crude and poor, but directly we approach the Gupta Vidya, we come near to a precipice full of danger. To the student of the S. D. who sees the slow processes marked out for the Great races, the sub and the family races; how cycles of ages are taken up in working into humanity certain qualities by life's experiences, it will seem quite in harmony with the whole scheme to find great pains are taken to first develop in man a large degree of moral tone before the veil begins to be raised to show the possibilities of the worlds beyond the physical.

It is inherent in all sorts of people to desire knowledge. Even a pickpocket wants to know the cleverest method of emptying pockets. The whole vast machinery of human life is a struggle to know. I myself hold that every calling in life offers a channel for the learning of something—in fact, it is familiar to most of us that life is a great school, and we understand that by a series of earth-lives spent in every condition of existence the soul gets at last a perfect knowledge of all things in heaven and in earth. It is easy to fall into a cast-iron way of looking at this need for knowledge of all things. We have not all to become intellectual giants; we must however master all essential features of this life, but will do so by different avenues. A chemist will store away a fact learned by some experiment, which conveys an essential fact similar to what a botanist may arrive at by his methods. We shall not all require to be equal in Chemistry to Crookes or Faraday or to be proficient in every one of the sciences or arts. The scientific side will be built up, but with one it will be the science of metals and with another the science of sounds. Newton and Beethoven will to the very end continue to follow quite individual lines of progression peculiar to the special talents of either. Knowledge is to be the passport to the great future for both of them, but knowledge of their own peculiar kind. The line of growth of each is distinct. As well think that in

order to apprehend the world of to-day, we have each of us to learn all existing languages. Our own native language with which we are so apt, is only a suit of clothes for thought, and thought essentially transcends all language. It has been well said that there are two kinds of knowledge. (1) Intellectual consent to a stated proposition, and (2) the actual realization of it. To illustrate the difference—under the first, one may apprehend the motion of the planets round the sun, and be intellectually satisfied about it—under the second we actually by the process of ‘going up higher’ see the whole of the movements going on—that is indeed knowledge—only by the first can we arrive at the second. The world at large is following the first. Theosophy would lead its children to the Portal of knowledge by the second. The first must lay the foundation for the second. There are some as yet so ignorant in the realms of intellectual training as still to suppose the earth to be flat. Such persons lack experience in the past—they would be thunderstruck to find that leaving their home and travelling eastwards, and continually eastwards they would at last get to their home again, though for ever travelling to the morning sun. Taking the view that we are here to get knowledge by experience, it would seem on the face of it that the best life is that which contains the most experience, which is mainly true; and probably the most profitably spent life is that into which is compressed the richest, most striking and far-reaching experiences. From this it might be argued that the greatest harvest of knowledge was to be got by the one who would rush into every conceivable new environment—the more striking the better—and that even the drinking of the deepest cup of misery and degradation in a life of crime would be perhaps the richest form of life. Probably for a very very few such a course might be an avenue to salvation from death of the soul by absolute inanition, but such an exception is so rare we need not discuss it. For all of us there is a certain line of effort in self-development beyond which we must not step. Heedlessness and indolence are probably great stumbling blocks to some and render necessary much shock of pain and distress to “wake them up.” Earnestness and strenuousness preserve many from the needful shocks of the sloth in evolutionary life. There is more hope for the man who is earnest in a bad cause than for him who doesn’t care. Read the Dhammapada upon earnestness.

Coming to knowledge of virtues or their opposites. Before we can become by nature clean of life, is it necessary for us all to have been a drunkard or a debauchee? I think not: vicarious atonement is not popular with us, but vicarious sacrifices are being made all round us every day. Do we not exhibit to each other the stern lessons of transgression, and do the scars and the bruises which others carry teach us nothing? Must we take the very cuts ourselves? The foolhardy foundry or factory hand who gets caught in

and conduct have been brought to the standards of Shakespeare, Homer, Dante and the great ones. I hold that, this being so, the moral standards cannot then be low. Do we require any sanctions for morality? It is part of the blue sky over our heads. Injunctions for love and kindness are written on every page of human intercourse—but of course there are questions of degree—yet in his way the African savage will read them and conform, just as will Herbert Spencer or Thomas à Kempis. Everywhere are beginnings. Even that miserable type of morality, that of expediency, expressed very well by that passage, "He that giveth to the poor lendeth to the Lord," has its uses to those who yet look for some reward.

On every side there are standards of morality formed for us below which we cannot fall, and much above which, the general run of people do not reach. In the home, in business, in public life, there are alike standards formed for us. The very honor amongst school boys, or even amongst thieves if you will, has its restraints, and so, leaves *some* mark in the national life, and that judge is the wisest who judges his cases by the standards fixed by the environment of the case involved. Truth, falsehood, cleanliness, honesty, are all comparative terms. We cannot as yet apply the high standard of the Bhagavad Gîtâ to a London or New York Counting house. In our business dealings with each other we all know that we are not telling each other all we know—we allow certain concealments in business, which, judged by the "Gîtâ," would be deemed falsehoods. But to attempt to enforce the latter standard on the Corn or Stock Exchange at once we feel would be paralysis. As the broker and the soldier both have their special code of honor and their own passports to accepted integrity, so in the national life is there a certain standard of morality by which all things come to be judged. In a nation full of growth and vitality this standard is constantly being pushed up—in the declining races it also declines. For a definition of all-round morality suited to English minds I like nothing so well as Ruskin's in his lecture on the relation of Art to Morals. It is too long to quote here, as containing a somewhat lengthy hypothetical proposition, but the essence of it is that our conduct under the close approach of death, undictated by any fear or hope of the hereafter, would be an exact measure of the morality of our nature. Ruskin has left behind him a considerable legacy for our ideal of morality, and he will be of great use to every one of those who would reach out to the exalted standard of the Gîtâ, laid down by Theosophy for all those who would tread the occult path to knowledge. He says there are two unquenchable human instincts: the love of Order and the love of Kindness. By the love of order we deal with the earth, dress it, build on it and live by what we get out of it, and to obtain order we deal with all dissolute forces in others and in ourselves. By the love of Kindness or the love of Love we are impelled to deal rightly with all other lives, which

covers every form of mutual help and ends in self-sacrifice. Owing probably, to his conventional environment as much as to his own spiritual limitations, which compelled him to see everything through English spectacles, Ruskin will never stand with men who are universal guides like Socrates or Emerson, yet his value to his own age will always be great. And every man like Ruskin who, taking passion as he finds it, seeks not the tearing of it out, but its right training, must be taken as one of our guides for the day in which we live.

Doubtless with most earnest people on joining the T. S., their standard of morality is pushed up, sometimes far above practical service, and in their efforts to aspire to their highest ideal they are often impractical in dealing with the world at large. We have in the knowledge given to us by the Masters of the Ancient Wisdom that which is of fruitless value, for others as for ourselves; and we see that the one safe road to possess it is by conquest of the lower nature. We must all make that conquest by degrees. Anything in human life which makes for the elimination of selfishness should be encouraged. Selfishness cannot be shaken out of all men by like methods, those methods must be suited to the age of the Soul. What would be an act of remarkable self-denial in one would be of no occasion for comment in another, and it is for us to place just such examples before people as they may reasonably be expected to reach.

The conclusion to which one must come when considering the relationship of morality towards knowledge is, that knowledge bringing ever increasing power, it is necessary that morality should set up ever increasing safeguards; and we can every one of us supply our quota to the pressure on public opinion in this direction. We can do this by insisting on greater purity of life and of motive, first in ourselves and then in any others whom we may assist to place in positions of trust or responsibility. The fraudulent man of business, the ignorant quack doctor, the log-rolling politicians, are all here amongst us because we leniently and weakly tolerate them, when we might by our collective pressure compel their reformation. It is for us all to exercise this pressure everywhere. Induce all the people you can to avoid the storekeeper who adulterates, the workman who does shoddy work, to cry down all who in prominent positions in business, schools, churches, or public life, are unclean or dishonest in their lives. The standards of both commercial and political morality are so low because we are collectively content to pass them so, but the time is coming when that contentment must be given up or serious disruptions must ensue. There is sufficient danger in the inherent tendency of us all to get as much as we can of the good things of this world for our own use, and with this tendency still alive in us to go out to the study of occult things, without allowing flagrantly immoral conduct to flourish in

our midst, and with it all in full force to march forward unconcerned into those later chapters of the knowledge of the Aryan race which the coming centuries will unfold. In this pleasure and money-loving age the trail of the serpent is drawn over most of the glimpses which the man of to-day allows himself into the promises of the future. For instance, in discussing the possibilities of radium, so much before us of late, few have been the articles which have not touched upon that aspect of them which deals with the turning of base metals into gold. There are times to smile and times to frown, and only if all of us are true to our responsibilities can we face without fear the knowledge of the future that awaits us.

W. G. JOHN.

CHRISTIAN DOCTRINE AND REINCARNATION.

[Concluded from p. 426.]

I HAVE dwelt thus fully (in last month's issue) on the human career of Jesus because he is rightly taken as a pattern to which all his followers, all Christians have to be conformed; and it is our conviction that nothing short of the highest perfection, of a full and complete character can meet the requirements of the case. This position, from the Christian point of view, being unassailable, the necessity of many lives in the bonds and conditions of material life becomes evident. To introduce a magical change, to hold the sudden transformation of an immature believer in Christ to the Divine ideal of fulness and completion is contrary to all experience as well as opposed to the indications to be gathered from all Nature's processes in every field of observation.

Let us turn our attention to the doctrines of Regeneration and of the New Birth and their issues. From whatever line of thought we examine these familiar truths we find that they point backward to the past and forward to the future: there is no fixed point to which their operation is confined, though there are generally crises in the experience of the soul which superficially viewed appear to have that aspect. They are related to what in Christian terminology is known as, the Fall of Man from a state of primeval purity and blessedness; and by the ancient philosophers as a passage through chaos, a dim chaotic and immature condition, to one of light, order and beauty: while the modern theosophic presentation which answers to these ideas is, the descent of Spirit into the primeval Matter, or the involution and evolution of the soul. However viewed, facts of universal experience are represented; we are all conscious of the collision of the forces of good and evil within us; a Divine energy making for purity, holiness and righteousness. A regenerative Power proceeding from Him in whom we recognise a Divine Fatherhood or Over-soul, ever working through matter to spirit, from evil

to good, from humanity as it now is, to a pure and Godlike state; from the conditions of our chaotic and disorderly world to the blessed condition of a regenerated humanity, and the blissful and harmonious life rendered possible thereby. Giving our thought for a moment to the world without and around, we have a vivid illustration of the principle that Regeneration is a continuous operation; that as in the individual soul, so also in the larger life of the world, the same spirit, the same life is ever struggling, working for its uplifting and purification. We look backward to a lost golden age, and forward to that Paradisiacal condition toward which we make such slow progress, but of which we never lose the hope of attainment; since we hold that good is stronger than evil, consequently our faith abides that the Kingdom of God will be realised in its time.

In the light of these facts regarding the process awaiting accomplishment, and the small progress made towards the realisation of the larger corporate life and experience of man, let us consider and contrast the theory of only one earth-life, of our personal presence in only an infinitesimal part of the world process of becoming (of the regeneration and redemption of this pain and sorrow stricken world, which is waiting—often dumbly—for deliverance from the bondage of evil), with that of many, with their attendant inward struggle and victory, and communion in sorrow, suffering and labours of love in the world of human life; and I think we must be convinced of the inadequacy of the former, and of the primal necessity of the latter in order to the attainment of the objects for which our earthly pilgrimages are provided.

Let us isolate in our thought a single individual who begins his career in one of the simplest and meanest of human lives conceivable, and then follow it from life to life on our earth, watching his gradual accumulation of ever varying experiences, resulting in a gradual and constant increase of knowledge and of power of adaptation. The repeated collision of pain and pleasure, of sorrow and joy, of good and its opposite, and the consequent growth of character on lines of geometrical proportion, until the highest, purest and noblest we are able to conceive is attained; and we have before us a picture and a pattern which it behoves each of us to realise; and also, of the high purpose of the ages in regard to all the sons of God on this man-bearing planet.

Let us now attempt to visualise a small portion only of our world's burden of human life, say, the last half of the nineteenth century. Think of the vast mass of humanity which have lived and struggled in and through this period. Think how few, how very few compared with the myriads, were the perfected ones after the pattern which we have visualised above. Think of the impossibility of the task, and of the inadequacy of the time for the regeneration of this vast, and on the whole, degraded and sinful mass of

humankind who lived out their term during the fifty years selected for illustration. Think again, of the gracious purposes of the Divine Love as postulated by the Christian faith—an all-embracing love, therefore including every individual who lived during those fifty years. Think of the fact that each one down to the most degraded is present to the Divine consciousness as fully and completely as the Perfected One, or the some fifteen or twenty hundred millions; that it is its purpose that all shall share the Divine Grace and Love, shall eventually realise the Divine ideal; and you must be convinced that the end can only be attained by each individual in many ever varying lives during the rolling ages of the future. The more facts are weighed and considered, the more illogical and unthinkable it becomes that the end can be attained in any other way than that of repeated lives under the ever varying conditions which the doctrine of reincarnation assumes.

Perhaps there is no Christian doctrine which presents greater difficulties to bring into line with reincarnation than that of the Resurrection. Doubtless in the very materialistic mode of interpretation of the soul-invigorating truth there are presented very serious obstacles which have to be removed ere assimilation is possible. That it very early obtained a rather gross and too literal form in the early Christian Church is, I think, beyond question. It would take us too far from our present purpose to attempt its discussion on the basis of the Christian Scriptures. We have to remember that they rather represent the opinions and beliefs of the Church Fathers of the third generation of Christians than that of its founders.

The reconstruction of the same gross bodily form which is outworn in any given life, and returned to its elements—in the case of the righteous, sublimated and glorified, and in that of the unrighteous, corrupt and vile—is unthinkable to the man of average intelligence of our time. None the less also is that of the sharp division of humanity into two classes of diametrically opposed qualities and tendencies, the one section all evil and the other good; the one fitted for destruction and the other for glory and honour; as we have them graphically presented in the well-known Gospel parables. In these highly coloured pictures of resurrection, the supposed general uprising and division of humanity into two sharply defined divisions as of tares and wheat, of sheep and goats, is depicted. This categorical division into two classes, and two only, and their final destination, on the one hand to glory, honour and immortality, and to horrible sufferings eventuating in death and destruction on the other, may have appealed to the lower instincts of the lowly developed of other periods, but is now an unthinkable process to the average intelligence of mankind. It owes its inception to the ideas of other ages, wherein the notion

of the actions of oriental despots played a principal part in guiding the conceptions of a degraded imagination.

The true resurrection and judgment is not public, general and outward, but private, particular and inward. It is not a separation of particular personalities, but rather a "dividing asunder of a soul and spirit" a discrimination of the thoughts and intents of the heart: a crisis when the opposing forces of evil in the lower nature are deposed and destroyed by virtue of the spirit and power of the higher life. The idea of the "day of judgment" as an universal crisis, a time of outward marvelous manifestations of power, with reference to some set and foreordained event is a fiction of a debased imagination.

That the gross body of flesh which in its lower functions is so repulsive to the higher instincts, and as an instrument of the soul, the true self, so limiting, should be outgrown and eventually cease to be of service to the inner man, is a natural and necessary corollary to the Regeneration and New Birth of the soul. The growing and purified spiritual Man must have a fitting instrument or vehicle whereby to express himself, and the consciousness of this want, this vital need, has given birth to the Christian doctrine of the Resurrection.

Of course it will be seen that I am writing from the standpoint of Christian doctrine, and therefore I do not introduce the astral, mental, buddhic and other vehicles of consciousness—for the technical knowledge of which we are indebted to the higher clairvoyants, strengthened with hints vouchsafed by glorious Ones from the higher planes of being.

While there are the crude and materialistic aspects of the doctrine of the resurrection in the Christian scriptures, to which reference has been made, there are also the more spiritual, as in St. John's Gospel, where it is stated that for those who believe in the mystic 'Son of God' the resurrection is an already accomplished fact, such having already passed from under the power and dominion of death, unto Life Eternal. St. Paul also in I. Cor., XV., largely discourses to the same effect. And again in the Epistle to Colosse he states: If ye then are RISEN with the Christ, show forth the gracious fact by having your affections centred in those things which are *above* this transitory life, where the Christ already is, in glory, possessed of the fulness of power and love; having entered into the inheritance of the Saints in Light Supernal.

The first idea in relation to the resurrection is, completion and finality; and from the point of view of our earthly limitations, of expansion of being, of freedom, of entrance upon the real life, of consummation of our destiny; of complete deliverance from the burdensome clog of flesh with its conditions of mortal existence, and entrance into the glorious regions of Immortality; and also of all that is contained in being clothed with it as a garment. It is

understood as the entrance into possession of the fulness of power ; says the Christ, "Ye shall sit down with me on my throne, even as I am seated on my Father's throne," and again, "Ye shall be Kings and Priests unto God ; and shall reign over the earth."

These declarations intuitively and mystically understood open a glorious vista, reveal the accomplishment of the purposes of evolution in our lives on the earth, the harvest of the earth being completely garnered, and the lessons it can teach all learned ; the soul having now completed its majority and entered into possession of its eternal inheritance ; the time for the consummation of all the lower processes of being having arrived. But alas ! who of us are worthy to speak of these anticipations, of these substantial realities !

From this brief survey of the doctrines of Baptism, of Regeneration, of the New Birth, and the crowning one of Resurrection, it must be apparent that they cannot be experimentally known in their fulness, that they are shorn of the best part of their glory and power as means to the transformation and redemption of the soul, if they are connected with one brief life only. Especially must this be so in the case of an average human being with so few or even no opportunities for the realisation in his experience of the great spiritual facts which these doctrines indicate.

I venture to assert that not until the Christian Church realises the importance of the fact of reincarnation will she understand and rightly appreciate these cardinal doctrines and the high spiritual and mystical truths and teachings which they contain.

W. A. MAYERS.

THE OTHER SELF: A STUDY OF CONSCIOUSNESS.

THE assertions that are made by Theosophists, mystics, and many other students of Occultism in its many aspects, as to the existence of a dual consciousness in Man—that the human being, to outward seeming only one personality, is in reality composed of at least two seeming entities, more or less distinct from each other—has no doubt appeared to most people, when first it is broached to them, as at the least, a very extraordinary hypothesis. But this superficial view of the occult proposition as to the existence of an inner as well as an outer consciousness will probably, upon further reflection and study, give way to some degree of uncertainty as to the absolute unity of the apparent mind of our daily experience ; since it will then appear that many great thinkers have stumbled more or less vaguely upon the idea of a sort of "double-mindedness" or dual appearance of mentality. Moreover, this more or less dim perception of an occult truth is, as might be expected, by no means exclusively of modern date ; for we find that it has occupied the attention of philosophers in most former times—the sages of Greece, who were

the illuminati of the Athenian schools, presenting a notable instance in the case of Plato, and his views concerning "Reminiscences" and "Innate Ideas," which things, as he understood them, did not seem to him to be accounted for upon any hypothesis which dealt merely with the more obvious facts of ordinary memory and present life as concerned with a single form of the mind. He therefore seems to have adopted the idea of an inner or permanent Ego, and an outer or temporary one; of which perhaps we may look upon the first as the perfect model, and the second as its more or less imperfect reflection. Or, putting it in another aspect, perhaps we may say that this inner consciousness cognises all that reaches the outer one, while the latter is not cognisant (as a rule) of the inner and true mind which lies behind itself.

That many succeeding writers in Europe adopted a similar theory—one which was current in India long before the Greek times, and in all likelihood thence derived by the speculative philosophers of the latter nation—is sufficiently evident from a perusal of the writings of the later alchemists and other mystics. These works, as treated upon the analogical and allegorical canons of interpretation now current, are explicable upon the hypothesis of a second or inner self, but upon no other; and when we look further afield, such a theory is found to be not exclusively the property of writers upon occultism and mystic subjects. This is shown by the fact that it is very clearly indicated in the works of certain poets and romancers. So Goethe's Faust speaks in the well-known lines to the materialistic philosopher—the man of the outer senses only—in the endeavour to point out the falsity of that position:—

"One sense alone is conscious in your heart,
Be happy and avoid to know the other,
But in my heart, alas *two* souls reside;
Each from the other tries to separate.
One clings to earth, with passions and desires
And fond embrace; the other breaks her bounds,
And rising upward, spurns the dust of earth."

In these lines the poet seeks to show that "everyone whose spirituality is not blinded by a total immersion into materiality, or entirely lost, feels that his material body is inhabited by at least two spiritual elements, which follow different attractions and differ essentially from each other."* And the idea which thus finds expression in the noble verse of the great German, has been not inaptly echoed in prose by one of our English novelists—the one of all others most noted for the enunciation of occult views under the guise of fiction, and whose metaphysical romances have met with unstinted praise. In one of these he lays down the proposition that "there are two lives in each of us, gliding on at the same time, scarcely connected with each other—the life of our actions, the life of our minds; the

* Supplement to *Theosophist*, Vol. V., p. 57, April 1884.

external and the inward history.....There is a Secret Self, that hath its own life, 'rounded by a dream,' unpenetrated, unguessed."*

If we meditate upon the thoughts to which quotations such as these give rise, there may perhaps gradually come, to some of us, the conviction that above and beyond that outward self which is solely concerned with the temporary cares and things of our daily existence, there is some *other* self which, like the mountain that stands calm, immovable, and impassive beside the torrent roaring and foaming at its base, looks on and takes note of the experiences we pass through, but is not moved by them, keeping on the even tenor of its way quite undisturbed by the fleeting passions of the hours, and, with its silent monitions, pointing to the errors of the moment as warnings to put aside the trivial things of time as far as possible, if we are to work for a measureless eternity. And to those who may thus have arrived at some more or less distinct perception of the truth, it may not be without profit to examine some of the evidence that may be available upon the subject—beginning first with a recapitulation of certain incidents which may possibly have been primarily concerned in leading to the idea of the existence of the second aspect of the Self, and proceeding thence to deal with the explanations which, on the one hand, have been attempted by the materialistic science of the West, and on the other, by the metaphysical and spiritual science of the East.

To begin with, there is that so-often startling and yet most common experience of nearly everyone, a recurrent impression as to some former experience of a similar scene, event, conversation, or other incident at present passing. It is this which is said to have been referred to by Plato in regard to his theory of Reminiscence. We are conversing, perhaps, in some quite desultory manner about the most ordinary things; when some few words call up a vivid impression that both they and the whole circumstances, gesture, and tone of voice of the speaker, with every other incident, are familiar to us through prior knowledge.† And not only is it so in regard to the words then passing, but we seem to know likewise those that are to follow, and in their right sequence—a thing which becomes surprising to us only when those next few words verify our pre-knowledge of them, and are therefore the more remarkable when we afterwards review the momentary experience.‡ We also meet with a similar phenomenon in regard to other incidents, as for instance in the momentary recognition of

* Bulwer Lytton, "Pilgrims of the Rhine," XXII, p. 107.

† Cf. relation by Sir Walter Scott, quoted from his diary of Feb. 17th, 1828, in E. D. Walker's "Reincarnation," p. 37 (Ed. 1888). Also *Theosophist*, Vol. VI., p. 66, Dec. 1884. See also my article "Notes on Divination," in an early issue of the same journal (not immediately available) where I have made use of the sentiment of Pre-existence, &c., and given a number of references.

‡ Cf. "Night Side of Nature," Ch. IV., p. 62, and "Guy Mannering," as cited by Walker, *Op. Cit.*, p. 37; and reference to "Lockhart's Life of Scott," 1st Ed., Vol. vii., p. 114.

strange scenes. We come, perhaps, into some place which to the best of our recollection we have never before known ; and yet for an instant there flashes over us a conviction that we have formerly viewed that same scene, upon some occasion which we cannot identify in our outward memory.* In certain instances this is accompanied by an impression of some circumstance which can only be identified upon a search being made. In one such case, the person who relates the incident tells how, upon coming into a strange room which seemed somehow familiar to him, there also occurred to his mind a peculiar test as to the truth of the impression. "I have," thought he, "never been here before ; and yet everything seems quite familiar to me. If that is so, there is a very peculiar knot in the window-shutter ; and upon opening it, there was the knot.†

But there is another variety of this queer experience ; and it is one which, rightly considered, affords a key to many of the others. For instance, a person will dream that he or she is present in a certain scene ; it may be a foreign city, or only the interior of a room or other similarly-circumscribed locality ; and at some after-date, near or remote, on coming across the actual place, recognition by aid of the past dream-experience immediately follows.‡ And here also we meet with the same strange fact as to some incident which, not being part of the dream, shows it has happened since ; as where some particular building or other difference, not being recognised, is found upon enquiry to have been made *after the date* of the dream ; thus affording strong proof as to the verity of the latter.

So, likewise, when thinking of some unwonted subject, an impression seizes us that somewhere, long ago, we have had these reflections before, else, upon learning what seems to be a new fact, we are puzzled with an obscure sense that it is familiar.§ Or again, we sometimes meet persons who for the moment it seems to us are well known ; but the impression fades away before we can identify the face with that of anyone with whom we are acquainted ;¶ and indeed, perhaps there exists no traceable resemblance between the strange face and that of anyone we recollect—for under this heading we are not dealing with mere cases of mistaken identity. So frequently do these and similar experiences take place that they hardly seem to come within the category of the abnormal ; and so much is this a fact, that a prominent place has been given to theories in explanation of such things, both in ancient times, among the earlier philosophers, and in the present day, among physicians and psychologists of recognised standing. Among all the things which the scientists may have ignored and passed over, this one has exer-

* See Lord Lindsay's "Letter," p. 351, Ed., 1847, and Walker, Op. Cit., 41, 76.

† Walker, Op. Cit., 38, 39, 42, 43.

‡ *Notes and Queries*, Vol. IV., p. 157.

§ Walker, Op. Cit., p. 36.

¶ *Ib.*

cised such a peculiar fascination that it has generally found a place in the speculations of mental and psychic theorists ; but the various attempted explanations of it may be deferred until some further anomalous manifestations have been considered.

We all know the way in which we sometimes meet with puzzling cases which, in study or otherwise, for the time being baffle our understanding ; but, when the mind has given the matter up, so far as outward seeming goes, will suddenly all become clear at some moment when we were not thinking of any such matter. It may be a problem which we could not resolve, or only a case where we could not adequately express our ideas, or even obtain any definite presentment of the latter in our "mind's eye" : and yet, though we may have been "utterly at a loss for words and ideas on important occasions [they nevertheless] came forth on a sudden at the critical moment and fulfilled the required purpose."* So, likewise, in regard to the apparently insoluble problems ; it has been found that "after a time, it might be short or prolonged, there would bolt into the mind a solution of the whole matter."† And similarly, we may take those instances where there has been something written in a foreign language unknown to the reader, but which something it was desirable to understand. On reading over the foreign words and attempting to render an English equivalent, no satisfaction was obtainable ; but, after some time had elapsed, there would drift into the mind a sufficiently clear translation or rendering of the whole. And this, though it may not be textually accurate, is quite so as far as the substance is concerned. Possibly something analogous to this may have been the secret of the success with which Colonel Rawlinson unravelled the cuneiform inscriptions on the Babylonian clay tablets ; of which it is said that, at the outset, he knew neither the alphabet nor the language used ; but ultimately reached a correct understanding of both. The same may also be said in regard to Dr. Le Plongeon and the Yucatan hieroglyphics ; though perhaps not of Champollion in regard to those of Egypt. At all events the method has been recommended as one which is sometimes useful in the acquisition of languages without a teacher ; to be afterwards corrected by more accurate study.

Further, there are what have been called the "facts of double consciousness." Thus, there are cases cited in which people at the point of death, or in other abnormal states such as delirium, have spoken in languages which to their normal waking consciousness were either altogether unknown, or not at all understood, although they may have heard them without understanding them.‡ And "there are many instances on record of persons performing intellect-

* Cf. *Theosophist*, Oct. 1883, Vol. IV., No. 1., p. 26.

† *Ib.*

‡ "Night Side of Nature," p. 35.

ual feats in dreams, to which they were unequal when awake";* the differences between the two sets of performances being so great, that those who sought to explain them have had to resort to such far-fetched explanations as those of possession, spirit-intervention, and so on.

Of a somewhat similar character appear to be those cases of unconscious memory which the modern hypnotic school have added as their quota to the stories previously extant, and which go to support them. Thus "Binet and Ferè could induce one of their subjects to remember the whole of his repasts for the last eight days, while in his normal state he could hardly remember more than two or three days back, . . . A somnambulist was in Dr. Charcot's study at the Salpêtrière, when Dr. Parrot. . . . entered, and she immediately named him. When she was two years old she had been admitted into [Dr. Parrot's] asylum; and when awake she could hardly remember the doctor who had attended her."†

Recurring to the first phenomena we noticed, those of apparent memory or innate ideas, there is a further set which seem to have a connection therewith; and which, though less common, appear to be not less indubitably established. In these, the subjects of them are seized with an unaccountable desire or impulse to do or not to do a certain thing, or to go or not to go to a certain place; and it appears afterwards that if they had disregarded the "warning" or whatever it may be called, some sort of disastrous or unpleasant consequences would have followed; or some benefit would have been gained by compliance therewith.‡ When these presentiments or premonitions occur during sleep, they take the form of "prophetic" dreams; and not unfrequently, in such cases, the incidents depicted are not given literally, but in some *symbolic* form, or presented as an allegorical picture, which may or may not be understood upon awakening. As usual, we find these cases are very numerous, and exceedingly varied in the forms they take;§ and, independently of their value in regard to the possibility of premonition, they have quite another from an occultist standpoint; as we may further see.

Another extraordinary class of manifestation is that where, perhaps without apparent cause, or, it may be, as the result of an accident, or when the person has been brought under hypnotic control, the individuality seems to disappear more or less entirely, and some other human entity appears to take possession of the organism from which the normal owner has partially or completely retired¶—a phenomenon largely responsible for stories of possession, setting aside cases of assumed mediumship. Among Dr. Charcot's patients was

* *Ib.*, p. 33.

† Foveau de Courmelles, "Hypnotism," p. 109.

‡ "Night Side of Nature," p. 63.

§ *Ib.*, pp. 48, 50, 51, 54-56, &c.

¶ *Ib.*, p. 132.

one who, in this way, showed three or four different personalities; these differing so widely from the patient's normal characteristics, and exhibiting such changes of mental attainment, voice, manner, and every other incident, as to lead unavoidably to the conclusion that the patient had relinquished for the time being all personal identity of her own, and become quite a different individual.* In this case the changes took place during hypnotic experiments, and so did not last very long; but instances are not wanting where the same thing occurred without any artificial stimulant, and where the change of identity lasted over long intervals of time. In some such cases the new personality is entirely ignorant of the things known or acquired by the person in a normal state; as for instance where the "new" character is found unable to read and write, while the subject of the change has been quite well educated; and again, where the assumed character knows more, and can perform things which the real one—the subject of the change—is quite ignorant of.†

"Then, again, everyone will have heard that persons who have been nearly drowned, and recovered, have had, in what would have been their last moments had no means been used to revive them, a strange vision of the past, in which their whole life seemed to float before them in review; and I have heard of the same phenomenon taking place in moments of impending death in other forms." "Of the truth of these singular effects we have such testimony as that offered by those who . . . describe the flood of memory rushing upon them in the last moment of their mortal agony, the long train of all the affairs in which they have borne a part seen in an instant, as we see a landscape, with all its various objects, by a flash of lightning at night, and that with appalling distinctness. Now, as it is not during the struggle for life, but immediately before insensibility ensues, that this vision occurs, it must be the act of a moment; . . . The extraordinary memory occasionally exhibited in sickness, where the link between the soul and the body is probably loosened, shows an adumbration of this faculty." ‡

Perhaps these few instances may suffice for present purposes; and they are no more than what, in the changed sentiment towards such subjects which the investigations of the Psychical Research Society and others have brought about, can be abundantly substantiated. Before dealing with what scientists may have to say regarding some of them, it may be as well to remark that the old method of dismissing all such cases as *untrue* will no longer be accepted; and "the extravagant admissions that are demanded of us by those who endeavour to explain

* Cf. Supp. to *Review of Reviews*, entitled "Real Ghost Stories," and "More Ghost Stories," 1892-3.

† "Night Side of Nature," p. 34.

‡ See Draper's "Intellectual Development of Europe," Vol. I., p. 160; and "Night Side of Nature," p. 233.

them away, prove that their disbelief rests on no more solid foundation than their own prejudices. . . . By their high tone, and their contemptuous laugh, they assume to have taken up a position that, being fortified by reason, is quite impregnable, . . . " "It is easy to laugh at what we do not understand; and it gives us the advantage of making the timid narrator ashamed of his fact, so that if he do not wholly suppress it, he at least insures himself by laughing too, the next time he narrates it." But those who so act "are just serving this branch of enquiry as their predecessors, whom they laugh at, did physiology; concocting their systems out of their own brains, instead of the responses of nature." . . . It often surprises me to hear the very shallow nonsense that very clever men talk upon the subject, and the inefficient arguments they use to disprove what they know nothing about. . . .

. . . We may raise up a variety of objections from physical science, but we cannot be sure that these are applicable [to the cases cited] and it is perfectly certain and well established by German physiologists and psychologists, who have carefully studied the subject—"to say nothing of the French hypnotic school and the English investigators"—that many, if not indeed *most* of the phenomena hitherto deemed fraudulent and impossible are above all suspicion."*

There was a time, and it is but a few years ago, when all that could not be explained away (or be *assumed* to be explained away) by the current knowledge of science, was treated with the utmost contempt—as partaking of the nature of "miracle," or some other form of superstition. And to-day, while the more profound thinkers and researchers are much more cautious how they adopt such an attitude, the smaller fry, who dabble in the shallower waters of science, are unanimous in their support of the tactics of the past. These, assuming to quote the axiom of the materialistic philosopher Hume, will tell us, that if a great quantity of testimony is forthcoming as to the validity of some asserted phenomenal occurrence which *their* particular brand of science does not account for, it is only that much the more certain that no such thing ever happened †—for, say they, no amount of testimony can establish that which science does not admit, or cannot explain. But such an attitude would make the current knowledge of the day the sole arbiter of natural law; and is exactly the same as that which was brought forward to suppress the unwelcome discoveries of Galileo and Copernicus, of Mesmer, and of every discoverer who has insisted on the acceptance of unpopular facts. And if it be true that the churches have tried to retard progress and to prevent the advance of knowledge, those who thus cry down all phenomena which do not conform to the Procrustean bed of their shallow preconceptions, are

* *Ib.*, pp. 50-51, 237, 241, 244.

† But Cf. "Secret Doctrine," I., 8, n. e.

aiding the churches in barring scientific advance—however they may, nine out of ten of them, proclaim their enmity to religion and clamour for “freedom of thought and enquiry.”

But, putting all this aside, let us see what the doctors can tell us concerning that strange sensation previously dealt with, as to our having witnessed a scene, or heard a conversation, &c., at some indefinite period before, or even in some earlier state of existence.* “The view maintained by Dr. Wigan † and some other physiologists [is] that, our brains being double, it is possible that a polarity may exist between the two sides, by means of which the negative may, under certain circumstances, become a mirror to the positive. . . . It is by this theory of the duality of the brain, which seems to have many arguments in its favour, and the alternate [activity] of the two sides, that Dr. Wigan seeks to account for the state of double or alternate consciousness we have alluded to. . . . He thinks that one half of the brain being in a more active condition than the other, it takes cognisance of the scene first; and that thus the perceptions of the second, when they take place, appear to be a repetition of some former experiences. I confess that this theory, as regards this latter phenomenon, is eminently unsatisfactory, and it is especially defective in not accounting for one of the most curious particulars connected with it; namely, that on these occasions people not only seem to recognise the circumstances as having been experienced before, but they have, very frequently, an actual foreknowledge of what will next be said or done.” ‡ Yet Dr. Draper, dealing with this same subject, does not seem to have seen the force of this objection; for he says “It is shown in my Physiology how the phenomena of the sentiment of pre-existence may, upon these principles, be explained, each hemisphere of the brain thinking for itself, and the mind, deluded as respects the lapse of time, mistaking these simultaneous actions for successive ones, and referring one of the two impressions to an indistinct and misty past.” § The difficulty of accepting this theory on account of its not meeting the case of the foreknowledge of ensuing words or other incidents, ¶ becomes still more accentuated when we consider the case of the person who, finding himself in an utterly strange room, and having at the same time this queer sense of familiarity, put his foreknowledge to the proof by the discovery of the knot in the shutter; which his instinctive feeling told him was there. As to the cases of people who dream of places

* Cf. “Night Side of Nature,” p. 62.

† “The Duality of the Mind,” London, 1844.

‡ Cf. “Night Side of Nature,” pp. 61, 62 and E. D. Walker, *Op. cit.*, pp. 43-44.

§ “Int. Dev. of Europe,” *Loc. cit.*

¶ A gentleman of my acquaintance was recently playing a four-handed card game; and as the cards were being shuffled, there came clearly before his “mind’s eye,” the eight of Diamonds. He remarked that he felt certain that card would turn up as trumps; which it did. A by-no-means uncommon experience, as everyone will recognise.

they have never seen, and at some after time recognise that place through the recollection of the dream, no theory as to duality of brain-action can explain it at all. At best, then, such an explanation is but an imperfect hypothesis; and as it signally breaks down at the elucidation of the strangest part of the phenomena, it has, in spite of its fifty years or more of existence, to be dismissed as quite untenable—for a theory which meets only half the case, and that not in a satisfactory manner, can by no means be accepted as demonstrated. In fact it can have but little value of any sort; unless as an example of the shifts to which physiologists are reduced in face of evidence they can neither gainsay nor explain.

(To be concluded.)

S. STUART.

HINDUISM AND CHRISTIANITY.

IN the December number of the *Theosophical Review* there is a short article under the heading, "A Missionary's View of the Central Hindu College," that on perusal brings to mind the saying, "History repeats itself."

Only a few centuries ago a work was attempted by a woman who, though she succeeded only to utterly fail, left an impress of her own grandeur of character upon the world's records that could not fail to have its effect, though unrecognised, upon the mental-emotional life of all women.

There is a wonderful similarity in the work attempted by Saint Teresa in Spain to that which Mrs. Besant is now attempting in India.

Teresa was roused to action by her realization that a method of life originally intended to inculcate the sternest and highest virtues, had been degraded to the fostering of everything that was weak and pitiful. She was filled with all ardent desire to uplift the nuns and monks of her order out of the valley of sloth into which they had drifted and to set them again on the highest plateau of the mountain of perfection. Teresa was all the more eager because of the onslaughts made by Protestantism against the Roman Catholic beliefs and organisations.

Mrs. Besant appeals to the Hindus of India exactly as Saint Teresa appealed to the Roman Catholics of Spain.

"She has spoken some plain truths to Hindus on the subject of the present degradation of their faith and worship. Their priests, she tells them, are illiterate as well as dirty, and they are scandalous livers to boot; and she warns them that the whole edifice will topple down before the battering-rams of the Christian attack unless some radical changes are made."

Except that this makes no reference to the condition of women, and the word "Christian" takes the place of "Protestant," it might be a *replica* of Teresa's call to the Roman Catholics in Spain.

Mrs. Besant, as befits the increase in general knowledge and experience of the intervening centuries, is more truly "Catholic" in her tolerance of all creeds than Teresa could be. But tolerance, though it heralds it, does not necessarily include "*understanding*," and without understanding, any effort, howsoever enthusiastic, though it may achieve temporary apparent success, is doomed to inevitable permanent failure."

In the article on the missionary's view of the Central Hindu College the statement is made as emanating from Mrs. Besant that—"ancient religions are declared to have proved their fitness for the nations that pursue them, and nothing but confusion and hurt can follow from the attempt to upset them and to substitute "something else."

This statement divides itself into two distinct parts, the first relating to the past, the second to the future. It immediately arouses two questions. Has Hinduism (for example) proved its fitness for the people of India? And even if it has been sufficient in the past, is that proof positive that it does, and will meet the needs of the more competitive and tense civilization of the future?

In our Form of Religion we are given an infallible guide and test as to the worth of any "Tree of Knowledge"—"By their *fruits* ye shall know them."

Teresa in her time knew of no way to re-vivify her nuns and monks except by enthusing them to retrace their steps to the same position from which they had slipped down.

Mrs. Besant is apparently adopting exactly the same method since it is stated of the Central Hindu College—"The whole educational edifice rests on a religious foundation, and the students diligently practise the duties assigned to the Hindu boy from remote antiquity, and every boy and young man is taught that the noblest ideals of manly virtue as of spiritual culture are put before him in the Hindu writings."

Now arises the further question. If this Hindu Tree of Knowledge has "from remote antiquity" been supplying the Indian Nation with its "noblest ideals of manly virtue" why is India now so subject to, and dependent upon another for very life? No one can conceive it possible that a Nation, once so great and still so numerous, could be held in subjection by a mere handful of units from a far-away Nation, unless there was some vital deficiency in the one—the greater in number—that only the lesser could supply.

"By their fruits ye shall know them." A religion that reduces its followers to abject subjection proves itself incapable of producing any better fruit; its only hope in pruning and grafting. There can be no doubt that England in conquering India saved the life of

the Nation if for no other reason than that it put an end to internal self-destruction.

But the new life now springing up in India shows that further aid was given in the *stimulus to Desire* that has been silently working to leaven the whole. It does not need much study of Hindu philosophy to reveal to a Western mind the secret of the subjection of India, by revealing the cause of its deadly weakness. The value of Hinduism lies in its knowledge of the fundamental laws of Cause and Effect; its weakness can be expressed in three words, its exhortation to its followers to "*Kill out Desire.*"

By killing out desire they destroyed the mainspring of life, the sole motive power of action. It is like draining away the sap of a tree, or the life-blood of a body.

Those who will study the recorded effects of Christianity will see clearly how it apparently came, and has certainly served to rescue Humanity from paralysis and death, the doom consequent upon ages of such teaching as "*Kill out Desire.*"

Christianity has from the first been a powerful stimulant to the desire nature throughout its whole scale from lowest to highest, from self-saving to self-sacrifice. It has done more than stimulate, it has flogged Humanity with whips of fire to compel to re-vivifying activity. And besides stimulating, it has worked for individualisation of the unit, by dissolving hindering barriers, and by proclaiming the equality of all in the sight of "God," the universal Progenitor. Its motto might well be.—

"What another one can do,
Why, with patience, should not you."

But experience teaches that there are other things necessary to accomplishment besides patience, namely—Desire, Knowledge of method, and means to attain the Desire. The chief good the English control has as yet bestowed upon India is that the Western Spirit has quickened Desire-energy in the young men of the nation. "There is a new life stirring" in the East, cultivated into activity by the new ideals with which the West has flooded the East.

Mrs. Besant owes her power with the Hindus to her own evolution in the free and bracing atmosphere of Christian civilization. Whatever her present opinions regarding Christian orthodoxy, she is herself manifestly imbued with, and animated by its proselytising spirit; only, in consequence of her varied experience, it does not cause her to insist that the Hindus should forsake their wealth of knowledge of fundamental laws, and step out of their own garments to clothe themselves with the garments of the ideals of others. But she does insist that the new life shall re-clothe itself with its own cast-off—because outgrown—garments, forgetting that what would allow free scope to an infant would cause a torture of cramp to an adult. Either the new life must die down again into the old infancy, or it must have strength and will

to break through the bonds "assigned to the Hindu boy from remote antiquity."

The efforts of Saint Teresa and Mrs. Besant remind one of the fascinating pastime called "tobogganing," which consists in climbing up a snow-covered mountain, dragging a toboggan-sled capable of carrying several players at once, and on reaching the top they, packing themselves into the sled, at once slide easily and swiftly to the bottom, in a groove that makes itself in the course of many descents. The climb up and slide back are repeated until enjoyment fails through satisfaction. The effort leads nowhere, for it is energy working in settled grooves with no specific object. The only results are temporary exhilaration and a general gain to general health. Done occasionally for the sake of the enjoyment it is energy as well directed as in any other pastime: but as a serious life-work it would surely be considered as misdirected energy.

Teresa succeeded in encouraging a goodly number of both nuns and monks to climb the heights; but that it was accomplished by the power of her own greatly attractive personal magnetism, and not by the power of the method or means to accomplish the end she desired, was evident in that, no sooner was her restraining hold withdrawn, than the toboggan of cloister life began to slide back again down the old groove of routine, and before long it seemed as if all the stupendous effort put forth by the devoted nun had been little more than misdirected energy. It was misdirected in that there was no power in the means to accomplish the desired end. Already the freer spirit of the Reformation was permeating the world's atmosphere, bursting the bonds of rigid self isolation, crying that the cloister no longer sufficed as cultivator of the growing life. It was not altogether wasted energy, in that Teresa gave an undying impetus to the spirit of Woman towards the higher life of spiritual culture. The sum of her efforts went to increase the evolutionary tide of individualisation among women.

Mrs. Besant will doubtless succeed in inducing the foremost of the male growth of Hinduism to climb the old mountain groove of their own perfection; but no power in heaven or earth can hold the men at the top while their women remain at the bottom. If Mrs. Besant's effort is solely to incite the men to climb in order to pack them again into the toboggan of "ancient ideals" the moment her personal influence is removed they must inevitably slide helplessly back to the lower levels again; for the fruit their Tree of Knowledge has produced, it must produce again, since everything can but produce "after its kind."

There is nothing that stands out more clearly and distinctly in the records of the past and indications of the present than this, that, *The status of a Nation is exactly according to the status of its women.* No matter how men may soar to the heights of imagined splendid isolation, when the time of harvest

and sowing of new seed comes they must sink to take their position in the world according to the position of their women.

There are many signs now visible that we are on the eve of just such a time of Harvest; of appraising the past by its present fruits, and of sorting and selecting the most suitable seed for future development and human cultivation.

There is no disputing the fact that not one Form of Religion at present in existence is capable of expansion so as to express the further growth of Humanity, * for the simple reason that not one is prepared to give the sustenance required by the awakening Spirit of Womanhood.

The signs show also that the Religion of the Future will not be divided into separate forms for East and West, but will be produced by grafting the germ-bud of Christianity, with all its inherent undeveloped possibilities, on to the stem of Hinduism, with its spring of knowledge of the fundamental laws of Being. *Whatsoever is sown that alone can and will be reaped.* There is that in Christianity that alone can give renewing life to Hinduism; there is that in Hinduism that alone can ensure permanence to what is real in Christianity. Hinduism is as a natural wild tree, sturdy, but non-productive. Christianity is as an exotic that is failing from the exhaustion of over-production. The Hindu tree needs to be cut back to its main stem so that the Christian bud may be grafted in. The result will be a grandly productive "Tree of Life" with the perennial spring of strength and vigor of the East, and the luxuriance and fruitfulness of the West.

It is not the battering-rams of Christianity that can cause the Hindu edifice to topple over. No religion can destroy another that has any real life in it, nor can any such form ever be broken up from without. Nevertheless Christianity will and must cause the overthrow of the Hindu walls of self-seclusion, not by battering-rams, but by *sound of trumpet*. The Hindu edifice is but as the self-enclosing "Walls of Jericho" that fell spontaneously at the long-sustained sound of the trumpets of the Priests of Israel as they encompassed the city. The collapse of the "walls" was due, not to outside force but to inside pressure. The trumpet-call without rouses the sleeper within, and the awakening life itself breaks down the walls of self-limitation that would hinder its progress, just as the life-germ in a seed bursts its own shell by its own force, in order to issue out into new form, work and development.

If Mrs. Besant thinks to re-enclose the modern Hindu male youth within his outgrown garment of ancient ideals, she is unconscious of how she is herself working for the ultimate destruction of her own project. For while spending the full force of her own enthusiastic devotion in urging the students up the Mountain of Perfection she is, with all the silent power of her great personal magnet-

* Opinions differ on this point.

ism, stimulating their higher desire-nature; and at the same time, in her own Being, placing before them constantly, in its most irresistibly attractive form, the inestimable value of a free and spiritually cultured Womanhood.

How long will it be before those young men waken to realise that, though they may climb the mountain to the heights of perfection and themselves attain to "the noblest ideals of manly virtue and spiritual culture," they cannot remain on those high levels, nor perpetuate those manly virtues, nor make full use of that spiritual culture, unless they can find their women also on the same high levels, at their sides, free and as fully steeped in "the noblest ideals of womanly virtue and spiritual culture."

Where in the Eastern religions is there a trumpet call to Women equal to that which rings out in the West.

Lift up your heads, O, ye gates ;
 Yea, lift them up, ye everlasting doors :
 And the King of glory shall come in,
 Who is the King of Glory ?
 The Lord of Hosts—
 He is the King of Glory."

The world's evolution waits for the women of nobler ideals and freer culture in order to produce a nobler, truer Humanity.

ELLEN S. GASKELL.

[ED. NOTE: For the information of Mrs. Gaskell and our readers, and in justice to Mrs. Besant, it should be stated that a national movement has already been started by the latter for the education of Hindu Girls, and a pamphlet on the subject is being circulated throughout India. The main portions of the pamphlet are reproduced in this month's *Theosophist* Supplement, and on perusal the reader will see that Mrs. Gaskell's idea that "*The status of a Nation is exactly according to the status of its women,*" is reflected in the following quotation from Mrs. Besant's pamphlet:—

"Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward, hand-in-hand, to the raising of India, else will she never be raised at all."—E.]

THE NOBLE EIGHTFOLD PATH.*

“THERE is a Middle Path, O Monks, the two extremes † avoiding, by the Tathâgata‡ attained:—a Path which makes for Insight and gives Understanding, which leads to Peace of Mind, to the Higher Wisdom, to the great Awakening, to Nibbâna!” [“The Sutta of the Foundation of the Kingdom of Truth.”]

Noble indeed is the Eightfold Path of Peace, which the Successor of the Enlightened Ones discovered and declared; not indeed in that He revealed it, great and noble albeit was His Life, but because of the Truth which it embodies, and of the Peace to which it leads; because it is the epitome of the Way wherein the exalted Teacher Himself walked, the Way whereby He gained Supreme Enlightenment.

Truly it needs not a great Sage to frame a set of rules, or to enunciate a dogma, *That* even a foolish man may do. But the value to Humanity of the Doctrine of the Middle Way lies not in the fact that it was declared by the Buddha, or that He had framed it, but in that He discovered it by walking in it, by pursuing it even to its termination, the blessed Goal of Nibbâna's Peace; so that in that Path the noble strife and the holy achievements of the Master Himself are summed up and declared; and he who walks therein follows the Way the Buddha went, achieves as He achieved—yea, treads in the very foot-prints of Him who so mightily conquered.

It is the Way of Righteousness, the Path of Purity and Peace; it is the revelation of the Law of Life. Outside it, all is error, passion and illusion. It encircles and at the last surmounts the Mountain of Perfection, the summit whereof is lighted by the glory of Unutterable Peace.

And so, it is not Sakyamûni's Path alone, this Path that Sakyamûni found. If there should be a Saint who knew not of the Buddha or His Teaching, who yet by perfect self-conquest had attained to the Supreme Enlightenment, that Saint would have walked in the Noble Eightfold Way, § and would have successively attained

* Republished from *Buddhism*, by kind permission of its Editor, Ananda Maitriya.

† The Two Extremes are, the worldly life immersed in the pleasures of the senses, and the practice of self-mortification.

‡ Tathâgata is an epithet of the Buddha, meaning, “He who follows in the footsteps of His Predecessors in Enlightenment.”

§ Those Exalted Ones, who have won to the Supreme Enlightenment, and in this life attained Nibbâna, are in the Buddhist system, classified under two heads, *viz.*, Samma-sambuddha, Paccekabuddha, and Arahât. The Samma-sambuddha is one who, during many successive lives as Bodhisattva, has, out of compassion for the World's sorrow, gained, by the practise of the Ten Perfections, the power not only to attain the law, but to so perfectly expound it that many may understand and follow the Way of Peace; the Arahât is one who, hearing the Dhamma as taught by a Samma-sambuddha, carries out His Teaching to the end; whilst the Paccekabuddha, to whom

its various stages ; and, were he able to expound the course which he had so diligently and strenuously followed he would reveal and teach that self-same Path, albeit he might employ a different phraseology. For there is but one sure Way of Light, but one true Path of Righteousness and of Love. The words wherein that Way is taught indeed may differ, but the Path is one ; and none can win to Enlightenment and Peace save he shall walk therein.

Eight sequential steps constitute the Path, forming together a glorious ladder whereof the base rests in the mire of earth, whilst its summit is lost in the illimitable splendour of Nibbâna. And these Eight Steps depend on one another, forming as they do a perfect rule of life, and a succinct epitome of the Way he must go whose feet are weary of the earthly life. And they are steps of *practice*—not matters of theory or belief ; steps of right act and speech and thought, of overcoming passion and error ; and each step, faithfully trodden, brings the disciple nearer to the Great Peace.

What, then, are these Eight Steps and how may a man comprehend them and achieve ? Let us carefully consider their meaning. The first step is named *Right Views*, or as Dr. Paul Carus translates it, Right Comprehension. Before a man can take the first step on the Path, his comprehension must be clarified. Consider what is involved in this. All wrong views are to be abandoned ; all mere opinions about things must be laid aside ; all prejudices must be relinquished ; for he whose mind is clouded by these things cannot have Right comprehension. Before Truth can be perceived, the right attitude of mind for perceiving Truth must be acquired ; and this necessitates that deep humility of heart whereby all one's preconceived ideas, beloved hypotheses, and cherished opinions are laid without reserve upon the altar of sacrifice.

No man can enter the Path who is not willing, nay eager, to renounce to the uttermost. He who is fond of any of the elements of self, who thirstily clings to some cherished object, or who is anxious for the preservation and perpetuation of his opinions and who assumes a hateful and condemnatory attitude of mind towards the opinions of others, cannot, as yet, take the first step on the Path. Such a man has not yet realised the Three Noble Truths, which precede the fourth—the Noble Eightfold Path. It will thus be seen that before the first step on the Path can be taken, a searching and severe preparation of mind and heart are necessary. The

the Author here refers, attains, by dint of the practice of virtue, by far-reaching charity and by earnest Meditation, to the same glorious Goal, *without hearing the Teaching of a Buddha*. But, according to the Buddhist belief, such an one has but entered the Path for his own salvation's sake ; whereas the Samma-sambuddha has, during the ages of his Bodhisattva lives, striven to find the Truth only for the sake of others. And the result of this different ideal is that, whereas the Samma-sambuddha is able to perfectly expound the way so that innumerable beings may follow it ; the Paccekabuddha, although He knows the way he himself has gone, is not able clearly to impart that way to others.—*Editor Buddhism.*

First Truth of Sorrow in transitoriness must be fully perceived ; the Second Truth of the Cause of Sorrow inclining to transitory things must be clearly apprehended ; and the Third Truth of the Cessation of Sorrow through renouncing the clinging to perishable things must be known in its completion. The majority of men remain outside the Path because they are not willing to make the sacrifices that are necessary to enable them to take the first step. Lost in egotism, self-protection, and the clinging to gaudy and perishable things and ideas, they see no necessity for that sacrifice of self without which the Path cannot be understood, much less can it be perseveringly walked in. Lost in the enjoyment of the pleasures of self, and in the contemplation of the illusions of self as supposed realities, men do not perceive the Sorrow which eats ceaselessly at the heart of the self-life, and therefore do not aspire to find its cause and cure.

He who broods deeply upon the ills of life, comes at last to see the aching sorrow that attends life's changes ; he who earnestly meditates upon the meaning of that Sorrow, comes at last to see its cause ; and he who by strenuous effort removes from his mind that cause, is equipped to walk the Noble Eightfold Path. He is ready to renounce his desires and opinions—the things which men hold so dear—and to live the life of holiness.

Having thus far advanced, the man has acquired *Right Comprehension* ; he sees things as they are. Being no more troubled with passions and prejudices, not seeking the gratification of desire, and having no party to defend, he is enabled to exercise that calmness of mind by which he sees things in their right proportions. He sees naked facts behind the garments of hypotheses in which men have clothed them, and by which they have become obscured ; and he perceives that behind the changing and conflicting opinions of men, there are permanent principles which constitute the eternal reality in the cosmic order.

This condition of mind brings him to the second step,—that of *Right Aspiration*, or as it is also put,—*Right Resolution* ; for, having perceived the changing nature of all things, even of men's minds, and having acquired that glorified vision by which he can distinguish between the permanent and the impermanent, he aspires to the attainment of a perfect knowledge of that which is beyond change and sorrow, and resolves that he will, by strenuous efforts, reach to the peace beyond ; to where his heart may find rest, his mind become steadfast, untroubled and serene.

Such aspiration and resolution lead to a practice of Self-discipline which excludes the fickle and changing elements from conduct. He who intensely aspires to the practice of a holy life ; who, through all his sins and failures, renews those aspirations with fervent zeal, and feeds them constantly with lowly thoughts ; at last comes to that place in his pilgrimage where he takes into his

hands completely, the power to control self. Aspiration leads to *practice*, and this, the Third step on the Path, is really the first step in practice, pure and simple, namely, *Right Speech*. It is the commencement of that rigorous self-discipline which is the basis of the steadfast life, and without which Truth cannot be apprehended. Having reached this step, a man has perceived the Eternal Law of Righteousness, and he knows that he must bind his conduct to that Law, that he must be obedient to it in every detail of his life. Indiscretion, slander, abuse, and hard and bitter words are conditions of utter disobedience to the Great Law, and must be unconditionally abandoned. He therefore governs his tongue and commences to utter only those words which are gentle and pure and true; fashions his conversation to painlessness and peace.

Such practice of pure and kindly speech leads swiftly and surely to the Fourth step, that of *Right Conduct*. Having eliminated the selfish elements from his speech, a man will then proceed to purify all his acts of any selfish taint. He will then proceed to do only those things that are true, beautiful, and blameless. He will now put away from him all thought of gain or reward either here or hereafter, and will cease entirely to act from self-interest. Henceforward he will never depart from compassion and love; and he will become a living Temple of stainless deeds. Impulse and retaliation he will now abandon for ever; for him likes and dislikes will cease, and he will act free from passion and bias and strife. Thus having put away all desire for recompense for acts performed, and acting only from pitifulness and love, he acquires that unerring insight, that subtle discrimination, by which he is enabled to distinguish between acts that are right (that is, in entire harmony with the great Law), and acts that are wrong (that is, subversive of Righteousness), and he reaps the blessedness which he scatters, but does not thirst to gain or to keep.

Difficult to surmount are the two steps of *Right Speech and Right Action*, and on the way whither they lead, much suffering is encountered and overcome, and many inward enemies lie slain. The putting away of self from one's speech and actions requires strength, courage, patience, and power of endurance, which are developed by constant practice as the striver proceeds; and having successfully reached the end of the Fourth step of *Right Action*, the seeker gains a lofty purity, and fashions his mind and heart in accordance with unvarying gentleness, pity, and loving kindness. He passes into surroundings which are in harmony with his inward purity and sweetness, and cannot engage in occupations which are connected with cruelty, deceit, or bestiality. Thus he treads the Fifth step,—*viz., Right Means of Earning a Livelihood*, and thus his whole life—both within and without—becomes blameless, pure, untainted with sin and sorrow.

Until the Fifth stage is reached, the man is preeminently a

learner. As the athlete develops his physical frame and gains command over his muscles by ceaseless practice, so the disciple of Truth, during the first five stages, is developing his higher mental powers and spiritual qualities, and gaining the control of his mind, and having accomplished this, he has now become a conqueror, and great and glorious are the victories of him who has conquered self. He is no longer solely a learner, but is indeed a master, having gained perfect control of himself ; and, by virtue of such self-mastery, he has at his command always the powers and energies of the mind which he has subdued. The energies which worldly men waste in aimlessness and passion, he conserves ; and wields them with a definite purpose, and with silent and masterly power. Up to this point, there has been, at times a wavering in his purpose, with an occasional tendency to look longingly back to some worldly object which has been abandoned ; but on reaching the Fifth stage, all this ceases, the mind is glorified and wisely governed, all doubts and fears are forever destroyed, and the disciple is fully awakened and enlightened. He knows the spotless Truth !

Thus the Sixth step, that of *Right Effort*, is entered upon. The disciple has now become a teacher. Having perfectly governed himself, and wisely ordered his life, he is enabled to instruct and guide others ; having conquered himself, he is a Master of virtue ; having purified himself, he understands the perfect life ; being a doer of Holiness, he is a knower of Holiness ; having practised Truth, he has become accomplished in the knowledge of Truth. He perceives the working of the inner Law of things, and is loving, wise, enlightened. And being loving, wise, and enlightened, he does everything with a wise purpose, in the full knowledge of what he is doing, and what he will accomplish. He wastes no drachm of energy, but does everything with calm directness of purpose, and with penetrating intelligence. This is the stage of Masterly Power in which effort is freed from strife and error, and perfect tranquillity of mind is maintained under all circumstances. He who has reached it accomplishes every thing upon which he sets his mind, with entire freedom from doubt, fear, strife, anxiety, and painful exertion. Sleeping or waking, walking or sitting, eating or fasting, working or resting, he does all things in harmony with the Great Law, and by his perfect obedience to that Law, has acquired the moral strength and perfect insight of a Buddha. Then does he smoothly pass on to the Seventh step, that of *Right Thought*, or *Right Concentration of Thought* ; for, having acquired the power of perfect guidance, all his thoughts are adjusted to wise and intelligent purposes. Having ceased from all thought of self, he now thinks the thought of Truth. As the carpenter fashions the wood to useful ends, so does he fashion the substance of thought to high and holy aims. At any moment he can bring all the powers of his mind to bear upon any subject, and comprehend, without

difficulty, its entire range, with all the intricacies and subtleties connected with it. Thus, for him who has reached the Seventh step, there are no difficulties, for, having arrived at a knowledge of the fundamental principles of his being, and therefore of the universe, he comprehends the principles of all things; having penetrated to the inmost core and cause of his own being, he stands face to face with the cause of all being, and can follow with unerring vision the ramification of all the universal effects which spring from that cause. He has slain illusion; he is the knower of Reality; he is that reality. He has surmounted all error; he is the knower of Truth; he is the Truth.

And so is reached the Eighth and last step,—*The Right State of a Peaceful Mind*; for, Truth, being known in all its grandeur and glory, what is there left to grieve for? What is there to be troubled, confused or anxious about? What is there to doubt or fear? He who has quenched the tormenting thirst for life, who has transcended all the miseries and dispelled all the illusions which spring from that thirst, stands face to face with the eternal Reality, is identified with Truth; the worlds of birth and death, of sorrow and decay can claim him no more; no more beguiled, confused and tossed about by ceaseless change, he is at rest in that which changes not.

The Noble Eightfold Path is a Path of self-conquest and self-enlightenment. The First and Second steps are stages of preparation. The mind is purged of its false hopes and fears, its egoistic opinions and ungrounded beliefs, and aspiration for the good, the true and enduring is generated and fostered. The Third and Fourth steps are stages of Practice in *Right Doing*.

The intense reaching upward of the mind towards the pure, the pitiful, the gentle-hearted and true, leads at last to the putting into practice of purity, pitifulness, gentleness and truthfulness; and so all that is not in harmony with these sublime conditions is gradually eliminated from the character, and pure thoughts and holy actions become habitual.

The Fifth Step is a stage of *poise*, of *happiness*, which comes as a result of long self-control, of faithfulness and persisting in the pursuit of virtue. It is the period in which holy power is gathered and subserved. The Sixth and Seventh steps are stages of definitely directed power and wisely ordered intelligence. The Eighth step is *Perfect Peace*, the fruit of a perfectly ordered life.

* * * * *

Such is the Noble Eightfold Path. The end of which is Supreme Enlightenment; the consummation of which is emancipation from the thralldom of Self. It is *within*. He who searches for it with an earnest and Truth-loving mind will find it; he who finds it will walk in it; and he who walks in it with humble feet and uncomplaining heart, will at last surely reach the golden shore of

the Great Deliverance, and will lave his toil-worn feet in the Ocean of Bliss.

JAMES ALLEN.

AN EASTER QUESTION.

"They have taken away my Lord
And I know not where they have laid him."

WEARYING with this unanswered cry that once rang so despairingly from Mary's lips I laid me down in darkening night and passed—not with sleep—but on to the 'borderland' with consciousness will-reined. There the dense body relaxes its control and the soul—half freed—standing in touch with a sound brain, sends through experiences of subtler planes.

There I renewed the cry, renewed it with the reverent curiosity of one who yearns to know, not for the fame of knowledge but for the love of Truth.

Where is the Christos—where?

The madd'ning darkness that engulfed me broke, and surging to one side, parted like clouds dispersed revealing mapped forth at my feet our world.

A *replica* of mountain, river, valley, plain, lay open to my view. I knew it as a replica, a wraith as it were of our's—a subtler world unsubstantialized yet very real.

Drawn closer by my fascinated gaze I ventured forth. I strolled in woods and plains, I recognised sweet flowers of earth yet clarified from every sign of fading or decay. From north to south, from east to west an atmosphere of peace unruffled by a sigh soothed my tired soul.

The hum of insects seemed a monotone of praise, and in the warble of the birds there lurked no note of dread.

In animals all savagery was gone, and round creation was diffused a light soft as a mother's smile.

Subdued I strayed, when lo, a voice dropping like silver flute notes clear and pure fell on my listening ears.

"Thy Christos whom thou seekest lieth here! Thy earthly eyes are closed; thy spirit eyes are penetrating straight to the hidden soul of all created things. The prison bars are burst, and lo, within the inmost shrine of each the Christos lives."

His Breath inspires the fragrance of the violet and rose; His voice arises as the joy-spring by which the lark's song soars. There is of Him the bracing strength even in plants that seem to your great ignorance but poisonous weeds.

Thou lookest for the Christos Who hath said Lift up the stone and thou shalt find Me, cleave the wood and there am I. In the

sparkle of the water gleams His smile, It is the buoyancy of heart in little birds, and It lies folded in the dimples of a babe!

He it is of Whom great Krishna said, "I am the gold of sunlight, and the silver of the Moon." Yet in all this thou seest Him not fully, nor canst probe the grand refulgence of a Presence none could bear. Enough for thee to find Him veiled in Form. Ay, happy thou, if in the moan of weak humanity in flesh, thou hearest His Voice, and lendeth helpful hands.

Where is the Christos, dost thou cry? Oh rather ask, where is He *not*? Clapsed in His Consciousness art thou, frail soul; clapsed in His Consciousness not one worm fails or common sparrow falls, but from their body-pains He gathers safe their essences passing them onward into happier moulds, and thus, their lessons learned, His creatures slowly climb through varied forms right upward into 'gods.'

Where is the Christos? Ask not—rather turn, and enter those deserted chambers of thy Mind, and there, with eyes grown wise, search for neglected faculties that rust, for every one of these is germ of Him that being cultured will proclaim His Power. So be; the love that tends them stoopeth not to lower self; so be, if, consecrating all, it yearns to wield them to His praise. "Then a glad day will come when thou, all worn and down-trod with the world's rebuffs, retiring in thyself, shunned, bruised, forlorn, a sudden glory shall illumine thine heart, a glory such as made the Bethlehem Angels sing, and in the poor dejected manger of thy Mind a light that is the reflex of His smile shall raise thee to a pinnacle of bliss and thou shalt find thee in the presence of thy Christos newly born!"

No more. Faded the liquid voice, vanished that peaceful world; with wild reluctance my conquered will back to my body with my shrinking soul was drawn, and I returned to my dense world again so grey and steeped in pain; and time is growing short for I am old. "No matter" cries the will, these rusting faculties shall henceforth shine, for lo the soul is ever young or rather, *ever old with an immortal youth!* It leaveth an eternity behind but reacheth toward eternity ahead; so cheer thee, there is time. Wisdom Divine proclaims no effort vain.

So musing in the chambers of my mind I roved—then starting, heard my *name*, only one word, and lo, as "Mary" heard hers in the garden lone, nor needed for conviction further speech, thus was *my Christos found!*

HOPE HUNTLY.

Theosophy in all Lands.

NORTHERN FEDERATION OF THE INDIAN SECTION, T. S.

We have great pleasure in announcing the formation of the Northern Federation of the Indian Section of the Theosophical Society.

Delegates from almost all the branches of the Theosophical Society in the Punjab, Kashmir and Jammu, the N.-W. Frontier Provinces, Sind, Rajputana, and the Sikh States, met on the morning of the 20th March, 1904, at the Lodge of the Lahore Branch of the T.S., in order to form the several branches they represented into the Northern Federation.

Babu Bhagavan Das, M.A., was voted to the chair, and after appropriate remarks by Pandit Balkrishna Kaul and Mrs. Besant, the following Resolution was passed :

"This assemblage of delegates representing the several branches of the Punjab, with the States therein embraced, Rajputana, Sindh, Baluchistan, the N.-W. Frontier Provinces, Kashmir and Jammu, hereby pronounce the Northern Federation of the Indian Section of the Theosophical Society to consist of all Branches within the above named districts."

At the close of The Federation Meeting, Mrs. Besant performed the ceremony of laying the Foundation-stone of the building for the Lahore Branch of the T. S. and delivered a short but exceedingly impressive address.

SOUTH AFRICAN ACTIVITIES.

The Johannesburg Lodge continues to increase and flourish. The Hillbrow Branch has a membership of 13, and attracts enquirers from the surrounding locality.

The inauguration meeting of Krugersdorp Lodge was announced to take place in March. Lectures are given regularly before the Branches at Johannesburg and Hillbrow, and occasionally in other places.

An increase of activity is manifest in Branches and Centres in New Zealand and Australia, which is largely owing to the valuable work done by Miss Edger during her recent tours in these Sections.

[We regret that no letter from our London correspondent has been received during the last two months.]

Reviews.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION.*

We acknowledge, with sincere thanks, the receipt of this valuable Report for the year ending June 30th, 1902, containing a mass of information on a great variety of subjects of interest to mankind. The influence of this Institution, which is located at Washington, D. C., U. S. A., is world-wide, and its scientific investigations cover a broad field of research. In addition to the reports of the separate departments there is a General Appendix containing important papers on scientific subjects too numerous to mention. The work is profusely illustrated.

E.

THE HINDI TRANSLATION OF "THOUGHT-POWER, ITS CONTROL, AND CULTURE."

We have pleasure in acknowledging the receipt of a copy of this excellent work by Mr. Surag Bhan, B.A., of Lahore, who has rendered a real service by translating into Hindi this most useful book of that noble souled friend of India, Mrs. Besant. The value of "Thought-Power, Its Control and Culture" can never be over-estimated, as it is one of those rare Theosophical publications which, if carefully studied and followed, will make an average man a saint. The Translator has set a good example for others to follow and we hope that in course of time we shall have the pleasure of seeing the book translated into all important Indian vernaculars and European languages. The book was printed at the Panjab Economical Press, Lahore, and is priced eight annas—which is very moderate for a book containing 138 pages, royal octavo.

G. K.

HIDAJATDJATI—THE TRUE BOOK.

A Javanese Manuscript in native writing, originating in Central Java, where it is a secret household-book of the Sultan and his palace-people. It is a treatise on Javanese Mysticism told in Islamitic terms, and is considered to be one of the best specimens of this class of writings. Our thanks are due to Mr. van Manen who forwarded the book, through Mr. J. W. Boissevain, for the Adyar Library.

MAGAZINES.

In *The Theosophical Review* for March, Mr. Sinnett explains his position as related to the authorship of the pamphlet—"The Constitution of the Earth" (one of the 'Transactions of the London Lodge). He says: "The contents of the Transaction referred to, embody no theory at all—no more than any theory of mine was embodied in the doctrines of

* Printed at the Government Printing Office at Washington, D. C.

Reincarnation and Karma set forth originally in my earliest Theosophical writings." "These fundamental teachings—so rapidly passing into the extensive literature of Theosophy that their origin is generally forgotten—have never been 'theories' of mine, although I may often have written in their support. They have been teachings passed on, and some readers have been disposed to accept my conviction that they have emanated from sources of information eminently entitled to our trust." He says they "are statements to take or to leave, at the discretion of the reader;" * * * His closing words are—"I am quite content, meanwhile, to leave the information which I passed on, concerning the Constitution of the Earth, to be available for reference by students at a later date, when possibly the advancement of occult knowledge in other directions shall have enabled them to reconcile its details more satisfactorily than is possible at present with the 'known laws of Nature.'" F. Tavini writes on "The new View of the Divinity of Christ," basing his view on the moral ideal. C. Jinaraja Dasa, in a short article, deals with "Revelations in General." Mr. Mead, the Editor, quotes from numerous press notices gleaned from current periodicals outside the T. S., which show in what a favourable light his recent work, "Did Jesus live 100 B.C.?" has been viewed. "Some Mentally transferred Pictures," with illustrations, by Lt.-Col. Leopold Montague, give proof positive of the possibility of transferring mental pictures from mind to mind. Michael Wood next tells us a tale entitled, "The Land of Battles," and G. Dyne gives us the first portion of a thoughtful article (illustrated) on "Gunas, Caste and Temperament." Arthur A. Wells contributes the second instalment of his very interesting paper on "Private Revelations." The Rev. Arthur Baker contributes a religio-philosophical article on "The Only-Begotten Son," and Mrs. Maud S. Sharpe furnishes a brief but quite important paper on "The One Thing Needful."

The April number opens with an article by L. N. D., on "Jerusalem"—The first of the series of William Blake's prophetic books—which is said to be "a symphony of the eternal Story of the Ages: 'The Descent into Matter.'" The writer states, in his comments, that "the entire poem is alive with and informed by the true Theosophic spirit. "What some 'Devas' told Us," by Mr. G. A. Gaskell, is quite unique and interesting. Under the head of "The New Testament in Modern Translation," Clericus gives us some samples taken from a recent work entitled "The modern speech New Testament," which contains the results of an attempt to render the Greek text into "everyday English." We agree with the writer in his statement that, "A slavishly literal translation can never exactly represent the finer shades of meaning and the profound or subtle forms of thought and hence it is necessary that idiomatic words and phrases should be used to hit off these peculiarities, if the translation is to be at all a real and worthy one. The characteristic spirit of an author is at least as important as the ordinary grammatical or intellectual meaning of words and sentences." Samples of successes and failures of this translator's attempt at an improved rendering of the Greek text are given. The writer considers it a "good sign" that these improved versions "are being brought out and read." Mr. Mead's exceedingly interesting article on H. P. B. will be welcomed by all as coming from one who knew her intimately, and was her pupil

and private Secretary. The Colonel calls it "a brave, loyal and truthful character-sketch." "The House of the Past," by Algernon Blackwood, is the substance of a dream. "Gunas, Caste and Temperament" (with plate), is the second of Mr. G. Dyne's important and scientific series. Following this we find a short story by Michael Wood on "The Land of the Dead;" "Swedenborg and the Plane of Illusion" an interesting paper, by Arthur A. Wells; and "A Vision of Silence,"—a poem by Musæa, occupying two pages, and said to have been written automatically in six and a half minutes.

The Dutch *Theosophia* for March contains: "Our study," by the Editor; "Clairoyance" by Mr. Leadbeater; "Studies in the Bhagavad Gita," by 'Dreamer'; "The State of the T. S. in 1903," by H. V. G.; "Emotion, Intellect and Spirituality" by A. Besant; "Book Reviews," "Theosophical Movement," Golden Verses.

Very interesting also is the cover of this monthly, showing each month, by its advertisements, with how much earnest labour and energy the Dutch Theosophical Publishing Company publishes translations and original works.

Revue Théosophique. The number of our contemporary for March contains translations from Mrs. Besant, Mr. Leadbeater and Mr. Mead, and the usual supplement of the "Secret Doctrine," by H. P. B., running to two forms or 16 pages. Commandant Courmes editorially notices in terms of appreciation, a new book by Mr. Sage, entitled, "Le sommeil naturel et l'hypnose" (Natural Sleep and Hypnosis), which, he tells us is a helpful résumé of the work pursued for many years by the noted personages who have devoted themselves to psychological researches with all the resources of exoteric science. The Editor very properly censures some of those Western Scientists who say that the Sanskrit terms employed by us make the reading of Theosophical Literature an arduous task; "as if," says M. Courmes, "the terms of Greek origin which abound to such an extent in self-styled scientific psychology, and in physics itself, do not demand quite as much attention." Here is a sample collection of the new-fangled Greek equivalents of our old-fashioned familiar terms. Clairvoyant perception through solid obstacles they call "diesthesia;" perception at a distance, "telediesthesia;" "telepathia" is thought transference, and "panesthesia," our old psychometry, has to do with communication with the dead and provision of the future.

The Bulletin Théosophique. We are sorry to read in the April number of the *Bulletin*, of the death of one of our esteemed brothers of the Fraternité Branch at Marseilles, Mons. Labully. My impressions of him were very favourable, and I am glad to see them confirmed in the published extract from the address given at his funeral by our respected friend and colleague, M. Dianour. The Annual Convention of 1904 was held at the Sectional Headquarters on the fourth Sunday of February, before a gathering that is reported to have been, for causes not mentioned, smaller than usual. The Executive Council and Gen. Sec., Dr. Pascal, were unanimously re-elected. The printing of the Gen. Secretary's report was authorised and appears in the numbers of the *Bulletin* under notice. Messages of fraternity were voted to Mrs. Besant and myself, to all the Sections, to all the Branches included in the French Section, to Mons. P. Bernard, to the important centres of Tunis, Algiers,

and all other localities where the Section is carrying on its Theosophical activities. Dr. Pascal, while admitting that the increase of membership has not been as great as was anticipated, finds ample compensation in the undoubted increase of zeal and activity among individual members; besides which we have had some precious recruits whose influence must be very profitable to the Section. He finds among the members, "a striking intellectual and moral development," the ample proof of which, is in the remarkable series of lectures and courses of teaching at the Sectional Head-quarters during the past twelve months, "never since its foundation," says Dr. Pascal, "has the Section received teachings of so lofty a character. It is very pleasant to read what the Doctor says about the Theosophical Movement taking root almost everywhere. "The philosophers are beginning to understand that Causation extends to a far-distant future and occupies a field of action much more vast than that which is commonly assigned to it while Reincarnation, which, only a few years ago seemed to the public so ridiculously impossible, is now appearing more natural; while as to the efforts to realise Brotherhood their signs are visible on every side."

Theosophy in Australasia (February) has, among other matter, a short paper on "Loyalty," by W. G. J.; the second paper of "An Experience," by J. L.; "Vicarious Suffering," by F. C. R.; and some spicy "Lunch Table Talk." This Magazine completes its ninth volume with the March issue, and asks its patrons to try to increase its subscription list. It is doing a really good work and we hope the increase will be forthcoming. This issue has articles on "Unity," "Membership in the T.S.," "The Creation of Woman," "Our Emanators," and "Astrology."

The N. Z. Theosophical Magazine, is mainly filled with the Proceedings of the Eighth Annual Convention of the N. Z. Section. The March number, just arrived, contains a portrait of the General Secretary of the N. Z. Section; a paper on "The Sacrifice of Christ in its Propitiatory Aspect," by Marian Judson; and another on "The World Illusion," by F. W. B., together with other matter.

The South African Theosophist (January) opens with a paper on "Working Out, or Wearing Out," which was read before the Johannesburg T. S. in November last. Then follow articles on "A Modern Revelation," "Theosophy in the Pulpit," "The Lost Little People," and "The Central Hindu College." The February number contains a reprint of a lecture by Sir Oliver Lodge—"Where science stands to-day;" a reprint from *Bibby's Quarterly*—"Can we know the superphysical;" "Excelsior"—notes of a sermon, and, "A Bewitched Life"—an extract from H.P.B.'s "Nightmare Tales." There is also a "Report of Proceedings of the First Annual General Meeting (under the new constitution) of the Johannesburg Lodge of the T.S., held on January last, which shows an active and prosperous condition of the Society.

The March number gives a reprint of an article by Mrs. Besant, "On some Difficulties of the Inner Life;" some notes of an address delivered before a Debating Society in Natal, the subject being, "Should the Native be Educated;" a reprint from *Bibby's Quarterly*, on "Heaven and the conclusion of "A bewitched Life"—from H.P.B.'s "Nightmare Tales."

Practical Medicine, published at Delhi, is entering upon the second year of its existence with marked success. It is edited by Ram Narain, L.M.S., Assistant Surgeon (retired), and is a monthly record of the progress of medical science in Diagnosis and Therapeutics. The subscription price is Rs. 3 per annum.

Practical Wisdom.—We have received the first and second numbers of this magazine which is published at Muttra and edited by Mrs. Eva Wellman. In the last issue there are some thoughtful articles by Swami Ram Tirth on. "Self Realization," and "Who are You."

East and West (April) treats its readers to a variety of excellent matter, historical, critical, descriptive and philosophical, calculated to interest both Indians and Europeans. Mr. Malabari is to be congratulated on the development of his son as a writer of first-class English.

Sophia. The March number contains translations of articles by Mrs. Besant, Mr. F. L. Woodward, Mr. James Stirling, and Mr. Africano A. Spir; a short chapter from Madame Blavatsky's "Caves and Jungles of Hindustan," a continued translation from the original Latin of the philosophical article on "The Nature of the Universe," another instalment of Mr. Gonzalez-Blanco's article on "Hilozoism as a means of Conceiving an Idea of the World" and various notes on different subjects.

The Theosophic Gleaner opens with an article on "The Three Characteristics of Matter"—a study in the Lord Buddha's teachings—by Narrian Rai Varma; then follow essays on "The Alchemy of Life," by D. D. Writer; "Pre-natal culture," by D. D. Jussawalla, and various interesting reprints.

The April number contains, "The Zoöphily of Majnoun," by Narrian Rai Varma; "Why you should study Theosophy," by J. J. Vimadalal; "Personal God," by Byramji R. Suklatwala, and some valuable reprints.

The Lotus Journal, for March, has the first part of a series of illustrated papers on "The Human Body," by Helena V. Clarke; an article on "The Death of Children" (continued), by C. W. Leadbeater; a delightful fairy story by Mrs. Abel (illustrated and continued); notes of the first part of a lecture on "Giordano Bruno," by Annie Besant; a continued paper on "Outlines of Theosophy," by E. M. Mallet; and correspondence, etc., in the "Golden-Chain Pages."

The April number of "*De Gulden Keten*" for Dutch (*Golden Chain*) contains as usual good stories for children, such as "The Wonder Cow," a story of Vasishtha and Visvamitra; "Golden Thoughts"; "On Theosophy"; "How Bop became Vegetarian," a very good story from child life; and, "A Tale of Clairvoyance," by Mr. Leadbeater.

Señor Alejandro Sorondo, President of Luz Branch, Buenos Aires, will please accept our thanks for copies of his useful pamphlet on the "Function of the Theosophical Society in the modern world."

Acknowledged with thanks:—*The Vâhan*, *The Theosophic Messenger*, *The Light of Reason*, *Theosophy in India*, *Central Hindu College Magazine*, *Light*, *Health*, *Banner of Light*, *Harbinger of Light*, *Indian Progress*, *Prabuddha Bharata*, *The Mah-Bodhi*

Journal, Indian Journal of Education, Christian College Magazine Mind, The Wise-Man, Dawn, The Buddhist L, Iniation.

We beg to acknowledge with thanks the receipt of the "Annual Progress Report of the Archæological Survey Circle, United Provinces, for the year ending 31st March 1903;" sent with photographs and drawings, by the Government of the United Provinces, through the Madras Government :

Also a volume of "South Indian Inscriptions" (Tamil), Vol. III., Part II., Inscriptions of Virarajendra I., Kulottunga-chola I., Vikrama-chola and Kulottunga-chola III., with one plate. Edited and translated by E. Hultzsch, Ph. D., Government Epigraphist.

CUTTINGS AND COMMENTS.

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

Ever since the Society began to be strong and influential individual members have shown a desire—
A dangerous Innovation. of course with the most innocent intentions, and not dreaming that any harm could result—to compromise its constitutional neutrality outside our Three Objects. Almost invariably, the objects and causes demanding our sympathy have been good in themselves, and such as would excite the interest of the average Theosophist. Carried away by this first thought, our members have recommended a formal pronouncement of sympathy by the Executive. In every case this demand has been rejected. If we, in a single case, overstep our constitutional boundaries we create a precedent that, in course of time, may undermine our present strong foundations and bring our palace toppling into ruin. To be successful the Society must have a policy and stick to it, to the very end, through all opposition and, worse still, cajolery and sentimentalism. But, in two recent instances, individual Sections, ignoring my prerogative, have taken upon themselves actions which, if allowed to pass unnoticed, will surely compromise the Society. In the first instance, the Branches within the American Section were requested to send out, at the hour of 10 A.M., on March 20th, "a strong protest against Vivisection." Recent acts of extraordinary cruelty, including vivisection experiments practised on helpless infants caused an outburst of popular indignation, and, presumably, provoked this well-meant, but none the less dangerous, collective action throughout our American Section. One shudders to read the report of the appeal of Mr. Herbert D. Ward, in the Massachusetts legislature, at the hearing of the bill to restrict Vivisection in that State. A recent judicial decision in England proved that the zeal of Anti Vivisectionists had led them to gross perversions of fact in the wording of their appeals for public sympathy, so that for the present we must take with great caution, even the striking details laid by Mr. Ward before the legislature; at the same time it is to be noted that these purport to be records taken from the books of the Boston Hospital in 1896.

Mr. Ward produced the following records of fatal results of what are described by doctors as "some experimental work" upon children by way of tapping the spinal canal :

Case 2.—Female, aged 20 months, spinal canal punctured January 17, 1896, January 22, February 16, on day of patient's death.

Case 3.—Female, aged 4 months. Punctured January 17, 1896. Patient died January 22.

Case 5.—Male, aged $3\frac{1}{2}$ years. Punctured February 3, 1896. Patient died February 4.

Case 6.—Male, aged 6 months. Punctured February 1. Patient died in convulsions three weeks later.

Case 7.—Male, aged 7 months.

Mr. Ward said Dr. Wentworth justified the vivisection by saying: "The diagnosis value of puncture of the sub-arachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of danger."

One need not be surprised that the leading members of our American Section, carried away by a rush of indignation, should impulsively adopt the plan of inducing all the members and Branches under their jurisdiction to send out at the time specified, the maledictory thought-current against Vivisection and vivisectors, and with special intensity against conspicuously culpable scientists. The late Dr. Anna Kingsford used this same potent and insidious method for killing the famous French vivisector, Claude Bernard. Mr. Maitland says: "She rose to her feet and, with passionate energy invoked the wrath of God upon him [the Vivisector], at the same moment hurling her whole spiritual being at him with all her might, as if with intent then and there to smite him with destruction."* This is Magic of the blackest, and it killed him.

It requires no great development of common sense to see whither this pernicious experimentation would lead the Society. At present she stands within her own fortress, majestic, calm, and, above all the petty concerns of undeveloped humanity, but if she is once dragged into an expression of opinion upon subjects, lying quite outside her field, no one can guarantee us that we shall not have Sections or Branches sending out an army of thought-elementals to bring rain, stop floods, drive away grasshoppers or locusts, put a stop to meat-eating, help the election of candidates, or any other matter with which we have no right to meddle collectively.

The other matter to which reference was above made, was the adoption, in the meeting which followed the adjournment of the recent French Sectional Convention, of a motion to the effect that the French Section of the Theosophical Society should notify to The French Society for arbitration between Nations, the assurances of its sympathy. The resolution was duly transmitted to M. Frederic Passy, who acknowledged it with thanks. Now if any expression of sympathy from our Society could be unobjectionable, it would be this. But while feeling entire respect for the sentiment which provoked the adoption and transmission of the letter in question, I regret to say that the motion was not within our constitutional limits. There are hundreds of things that we individually like or dislike, approve or disapprove of, about which our Society should not be expected to express a collective opinion; about which, in point of truth, it is bound to keep silent.

I should be glad if my fellow-guardians of the constitution, the General Secretaries of Sections, would give serious thought to this

* Maitland's "Life of Anna Kingsford," Vol. I., p. 259.

subject and oppose every attempt to break down the wall of constitutionality which is the palladium of our Society's existence.

H. S. O.

*
*
*

*The
Plagiarism
of
H. P. B.*

For years, our dear H. P. B. was attacked by such bitter and unrelenting slanderers as W. E. Coleman, with a savage cruelty which was devoid of even a scintilla of charity, for her supposed dishonest plagiarism in her great books "Isis" and the "Secret Doctrine." These snarling literary assassins were, it is needless to say, unfitted by psychological study to judge impartially on the merits of the question as to culpability of any given plagiarist. The whole subject is even now a mystery which modern science has not solved; nor will the solution ever be found until the existence of the reservoir of human thought in the A'kâsha and the possibility of tapping it by developed psychics under favouring circumstances is recognized. Then, the transfer of ideas from mind to mind, from generation to generation, will be acknowledged and the secret of plagiarism exposed. Then will come H. P. B.'s vindication. Meanwhile let us keep on record in our own archives all such helpful evidence as the following:—

No minor crime presents so many subtle features as plagiarism. We are reminded of this, says the *Globe*, by an anecdote which Sir A. Conan Doyle told in the course of his speech at the Authors' Dinner recently. While travelling in Switzerland, Sir Arthur came to a spot which divided the French territory from the German. Here there stood a solitary inn. On either side were precipices, and it was only at certain times during the year that the people in the inn could descend and mingle with their fellows. At all other times they could see the lights below, but were as utterly cut off from them as if they had been in another planet. This situation seemed to have in it all the materials of a short story, and he determined to write it. As he returned in the train he sketched out the story in his mind. At the first station, however, he left the train to buy a book at the book-stall. He selected a volume of short stories by Guy de Maupassant, and one of the first that he read was called "L'Auberge." It was in every detail identical with the story which he had sketched out, with the exception that the French author had introduced a big dog into the inn, and in the course of the story had made the dog go mad. We have never heard of a more remarkable coincidence than this; and if Sir Arthur's story had actually been written and published it would certainly have seemed as clear a case of plagiarism as ever occurred.

*
*
*

*The Secret
of Japanese
Physical
Power. A
Frugal Diet.*

Some remarks in the *British Medical Journal* on the physique of the Japanese may be read with interest by vegetarians and others. In 1899 a commission was appointed "to consider whether by a meat diet or by other means" the race could be made taller, but it came to the conclusion that as the Japanese exceeded taller races in strength and endurance the wisest plan was to disregard stature. The Japanese are fond of bathing and use baths heated to a degree that would be intolerable to the average Englishman, but they also use cold bathing. Water, indeed, is freely used, both internally and externally. Rheumatism is almost unknown, and the *British Medical Journal* considers it

probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity. The diet of the Japanese is frugal, and some of the record marches have been made on a little rice. The value of fruit and vegetables is more fully recognised than with us. Milk is scarce, and tea, beer, spirits, and tobacco are very sparingly employed. Windows are kept open day and night, and the value of fresh air and physical exercise is fully realised. "Nothing," we are told, "short of this perfection of health and strength, with its accompaniment of good mental balance and happiness, could have caused the Japanese to accomplish in 30 years what it has taken other nations centuries to achieve."—

Madras Mail.

* * *

Mrs. Besant, in a paragraph in the *Central Hindu Orthodoxy, Hinduism and Theosophy*, *College Magazine* for April, says, in reference to the learned Brahman Pandit of the Allahabad University, who has accepted the office of Vice-Principal of the Central Hindu College:—

"His spotless character and unchallenged orthodoxy will exercise the most beneficial influence over the students," etc. As is generally known, Mrs. Besant takes the position of a thoroughly orthodox Hindu, and as she acquires more and more influence it is to be hoped that members of the Society outside India will not feel themselves compromised by the sectarian, *i.e.*, Hindu work that Mrs. Besant or any one else may undertake on their private account.

Under no circumstances whatever can the constitutional neutrality of the Society be suffered to be sacrificed by throwing the weight of its influence in any purely sectarian movement. This remark applies with the same force to work undertaken in the interest of Buddhism, Islâm, Zoroastrianism, Sikhism, or Christianity, equally with that for Hinduism. Of course its leaders will always sympathise deeply with their colleagues who undertake, on their own initiative and responsibility, to purify and elevate the religion to which they respectively belong. So much being said, the Associates of Mrs. Besant, of all sects and races, must concede that this remarkable woman, in converting herself into an orthodox Hindu, puts to shame her Indian co-religionists, with hardly a single exception; and the friends of Hinduism and the Indian people will unite in a fervent prayer that her life may be spared until she has realised, at least in some small measure, the majestic dream of reform which has awakened her enthusiasm and stimulated her intellectual and moral powers.

* * *

Another Vanished Race. *Science Siftings*, of November 7th, notes the finding of another immense prehistoric city hidden away among the rugged mountain passes of New Mexico. *Theosophy in Australasia* summarises the matter as follows:—

"In extent it was almost as great as Glasgow, being twelve miles long and eight miles wide, and it must have been there at least as early as the days of Julius Cæsar. The most remarkable of the remains is perhaps a magnificent roadway from the top of a tall mountain to the valley. It equals anything Hannibal built with the Alpine granite. The stones in the buildings are superbly put together; there are granite

blocks carved with tortoises, and in places worn smooth by the sandals and the soles of the feet of departed multitudes. Upon the prominent points of the high region round about had been constructed monuments, pyramids and platforms of huge dimensions. What can be gleaned of the people from their carvings shows them to have worn cotton tunics without sleeves, with large mantles, thrown across the shoulders, and the account winds up with the remark that, more wonderful than all else, the costume was that of Egypt, on the other side of the Atlantic."

The above recalls to mind LePlongeon's "Mayas and Quiches;" and his assertion that the Ancient Mysteries of Egypt, India and Chaldea were derived from Mayax receives a certain amount of corroboration from the fact that the costume of the inhabitants of the newly discovered city is the same as those of Ancient Egypt. "It must have been there at least as early as the days of Julius Cæsar" says the journal; and if the civilisation of Mayax be of the same comparatively modern date, it effectually disposes of LePlongeon's claim. The "Secret Doctrine" (note pp. 35-6 o. e.) on this point says: "The author seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly cœval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria."

So that although the civilisation of Mayax antedates the time of Julius Cæsar by many years, LePlongeon's claim cannot be sustained. It is to Atlantis we must look for the common origin of the mysteries, not only in Egypt, but in Mayax. A study of the maps in the "Story of Atlantis" shows a continuous land surface in what is now Yucatan and Central America, and it is possible the ancient cities may have flourished in the palmy days of some Atlantean nation and have sent out colonies to different parts of the world, carrying religious observances and mysteries with them, but that would give those cities an immense antiquity, long previous, we may suppose, in the absence of an exact chronological record in LePlongeon's work, to the time of the great Queen Moo. But this does not detract in the least from the great interest and value of LePlongeon's work; though it may show the weakness of evidence based largely on philosophy and similarity of national myths. We must come at last to the A'kâshic records for exactitude, and that means exactitude in reading them, and that means exactitude in many things.

* * *

*Music
captured
from the
Stars.*

If the *Chicago Record-Herald* of March 5th is to be believed, an American scientist, Albertson, has caught, on a new instrument of his own invention, tonic vibrations from the stars, and thus proved the truth of the concept of Pythagoras that the stars of

heaven create music as they roll along their orbits. The report may or may not be true but at all events it is most interesting, and to do justice to it the whole story must be laid before our readers:

Music from the stars! Captured melodies from the planets! Professor Albert C. Albertson, the electrical engineer, whose invention of the so-called "magnet train" created a sensation in scientific circles a few months ago, has invented an instrument which he believes is the vital key-note to ultimate communication between the planets. The apparatus upon which he has been working for several years at last, he says, has given him the results he has long hoped for, and a few days ago at his home, 100 Hamilton place, he listened to music played by no earthly hands, but by celestial bodies.

Light rays are the media of bringing the communication with the stars into Professor Albertson's hands. From the new invention, music, the original melodies and harmonies of the stars may be extracted, as well as other sounds no mortal ever heard before. Not only this may be accomplished, but the light rays from the sun, the moon, or from the remotest visible star in space may be utilized so as to play the music of mortal composers.

"It is a scientific fact," said Professor Albertson to-day, "that a light ray falling upon the surface of a small polished steel plate, for example, will produce a tone.

"About tone being produced from a light ray falling on a polished steel plate—this is inaudible, however, unless the plate is inserted into an electric circuit also containing a microphone or telephone ear-piece. This is the principle underlying my invention.

"The sounds and music transmitted from the various planets tell different stories. For instance, when the instrument is aimed at Arcturus sounds of contrast are heard. At first it sounded to me like an ear-splitting hurricane; then like the roar of a thousand Niagaras; then soothing like a melodious, low whispering, exquisitely soft, singing a low, lingering sound.

"Sirius, or the planets above, I would judge from the instrument to be in a state of despair. Hideous noises, unearthly in their weird horror, like mournful spirits in agony, bereft of all eternal happiness, come from this celestial region. The sounds of shrieking, nerve-racking disharmony remind one, as near as I can give an earthly comparison, of the insane in a madhouse.

"There are brighter stars, which sing sweet music, and make one think by contrast of worlds full of angels.

"One would naturally think that the more powerful the light ray, the better the musical result, but this is not so. The far-away fixed star is the one that produces the sweetest tones. This I believe to be due to the non-interference of the reflected light from the invisible planets revolving about the sun.

"The brighter the star, the less pure and clear the tones. When the instrument is played upon by the blazing sunlight a million noises, due to reflected light from this and other planets, undoubtedly spoil the music entirely."

Every reader of Shakespeare will recall that beautiful passage in the remarks of Lorenzo to Jessica in the garden as they gaze upon the shining orbs above them:

"There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such *harmony* is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

* * *

In our Supplement for the present month will be found a statement of Mrs. Besant's ideas on the education of Indian girls, as given in her recent pamphlet.

We rejoice to learn that a Hindu Girls' School is in process of formation at Benares, with Miss Arundale as Principal. It will be under the personal supervision of Mrs. Besant, assisted by a numerous corps of ladies and gentlemen mostly Hindus. Mrs. Besant in addressing the Indian Branches, says:

"Only the T. S. can take up this question successfully all over the country, and I suggest that every Branch should endeavour to

found a girls' school, conducted on the lines laid down, and thus give to girls education suited to their future, and permeated with religious ideas. These schools can be affiliated to the Central Hindu Girls' School in Benares, and a national movement will thus be initiated. The time is ripe for such action, and the Branches must rise to a sense of their duty to India's daughters."

This movement, which has been long expected, should have the earnest support of all lovers of India. As Mrs. Besant most truly says: "man and woman must walk forward hand-in-hand to the raising of India, else will she never be raised at all."

*
* *

A correspondent of the *Madras Mail*, writing from Cochin on April 12th says:—
"Another Pollution Case."

Pending a decision in the case which I reported to you as having arisen from the location of the 2nd Class Magistrate's Court at Cranganore, a similar case has cropped up in connection with the situation of the Munsiff's Court at Irinjilacoda, near the Palace. Low caste Hindus are prohibited from making use of the road which runs in close proximity to the Palace, and thus are forced to cover a distance of a mile and a half to the Court house, while there is another way by which the Munsiff's Court could be reached in five minutes. The Judicial authorities have been approached for a remedy. These agitations are likely to result in the mitigation of the inconvenience felt by low caste Hindus in resorting to public offices which are situated in such out-of-the way localities.

*
* *

We are indebted to the *Auckland Weekly News* for the following interesting sketch by J. W. Duffus:—

Wonderful monuments of antiquity are scattered all through Polynesia, and there is hardly a group of islands on which the explorer cannot find great works, architectural and otherwise, of peoples who have passed away many ages ago.

These marvels of human handiwork clearly show that there must have been formerly a civilisation over the Pacific ocean, of which neither we nor the inhabitants we found there have ever heard or known anything.

Perhaps the most remarkable of these monuments are to be found on Easter Island. This is only some thirty or forty miles round, and lies to the east of all the other islands. On this very isolated spot are many traces of some prehistoric people. These consist of stone houses, sculptured stones, and gigantic stone images. The present inhabitants are quite ignorant of the origin of these, and of their makers. These works have long been a puzzle to ethnologists and students of antiquity. Tables of wood have been discovered, bearing inscriptions in an unknown language. The entire island is one vast necropolis, for not only are the caverns crowded with skeletons but everywhere are scattered the remains of enormous tombs and catacombs. The huge quantities of human remains found, and the gigantic character of the ruined works, prove that a large population, possessed of superior knowledge, must at one time have subsisted on this small island, which has an area of only thirty-two square miles. The most remarkable of these tombs are immense platforms, built of hewn stones, which were formerly surrounded by colossal

statues. Inside of an extinct crater is one of these statue factories, where the effigies may be seen in all stages of completion, from the rude outline to the finished work of art. Some of these are seventy feet in height, and are as perfect as when completed. This crater contains ninety-three statues. In another part of the Island has been found a still larger workshop, also in a crater; this contains one hundred and fifty statues. In all 555 were counted on the Island.

Each represents the upper half of the human body, and they are supposed to be monuments to perpetuate the memory of persons of distinction. For some reason the work of the image-makers was suddenly discontinued. The statues in all stages of completion at the workshops, and those abandoned on the roads to the coast, show that this was the case. Some extraordinary calamity appears to have fallen upon the people, and arrested their works.

In the Friendly Islands there are also some remarkable monuments. The graves of the Tuitongas are the most noteworthy of these. They consist of 19 pyramids, each 100 ft. square at the base, and 25 ft. in height. The stones of which these are built are enormous, many of them weighing twenty tons. They were cut from a quarry three miles away, and it is a mystery how the people managed to convey them that distance.

In the Marquesas and Sandwich Islands are extensive remains of mounds, roads, and buildings. Also in New Caledonia there are evidences of ancient advancement which are very striking, in the shape of paved roads, fortifications, and the remains of an aqueduct eight miles in length.

In New Zealand we have no monuments of antiquity, but there are many things to indicate that the Maori possessed at one time a knowledge very superior to what he had when Cook visited these Islands. Mr. Taylor and other writers have mentioned some of these. Their skill in constructing fortifications, their carved houses, war canoes and various beautifully woven mats and garments have been given as examples, showing a degree of knowledge superior to the ordinary savage, but of all the examples given their religious belief is the best. This was of a remarkably high class for a savage people. They did not make visible objects of worship, as is generally the case with native races. All their *atuas*, or gods, were of a spiritual nature, and were chiefly the spirits of their ancestors.

I have seen it stated, by one who should know, that their form of worship, before becoming Christians, bore a strong resemblance to that of the Japanese, and that it was probably taught them, as well as many other things, by that people.

That Chinese or Japanese vessels have been cast ashore on the New Zealand coast in bygone times is clearly shown. A bell was discovered at Whangarei by Mr. Colenso, the Church missionary pioneer, who found the natives cooking in it. They stated that a large tree was blown down, and that the bell was found under its roots. They were using it as a pot to cook potatoes in, and gladly gave it to Mr. Colenso for an ordinary iron one, which was, of course, much better adapted for cooking purposes. There is also a vessel of Chinese build sunk in Dusky Bay, which the natives state was there many years before Cook's arrival here.