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THE THEOSOPHIST

A MAGAZINE OF

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

CONDUCTED BY H. S. OLCOTT.

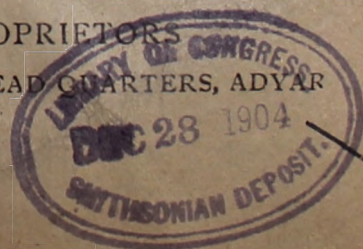
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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 3, DECEMBER 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXX.

(Year 1896.)

THE present is the last chapter of the Fifth Series, or volume, of my reminiscences of the Theosophical Society's history. It has been a pleasure to me to write them and, to judge from my correspondence, to others to read them. I consider it a most fortunate circumstance that I should have lived through all these one hundred and fifty months of history-writing, for the details are known to no person but myself, now that H. P. B. is gone, and it would have been a pity if this movement, so clearly destined to exercise a beneficent influence upon many nations and to do so much good in disseminating noble religious teachings among mankind, should have gone without an accurate record of its history; the more so when the incidents have been so stirring and the struggles so severe. It is consoling to me to know that, even if I should be snatched away now from my work, correct versions of crises in our fortunes have passed into this written record, enabling our future historian, if so inclined, to tell the truth about us.

The term of H. E. Lord Wenlock as Governor of Madras approached its end. With Mr. Clark, on the evening of the 1st of March, I attended his farewell Levee at the Banqueting Hall and saw an

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

unusual display of bright uniforms and glittering princely robes. Three days later a Wenlock Memorial Committee, headed by the Maharajah of Vizianagaram and Rajah Sir S. Ramasawmy Mudaliar, gave a farewell entertainment to His Excellency and Lady Wenlock at the same place, which was also a very gorgeous function.

The next day I received an invitation by telegram from Mysore to come there and form a Branch. On the 15th I saw Mr. Clark off by the "Clan Mackenzie" for Colombo and England. On the 17th I wrote an address to the American Convention and issued an Executive Notice appointing that veteran Sinhalese nobleman, Dullewe Adigar, General Manager of Buddhist Schools in the Kandy District. The same evening I left for Mysore, travelling all night, and reaching Bangalore at 7 on the following morning. The local members met me at the station, gave me breakfast, and saw me off again. After a train journey taking the whole day I arrived in the evening at Mysore, the capital of the Maharajah of that state. Here, again, friends met me at the station and conducted me to the house where I was to be put up. That great native statesman, Sir Seshadri Iyer, whose remarkable abilities are being more and more recognised since his death, in the ever-increasing prosperity of Mysore, came to have a talk with me on that subject nearest to his heart—the Vedânta Philosophy.

As usual, I had been garlanded, besprinkled with perfume, and made the recipient of very complimentary addresses. This was all very nice; but after a time the stomach became clamorous for food. Unhappily for me, the local committee had not bethought them of supplying me with cooking utensils and so I had to make a scratch dinner on cold boiled rice, a loaf brought from the bazaar, and milk. But the morning brought better luck, for an officer of the Mysore Durbar, the Marquis Viviani de Ferrayzani, sent me the necessary pots and pans, but too late to save me from an attack of indigestion which lasted all day.

I called at the house of the sister of Mr. Govindacharlu, a learned Visishtadwaita Brahmin, a retired Government servant, who had been good enough to offer free quarters to the proposed Branch. I also went to the Oriental Library, directed by my friend Pandit Mahadeva Sastri, under whose wise management it had become a most useful collection of ancient manuscripts and printed books. I also paid my respects to the Marquis Viviani and thanked him for the loan of the utensils. In the evening I addressed a crowded audience on the subject of "Theosophy." The most zealous advocate of female education in the Madras Presidency has been Mr. Narasimangar, F. T. S., Treasurer of the Mysore Durbar. With him, on the 20th, I visited the large and prosperous girls' school which he had established, largely with his own money. The indigestion stayed by me all that day, but in the evening I gave my second lecture on "Soul and Karma" to another large audience. The signing of

application papers for membership began that day and continued through the next until evening, when I organised the Mysore Theosophical Society, with twenty-five members. Mr. Narasimiengar was elected President and Pandit Mahadeva Sastri, Secretary. On Sunday, the 22nd, I received visitors, held a conversation meeting, lectured in the evening on "The Best Education for Hindu Boys," and at 10-50 P.M. left for Seringapatam. I see by my Diary that it was on that very day that W. Q. Judge died at New York, after three hundred and twenty-nine days of rule as the Secession leader. Poor man, to barter all he had gained in Theosophy for such a mess of pottage! At Seringapatam next day I saw the famous summer palace of Tippoo Sultan, the great warrior whom the English had so much trouble to beat. "Red, gilt and gaudy" is the impression which it made on me. Around the outer walls of the building is a series of pictures of battles in which one sees the British troops dressed in the curious uniform that prevailed at that time. In the afternoon I lectured in a large school-house on a variety of subjects that were given me and turned it into a conversation meeting. By the night train I left for Bangalore.

Of course, I reached Bangalore the next morning, where I was put up at the rooms of our prosperous Branch and received many visitors. For many years now Bangalore has been a centre of theosophical activity, a select minority of the members devoting themselves ardently to the work of spreading our ideas. A lecture by me on "Theosophy," at Rai Bahadur A. Narainsawmy Mudaliar's High School, to the usual crowded audience, ended the day's work. On the next day, not feeling very well, I stayed indoors, except when I was photographed with a large group of the members. The subject of my lecture that evening was "The Best Education for Boys," traversing the same ground as at Mysore. Later, I left for Madras by the Mail train.

On the 29th I received a second cable from New York, this time from Mr. Neresheimer (the first one was from Mr. Fullerton) about Judge's death. This involved the necessity of a reply by cable, and the cabling of the news out to Mr. Staples, General Secretary of the Australasian Section. In officially announcing the fact in an Executive Notice (see *Theosophist*, April, 1896, Supplement) I bore testimony to the services which the deceased had rendered the Society and deprecated the entertainment of any but kindly thoughts towards him. I said:

"Mr. Judge's services to our Society, from the beginning and until the date of the secession of last year, were conspicuous for their value and the zeal and practical judgment which were displayed throughout his work. As it was his Karma which brought him into the movement, so is it the same mysterious and inflexible power which has snatched him away in the prime of life and the fulness of his hopes, but with his plans unrealised. It behoves us all to keep

in mind his many good deeds, to bury our private grievances out of sight, and to express to his family and our respected late colleagues, our regrets for their crushing bereavement."

I am willing to let that stand as an offset to all the cruel things Mr. Judge's followers and successors have said about myself and others.

An official visit to Europe by myself having been planned, I received from Mrs. Besant, Judge Khandalvala and the Bombay Theosophical Society, advice not to go at present as they thought it needless. But I preferred to follow my own intuitions and decided to go, with what result will appear further on.

Among the helpful things that were done in the United States to keep alive the courage of our members and show them how they could render useful service to the Cause pending the settling-down of the new Section to work, was the organisation, at Chicago, of a committee of devoted ladies—Mrs. Darling, Dr. Weeks-Burnett, Mrs. Tisdale, Mrs. Brainerd and Mrs. Trumbull, with the active concurrence of Mr. Fullerton, which called itself "An Extension Centre of Theosophy." In its printed prospectus it says that it "has been organised to render active aid to the great spiritual movement implied by that name, whose 'Parent Society' is in India under Col. H. S. Olcott, and whose Sections now spread over the entire civilised world." It asks each reader what he (or she) can do for the Great Cause; whom he knows in his vicinity willing to unite with him as one of a group to arrange for meetings; would a speaker sent to his place be able to draw audiences; or would a class conducted by correspondence, *i.e.*, by circulating printed leaflets and instructions giving questions and suggestions for books of reference, be feasible. Some of these ladies were extremely active, Dr. Weeks-Burnett, Mrs. Darling and Mrs. Brainerd conspicuously so, and they made their influence felt throughout the whole Section.

Meanwhile the first of my Pariah schools was flourishing to such a degree that the Manager wrote to the *Madras Mail* that we should soon have to refuse further admission of pupils. On the 2nd of April Dr. English and I attended the Anniversary of the local S.P.C.A., at which we had the opportunity of seeing the new Governor, Sir Arthur Havelock, for the first time. My personal relations with him were satisfactory throughout the whole term of his office. On the 4th I issued the Charter for the formation of the New Zealand Section, empowering the Branches at Auckland, Dunedin, Christchurch, Wellington, Pahiatua, Woodville and Waitemata to form a separate Section, appointed Miss Lilian Edger, M.A., F.T.S., General Secretary *pro tem.*, and cabled her the facts. On the 6th I breakfasted at Government House and was kindly received; the Governor inquiring cordially after Mrs. Besant and saying that she had been a friend of Lady Havelock's for years. On the 8th Mr. Holder,

Superintendent of the School of Arts, came in the afternoon to advise with me about the new shelves which were being put up in the Library to accommodate the recent additions to our collection of books. On the 11th I left for Bombay in a tremendous heat, the thermometer climbing rapidly up the tube. At Bombay I had consultations with Dr. Jivanji, Mr. K. R. Cama and old Sir Dinshaw M. Petit, about Zoroastrian affairs. At 5 P. M. I presided at a lecture by Mr. Gandhi at our rooms and in the evening left for Sihor to attend the wedding of Prince Harisinhji's daughter. My companion of travel was Prince Harbhamjee Rawajee of Morvee, the bridegroom-elect. That was one of the hottest rides I ever had; the heat was stifling and I almost feared a stroke of heat apoplexy. But even hot days cannot last indefinitely and we got our chance to breathe that evening at Sihor.

Prince Harisinhji's country place is at Varal, and this was our point of destination. From Sihor onward our journey was continued in carriages and by a road which was the worst I ever drove over. It ran over rocks, through gullies and long slopes; two springs of the Prince's carriage and one of ours were smashed. Harisinhji met us a mile from the village, and we entered it in procession through a crowd of more than three thousand spectators. At the entrance to the village a bevy of women stopped Prince Harbhamjee's carriage, sang Gujerati songs and made the *tilak* (red spot) mark on his forehead. The Prince's camp was pitched in "Olcott Bagh," an extensive garden called after me, while I was quartered in Harisinhji's house. After the princely fashion a special bungalow had been built for the young bridal couple, and it was there that they would pass their honeymoon.

As this narrative will, when collected with others in book form, go to distant lands where the magazine may never follow it, and as the wedding at Varal was a highly picturesque and interesting function, I shall transfer to this chapter the description of it which appeared in the *Theosophist* for June 1896.

On the arrival day I was so tired after the fatiguing journey from Bombay and the terrific heat that I went very early to bed.

The next day we had the ceremony of "setting the posts" of the *mandap*, or marriage-house, a temporary and highly decorated structure in which the wedding was to take place. A *mandap* is, properly speaking, a shelter, a place where in ancient times the maiden chose her husband from among the throng of Rajput suitors assembled. They exhibited their skill in warlike and athletic exercises and the victor was her choice. We have seen the survival of the custom in the jousts and other feats of arms in the mediæval tournaments, at which the victor had the right to nominate the Queen of Love and Beauty. In the "Light of Asia" the custom is graphically described and, according to Buddhistic legend, the peerless young Prince Siddhartha excelled all others in these contests as he

did in disputations on philosophy and metaphysics with the learned pandits.

To sanctify the *mandap*, a red post, with two pegs passed through it at right angles to each other, is set in a hole previously dug, at that corner of the room which corresponds with the sun's place at the time. The god Ganapati (the impersonation of the Occult Wisdom) is always first invoked by prayer and libation. He is chief of the Ganas, or races of elemental spirits, and in all undertakings among Hindus his favor is first sought. The Brahmins recite a mantra, holding the palms of their hands upward. Then the hands are reversed to indicate the spot where the Sakti, or energy of the god is to be concentrated. A white cloth is spread over it and sprinkled with raw rice, reddened with kunkun powder. Then it is worshipped with many mantrams; libations of milk are poured into the post-hole; stalks of durba grass, some betel-nuts, a dried fruit of the *Madana phal*—Cupid's tree—and one piece of money are cast in; kunkun powder is applied to the post, and leaves of five different trees, the pebul, of Vishnu, the mango, the banyan, of Brahma, the asopalo and the umra, all possessing the auspicious influences of good elementals—are bound to the post, and invocations are made to the house goddess (Gotra Devi) and fourteen other deities representing the *shaktis*, or force-currents, of Siva, Vishnu, Brahma, Indra, Vayu, Varuna, Surya (the seven sun-rays), Agni, Lakamatra (the Cosmos), Devisena (the whole army of gods), etc., etc. I found that the stipendiary priests of Prince Harisinhji's house were so ignorant as not to have even a clue to the meaning of the cosmic powers whose euphonious names they chant in their Sanskrit mantrams. All they knew was that it was intended to invoke for the young couple health, longevity and fruitfulness. I was particularly incensed against the Purohit, or family guru, who, as the last chants of the marriage-ceremony were dying away, called out to the Prince that he must give him Rs. 500, a piece of land, some mango trees and other backshish! The above ceremonies are performed both at the bride's and bridegroom's houses.

The corner post of the mandap, now red-painted wood, but formerly of stone, properly inscribed—according to the prescriptions of the "Silpa Sastra," or rules of architecture—being duly set, the bride's father performs the ceremony of invoking the nine *grâhas*, or planetary influences, with Rahu and Khetu. He builds a fire at the proper spot in the mandap, and while the Brahmins chant their mantrams, throws into it rice, which has just been cooked over it, and clarified butter (*ghee*), fuel of *samidha*, one of the nine kinds of wood prescribed for such occasions, raw *til* (sessimum seed), and *jowa*, (a grain something like rice). The bridegroom does the same at his own house.

The same evening I was allowed to witness the unimpressive ceremony of invoking the favor of Ranade (corrupted into Randal)

or Suryadeva, the spiritual, central power which is within the visible orb of day, the real vortex of the attractive power which binds to him the worlds of our solar system. It was a most noble ideal, most shockingly degraded in this ignoble puja. A hideous black, bedizened image betokened the mighty sun-god, and the celebrant was an untidy wretch who sat before it until he was seized by a fit of trembling, exactly like that of a modern medium, when he leapt to his feet and jumped about, with raucous cries. If questions are put to him then, he is supposed to answer under inspiration and to prophesy about coming events. I watched him closely and was persuaded that he was a humbug. To test him, however, I put him two questions—one as to the results of my present journey, the other as to the death of a certain person—and time will decide between us. Certainly, as to the second question, his prophecy was the reverse of my own expectation.

On the following day the bridegroom's presents to the bride were brought in procession and deposited in the mandap, along with the bride's dowry. The two together made a most gorgeous show, a glittering bed of color and sparkle. Kusumavati will have dresses enough, one would think, for her natural life. There are over 200 of the gay-colored short jackets worn by high-caste Rajput ladies, and no end of sarees in gold cloth, purple, crimson, rose, amber, tea-rose, dark and pale blue, emerald, eau-de-Nil, violet and other silks, with deep ends and continuous borders deftly and luxuriously embroidered—some worth over Rs. 1,000 each. Then there were trays and tablefuls of Indian jewellery, in simple gold and encrusted with gems, some given by the bridegroom, more by her father. Then vessels, trays and lamps of silver, of brass, and of composite materials; quilted silken bed-spreads, filled with downy tree-cotton and other things too numerous and bewildering to mention. All these presents to a chieftain's daughter, the daughter of an ancient race, were brought in the shields of clansmen—old, age-blackened, brass-embossed bucklers of thick buffalo hide, that looked as if they might have been borne centuries ago. When Kusumavati and her father wished me to take away some jewel in memory of the wedding, I expressed my preference for one of these grimy shields, and it was given me to hang on the walls of "Gulistan" as a perpetual reminder of one of the most romantic events of my life.

The wedding ceremony proper is most interesting to a non-Hindu. Its inner meaning is the visible union of the man and the woman, their joint invocation of all good powers, the establishment of the domestic hearth and the making of the home. Both the parties—the bridegroom coming first—are welcomed at the threshold of the mandap with Sanskrit mantras, the placing of the red spot (tilak) on the forehead, the libations of holy water poured from a leaf of one of the auspicious trees, the waving of small models of the implements of tillage and of the household—the plough, the distaff, the rice-pounding

pestle, etc. Before his coming, the bride's parents sit facing the priests on separate cushions, but linked together by a silken scarf, one end of which each holds in his or her hand. Because in a Vedic ceremony the wife may not hear the verses save when thus, as it were, united with and merged in her husband. The pair are then made to pass through a special ceremony whose purpose is to purify them so as to make them fit to give over their child to her chosen husband, and the same is done to the latter to make him fit to receive the precious gift.

The bridegroom being received and seated, the bride is brought, veiled, by a procession of females singing auspicious songs and led to her cushion facing that of the bridegroom. Then follow various ceremonies, including giving over the bride by the parents, with an accompanying libation of water, the most ancient sign of the gift, the joining the hands of the young couple, the tying to the wife—she is now a 'hand-fasted' wife—of an end of the scarf which is tied to the groom and so kept throughout the rest of the function, and the four-fold circumambulation of the hearth-fire by the couple, the wife at her husband's *right* hand. The wife is always thus placed except on three occasions, *viz.*, when sleeping, making Pitri Karma (ancestor worship), and when giving gifts of land and elephants, for particulars of which latter, see the slokas in *Dana Chandrika*.

All high-caste Hindus are said to belong to one or the other of the four Vedas, and at their marriage ceremonies the mantrams and other slokas recited are from their particular Veda. The verses are the same for Kshatriyas as for Brahmins, but custom has introduced changes in puja and offerings according to the gunas of the castes. Thus the guna of the Brahmin is *Sattva*, that of the Kshatriya the *Raja* guna, and, therefore, there is a splendour illustrative of princely magnificence which is absent from the corresponding ceremony of Brahmins. Harisinhji's family belonging to the Yajur Veda and Harbamji's to Sama Veda, a double set of mantras had to be chanted for each side.

At the completion of each circumambulation of the fire, the young couple offer ghee, java and tala, three kinds of fuel. They finally sit side by side and receive the congratulations of friends and such gifts as may be offered. They then go to the bride's father's house and make the curious ceremony of pouring seven small quantities of ghee from either mango or asopalawa leaf cups, so as to make them trickle down the house-wall, at the same time invoking the favor of the Trimurthi—Brahma, Vishnu and Siva. This finishes the marriage, and the twain are thenceforth one flesh.

Those familiar with Hindu religious customs are aware of the fact that the guarding power of religion follows the being throughout. The first pregnancy of the mother being announced, there is a fixed ceremony for the benefit of herself and her future offspring, which is performed in the seventh and ninth months, the

mantras being taken from the Rik, Yajur and Atharva Vedas, while in the eighth month those of the Sama Veda are employed.

The bridegroom was brought to the present ceremony in a grand procession, with wild strains of martial music, the shrill notes of reed instruments, and the resonant boom of the war drum, beaten by a grey-bearded old warrior riding a horse. An escort of Bhaunagar cavalry headed the cortège, and Prince Harbamji was a shining blaze of gold and jewels, riding a milk-white steed and surrounded by the glare of many torches. The return of the wedded pair to the bridegroom's house was a much quieter affair and they were left in due time to the sweet intimacy of their new relationship. A handsomer, more winsome pair it would be hard to find; he, intellectual, dignified and high-minded; she, an Indian beauty of rare physical and mental endowments, for she has been thoroughly well educated and her life has been lighted by the sunshine of a happy home and the companionship of a most loving father and mother.

A wedding in Kathiawar draws hundreds of people together, as honey attracts flies. The cost of feeding the multitude is a burdensome item, as the following statistics of the Harisinhji wedding will prove.

Of Prince Harbamji's party there were in all but 52—kinsmen and servants—he having come a distance of over 1,400 miles, from Bhurtapore to Varal. Harisinhji's relatives numbered 100, and their followers 400. There were 150 horses and 100 bullocks (together drawing 50 vehicles), which consumed daily 80 tons of hay. Fifty troopers were entertained. Of milk 200 gallons were drunk daily.

But there were also the noble army of bards to be reckoned with, to the number of 827. They are of two classes, Dasundis, or those who are attached to a family or clan, of whom there were present 154; and Charans and Bhats, commoner fellows, wandering minstrels and recitationists, numbering 673. These, by immemorial custom, are entitled to receive from the bridegroom's side, presents of value, and from the bride's, food throughout the ceremonies. Then the tatterdemalion horde of beggars, swarming from the whole country-side, no one knows whence. There were Mirs and Lunghas, who follow Islam but are given alms: they numbered 367; then Kathis—a race supposed to be of Scythian origin, who now occupy the whole of Central Kathiawar, to which, as it will be seen, they gave their own name. Of them, there were 388. Of other mendicants, Brahmins, Bawas (Hindu ascetics), Fakirs (Mussulman ascetics), etc., there were 2,066; of Bhands (buffoons) 3; a troupe of 5 clever village actors, a class of people who sometimes render with great dramatic ability scenes from the Purânas, and legends of heroes and heroines; of musicians, there were 7, and, finally, a troupe of Tanjore dancing-girls from Baroda, brought by request to amuse the wedding guests. It will thus be noticed that poor Harisinhji

had to cater for no less than 3,663 bidden and unbidden guests, besides the 600 odd of the kinsmen and clansmen of both sides. That I was not far wrong in calling the Rajputs hard drinkers is shown in the fact that two gentlemen drank daily four bottles of brandy each, and another, five bottles of strong country spirits: the first two looked it—the other, hale old man, tall and straight as a spear-shaft, did not.

So was made the beginning of another princely Kshatriya family, with whom be peace.

H. S. O.

“TELEPATHY ? BETWEEN A HUMAN BEING AND A DOG.”

[Concluded from p. 114.]

WHETHER thought transference from an animal to a human being is feasible is a question full of difficulty. On the one hand there is the impracticability of putting an animal into the witness box or of ascertaining his mental action on any occasion: on the other, an experimental demonstration of thought projection, such as has gone far to prove the reality of telepathy between human beings, is equally out of the question. It does not appear that there is anything inherently impossible in the possession by an animal of telepathic powers known to appertain to man. This idea at once recommends itself to Mr. Rider Haggard. There are grounds for believing that thought transference in some of its forms is quite as common among savages as among ourselves—perhaps even commoner: if this be so it seems difficult to deny this faculty to an animal whom his master describes as being “in various essentials superior to many human beings.”

An instance, somewhat similar to the present, is to be found in vol. XIV. of the S. P. R. Proceedings, in which intimation of the death of a favourite terrier was received by a lady in the form of a waking vision: but this case, as well as several others akin to it, is vitiated by the possibility of thought transference—in this case from a gardener who was with the dog when it died, and perhaps others who were acquainted with its condition. But even were cases to be found without this flaw, there would always be the possibility of clairvoyance on the part of the percipient and so the proof would remain incomplete so far as concerns purely physical investigation.

Fortunately we are able to fill up the gap by information derived from theosophical sources which bears out Mr. Rider Haggard's supposition of a surviving principle in an animal. Mr. Leadbeater, writing of a pet animal that had during life been closely attached to a human being, states: “If the pet animal referred to has been individualised, as seems not improbable from what is said, then the identical consciousness will certainly continue permanently after death.

There will be a happy astral life of considerable length." And again : " During the astral life of the individualised animal, he will in all probability remain in the immediate neighbourhood of his earthly home, and in the closest touch with his friend and protector—able to see and enjoy the society of his friend in the flesh as fully as ever, though himself invisible to the latter. His memory of the past will, of course, be just as perfect as it was on earth." * The individualisation is the breaking of an animal off from its "group-soul" to become a separate entity with an astral and the rudiments of a mental body of its own ; and this process takes place in the most intelligent members of the animal kingdom—more particularly in those who come into contact with man. Bearing in mind the strong attachment which is said to have existed between the dog and his master and the former's intelligence, we may conclude that Bob had undergone this process. His consciousness would accordingly after death continue to function in a body similar to the Kama-rupa of a human being, on the lowest levels of Kamaloka and in close contact with the physical plane. In fact, Mr. Leadbeater's statement implies that, granting the possibility of telepathic impress by a dog, the after-death conditions of Bob or of any similar animal must be peculiarly favourable for it. This Kama-rupa or Kamalokic body persisting after death is the equivalent in Theosophical nomenclature to the " non-bodily but surviving part of the life or the spirit of the dog " posited by Mr. Rider Haggard to account for his dream, and it may interest him to know that Theosophical observation bears out his supposition of its existence. It is, of course, well known to Theosophical students, and its career after the death of the physical body is fully described in our manuals. From the foregoing the conclusion may fairly be drawn that an individualised dog, such as Bob undoubtedly was, possesses after death much the same powers of communication as do human beings, and that observations and experiments made in one case will apply equally to the other. Let us now see if the cases on record between human beings show any parallel to that of Bob and his master.

It is hardly an exaggeration to say that a very large proportion of the published cases of spontaneous psychism are concerned with the communication of tidings of death. Collections of psychic occurrences such as Flammarion's " L' Inconnu," Podmore's " Apparitions and Thought-Transference," Stead's " Ghost Stories," etc., contain literally hundreds of well established and duly authenticated instances. We need not, however, labour the point. Among those who have studied the subject of apparitions, even by the methods of the Society for Psychical Research, the opinion is unanimous that the facts are established and that any attempt to explain them away on the ground of illusion or coincidence is out of the question. The following cases may prove of interest as shed-

* " Extracts from the *Vahan*," pp. 85, 86.

ding some light upon the after-death conditions of a human being. The case of Michael Conley suggests that some portion of the man is cognisant of the body that he has just parted with for the last time and of the events occurring in its vicinity: also that a definite intention was formed in connection with the money. The case is quoted from S.P.R. Proceedings, vol. VIII., which reproduces the first report appearing in *The Herald* (Dubuque, Iowa) of the 11th Feb. 1891, as follows:—

“It will be remembered that on February 2nd, Michael Conley, a farmer living near Iowa, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

“His son came from Iowa, and took the corpse home. When he reached there, and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon she said, ‘Where are father's old clothes? He has just appeared to me dressed in a white shirt, and felt (mis-reported for satin) slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there.’ In a short time she fell into another swoon, and when out of it demanded that somebody should go to Dubuque and get the clothes. She was deathly sick and is so yet.

“The entire family considered it only an hallucination, but the physician advised them to get the clothes, as it might set her mind at rest. The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

“The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.”

The daughter, when questioned by the local pastor, denied any knowledge of the existence of the pocket in the breast of the shirt before this was disclosed to her in her dream or vision. Mr. Myers, commenting upon this well-authenticated instance, remarks: "If we may accept the details of this narrative, which seems to have been carefully and promptly investigated, we find that the phantasm communicates two sets of facts: one of them known only to strangers (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein).....There are few cases where the communication between the percipient and the deceased seems to have been more direct than here. The hard, prosaic reality of the details of the message need not, of course, surprise us. On the contrary, the father's sudden death in the midst of earthly business would at once retain his attention on money matters and facilitate his impressing them on his daughter's mind." *

The next instance comes from "Phantasms of the Living," vol. II., p. 216, having been received from the Rev. Arthur Bellamy, of Publow Vicarage, Bristol. He writes:—

"When a girl at school my wife made an agreement with a fellow-pupil, Miss W., that the one of them who died first should, if Divinely permitted, appear after her decease to the survivor. In 1874 my wife, who had not seen or heard anything of her former school-friend for some years, casually heard of her death. The news reminded her of her former agreement, and then, becoming nervous, she told me of it. I knew of my wife's compact, but I had never seen a photograph of her friend, or heard any description of her. (Mr. Bellamy told Gurney, in conversation, that his mind had not been in the least dwelling on the compact.)

A night or two afterwards, as I was sleeping with my wife, a fire brightly burning in the room and a candle alight, I suddenly awoke and saw a lady sitting by the side of the bed where my wife was sleeping soundly. At once I sat up in the bed, and gazed so intently that even now I can recall her form and features. Had I the pencil and the brush of a Millais, I could transfer to canvas an exact likeness of the ghostly visitant. I remember that I was much struck, as I looked intently at her, with the careful arrangement of her coiffure, every single hair being most carefully brushed down. How long I sat and gazed I cannot say, but directly the apparition ceased to be, I got out of bed to see if any of my wife's garments had by any means optically deluded me. I found nothing in the line of vision but a bare wall. Hallucination on my part I rejected as out of the question, and I doubted not that I had really seen an apparition. Returning to bed, I lay till my wife, some hours after, awoke and then I gave her an account of her friend's appearance. I described her colour, form, &c., all of which exactly tallied with my

* "Human Personality," vol. II., p. 40.

wife's recollection of Miss W. Finally I asked, 'But was there any special point to strike one in her appearance?' 'Yes,' my wife promptly replied, 'we girls used to tease her at school for devoting so much time to the arrangement of her hair.' This was the very thing which I have said so much struck me. Such are the simple facts.

I will only add that, till 1874, I had never seen an apparition, and that I have not seen one since."

(Sd.) Arthur Bellamy.

Mr. Gurney, in discussing the possible explanations of this vision, inclines towards the supposition that a direct influence from the deceased missed its mark and was exercised on Mr. Bellamy by a stranger who cared nothing about him. This view appears to regard "a direct influence" as something resembling a shot from a gun, that is, that when once it has been projected there is no further control over it. We would ourselves feel more disposed towards the view that the spirit of the departed, finding her former friend unimpressible, manifested herself to the nearest sensitive—who happened to be her friend's husband. When it is understood that a man after death remains very much the same sort of individual that he was before he parted with his physical encasement, and that for a considerable number of years some portion of him at least is in a condition to manifest itself to human beings still in the flesh, no surprise need be felt when it is found that departed spirits continue to take some interest in the world which has, until so recently, occupied their attention. Rather, perhaps, is it astonishing that departed busy-bodies do not more frequently poke their astral fingers into our earthly pies. Cases like that related by the Rev. Arthur Bellamy would lead one to conjecture that it is chiefly our unresponsiveness and lack of attention which prevent our receiving more messages from beyond the grave. These "compact-cases" are of peculiar consequence—approaching, as they do, to what may almost be looked upon as an experimental demonstration of communication from "the other side". There are several such and they tend to show the length of time during which a desire to manifest to a person on the physical plane may last. The news of death or the message may be received a few hours later, or it may not arrive at its destination for years. An instance of delay in receiving intimation of death is given on p. 265 of vol. I. of "Phantasms of the Living". The percipient, a lady, saw in a vision at about 2-30 p. m. the dead body of a friend. There was no anticipation of death on her part and the scene was reproduced in considerable detail. The death was known to have occurred at 3-30 a. m., so that (allowing for difference in longitude) it preceded the vision by about ten hours. An extreme case is to be found in S. P. R. Proceedings, vol. x, p. 378; a compact had been made between the deceased and the

percipient and was only carried out after the long period of five years.

We have dealt with the question as to the number of hours after death that an intimation may be expected to occur, in view of the third item in Mr. Rider Haggard's list of explanations. The view here expressed is that the dream was an instance of deferred telepathy: that the communication came from the dog and acted upon the percipient's mind some hours later in sleep. The theory of deferred telepathy is, from the nature of the case, difficult to substantiate; nevertheless there are a good many instances in which it affords a plausible interpretation of facts otherwise difficult of comprehension. Some discoveries in hypnotism and of the functions and capabilities of the subliminal self render it much less improbable than it would at first sight appear. Still, there would seem no sufficient reason for suspecting, or indeed any grounds for believing it to have been the case here. There are other and simpler explanations. In view of what has been said above, no objection on the score of the hour at which the dream was seen would appear to be tenable against the theory of an active psychic excursion from the side of Bob.

We have now to turn to the alternative theories which make Mr. Rider Haggard himself responsible, however unwittingly, for his weird nocturnal experience. This hypothesis suggests either an active psychical excursion or an act of clairvoyance on his part. To use Mr. Myers' terminology it means "travelling telæsthesia (or clairvoyance) during sleep" as opposed to a "telergic impress" actively despatched from Bob. Students of Theosophy are aware of the different ways in which an Ego, with the requisite knowledge, might obtain information of some event in which he was interested then taking place at a distance. A reading of Mr. Leadbeater's little book on Clairvoyance will show a variety of methods open to—shall we say himself? In the case under reference, however, we are not dealing with a trained occultist and the clairvoyance, if any, was not under control—at all events of the waking consciousness. Nevertheless, one or two at least of these methods would be possible to an untrained person in the production of what would be for him an accidental feat of clairvoyance. We know from Theosophical sources that the Ego is free from the encumbrance of its dense physical body during the repose of the latter and that it can then exercise powers far transcending those ordinarily at its disposal during waking consciousness. It is a giant, cabined, cribbed, confined indeed, as long as its energies are directed solely and entirely to the physical world; but when unchained by the gentle hand of sleep it can stand forth in its own power and manifest attributes at which its physical self gazes astounded and incredulous. Telepathy, clairvoyance, telergy, entire control of the functions of the physical body, materialisation, precognition, retrocognition—these are the pale adumbrations on the physical plane of the action of the divine Ego

on his own plane when untrammelled and unobstructed. They are powers of the wonderful, protean "Subliminal self"—as it is called for want of a better name—showing themselves to some slight extent during hypnotism and sleep and furnishing those who note them with a faint augury of the powers to which man may aspire when he has learnt to turn his thoughts onward to the future which lies before him. As to the exact *modus operandi* of the dream in question, there would appear to be no hint in the account which would enable the investigator to decide which of the possible methods had here been made use of. Whether the information reached Mr. Rider Haggard's sensorium as the result of an astral excursion, the formation of an astral telescope, or the use of still higher faculties, must apparently remain an open question.

Mr. Rider Haggard, when commenting upon the first and fourth of the explanations summarised in his second letter—those which amount to the exercise of clairvoyance in some form or other on his part—seems to find in the supposition that such clairvoyance would be retrocognitive, sufficient grounds for rejecting these hypotheses. We do not admit, in view of a curious working of astral faculties during sleep, which will be presently explained, that clairvoyance in this particular instance must necessarily have been retrospective. But, allowing, for the sake of argument, that it must have been so, is this a valid objection to the theory? A discussion of the retrocognitive and precognitive faculties of the subliminal self and the arguments *pro et contra* would lead us too far afield: a most luminous and suggestive examination of these and several kindred ideas finds a place in the second volume of Mr. Myers' "Human Personality," but it extends to too great a length to permit of even a summary here. While there is but little to urge against the existence of such faculties, several lines of proof—we use the word "proof" here in the sense that a member of the S.P.R. would use it—seem to converge towards it as to a central point. Foremost of these is the experimental recovery of bygone scenes by means of hypnotised subjects: another, the phenomenon known as psychometry, *i.e.*, the ability to read the record of the scenes through which an object has passed and which are, in some mysterious way, wrapped up in it. Mr. Myers offers, as the rationale of supernormal retrocognition, an alternative possibility of "the absorption by us of knowledge afloat, so to say, in the Universe:—which may be grasped by our spirit's out-reaching, or which may fall on us like dew." We can recognise in this vague phrase of the author of "Human Personality" the Memory of Nature, spoken of in Theosophical works as the "Akâshic Records:" and their existence and the possibility of the Ego perceiving in them a picture of events which had happened a few hours previously render the theory of retrospective clairvoyance tenable—at all events to a Theosophical student.

We have referred above to a peculiarity of the working of astral or clairvoyant sight when it is not coordinated with the physical consciousness—as would be the case, for instance, during sleep. It is described in one of a series of articles under the heading of "In the Twilight," which appeared in the *Theosophical Review* a few years ago and we cannot help thinking that this peculiarity, as well as other vagaries of the etheric brain, *i.e.*, the finer portions of the physical apparatus, play a much more important part in visions and dreams than is commonly supposed. Readers of this *Review* will recollect that a small circle of friends, well-known in the Theosophical Society, agreed in 1898 to meet together once a month to discuss any points of interest that had arisen within their ken in the worlds physical, astral and mental ; and that the articles which have just been mentioned form a record of their narratives. The stories given were stated to be authentic, that is, they were drawn from the personal experience of the narrators. In the extract which follows it will be noted that the chroniclers were able to function consciously both in the body and out of it ; so that the error made by the etheric brain upon awaking in bringing through the remembrance was at once apparent to them. The extract is as follows:—

"It is curious what tricks one's etheric brain often plays one in these matters," remarked the Scholar. "I often find myself in the morning recalling the events of the night as though I had myself been the hero of the tragedy in which I was simply a helper. For instance, the other night up in the hills among the fighting, I was doing my best to avert a serious accident, and in the course of the work had to help one of our Tommies who was bringing up a gun, driving at headlong pace down a breakneck sort of path, and it seemed to my waking memory that I had been driving the horses myself. And I remember one night when I had tried to drag a fellow away who was working in a building where there was going to be a big explosion, and had failed to make him move, that when the explosion came and I went up with him, and explained to him as he shot out of his body that it was all right, and that there was nothing to be alarmed about—the next morning the impression on my mind was that I had been exploded, and thought it was all right after all, and I could taste the choking gas and the mud and slush quite plainly."

"Yes, you have an odd way of identifying yourself with the people you help," commented the Shepherd. "It seems a kind of sympathy, making you experience for the time just what they experience, and on waking the brain mixes up the identities, and appropriates the whole."

"Bruno used to describe our lower nature as an ass," quoth the Vagrant, "and really there is a good deal of the ass in the body we have to use down here, to say nothing of the asinine attributes

of the astral body, at least until it is thoroughly cleaned up, and confined to its proper function as a mere vehicle."*

If the brain of a trained investigator is liable to play wanton tricks of this order in bringing through knowledge, consciously obtained, from the higher planes, it is clear that a very considerable margin for error must be allowed for in the carrying down of odd items of astral experience to an inexperienced brain. The difficulty in bringing through any accurate knowledge at all requires recognition, and this recognition will prevent any feeling of surprise on finding that it is only the main facts and not the details of a scene that are reproduced on the return of the Ego to his physical vehicle. This self-identification of the seer upon awaking, with the principal actor in the astral scene which he has just been visiting, seems to have taken place in Mr. Rider Haggard's case. To this strange phenomenon may be attributed his sensation, during the dream, of his own personality arising from the body of the dog and of the communication by the latter of certain ideas to him. There need not necessarily have been any active impress on the side of Bob. Mr. Rider Haggard may have perceived the sad plight of the dog and the surroundings in which at the actual time of the dream Bob happened to be; but in bringing the dream through, his perceptions may have become entangled, in the way described above, with the personality of Bob. An explanation along this line would, as pointed out previously, attribute the acquisition of the veridical information to the clairvoyant powers of Mr. Rider Haggard, exercised during sleep, and would render superfluous the factor of retro-cognition.

In thus discussing some of the methods by which this interesting dream might have been produced, no claim to have exhausted the possibilities of the case is made. Nor in dealing with the alternative theories of telergy on the side of Bob, or of clairvoyance, in one of its numerous forms, on the part of the percipient, is it intended to be implied that only one of the two parties could have been active in the production of the dream. It would be absurd to draw hard and fast lines in this manner and to expect phenomena to fit in with them. The solution which appeals to us as being the most complete and, at the same time, most consonant with our Theosophical knowledge shows both sides to have been active. The unfortunate Bob, pushed out of his physical vehicle by the destruction of his brain, turns naturally towards his friend and protector in life; in the course of a few hours the latter, by himself slipping on to the astral plane where Bob then is, becomes able to respond to his old companion's call and possibly visits with him the scene of the accident. Moved by emotion at what he sees there Mr. Rider Haggard returns to his

* *Theosophical Review*, May 1898, p. 277.

sleeping body with a rush and awakes with a vivid impression of what he has just witnessed. Such is the explanation that we should offer to Mr. Rider Haggard to account for his dream.

C. STUART-PRINCE.

FAITH AS A PROPELLING FORCE IN EVOLUTION.

FAITH is the beginning of knowledge. The scientist who makes a new discovery and brings out from the storehouse of Nature some force or material that adds to the well-being of his fellow men, does so because he has had faith in his own surmisings that such a force existed. Watching some phenomenon, musing over some proposition, an intuition of something beyond it presents itself to his mind, and to this he clings, thinking it out, adding to his first conception, patiently experimenting, failing again and again but with fixed purpose holding to his idea until he finally presents it as a fact.

The whole history of science is a testimony to this process. It is true that many have failed, many have died financially ruined, broken-hearted, ridiculed and persecuted, but their partial successes have been taken up and perfected by other men, or will be in the years to come. Many unsolved problems drift hither and thither in the world of thought, and as long as they remain unsolved and unapplied, they will pass from mind to mind seeking harborage.

Man cannot conceive of anything that is not allied to truth; to admit the contrary would be to acknowledge a power in man beyond the power of Deity. Whence might come the ability to construct a thought image of something that had no reality? If it came only from the human mind and the greater cosmic mind knew nothing of it, then man would be exhibiting a creative faculty sprung from his own power, that would make him in that respect greater than his divine source. As I have said before, there can be nothing that is not allied to truth; but truth as a whole, is made up of orderly sequence, and what man may do is to distort truth by attempting to maintain disorderly sequence. Here is where his power of free will manifests itself; he may select what he will from the storehouse of Nature and combine his selections—as a child combines his toys in play—but such a combination will not persist or represent a reality, as long as harmonious sequence is lacking.

This is what happens in thought. A conception arises in the mind, like a faint glimmer of light in the distance; it is the first intuition of a reality. Faith—who is the half-sister of Intuition—fixes her gaze upon it, believing that the longer she looks, the more the light will develop. Her vision becomes clearer as sight becomes accustomed to its object and, going steadily toward it, it expands in breadth and intensity until its radiance surrounds her and its source becomes revealed. It does not matter that

the conception in the mind is unseen by others or is different from concepts that have been classified as realities or probabilities; the fact that such a conception has arisen half proves it a reality, from the very law that does not allow to man a power of imagination greater than truth can express. The conception may be wrongly associated with others in the attempt to work it out, but at the heart of it is a spark of truth that will inevitably develop if properly treated.

Faith, then, is a propelling force that has no limit to its possibilities, for faith once given an impetus in a certain direction will follow that direction, over obstacles, undermining obstructions, boring, piercing, forging ahead, submitting to no fatigue or relaxation until it accomplishes its course and merges into knowledge.

To use another simile, Faith is the pioneer, Knowledge the settler. The fastnesses and the mountains, the dangerous places and the lonely heights are traversed by Faith, and through the way thus broken, Knowledge comes to build. And Faith grows strong advancing; each move forward is into an unknown country, and the way seems ever uncertain, but every small achievement brings reassurance, and strength, self-evolved, gives certainty.

The path of individual evolution must be trod by faith; there is no other way. The human soul must become the divine soul, and this it can never become unless it develops its own inherent power, for the divine soul is self-sufficient and stands in a glory of strength that is warmed by love and lighted by knowledge. No man may evolve another, any more than one plant may grow for another, each must unfold his own possibilities, and he does this by working from within outward.

Picture the tiny sprout working upward from the underground root, endow it with thought—for the sake of the story—and imagine its tremors, its doubts, and its efforts as it breaks the ground, little by little, through the force inherent in its delicate form and works a way to the upper world. It creeps around stones or bursts through them, taking advantage of crevices, of yielding soil, but pushing forward whether or no—a small green shoot that the pinch of a child's thumb and finger would break in two. It has no certain knowledge of the fair world of sunshine and air above ground, but it has faith in there being something better than the underworld and pushes through the darkness toward it.

Return the human consciousness—lent to the plant for the sake of the story—to developing man, and we have a picture of his efforts toward the higher life. The power that will surmount all difficulties lies within himself and he must use it to accomplish his perfections. The higher world that he is working toward is beautiful beyond anything that he can conceive of in the sombre lower world, and his struggles upward, grasped by his consciousness only as struggles,

are really bringing him towards a fulfilment beyond his highest hopes.

One has gained a great advantage when he realizes that faith is the first requisite for attainment. Having firmly grasped this idea, he learns to hold on by it through the struggles, the temptations and the thwartings that surround and shake him as he tries to advance. By it he learns to believe in his own reasoning, his own conclusions, to be his own guide, his own master, to fall or fail in an effort and take it up again, knowing that he must succeed in the end if he holds to his faith in his own inherent divinity.

And knowledge comes very quickly upon faith; faith becomes belief, belief knowledge, knowledge action. But action is sometimes a great deceiver, for often the action following in the train of faith has to push out of its way a mass of old karmic actions that deceive one as to results and make him suppose failure.

This is especially so in the building of character. One thinks out an ideal, measures his strength, and with faith in himself sets about achieving it. It is easy to think out and faith goes forth earnestly. But the starting of the new line of causation means that some old effects must be dislodged, and these old effects come tumbling about him with such startling rapidity and such disastrous consequences that he fails to see that they represent so much rubbish being pushed out of the way to make room for the beautiful effects consequent upon the causes set in motion by faith. Very often thus deceived, he lets go of faith and falls with the rubbish of the past.

But the results of the line of causation set in motion by faith before this catastrophe, follow in their turn. As one rises wearily from a downfall, he becomes aware that instead of further calamity, blessings seem to be pouring down upon him, benefits are accruing to him; and then if he takes time to think it out, he realizes self-reproachfully, that if he had exerted but a very little further effort to withstand the karmic downpour, he would have met the good effects following in its train, standing victorious, instead of rising from defeat.

Faith in oneself is the most powerful of all qualities. Only habit makes a man want to lean upon another, and then he only wants to do so when he is weary or affrighted. We often get a useful analogy for action by looking at child life, for children are much nearer the true life than we are. Our lives are limited and artificed by conventions, consequent upon our weaknesses; children are more natural. One of the first qualities shown by a child is its desire for independence. Unless it is badly spoiled, it would rather walk than be carried, rather wait upon itself than be waited upon, it wants to do things for itself and rebels at coddling. Only when a child is weary, hungry, hurt or frightened, does it want to lean upon another. It learns to walk, to talk, to think and to act by

giving attention to doing these things, and a young child's attention is always concentrated; the concentration is short in proportion to its acts, but a fixed idea governs each one of these.

Man's natural inclination is to be self-reliant; it is his first inclination, it will be the final fulfilment of his character. False training, false belief, are largely responsible for the dwarfing of this God-like quality; enforced acceptance of the tabulated views of others in school life, a trite acceptance of doctrines such as that of a vicarious atonement in the religious life, have stultified the reasoning faculty and robbed man of that sound judgment and healthy morality that result from the exercise of one's own thought power. To lean upon others has been to weaken intuition and let blind acceptance take the place of common sense.

The wise teachers of any time have never presented their teachings as mandates; they have always been counsels offered by riper knowledge for the consideration of students. The pupil has been taught to exercise his own thought power by considering these counsels and deciding for himself as to his acceptance or rejection of them. To teach reliance upon the dictates of others is against the law of individual evolution, and no teacher aware of this law would be so foolish as to enforce his views. Civil laws and religious ceremonies were instituted in early times by occultists who understood the laws of Nature and framed the minor laws in accordance with them. There was then nothing in these laws but what man's individual reasoning would acknowledge to be true, and they were sustained with the certainty of right. In the course of time they were ignorantly interpreted or discarded, which brought about confusion and consequent corruption.

If the law of individual evolution is the developing by oneself of the powers latent in him, the most sensible thing that one can do, is to take himself in hand, face himself boldly, candidly, and ask himself what he is aiming at, how it accords with moral law as he understands it, what will be its value in his life, and what are his present capabilities for achievement. These things thought out and answered, he is ready for action. If his decision confirms his aspiration, he has only to go bravely ahead toward its fulfilment. And he does this by faith; faith in his ideal, faith in himself, faith in the intuition that saw an ideal to aim at, and faith in his power of accomplishment. Faith is the light that shall guide him and though it dwindle to a spark in the obscurity of trial and temptation, it will surely expand and illumine the darkness if he keeps his eye upon it.

A spark of light is a dear thing where all else is dark, and we know that the more profound the darkness, the brighter appears the spark. To appreciate light, one must have known darkness, and he who following a glimmer of light traces his path into the effulgence of day sends upwards a thanksgiving that blends with the harmony of angels.

As any spark of light is correlated to the beam, to the ray, to the whole great body of light that shines in undimmed splendour back of suns and stars and all light-giving bodies, so the spark of faith is correlated to the whole great principle of intuition, of knowledge, of wisdom. When we hold firm by faith, we are drawing upon a strength that is inexhaustible, and we must succeed if we will but persist. And faith is never a delusion; faith may be misplaced or fantastically clothed but that which called out the faith exists somewhere in Nature as a reality. Truth is beyond our greatest imaginings; while we may associate ideas incongruously, our power of imagination cannot go beyond Nature's materials. Realising this, we guard our faith, protect it from the callous assault of circumstances, of outside influences, of unwise counsellors, and, as we do this, it grows and proves itself, little by little, becoming confirmed knowledge as we earnestly endeavor to make the theoretical the practical.

The important thing to remember is to stand by a decision when that decision is the result of a careful analysis of purpose, of capability, of effect. It is only in moments of serenity that we can make a just decision, but once made, our further course is to adhere to it. In the stress and struggle of active life, we forget all the considerations that were brought to bear upon the subject before the decision was made, and if at that time we are tempted to change it we are almost certain to go wrong. I am speaking now of the building of character and not of decisions in regard to other people.

One knows himself best, and no counsel from however high a source, can be of as much service to him as the righteous deductions of his own mind. Counsel may aid him in making a just decision, but only after it has been pondered over and accepted because it called out assent from his own reasoning faculty. To accept counsel in that way means that it has helped to develop his own innate strength and that he is still sure of his own belief and is not trusting to that of another.

Our most trying moments are those when we are shaken in a resolution. The human heart is susceptible to many varying forms of desire and these desire waves deceive us at times into thinking that they have arisen within when in fact they are only passing currents that disturb the tranquil waters of the equilibrated self. Then faith grows dim and the passing current threatens to extinguish the light. It flickers and falters and a struggle intense and exhausting goes on within the self: it seems to want what it had concluded to abandon; it seems about to abandon what it had concluded to maintain. But whatever the outcome, the current passes and the recalmed self realizes that it was not its true desire but only a stormy breeze from another source that shook the holdings of its resolution. Happy he who greets the calm, victorious in having held to faith;

then he may relax his worried brain, serene in the realization that his strength withstood the test and his faith was justified. It is only by such struggles that faith becomes knowledge; if faith were never put to the test, belief would never be manifested as reality, surmise as fact.

ANNIE C. MCQUEEN.

[*To be concluded.*]

THE ANCIENT MYSTERIES.

[*Concluded from p. 79.*]

WE may take it, then, that the principal work of the teachers in the Lesser Mysteries was to inform their pupils thoroughly of the exact result in astral life of physical thought and action. Besides this, however, much instruction was given in cosmogony, and the evolution of man on this earth was very fully explained, again with the aid of illustrative scenes and figures, produced at first by materialization, but later imitated in various ways. The directors seem always to have recognized two classes among their pupils, and to have chosen out from them those whom they thought capable of special training in the development of psychic faculties. These received special instruction as to how the astral body can be used as a vehicle, and had definite exercises set for their practice, to develop them in clairvoyance or prevision.

The initiates had a number of proverbs or aphorisms peculiar to themselves, some of which were very characteristic and very Theosophical in tone. "Death is life, and life is death," is a saying which will need no interpretation for the student of Theosophy, who comprehends, at least to some extent, how infinitely more real and vivid is life on any other plane than this imprisonment in the flesh. "Whosoever pursues realities during life will pursue them after death; whosoever pursues unrealities during this life will pursue them also after death," is also a statement entirely in line with the facts as to *post-mortem* conditions with which Theosophy so fully acquaints us, and it emphasizes the great truth upon which we so often find it necessary to insist, that death in no way changes the real man, but that his disposition and his mode of thought remain exactly what they were before.

Turning to the Greater Mysteries, we find that the centre of their celebration was at Eleusis, near Athens. Their initiates were named Epoptoi, and their ceremonial garment was no longer a fawn skin, but a golden fleece—whence, naturally, the whole myth of Jason and his companions. This symbolized the mental body, and the power definitely to function in it. Those who have seen the splendid radiance of all which pertains to that mental plane will acknowledge that this was no inapt representation. In this class, as in the lower one, there were the two types

—those who could be taught to use the mental body, and to form round it the strong temporary vehicle of astral matter which has sometimes been called the *mayâvirûpa*, and the far greater majority who were not yet prepared for this development, but could nevertheless be instructed with regard to the mental plane and the powers and faculties appropriate to it. As in the Lesser Mysteries men learnt the exact result after death, of certain actions and modes of life on the physical plane, so in the Greater Mysteries they learnt how causes generated in this lower existence worked out in the heaven-world. In the Lesser the necessity and the method of the control of desires, passions and emotions was made clear; in the Greater the same teaching was given with regard to the control of mind.

The other side of the Theosophical teaching, that of cosmogenesis and anthropogenesis, was also continued here, and carried to a much greater length. Instead of being instructed only as to the broad outlines of evolution by reincarnation, and the previous races through which man has risen in this world, the initiates now received a description of the whole scheme as we have it now, including the seven great chains, and their relation to the solar system as a whole. Their terms were different from ours, but the instruction was in essence the same; where we speak of successive life-waves and outpourings, they spoke of æons and emanations, but there is no doubt that they were fully in touch with the facts, and that they represented them to their pupils in the most wonderful visions of cosmic processes and their terrestrial analogies. Just as in the case of the after-death states, their representations were at first produced by occult methods; and later, when these failed them, by mechanical and pictorial means, the results of which were greatly inferior. Illustrations of germ development shown by picture or model, in the same way as we might show some of them by means of a microscope, were employed to teach by the law of correspondences the truth of cosmic evolution. It may very possibly be that it was a misunderstanding of the theatrical representation of some of these processes of reproduction which was distorted into an idea of indecency, and so the seed was sown from which sprang later the false and foolish accusations of the ignorant and bigoted Christians.

Some have wondered why so much trouble should be taken to explain complicated processes of past evolution, which after all have no obvious bearing on practical life. One can only say in reply that it is important for man to know something of how he came to be what he is, so that he may the better comprehend the future that lies before him, and see from the method of his progress in the past how best to further it in the lives still to come. We may estimate the importance which such teaching bears in the minds of the Great Ones from whom all religions come, from the fact that in every faith in the world, even among those of savages, we always

find some traces of an effort to explain the origin of the world and of man, even though often it may be only the wildest and least comprehensible of myths. We have of course a prominent example of this in the earlier part of the book of Genesis, which gives the account of these transactions which is traditional among the Jews. In the latest communication from the Great Brotherhood which stands behind and directs the affairs of the world, we find once more how prominent a position is assigned to the origin of man and of the system, from the space which is devoted to them in Madame Blavatsky's monumental work—"The Secret Doctrine."

Among the many interesting facts connected with the Mysteries was the use in their ceremonies of certain implements or symbolical treasures, the meaning of which perhaps needs some explanation. One of these was the thyrsus, a rod with a pine-cone at the top; and frequently this rod was said to be hollow, and filled with fire. The same symbolic implement is found in India, where it is usually a seven-jointed bamboo which is employed. When a candidate had been initiated, he was often described as one who had been touched with the thyrsus, indicating that this was not a mere emblem, but had also a practical use. It indicated the spinal cord ending in the brain, and the fire enclosed within it was the sacred serpent-fire which in Sanskrit is called *kundalinî*. It was magnetized by the instructor, and laid against the back of the candidate in order to awaken the latent force within him. It may probably also have been employed in the production of trance conditions, and it is very possible that the fire within it may often have been not only animal magnetism, but electricity. The latent force of *kundalinî* is closely connected with occult development and with many kinds of practical magic, but any attempt to awaken or use it without the supervision of a competent teacher is fraught with the most serious dangers.

Another interesting group of symbols were the playthings of the infant Bacchus, or Dionysos. As I have already said, Dionysos was one of the names applied to the Logos, and the infancy simply signifies the commencement of this manifestation. In this infancy he is represented as playing, and his toys are a spinning-top, a ball, a mirror, and a set of dice. You may think these incomprehensible symbols, but if you could see them you would understand at once, for these playthings are the matter of which the worlds are built. The spinning-top is the atom, always whirling round and round; and atoms are the bricks out of which the edifice of the solar system is constructed. The dice are not of the ordinary type, but are all different, for they are the five Platonic solids—the only regular solids which exist—the tetrahedron, the cube, the octahedron, the dodecahedron, and the eikosihedron. These again may be regarded as building material, though in rather a different way. They represent the atoms of the various planes of Nature—not that these are

the shapes of those atoms, but that they indicate to the student of practical occultism certain fundamental qualities of the atoms, and the directions in which their force can be poured forth. We may make them into a series of seven by adding the point at the lower end and the sphere at the higher, and they then give us a sequence of deep hidden meaning. The ball with which he toys is naturally the earth, and his mirror is the astral matter, which so readily reflects and reverses everything, and is therefore so often symbolized as water, as in the story of Narcissus. It is very interesting to note how all these curious and apparently unmeaning points clear up and become luminous as we study and understand them. It is also noteworthy for the Theosophical student that the indication of the earth by a ball shows the acquaintance of the teachers with its sphericity and that the atom as drawn by Mrs. Besant in "The Ancient Wisdom" is by no means inaptly represented by a spinning-top.

Many of the ancient schools of Philosophy worked in connection with the Mystery-teaching. The Pythagorean seems to have been especially close to the theosophical ideas of the present day. It divided its students into three degrees, which corresponded almost exactly with those of the early Christians, who called them the stages of Purification, Illumination and Perfection, respectively—the last one including what St. Clement calls the scientific knowledge of God. In the Pythagorean scheme the first order was that of the Akoustikoi, or Hearers, who took no part whatever in the discussions or addresses, but kept absolute silence in the meetings for two years, and devoted themselves to listening and learning. At the end of that time, if otherwise satisfactory, the students were eligible for the second order of the Matematikoi. The mathematics which they learnt were not, however, confined to what we now mean by that term. We now study this science as an end in itself, but for them it was only a preparation for something much wider, higher and more practical. Geometry as we now know it was taught outside in ordinary life as a preparation; but inside these great schools the subject was carried much further, to the study and comprehension of the fourth dimension, and the laws and properties of higher space. It can only be fully understood if we take it thus as a whole, and not in fragments, and as an introduction to astral development. It leads a man to understand all the octaves of vibrations, the vast areas of which as yet science knows nothing; the intricate occult relations of numbers, colours and sounds; the various three-dimensional sections of the mighty cone of space, and the true shape of the universe. There is a vast amount to be gained from the study of mathematics by those who know how to take it up in the right way. It helps us to see how the worlds are made, for, as was said of old, "God geometrizes."

The third degree of the Pythagoreans was that of the Physikoi—

not physicists in our modern sense of the word, but students of the true inner life, who learnt how to distinguish the Divine Life under all its disguises, and so were able to comprehend the course of its evolution. The life exacted from all these pupils was one of the most exalted purity. In some of the schools it was divided into five stages, which correspond very fairly with the five steps of the probationary path, as described in our own literature.

The Greek Mysteries appear under different names in different places, but what has been said above will apply to all of them. There were the Mysteries of Zeus in Crete, of Hera in Argolis, of Athena in Athens, of Artemis in Arcadia, of Hecate in Ægina, and of Rhea in Phrygia. There was the so-called worship of the Kabeiroi in Egypt, Phœnicia and Greece; there were the very interesting Persian Mysteries of Mithra, and those of Isis and Osiris in Egypt. These last were surrounded by much that is of special interest to us. The well-known "Book of the Dead", of which only a very small part (and even that much corrupted) has yet been recovered, was in reality a kind of guide to the astral plane, containing a number of instructions for the conduct of the departed in the lower regions of that new world. The Egyptian's mind seems to have worked along exceedingly formal and orderly lines; he tabulated every conceivable description of entity which a dead man could by any possibility meet, and arranged carefully the special charm or "word of power" which he considered most certain to vanquish the creature if he should prove hostile. His initiations were calculated on the same general plan. The candidate was attired in a white robe, emblematic of the purity which was expected (further symbolized by the preliminary bath, from which was derived the idea of Christian baptism) and brought before a conclave of priest-initiates in a sort of vault or cavern. He was first formally tested as to the development of the clairvoyant faculty which he had been previously instructed how to awaken, and for this purpose had to read an inscription upon a brazen shield, of which the blank side was presented to his physical vision. Later he was left alone to keep a kind of vigil. Certain mantrams, or words of power, had been taught to him, which were supposed to be appropriate to control certain classes of entities; so during his vigil various appearances were projected before him, some of a terrifying and some of a seductive nature, so that it might be seen whether his courage and coolness remained perfect. He drove away all these appearances in turn, each by its own special sign or word; but, at the end, all these combined bore down upon him at once, and in this final effort he was instructed to use the mightiest word of power (what is called in the East a *Raja-Mantram*) by which all possible evil could be vanquished. Whether the majority of the Egyptian students knew, as we know, that all these various charms and words were only given to aid and strengthen the will of the man, is not clear; though

undoubtedly the higher Initiates must have understood this perfectly. In truth, perfect courage and purity are all that is necessary, when coupled with the knowledge that had already been given.

Other ceremonies of the Egyptian Mysteries are of interest to us in the Occidental nations, because some of their ritual has curiously been entangled with our religious teachings, and utterly misunderstood and materialized. Even though at these later dates the ritual was shorn of much of its ancient splendour, it was still very impressive. At one stage the candidate laid himself upon a curiously hollowed wooden cross, and after certain ceremonies was entranced. His body was then carried down into the vaults underneath the temple or pyramid, while he himself "descended into hades", or the under world—that is to say, in our modern nomenclature, he passes on to the astral plane. Here he had many experiences, part of his work being to "preach to the spirits in prison;" for he remained in that trance condition for three days and three nights, which typified the three rounds and the intervals between them, during which man was going through the earlier part of his evolution, and descending into matter. Then, after "three days and three nights in the heart of the earth," on the morning of the fourth day "he rose again from the dead"—that is to say, his body was brought back from the vault, and so placed that the rays of the rising sun fell upon his face and he awoke. This symbolizes the awakening of man in the fourth round, and the commencement of his ascent out of matter on the upward are of evolution.

Then was given to the candidate a glimpse of the Buddhic plane, a touch of that higher consciousness which enabled him to feel the underlying unity of all, and so realize the divinity in all; and thus "he ascended into heaven." Many other points out of the life of an Initiate and the stages through which he passes have been woven into the Christ-story by its authors, but they have been horribly misunderstood and degraded by the ignorant. An endeavour has been made to limit them and materialize them as historical events in the life of one man; though the philosophical student realizes that, as Origen has so well put it, "Events which happened only once can be of no importance, and life, death, and resurrection are only a manifestation of a universal law which is really enacted, not in this fleeting world of shadows, but in the eternal councils of the most High."

In time there came degradation of the Mysteries, and the inner light and life were very largely withdrawn from them; yet they did not entirely die. In spite of the church, all through the very darkest times, when any one who was suspected of unorthodoxy was relentlessly persecuted, when it would seem that knowledge was dead, and that anything like intellectual progress was entirely impossible, there were nevertheless certain half secret societies which carried on

something of the tradition and the work. There were the Knights Templars, the Rosicrucians of the middle ages, the Knights of Light, the Brothers of Asia, and many another occult body. It is true that in many of these there seems to have been but little knowledge, and even that heavily veiled; yet then as ever it remained true that there were always in the background those who knew, so that those who earnestly sought the Truth have always been able to find it.

At the present time their quest is surely easier than it has ever been before. The conditions of the world now are different from what they have ever been before; the invention of printing has made it possible to spread knowledge abroad in a new way, and those who stand behind and direct the destinies of the world have thought it well that a small corner of the veil should be lifted, and that something at least of what has so long been jealously guarded should be put freely and openly before the eyes of men. The world at large has evolved, and so it is hoped that we may be safely trusted with something of additional knowledge; and thus it has come to pass, as Christ said of old, that "Many prophets and kings desired to see the things that we see, and have not seen them, and to hear things which we hear and have not heard them." All this we in the Theosophical Society are enjoying freely; yet because it is now so freely given we must not ungratefully despise it. All the more should we value and prize this possession which is ours; all the greater is our responsibility for its right use; all the more strenuous should be our effort to make it a part of our very lives, and to aid, in its light, in the evolution of the world. The opportunities now put before us are greater than those of our ancestors; let us see to it that we prove worthy of them. Let us not, as did the men of Atlantis, take advantage of them for selfish and personal gain, but let us take care that as we obtain greater knowledge and greater power it is always directed by greater love, so that we may learn to use it for the development of humanity and for the good of our fellow-man.

C. W. LEADBEATER.

THE SVASTIKA AND OTHER SYMBOLS.

[Concluded from page 106.]

IN the "Theosophical Glossary" it is stated that the Svastika is in Esoteric Philosophy the most mystic and ancient diagram. It is the originator of the fire by friction, and of the "Forty-nine Fires." Its symbol was stamped on Buddha's heart, and therefore called the "Heart's Seal." It is laid on the breasts of departed Initiates after their death; and it is mentioned with the greatest respect in the Râmâyana.....In occultism, it is as sacred to us as the Pythagorean Tetraktys, of which it is, indeed, the double symbol."

"In the macrocosmic work, the 'Hammer of Creation,' with its four arms bent at right angles, refers to the continual motion and revolution of the invisible Kosmos of forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the Cycles of Time of the world's axes and their equatorial belts; the two lines forming the Svastika, meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the microcosm, man, it shows him to be a link between Heaven and Earth; the right hand being raised at the end of a horizontal arm, the left pointing to the Earth.....It is not too much to say that the compound symbolism of this universal and most suggestive of sigus contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediæval anthropomorphists. It is the Alpha and Omega of universal creative force, evolving from pure spirit and ending in gross matter. It is also the key to the Cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of Mahâ-Mâyâ, the great Illusion and Deceiver." (S. D., vol. II., pp. 104 and 105.)

"The Caduceus is one of the symbolic figures which have tried in the highest degree the patience of scholars," says Count Goblet d'Alviella ('Migration of Symbols', p. 226). "Its classic appearance of a winged rod, round which two serpents are symmetrically entwined, is very far removed from its primitive form." "Greek monuments make known to us a period when it consisted of a circle, or a disk, placed on the top of a stick and surmounted by a crescent, making thus a kind of figure 8 open at the top (ϝ)"

"In a still more remote age it seems to have formed a flowered bar with three leaves."

"Through what influence were these three leaves transformed into a disk, surmounted by an incomplete circle?"

"The latter form appears so often on the Phœnician monuments that we are forced to wonder, with Mr. Perrot, 'whether the Caduceus was borrowed by the Phœnicians from Greece and its Hermes, or whether the latter did not rather appropriate this attribute from some Eastern god, his elder by many centuries.' ('Perrot et Chipiez,' vol. III., p. 463). Is it possible to retrace still further the history of the Caduceus?"

Numerous origins and manifold antecedents have been attributed to it. It has alternately been considered to be an equivalent of the Thunderbolt; a form of the Sacred Tree; a contraction of the Scarab; a combination of the Solar Globe and the Crescent of the Moon and so forth. All these derivations may have some foundation in fact.

Count d'Alviella seems to think that it was first of all an instru-

ment, a weapon, a religious or military ensign, gradually modified by coming into contact with other figured representations, amongst which was the Winged Globe.

It has been supposed that the Caduceus was a transformation of the Sacred Tree surmounted by the solar disk, or that the latest change in it which was wrought by Greek art, namely, the bringing in of the serpents and the wings, was a *return to old forms*. Some writers state that the serpents are a transformation of the scrolls that hang down from the disk, while Fergusson says that he has seen live serpents twisted round in this way. The symbol of Baal Haunnan (Punic) is that of a pole round which a serpent is twining. The Caduceus is supposed to represent industry and commerce, two functions of the ancient Hermes.

In the "Theosophical Glossary" we find its meaning given in the following words: "It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body."

In the S. D., vol. I., p. 600, we are told that the evolution of the Gods and Atoms is suggestively and undeniably figured in the Caduceus of Mercury, the God of Wisdom, and in the allegorical language of the Archaic Sages. Says a Commentary in the Esoteric Doctrine: "The trunk of the Asvattha (the tree of Life and Being, the rod of the Caduceus) grows from and descends at every Beginning (every new Manvantara) from the two dark wings of the Swan (Hansa) of Life. The two Serpents, the ever-living and its illusion (Spirit and Matter) whose two heads grow from the one head between the wings, descend along the trunks interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!"

Many Christians imagine that the egg is essentially a symbol of the resurrection of Christ. They are, however, entirely mistaken in this idea, as long before the Christian era the egg (symbol) could be found in every world theology. Thus we read in the S.D. (vol. I., pp. 91-94): "It (the egg) suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude, if not as endless in its objective manifestation. The symbol of an egg also expresses the fact taught in occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal,

the sphere being with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision, or of thought, is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, 'whose centre is everywhere and circumference nowhere'—a conception which enters into the compound idea of this emblem."

"The 'World-Egg' is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. The mystery of apparent self-generation and evolution through its own creative power repeating in miniature, in the egg, the process of cosmic evolution—both due to heat and moisture under the efflux of the unseen creative spirit—fully justified the selection of this graphic symbol. The 'Virgin-Egg' is the microcosmic symbol of the macrocosmic prototype, the 'Virgin Mother'—Chaos or the Primeval Deep.....Kosmos, as receptive Nature, is an egg fructified—yet left immaculate; for once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural Elements, 'four ready (ether, fire, air, water), three secret'" ("S. D.", pp. 94-95).

Again, further on page 384 we have the following passage about the 'Mundane Egg': "Whence this universal symbol? The Egg was incorporated as a sacred sign in the Cosmogony of every people on the earth, and was revered both on account of its form and of its inner mystery. From the earliest mental conceptions of man, it has been known as that which represented most successfully the origin and the secret of Being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, a concrete, living creature, broke its shell, appearing to the outward senses of all as a self-generated and self-created being; all this must have been a standing miracle from the beginning."

"The Secret Teaching explains the reason for this reverence by the symbolism of the prehistoric races. In the beginnings the 'First Cause' had no name. Later it was pictured in the fancy of the thinkers as an ever invisible mysterious Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence Brahmâ was called Kâlahansa, the 'Swan in (Space and) Time.' Becoming the Swan of Eternity, Brahmâ, at the beginning of each Mahâmanvantara, lays a Golden Egg, which typifies the great Circle (or O), itself a symbol for the Universe and its spherical bodies."

"A second reason for the Egg having been chosen as the symbolical representation of the Universe, and of our Earth, was its

form. It was a Circle and Sphere; and the oviform shape of our Globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an Egg was the most widely diffused belief of antiquity."

"The Winged Globe is but another form of the Egg" (S. D., vol. I, p. 39). Closely connected with the symbol of the egg is that of the serpent. In the "Secret Doctrine," vol. I., p. 103, it is stated: "Before our globe became egg-shaped (and the Universe also), a long trail of cosmic dust (or fire-mist) moved and writhed like a serpent in Space." The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only eternity and infinitude, but also the globular shape of all the bodies formed with the Universe from that fiery mist. The Universe as also the Earth and Man, serpent-like, periodically cast off their old skins, to assume new ones after a time of rest."

"The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and has always stood for psychical Regeneration and Immortality" (p. 102).

"The bad Serpent (the Astral Light of the Kabalists) was the embodiment of Evil, on the plane of matter."

"The Dragon was also the symbol of the Logos with the Egyptians, as with the Gnostics" ("S. D.," vol. I. p. 103). With the Druids it typified, like the Serpent, wisdom, immortality and rebirth.

One can hardly speak of the Serpent without thinking of the Tree, the "Tree of Life," with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly or separately, have never been so degraded by antiquity as they are now... In the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree was reversed, and its roots were generated in Heaven and grew out of the Rootless Root of All-Being. The roots grew above and the branches below. The roots represent the Supreme Being, or First Cause, the Logos.....Its boughs are Hiranyagarbha (Brahmâ or Brahman in its highest manifestation...), the highest Dhyân Chohans or Devas. The Vedas are its leaves. He only who goes beyond the roots shall never return; that is to say, shall reincarnate no more during this Age of Brahmâ.

"It is only when its pure boughs had touched the terrestrial mud of the Garden of Eden, of our Adamic Race, that this Tree

became soiled by the contact and lost its pristine purity" (S. D., vol. I., pp. 435-437).

The "Tree" is often used as a symbol for different phases of the human existence, and various trees typify various conditions. The "tree of knowledge" or the "prophetic tree" was supposed to reveal knowledge through the rustling of its leaves. The sap was said to beget poetic and religious inspiration. Man was believed to remember his past incarnations in approaching the foliage of this tree. From its tip resounded in sonorous rolling the celestial voice "Vach", which revealed the will of the gods, the divine messenger, engendered in the waters of the clouds.

The "Date" and the "Palm" are considered symbols of the tree of plenty; the "Apple Tree" that of the temptation. The Tahitians symbolized death by the "Casuarina Tree", while the "Pine", the "Cedar" and "Cypress" are used by different European nations instead. The "Oak", the "Olive", the "Vine," the "Fig", the "Pomegranate", and the "Bo-tree", all have their symbolical meaning. So have the rose, the lily, the clover and other flowers, pre-eminently the Lotus.

"One of the symbolical figures" for the Dual Creative Power in Nature (matter and force on the material plane) is "Padma," the water lily of India. The Lotus is the product of heat (fire) and water (vapour or ether); fire standing in every philosophical and religious system, even in Christianity, as a representation of the spirit of Deity, the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive female principle, from which everything in this universe emanated. Hence, ether or water is the Mother, and fire is the Father. Sir William Jones—and before him archaic botany—showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, with the miniature shape of what one day, as perfect plants, they will become; Nature thus giving us a specimen of the preformation of its production.....the seeds of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed. This explains the sentence, "The Mâtri-Padma had not yet swollen"—the form being usually sacrificed to the inner or root idea in archaic symbology."

"The Lotus, or Padma, is, moreover, a very ancient and favourite symbol for the Cosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world, before these things become materialized on earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Cosmos; for the "Secret Doctrine" teaches

that the elements of both are the same and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being, (S.D., vol. I, pp. 87-88).

In all Cosmogonies, "Water plays the same important part. It is the base and source of material existence. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight) in which lie the latent Spirit and Matter" (S.D., vol. I., p. 93).

"Fire" symbolizes the intelligence that moves the Universe.

"The Triangle was sacred and used as a religious sign in the far East, ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. It is found on pyramid and obelisk, and is pregnant with occult meaning. The way a triangle points determines its significance. If upwards, it means the male element and divine fire; downwards, the female and the waters of matter; upright, but with a bar across the top, air and astral light; downwards with a bar, the earth or gross matter." The Triangle also represents the Trinity in Unity; or the Deity everywhere.

The Double Triangle, Pentacle or six-pointed star, signifies "the junction and blending together of pure Spirit and Matter of the Arupa and the Rupa, of which the Triangles are a Symbol. This Double Triangle is a sign of Vishnu; it is Solomon's Seal, and the Shri-Antara of the Brahmans (S.D., vol. I., p. 143).


According to the second volume of the "Secret Doctrine" (p. 626), it is wrongly called "Solomon's Seal." The two triangles "produce the Septenary and the Triad at one and the same time and are the Decad. Whatever way this Double Triangle is examined, all the ten numbers are contained.

In another part of the "Secret Doctrine" it is stated that the six-pointed star in almost every religion, is the symbol of the Logos as the first emanation. It is the sign of Vishnu in India, the Chakra, or Wheel; and the glyph of the Tetragrammaton, "He of the Four Letters," in the Kabalah, or metaphorically the "Limb of Microprosopus", which are ten and six respectively (vol. I, p. 235).

"The six-pointed star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the star (*Ibid.*, p. 236).

"The Pentacle is the Triple Triangle of Pythagoras or the five-pointed star. In Occultism and the Kabalah it stands for man or the microcosm, the 'Heavenly Man.' In Christian theology it refers to the five wounds of Christ; its interpreters failing, however,

to add that these 'five wounds' were themselves symbolical of the microcosm, or the 'Little Universe'; or again, Humanity, this symbol pointing out the fall of pure Spirit (Christus) into matter (Tassus), 'life,' or man. In esoteric philosophy the Pentalpha, or five-pointed star, is the symbol of the Ego or the Higher Manas " (T. Glossary, p. 248).

"The esoteric symbol of Kali Yuga is the five-pointed star reversed, with its two points (horns) turned heavenward, (thus ) the sign of human sorcery, a position every Occultist will recognize as one of the left hand, and used in ceremonial magic" (S. D., vol. I, p. 35).

Among the host of symbols there are many representatives from the animal kingdom besides those before mentioned. Such are: the "Lion," the "Bull," the "Goat," the "Lamb," the "Ram," the "Unicorn," the "Butterfly," the "Eagle," the "Owl," the "Dove," the "Hawk," the "Peacock," the "Parrot," the "Cock," the "Ibis," the "Swan," the "Goose," etc. The last two are very important, being often called the symbol of Hansa and "representing, among other things, Divine Wisdom, Wisdom in darkness beyond the reach of men" ("S. D.," vol. I., p. 108).

"The four sacred animals of the vision of Ezekiel are the Eagle, the Bull, the Lion and the Winged Man. The Eagle (associated with St. John) represents cosmic Spirit or Ether, the all-piercing Eye of the Seer; the Bull of St. Luke typifies the waters of Life, the all-generating element and cosmic strength; the Lion of St. Mark is fierce energy, undaunted courage and cosmic fire; while the Winged Man or Angel which stands near St. Matthew is the synthesis of all three combined in the higher Intellect of the man and in cosmic spirituality. All these four symbols as Egyptian, Chaldean and Indian—the Eagle, Bull and Lion-headed gods—are plentiful, and all represented the same idea whether in the Egyptian, Chaldean, Indian or Jewish religions; but beginning with the Astral body they went no higher than the Cosmic Spirit or the Higher Manas—Atma-Buddhi, or Absolute Spirit and Spiritual Soul, its vehicle, being incapable of being symbolized by concrete images ("T. Glossary," p. 121).

"A symbol of universal importance is the Key, the emblem of silence among the ancient nations. In the Mysteries of Isis the key is symbolical of the opening or disclosing of the heart and conscience before the 42 assessors of the dead" ("T. Glossary").

It may not be uninteresting to note the symbolical meaning of some of the different letters of the alphabet. Thus we find that according to the "T. Glossary," "A," the Aleph of the Hebrews, is symbolized by the Ox or Bull; the Alpha of the Greeks is the one and the first, while the Az of the Slavonians signifies the pronoun "I" (referring to the "I am that I am").

The numerical value of the letter "A" is one.

The sacred Aleph also typifies the Trinity in Unity.

The symbol of "B" is a house, the form of Beth, the letter itself indicating a dwelling, a shed or a shelter. The Hebrew value as a numeral is two.

The symbolical signification of "D" in the Kabbalah of the Daleth is "door." It is the Greek "delta" through which the world (whose symbol is the tetrad or number four) issued, producing the divine seven. The numerical value is four. That of the letter "E" is five, and its symbolism is a window.

The present letter "G" called in 'Hebrew' gimel and symbolized by a long camel's neck, or rather a serpent erect, is associated with the third sacred divine name, Ghadol or Magnes (great). Its numeral is four, the Tetragrammaton and the sacred Tétraktys.

The Hebrew equivalent of "H" is symbolized by a fence; it corresponds to eight, while as a Latin numeral it signifies 200.

The symbol of the letter "I" is a hand with bent forefinger. In English and Hebrew its numerical value is one and also 10 in the latter alphabet.

In the Hebrew alphabet "Mem" symbolized water, and as a numeral is equivalent to 40. With the Esotericists the "M" is the symbol of the Higher Ego—Manas, Mind.

"N" signifies in the Hebrew a fish. It is the symbol of the female principle. Its numerical value is 50 in the Kabbalistic system, but the Peripatetics made it equivalent to 900 and with the Hebrews the final "Nun" was 700.

"P" is symbolized by the mouth and corresponds to number 80.

"Q" as a numeral is 100, and its symbol is the back of the head from the ears to the neck. With the Aeolian Occultists it stood for the symbol of differentiation.

The numeral of "R" is 200, and its symbols are, a sphere, a head, or a circle.

The letter "S" is numerically 60. Its symbol is a prop, or a pillar, and a phallic egg. In occult geometry it is represented as a circle quadrated by a cross ⊕.

In the Latin alphabet the value of "T" was 160, in the Hebrew it is 400. Its symbols are a "tau," or a cross + the foundation framework of construction; and as a teth, a snake and the basket of the Eleusinian mysteries.

"U" is considered the product of 3 times 7. The Kabbalists regard it as the most sacred of the odd numbers, as 21 is the sum of the numerical value of the Divine Name. In Alchemy it symbolizes the twenty-one days necessary for the transmutation of baser metals into silver."

In Western Occultism some take "W" as the symbol for celestial water, whereas "M" stands for terrestrial water.

The letter "X" is one of the most important symbols in the Occult philosophy. As a numeral "X" stands, in mathematics, for the unknown quantity; in occult numerals for the perfect number 10; when placed horizontally thus \times , it means 1000; the same with a dash over it $\bar{\times}$ 10,000; and by itself, in occult symbolism, it is Plato's Logos (man as a microcosm) decussated in space in the form of the letter X. The cross within the circle has moreover a still clearer significance in Eastern occult philosophy: it is MAN within his own spherical envelope."

"Y" is the Pythagorean letter and symbol, signifying the two branches or paths of virtue and vice respectively, the right leading to virtue, the left to vice. Symbolically it is represented by a hand with bent forefinger. Its numerical equivalent is ten.

The symbol of the letter "Z" is a kind of Egyptian sceptre, a weapon; its value is 7.

As mentioned in the beginning, a great deal more might be said on this subject if time permitted. This paper is, however, simply meant to show the way to a yet deeper study of symbolism and to point out how very closely interwoven all emblems or symbols are, whatever their birth and origin.

CAROLINE KOFEL.

INFIDELITY.*

[Concluded from p. 86.]

THUS we see, as has been brilliantly demonstrated by Lecky in his "History of Rationalism," that all reforms in belief, belief scientific, intellectual, or religious, begin in doubt, doubt as to the validity of existing tenets. Every great alteration in creeds had its incipency in a suspicion of those prevailing. As the suspicion developed into certainty, the mind would no longer tolerate what had been shown to be untrue, and then came naturally an overturning and a reconstruction. This is the process going on to-day in the worlds of intellect and religion. During the nineteenth century, particularly its latter half, has occurred an astonishing unveiling of truth and fact and law in almost every department. In many cases these were irreconcilable with those supposed settled; in others they flatly contradicted them; in still others they prompted a surmise that some further and grander discovery was imminent which would not so much discredit portions of existing systems as dismiss them summarily to the dust-heap. Intelligence has so awakened that it

insists on exploring all the new fields which were unheard of in older time or avoided as forbidden. All the old problems have started up afresh, clamouring for settlement under the fuller light of advancing day. The scientific man who refuses knowledge not procurable by his five senses, and the theologian who says that knowledge is to be pared down to the Procrustean bed of his theology, cannot satisfy the present spirit. There is general distrust of whatever sets bounds to either human faculty or to the subjects whereon it may exercise. A great aspiration for liberty, liberty to think, to speculate, to inquire, to investigate, to move, to express, to gain assurance, swells through the human mind at this epoch, and any attempt to discontinue it seems like a vestige of the old restraining systems which the age has repudiated. These systems held common faculty as of small account. Its enormous possibilities in development as illustrated by Masters were unsuspected, for belief in and knowledge of Masters had disappeared, and its only exhibition was therefore in men as we habitually see them. Certainly this seemed incompetent to the vast problems which perpetually surround and confound every thinker, and so the alternatives were a denial of any solution as possible to be attained, and a solution conferred from Heaven on the principle of the "Deus ex machina." Here, you see, was scepticism as to human nature, doubt as to its potential qualities and powers. But now has come a doubt as to the doubt. Perhaps this mean opinion may be wrong; perhaps human nature may be really endowed with illimitable possibilities, it containing within itself the germs of faculties transcending ordinary ones as do they the faculties of a worm or an insect. Science and the Wisdom Religion are approaching on this line. The more advanced of scientists are boldly questioning whether there may not be evolved beings as to whom our stage of evolution is but initial; and the Wisdom Religion affirms this unqualifiedly, saying that each man has within him the presence of Deity itself, a real spark from the Eternal Flame, a germ which may expand and thus lift up the Ego to immeasurable heights. So too as to the subjects whereon mind may work. Mediaeval religion walled off large sections of the Universe, claiming them too sacred or too inaccessible for human approach, and insisting that nothing was known or could be known save the little that was graciously vouchsafed as a gift. But some of these regions have been entered; if not very far, at least far enough to show that the wall was an invention and the prohibition unauthorized. Hence there was reason to question any limit or any obstruction other than the immaturity of explorers. Doubt as to lawfulness was superseded by doubt as to such a doubt. Here again Science began to think it possible that every region was open and that in time it might be known; and the Wisdom Religion hastened to assure that not a section of the Cosmos was barred or ought to be barred, "taboo" being a word unknown to the Esoteric Philosophy.

Prior explorers, after adequate training, had ventured healthfully into every department ; others were at work now ; the process would go on as still others matured in fitness. The key-note of the whole changing conception was Faith, Trust, Assurance, Confidence,—these in Deity and then in Humanity as its creation, and all instigated by distrust of the old notions which had belittled both God and His offspring, palsied the effort of the mind, and fettered the aspiration of the soul. Infidelity as to unworthy beliefs concerning God and man was the parent of ennobling Faith in both.

All these facts in history and in the analysis of the development of doctrine go to show what Infidelity is, what it means and manifests, the part it plays in advancing knowledge ; and they give clue as to when it is a disease and when healthful, how long it may be expected to operate, and how it is to be superseded by belief. In essence it is a symptom of the awakening spirit of reason and liberty, finding itself cramped by old and unjustifiable fetters of thought and rising in revolt at such restriction. It means that the mind has reached some conception of both its rights and its powers, and that any denial of either merits suspicion. It manifests a returning sense of the duty to subject all assertion to the tests of reason and the moral sense, any proposition which resents that test or fails under it being condemned. The part it plays in advancing knowledge is that of a pioneer, one who detects the right course to be followed, finds the obstacles which impede it, intuitively perceives that they have no business there, instantly sets to work for their removal, will not rest till they are undermined and blasted away, and the road left unobstructed for the march.

But the work of a pioneer is not a constructive work. It has to do with existing growths, growths oftentimes of long ages and unhealthy ones, representing large amounts of misconception and error and abuse. It is impossible that the active human mind, always fallible and always mixed in motive and affection, should generate only true and worthy thought. As time goes on, inevitably the very best impulses become tainted from the ignorance or the perversity around, and gradually an outcome forms which contains all their consequences. Every institution declines in value as it hardens into immobility or is encrusted with evil or is deflected into abuse. And so the first movement of reform is upon those existing institutions which exhibit the effects of years and are injuriously pressing upon the needs of the present. Doubt of their worth, ripening into conviction of their wrong, forces to an onslaught. Until they are demolished, better ones cannot occupy the ground. And so the function of such infidelity is not only indispensable, it is wholesome. But unduly extend it, make it to apply to every instituted thing irrespective of merit and time-tried value, excite its suspicion of all facts and belief and usages, stimulate it to hostility against any institution whatever and to opposition to any worthy

erection which is to take the place of one discarded, give it a universally critical and jaundiced tone, and it becomes a disease instead of a sign of health. For there *are* truths in the world which no rightly-posed mind will question, truths in physics and morals and religion, truths not invented by schemers or fabricated by priests, but expressing intuitions of the human soul, the fundamental facts in Nature and in man. Infidelity as to these is no protest of sound intelligence; it is an incompetency in moral sense. To doubt realities lying at the base of all virtue and all faith does not show independence of spirit, manliness of character, love of right reason: one might as well consider such as exhibited in denial of the atmosphere surrounding us or the earth under our feet. And so the temper which scouts at conscience and duty and God, sneers at the workings of the religious instinct, and stamps all reverence as superstition, is not the heroic defiance of oppressive Churches or preposterous creeds, but a very pitiable and lamentable travesty.

True infidelity may be expected to operate so long as the disuse of sound reason permits follies to remain among the doctrinal possessions of mankind. While there is an absurdity or an evil or an error in popular beliefs, it will make its presence and influence felt. Thinkers will perceive the consequence and trace it to its source. Once assured of its erroneous nature, they will not be restrained from exposing and condemning it. If instituted State or Church attempts to surround it with protecting arms and give it the sanction of great reputations and holy names, these may share in its discredit but cannot save its life. There can be no contented acquiescence in error unless intelligence and conscience are kept in abeyance: loose them, and they at once begin their reformatory work. Truth is deathless. It may slumber or it may be shackled by force into temporary impotence, but when the slumber passes or the force abates it will seize its weapons of mind and soul and advance upon the enemy. This is the hope of humanity, this certainty that right is in the fixed constitution of things, imperishably ingrained in the universe which has come from the Divine hand, and therefore sure to expel in the end every error and every wrong. And until these are utterly cancelled, utterly abolished, each will in time evoke doubt as to its correctness, the doubt will be called "infidelity" by those who still believe, and the term will only disappear when the masses have shifted sides and have become defenders of the true.

How is infidelity superseded by belief? Simply as the distrusted teachings are clearly perceived wrong and are repudiated, those commending themselves to reason and the moral sense taking their place. All of us undergo the process in childhood and later. Nursery tales, devoutly accepted by the immature intellect, are doubted as that unfolds, and one by one drop out of the mental store. Yet the mind is not left vacant, for at the same time better conceptions

enter, meeting the more exacting standard of progressive intelligence and giving temporary satisfaction to it. Yet these again are in due season suspected, for the standard is ever raised as mind evolves. Old ideas, like old clothes, cramp when the stature has grown beyond them, and the boy's beliefs are no more possible to the man than are his garments. Normal growth discontents with what has been surpassed, disconnects steadily from attachment, drops it aside, and allows fresher forms possession. This is the law of Nature, and it asserts itself in every advancing being. Persistence of beliefs, unmodified by years or reading or the influence of changing environment, means that the person is intellectually at a standstill. This, which would be regarded as a disgrace in respect to matters of literature or social topics or political affairs, is supposed by many an ideal in religion. They would pity themselves if only the books of childhood pleased, if the crude notions of youth had undergone no change but were still cherished by the adult, if there was no added knowledge, no better discrimination, no clearer vision; and yet in the department of the soul, of spiritual things, there is an open avowal, nay, even a sentiment of pride, that all remains precisely as it was when the Sunday School teacher imparted his uninvestigated learnings and the pastor repeated his equally uninvestigated traditions. It would certainly seem very strange if any grown person proclaimed with satisfaction that he had not changed a particle in opinion but stood precisely where he did when he was fourteen, and we should be rather amazed if we found him interested in the same games, pleased with the same occupations, uttering the same puerilities. And yet on the loftier plane of the soul and its convictions, so accustomed are we to unprogressiveness that it excites no surprise to find a man or a woman of fifty maintaining notions as to God and creation and salvation which the thinking world has utterly outgrown, and maintaining them avowedly because they were learned in youth. It is virtually a proclamation that in an evolving system one remains stationary and gladly so, that one acquired absolute truth in childhood and has no more to learn. Surely in such a mind the infusion of a little infidelity would be salutary,—not infidelity as to the reality of religion or God or duty, but infidelity as to the conceptions it had imbibed, and as to its own fitness to adjudge them final. To break up the hardened soil would be the first step towards making possible a crop of thought.

The growing mind changes its teachers as well as its beliefs. As one enlarges his circle of mental possessions, new items come of course to enrich it, but so do the sources from which those items are derived. Very markedly is this the case in Theosophy. All around us the restless spirit of nineteenth century research is probing everywhere for more tled foundations of belief, seeking resolutely in every quarter for any facts which may increase knowl-

edge and explain Nature, interrogating regions hitherto shunned and phenomena hitherto deemed inexplicable. At first a vague, then a distinct, suspicion formed that there must be something in those elaborate systems which had for ages swayed the minds and lives not only of the populace but of the acutest thinkers of acutest races, yet which had in their genius been unknown outside their area. Still as potent as ever, still controlling vast multitudes that include thousands of towering and penetrative intellects, they are now seen to be the cherished doctrines of still loftier beings, evidence showing the existence of men far advanced beyond any directly known to science or ordinary humanity, and that those systems are the basis of all their transcendent wisdom. And so, rather timorously as yet but still perceptibly, the eye of the age is turning inquiringly towards these venerable teachings and making ready to inspect their real meaning, their value, their origin. In any subject, when fresh doctrines are discovered, there is investigation as to who propounded and verified them; and so the great cosmological and spiritual system of the East, but lately brought within the cognizance of our hemisphere, will necessitate to those who examine it some inquiry as to how it arose, who framed and conserved it, what proof it offers beyond speculation and assertion. This will mean that facts as to Masters will be sought for, and all the vast bearing they have on the whole question of the world's history, and the history of man, and the nature of true development, and what is real religion, and how we are to regard the future of humanity on each side of the grave. Nothing short of a revolution in beliefs occurs when immeasurable areas are suddenly opened up to view, and when the light thrown on them is shown to come from Those who Know.

But this the Theosophist has already undergone. When first he came in contact with Theosophic truth and found himself lifted to a peak whence life could as never before be seen, distrust of old teachings and teachers, infidelity as to the doctrines he had supposed sure and as to his own wisdom in accepting them, followed promptly. Existence, with all its contents and processes and possibilities, was transformed, and a mighty yearning to sense fully all these and to participate in them took possession of him. Still, they might only be speculative, glorious visions of elevated souls more swayed by fancy than by fact. Where was their demonstration? But as he went on in mental and spiritual advance, the reality of both the teachings and the Teachers disclosed itself. Proofs were amply found in reading, in testimony, in the exigencies of thought, possibly in personal experience. Certainty succeeded indecision, evidence supplanted theory.

Herein, too, we see where, in the history of a Theosophist, is to terminate the function of infidelity. So overwhelming is the proof of Theosophy itself; so abounding its verification in his own

character, his outlook on life, his motive, his internal growth, his clearer insight into himself, Nature, truth, humanity, destiny ; so ample its assurance in the deepest recesses of his being and in the very penetralia of consciousness ; that doubt as to the system is impossible. Not even his own existence is more convincing. And yet he may mistake often as to some specific doctrine, or imagine that to be Theosophy which is only his interpretation of it. Inerrancy has not been vouchsafed to mortals, nor has the incipient Theosophist the competency of a Master. Blundering often, failing at times in purpose or in duty, he simply transfers infidelity from the system to himself. *It* is certain, *he* is uncertain ; *it* is solid as the everlasting hills, *he* as yet infirm and vacillating ; *it* beyond the reach of human injury or error, *he* still open to misconception and folly. It is as to his own powers of accuracy that he has distrust, not as to the system which furnishes the very life-blood to his soul. And even as to himself he knows that the distrust will disappear. For as he realizes the Divine element within him and knows so well that through conformity to that will come wisdom and knowledge and strength and every perfect gift, and as the light it sheds permeates more and more his consciousness and his perception and his hope, so he feels that the imperfection of the lower nature is diminishing, the vision of truth clearing, the forecast of the future daily more assured. Down at the roots of the soul is certainty of progressive union with the Divine ; and Divine union means not only peace and bliss and content eternal, but a continuous expansion in knowledge which shall have no limit as to his own nature, the Universe, the very Central Sun itself.

ALEXANDER FULLERTON.

THE COURSE OF PHILOSOPHIC ENQUIRY.

THE DEFECTS OF PANTHEISM.

(Continued from page 43.)

A GAIN when a man once understands that the truth is one and one only, when he comes to know that he is Brahman and that everything else is false, how is it that he wants to teach this knowledge to others ? If he so tries to impart this knowledge to others, are we not obliged to say that he is giving up his Monism ? for he has come to a decided conclusion that he is Brahman and that there exists nothing besides Brahman. In this position whom can he teach ? The idea that there are others to whom he can teach Monism is clearly conflicting to the monistic theory. Monistic knowledge is quite in opposition to the idea of the existence of two persons, *viz.*, the teacher and the pupil. To such an objection as pointed out above, the Monist may say that though he has understood, either by means of Scriptures or by reason, that that which exists is one and one only and

that everything else is false, the idea of distinctions yet persists, just as the notion that a mirage is water may continue even after having ascertained that it is not water. But what we ask is, if this example, though it does not pass for an argument, is applicable in the case of a Monist? The great Râmanuja Achârya in his commentary on the second chapter of the Bhagavad Gitâ points out an objection to the illustration of the Monist. He says: "We say that, in a mirage which is not water, the idea that it is water may continue, but no one would, with that *dual* notion, attempt to pursue the mirage in order to fetch water therefrom. Hence even though the notion of distinctions may persist (in the case of a Monist) even after it has been proved false by monistic knowledge, yet no one who is convinced of the unreality of distinctions would yet deliberately proceed to teach (the same)." To put this argument of Ramanuja in a more simple language, let me suppose that I see water in a mirage. The result of this is that I at once go near it to fetch water therefrom. But when I go there I am disappointed and see that it is only a mirage. Then I go back to my original place. If I look at the same mirage from this place again, even now it seems that the mirage is water. But I won't go again to fetch water therefrom. For I came to know in my previous experience that it is only a mirage and not water. Now applying this illustration in the case of a Monist, first of all he saw a world of distinctions before him. The result of this notion of distinctions is that he thinks himself separate from others and that he begins to teach something to another or to do something towards another. Afterwards he begins to think and on thinking he finds that *he* is the ultimate truth and that everything else is false. When the idea of oneness has become prominent in his mind, the idea of a world of distinctions may yet persist; just like the mirage; but he cannot act as if he were a dualist, just as bringing water from a mirage after having ascertained that it is only a mirage, is impossible. Therefore teaching monism to another implies the fatality of it. The two are as contradictory as knowledge and ignorance. To say that it is necessary to teach monism to those who are ignorant of it is absurd. For to a Monist, the existence of others is a myth. He cannot impart his monistic knowledge to unrealities. But he may assail us with the argument of the 'duplicated moon.' Thus the great Râmanujachârya puts this objection first and then answers it. He says: "The moon is one and yet the diseased eye sees two moons. With the knowledge that there is but one moon, may not yet the knowledge of the duplicated moon exist?" In the same way the unreal pluralistic notion of Âtman may, though unreal, yet continue to coexist with the real monistic notion of Âtman. To this objection the reply of Sri Râmanujachârya is this. This analogy does not apply to your case. For the disease of the eye is a fact, whereas your disease, *viz.*, ignorance which produces

the pluralistic notion, is a figment. Again, the cause, *viz.*, the disease of the eye, giving birth to the sight of the duplicated moon, remains (even after the fact that there is only one moon has been ascertained already by other means) ; whereas your ignorance (the cause of the pluralistic notion of A'tman) has vanished (after the attainment of monistic knowledge). There is thus reason for the persistence of the double moon though it must be conceded that stronger evidence existing in favour of only *one* moon, renders the diseased eye a proof of little or no importance. But in your case the pluralistic notion is a fiction. Not alone the notion or knowledge, but, as well, the *objects* of such knowledge, the *causes* of such knowledge, have no existence (according to you). For your real knowledge of things, *viz.*, the monistic knowledge, has dissipated it for ever. Hence in no way whatever is it possible for you to maintain the argument of the 'persistence of the pluralistic notion' in the face of your monistic hypothesis. Hence, if it be true that the hypothetic (monism) alone is the veritable knowledge that The Ruler of all and all the Apostolic line of Teachers up to this time maintained, then the pluralistic ground on which alone all *tutorial* function can be based, is inadmissible.

If on the other hand (you say) that they still had pluralistic knowledge, then (because of such knowledge) ignorance and its cause must have existence. When, therefore, ignorance has existence, because of its very existence there can, in no case, be such a thing as imparting instruction of real (monistic) knowledge. (For, how can an *ignorant* man teach truth ?) ”

Thus we have pointed out the beautiful argument of Sri Râmanujacharya regarding the absurdity of a monist teaching monism to his pupil. Then let us examine the attributeless nature of Brahman. The Vedântic Monist says that Brahman has no *gunas* or attributes. It is only when It comes in contact with *Mâyâ* that It becomes differenced. This differenced Brahman is called *Î'svara*, the Ruler, who is said to be Omnipresent, Omniscient, All-powerful and so on. When limited knowledge, limited power, etc., are attributed to the same *Brahmâ* then there is room for naming It as *Jiva*. But these attributes are born of *Mâyâ* which is illusory. So in essence both *Î'svara* and *Jiva* are identical when the said attributes are not taken into consideration, since they are false. It is this meaning which, according to the Vedântic Monist, is inculcated in the famous Vedântic sentences, 'I am Brahman' and 'That Thou art.' In plain language a Brahman of the Vedântic Monist is just like the 'Unknowable' of some of the Western thinkers, though there may be some difference with regard to other points. Before examining this attributeless nature of Brahman, we should analyse an act of experience and examine the monistic explanation of it. Now let us take sugar for an example. What is our knowledge of sugar ? To a Monist it is not a substance which is sweet but it is sweetness

itself; *i.e.*, there is no difference between a substance and its attribute. We strongly object to this way of explanation. For, if the substance and its attributes are entirely identical, then we are obliged to say sugar = sweetness; then when we say that sugar is white it ought to mean, according to the Vedântic Monist, that sugar = whiteness. Therefore logically we come to the conclusion that sweetness = whiteness which is absurd. Let us put this argument in the logical form: Sugar is sweetness: whiteness is sugar: whiteness is sweetness!

Any one can see that this way of explaining an act of experience is quite illogical. But the Monist may explain it in another way. Sweetness + whiteness + some quality + etc., ... may together be termed sugar. Then his position is just like that of a sensationalist. We have never seen anywhere a Vedântic Monist who explains an act of experience in this way and so we do not dwell upon the defects of sensationalism now. We have briefly pointed out that the entire identity between a substance and its attribute is contrary to our experience. Our actual experience is 'this is sugar,' 'this is white' and so on. We get the unity first out of which the attributes are differentiated. The experience is not a sheer identity but an identity in difference. So in all our experience the unity is first presented to the mind out of which the other sensations of sweetness, whiteness, etc., are differentiated. These attributes are all aspects or *prakâras* of the same unity. That being the case, to say that Brahman is attributeless is contrary to our actual experience. We should be able to explain everything in and through experience. The Monist too has recourse to worldly examples to explain metaphysical truths. So there cannot be a Brahman which has no attributes or *viseshanas* to distinguish It. The very etymology of Brahman shows that It is possessed of greatness and growth.

Again Brahman becomes *Îs'vara*, according to the Advaitin only by the appropriation of *Mâyâ* and then He is called Creator, and He is said to be All-knowing, All-powerful and All-merciful, and all the other beneficent qualities are also attributed to him. Râmanujacharya or a disciple of his, raises the following objections to the above: He says, "If you say that this takes place by the appropriation of *Mâyâ*, then, we ask, does Brahman, whose essence is undifferenced knowledge only, then know that *Mâyâ* exists, or does It not? If you say that It knows, how can that which is pure knowledge only be a knower? If you say that It does not know, then since It is without knowledge (is not a knower) how can It appropriate *Mâyâ*? Moreover, as regards what you acknowledge after the appropriation of *Mâyâ* by means of a certain capacity possessed by Brahman, there must be prior to this a loss of undifferencedness, seeing that you acknowledge a capacity conducive to the appropriation of *Mâyâ*,

Again, Is Brahman at that time different from Mâyâ in qualities and nature, or is It as not so differing, identical with Mâyâ? If Brahman does so differ, then by reason of limitation by substance It is no longer infinite. And if It is identical with Mâyâ, then the declaration that Brahman appropriates Mâyâ would be meaningless and absurd."

Again Mâyâ ought to have existed before Brahman had appropriated it. For how can Brahman appropriate something which does not exist? If It created Mâyâ anew in order to appropriate it, that too is absurd. For the act of creation itself is attributed to Brahman only after It had appropriated Mâyâ. Therefore the very statement of the Advaitin implies the co-existence of Mâyâ along with Brahman. If Mâyâ had co-existed with Brahman, then, as we have shown already, Monism falls to the ground. For there are two entities, *viz.*, Brahman and Mâyâ, which are fatal to the Monistic theory. Again if the act of wishing to appropriate Mâyâ is attributed to Brahman, then Brahman becomes differenced. Moreover when Mâyâ acts on Brahman, it can act only on Brahman's essence but not its attribute, since there is no attribute at all. And since the essence of Brahman is pure knowledge and since Mâyâ is pure ignorance, the latter ought to destroy the former. When we say that ignorance acts upon knowledge, it means that knowledge, *i. e.*, Brahman (according to the Advaitin), should perish. It is indeed a great pity! The same objection is pointed out clearly in 'Vedântatâtvasara.' If, in reply to our question, who is the percipient of the Universe imagined in pure existence? (Brahman) only, you say that it is Brahman alone whose essence is concealed by beginningless nescience that beholds multiplicity (the Universe) existent in Himself, we deny this, for it is impossible that such concealment should exist in the case of the impartite (Brahman), whose essence is ever free, undivided, uniform light or knowledge only. On the concealment of this knowledge, synonymous with light, there would ensue a destruction of essence. Concealment is the departure (cessation) of its light while the essence of the thing continues to exist. As you hold that the light itself is the essence of the thing (*i. e.*, Brahman) then either concealment cannot occur, or (if it does), there will occur a destruction of essence. And it cannot be asserted that although the light (or knowledge which constitutes the essence of Brahman) is imperishable, only its clearness (or brightness) is concealed by illusion, for if the clearness is not distinct from the essence, then the aforementioned fault remains the same, and if it is distinct, then (Brahman) becomes differenced. Nor is it admissible that that which is undifferenced light (or knowledge alone) should be a witness of ignorance and the subject of the erroneous notion (of the existence) of the universe (consisting of) the organ of self-consciousness, etc., for the characteristics of a witness, erroneous notion, etc., are observed to reside in a particular (concrete, personal) knower, and are not

found in mere (abstract, impersonal) knowledge only. Moreover if it is Brahman only that under the influence of beginningless illusion beholds multiplicity existent in Himself, then what is the cause of the non-perception of the Universe during the time of its absorption, notwithstanding that ignorance (then) continues to exist?"

"Again, if you assert that Brahman as one only experiences the condition of soul in all bodies then there must be the consciousness of pleasure and pain in all bodies,—such as 'I have a pain in my foot,' 'My head is easy' (free from pain)—, and the established order of soul, Lord, bound, free, disciple, teacher, learned, and unlearned would not exist. For oneness of soul existing in the case of Saubhari and others, the consciousness of pleasure, etc., occasioned by (union with) many bodies is seen to belong to one (soul)."

Having pointed out the chief defects of Advaitic Vedânta, we may then see how far the other school of Vedânta, *viz.*, the Visishtadvaitic school as propounded by the great Ramanujacharya, is satisfactory to us. According to Ramanuja the All-embracing Being, called Brahman, or the Lord, is the only existent Being. This Being is not destitute of 'Viseshanas' but endowed with all auspicious qualities. It is these 'Viseshanas' possessed by the Lord that determine the plurality in identity. So the word 'Viseshana' means the distinguishing attribute. Since the Lord is endowed with 'Viseshanas,' He is not of a homogeneous nature, as Sankara maintains, but contains within Himself elements of plurality owing to which He truly manifests Himself in a diversified world. He is all-pervading, all-powerful, all-knowing and all-merciful; His nature is fundamentally antagonistic to all evil. Brahman or the Lord of Ramanuja is a personal Lord. But what is meant by personality? A being is said to be personal when it is conscious, active and willing, and when it can distinguish itself not only from the object of consciousness, but also from other conscious selves. So Brahman, according to Ramanuja, is a conscious, active and willing Being; It can also distinguish Itself from other conscious selves, *viz.*, the Jivas. The personality of the Jivas or the individual selves is finite, whereas that of the Lord is infinite. The individual selves of different classes and degrees, and matter in all its various modifications, form the 'Sarira' of the Lord. The word 'Sarira' is generally translated as 'body.' The body of the Lord is not like that of a Jiva, *i.e.*, it is not a means of enjoying or suffering the good or the bad effects of Karma. Karma cannot affect the Lord. Though the Lord is an active Being, loves mankind and works in the interest of mankind, He is not affected by his actions. So Sri Krishna says in the Bhagavad Gîtâ :

'Works soil me not. No interest have I in works' fruit.'

Therefore the meaning of Sarira, or the body, cannot be the means of the enjoyment of the effects of Karma. The proper defi-

nition of Sarira is that it is an inseparable attribute under the control and guidance of the possessor of such attribute. According to Ramanuja the Chit (soul) and the Achit (matter) form inseparable attributes of God and are under His control and guidance. He pervades and rules all things which exist as their antaryâmin. Such a Supreme Lord is *always* differenced, qualified or conditioned by the aggregate of soul and not-soul as co-existing substances composing as it were his body, and controlled by him as man's body is by his spirit. There are two Avasthâs or states assumed by such a qualified Supreme Lord, *viz.*, the Causal state or Kâranâvasthâ, and the condition of an effect or Kâryâvasthâ. When Matter and Souls exist in a subtle state in which they do not possess those qualities by which they are ordinarily known and there is then no distinction of individual name and form for them, the Lord is said to be in His Causal condition. In this state "Matter is unevolved; the individual Souls are not joined to material bodies and their intelligence is in a state of contraction, non-manifestation (Sankôcha). This is the pralaya state which recurs at the end of each Kalpa." "Brahman (or the Lord) then is indeed not absolutely one, for It contains within itself matter and souls in a germinal condition; but as in that condition they are so subtle as not to allow of individual distinctions being made, they are not counted as something second in addition to Brahman. When the pralaya state comes to an end, creation takes place owing to an act of volition on the Lord's part." In this connection we should see what is meant by 'Srishti' or creation. According to Ramanuja, creation does not mean the creation of something out of nothing; but it means only the change from the subtle, unevolved condition, to the gross one. In the latter condition matter acquires all the attributes which are known from ordinary experience and the intelligence of the souls undergoes a gradual expansion (Vikasa). "So the Lord, together with matter in its gross state, and the 'expanded' souls, is Brahman in the condition of an effect (Kâryâvasthâ)." This position of Srî Ramanuja is just like that of some of the modern Theistic Idealists of the West. The points in which the two agree are as follows:—

1. The finite selves are distinct from the Supreme Spirit.
2. The Supreme Spirit is a personal one and its personality is a complete personality whereas that of the individual selves is a finite one.
3. The Supreme Spirit is a loving Being and as such guides the individual selves in their advancement. The relation between the finite selves and the Lord is just like that of the children and their father or mother. It is this love of the Lord that goes to determine the eternity of the finite selves. For if the Lord is eternal, His love also is eternal and so the object of His love, *i. e.*, the finite selves, must be eternal.

4. Matter exists in a knowing mind. It cannot exist apart from a mind that knows it. It is determined by a mind and so it does not have a *separate* reality of its own.

We may now quote the scriptural passages upon which Râmanuja's system is based.

'Two-fold are the Purushas (souls) in the world, the Kshara and the Akshara ; Kshara is the sun of all existences ; the constant (Kutastha) is called the Akshara.'

'But the Best Purusha (Soul) is Another, who is proclaimed as the great soul, who, being Infinite and Sovereign, entering the triad of existences, sustains (it)' (Bhagavad Gitâ, XV., 16 and 17).

'Since I surpass the Kshara, and even excel the Akshara, I am reputed as Purushottama, both in the world and in the Veda' (Bhagavad Gitâ, XV., 18).

The following are the Vedic authorities for Matter and Souls forming the body of the Lord :

'Who, seated in the earth ; who is the Interior of the earth ; whom earth knows not ; to whom earth is body ; who in the inside of the earth rules—, He is thy soul, Inner Ruler, Immortal (Brihad. Up., V., 7, 3).

'Who, seated in the soul ; who is the Interior of the soul ; whom the soul knows not ; to whom the soul is body ; who in the inside of the soul rules ; He is thy soul, Inner Ruler, Immortal (Brih. Up. V., 7, 22).

'Know the magic power (Mâyâ) to be verily matter (prakriti) ; as for the Charmer, He is the Great Lord' (Svet. Up. IV., 10).

'The perishable (Kshara) is matter, the imperishable (Akshara) is the immortal enjoyer (the soul) [and] the Lord alone rules both matter and soul' (Svet. Up., I., 10).

'He is the Cause, is the Lord of the lord of the (bodily) organs (= Lord of the soul) ; to Him there is no other Lord, Progenitor, above ; He is the Master of matter and soul ; He is the Lord of qualities.

'The Master of the Kosmos, the Lord of the soul, the Eternal, the Blessed, the Unfailing' (Tait. Nara. Up. XI., 1).

P. V. RANGACHARYA.

Theosophy in all Lands.

The Eighteenth Annual Convention of the American Section of the T. S., held in Chicago on September 18th, is said to have been "the largest gathering of the kind the Section has ever seen, and the most earnest, enthusiastic and harmonious." Great enthusiasm was manifested on learning that Mrs. Besant had accepted the invitation to visit the Section during 1907. The Convention adjourned on the 19th and Post-Convention meetings, which were largely attended, continued during the week. We give the following extract from Mr. Leadbeater's excellent address, delivered before the Convention on the 18th September:—

"I may certainly say on behalf of our Section in England that its members do watch with very unusual interest what takes place in this Section, to which they feel themselves so closely drawn. You see the tie of the one language makes a very great difference, and while we have the warmest feelings also for our brothers of other lands, yet as was said to you just now, letters and messages always lose something in translation. There is no need for translation when England sends messages to America, or when America sends messages to England, and it is true to say that there is a very especially close relation between these two great Sections. There is another very close tie that I think you ought never to forget. The Theosophical Society was founded in the United States, in New York City, by Madame Blavatsky and Col. H. S. Olcott, in 1875, but the first branch of that Society was formed in the City of London in the year 1878.

I find from correspondence and what I hear in both countries that this bond is becoming closer and closer as the years pass; that the older country is learning better and better to understand the new, and that the new country is also learning that many things which at first looked different—looked not entirely sympathetic—in the old country, in its manners and its ways, that after all these things are only superficial, and that the great Anglo-Saxon race is one in heart whether it be on this side of the sea or the other.

Theosophy most especially of all movements is tending to draw the nations closer and closer together. It is a grand thing to be present at one of its conventions. Here, of course, you are nearly all of the one race, but even here it is a very striking thing, it seems to me, to look around and see people from the Atlantic seaboard on one side, and from the Pacific seaboard on the other, from Seattle on the north, and from the Gulf of Mexico on the south; people from the mountains of Colorado and Montana, and people from the plains and prairies between; from the East and from the West; from the oldest settlements in this country to the very newest—to see them all gathered together here with such a real splendid cordiality, such a thoroughly fraternal feeling. It is a very striking thing; it is an object-lesson in itself. It is even more striking, as you will find in the course of time if any of you go to one of the Conventions in Europe, where the gatherings are small, for there

you will surely find representatives of very different races, men of different languages, men whose bringing up has differed very much more than that of those of you who come from the East or West, from the North or South. It is a very striking thing to see how those men all meet together with just the same cordiality, friendliness and feeling of family ties that you have here. It is a grand thing to see, and one of the most obvious truisms that occurs to one at once on seeing this is, if only this movement could spread until even a large minority of the different nations felt toward each other as *these* members of the nations feel, how different the world would be! How utterly impossible international bickerings and quarrels would be! It is a certainty that as our thought spreads, this comity of the peoples will become more pronounced, and one great thing that we want to teach in Theosophy is that where there are difficulties and troubles half the time they are misunderstandings. I have not a doubt that in much smaller things that is true; I have no doubt that our temporary chairman (a Judge) could tell us that a great many of the cases that are brought before him arise simply from misconceptions of the people, and that, if instead of quarrelling with each other they would talk the thing over rationally each with the honest desire to meet with each other, our temporary chairman might not be as prosperous as he is at the present moment. That is exactly the same on a larger scale with the differences between the races and religions. You know very well, who have studied comparative religions, how that is the case between these different sects. If they could only have the common sense to look at the points on which they agree, and agree to differ about the minor points, there would practically be only one religion in the world, which would be a grand thing; and that religion would be Theosophy, which would be another grand thing. I believe that will come, and will come through the spreading of just the same ideas as we are spreading now. I am not so sure that at any given time in the future the whole of mankind will believe just as we believe; but I do believe that they will widen out each along their own lines until they find those lines insensibly overlapping. They will each hold their own aspect of the truth, but the truth it will be, and so the aspect will matter but very little, and inevitably the people will begin to see that after all there is something to be said for the opinions of other men. Then they will get over the *odium theologicum* which is the most bitter of all hatreds. Incidentally, the smaller are the differences between the people the more severely do they look down upon one another.

I hope that this Theosophical Society is doing a very large work—indeed, I know it is—to dispel this ignorance and bigotry; and you must not in the least measure the work that it does, by the number upon its rolls, satisfactory though that number and its increase may be, because we are influencing—I do not want to make you proud, but it is a fact—we are influencing contemporary thought to a very great extent, indeed. You may see traces of it everywhere; you may see it in the popular literature; in the pages of those magazines which have the largest circulation in this country, magazines devoted mainly to the amusement as well as to the instruction of the people. Look at the stories, the novels, the things which people first read and most read. You will hardly take up one of those without finding in it a story with something psychic about it; a double personality, or a case of apparition, or

telepathy, or in some way or other the bringing in some of these ideas which we have thought of as exclusively ours. So it is true that we have very largely affected contemporary thought. We have done it not so much by our writing or our lecturing, as by the power of our thought. The fact that we have all been thinking rationally, sensibly along these lines has sent out a vibration which has affected very many people who never heard the name of the Theosophical Society, who would not know what the word meant. And so our work is not to be measured merely by our membership; we have, indeed, produced a great effect.

Since I last spoke to you in Chicago I have travelled many thousands of miles around your country and have touched the seas on both sides of it, and have passed out of the country to the north and out of the country to the south as well, and I can tell you this about your Section. I can tell you that a most wonderful wave of Theosophical feeling has swept over this country and is sweeping over it. I made a tour round this country three years ago, as you know, and I am now in the course of repeating that tour on a more extended scale. The difference between the two tours is a very striking one indeed, and in every case there is growth. There may be here and there one town in which, perhaps owing to stress of weather or something of that sort, the audiences gathered this time were no better than those of two or three years ago, but to set against that, which may be true in a few cases, we have a dozen, twenty, thirty cases where audiences were double, treble, four times what they were three years ago, and where the interest displayed was of the most striking character. I have seen cases where people would come to a free Theosophical lecture two hours beforehand and sit on the steps to be sure of getting seat. I have seen a hall holding eight hundred comfortably, have eleven hundred people, crowded Sunday after Sunday, just to hear about Theosophy. In very small towns—comparatively, speaking—I have had audiences of six hundred and seven hundred people where three years ago we might have had thirty. There is a very wonderful change. Now, of course, that is due to the work of the Theosophical Society. It is due to the radiation of thought on these subjects.”

Reviews.

THEOSOPHY AND THE NEW PSYCHOLOGY.*

Difficult as the science of Psychology presents itself to the ordinary student who makes his initial attempt to unravel its technical windings, it has its illuminative points in disclosing facts in relation to which no other science can lay claim. It postulates a wider range of consciousness and spreads its investigations over fields as yet but little traversed by the modern thinker. That it is beginning to take definite shape and hold a reputable place in the more advanced minds is not due to the systematic classification which it has undergone, but rather because it has been made the collecting and sorting ground of numerous mental conditionings and phases, which lie for the most part in un-

* A Course of Six Lectures by Annie Besant : Theosophical Publishing Society, London and Benares, Price, Re. 1-8.

classified groups awaiting the hand of the discriminative sorter who can adjust each circumstantial item into its own category and at the same time, unify and link together the whole mass into a comprehensive scheme of intelligible study. This has been the underlying purpose of Mrs. Besant's lectures given last summer in the Queen's Hall, London, which were listened to by such appreciative audiences.

Psychology we are told is "the science of the phenomena of the mind," that is, internal experience as distinguished from external. But sadly has been wanting the distinct cataloguing of its varieties, potentialities and causes, so that the indebtedness to our learned author is great, in simplifying and definitely tabulating, yet synthesizing all the elements of apparent diversities. It is, therefore, a momentous question which she sets herself to solve by her systematic treatment of this scheme of many divergencies; but which, as we study the book before us, makes us look forward, all the more eagerly, to her promised larger work on the subject so shortly to be given to the world.

While impressing her hearers with the fact that one cannot deal accurately and fully with consciousness without recognising the vehicles in which it travels, yet physiology has but a minor part to play in the development of faculties which have their origin in finer grades of matter than those related to the mechanism of the nervous matters of the brain. But it is necessary to have a thorough comprehension of these factors in order to trace the mind working through its various centres and channels.

That Psychology needs a new method of treatment is due to the facts that such a vast aggregate of phenomena have to be taken and placed in their exact relations to each other, and that the various grades of consciousness come into recognition only as they are granted a specially apportioned area in the great storehouse of Nature; yet the storehouse is one and the same, but contains many chambers, for it has its inner as well as its outer courts for investigation. To the writer of this treatise on the new Psychology the facts of this investigation come as knowledge, but to those whom she addresses she pleads for their acceptance as a hypothesis for intelligent examination. To speak of the larger consciousness one has for the time being to set aside, to some extent, that consciousness to which alone the normal brain is adapted. It includes what is termed sub-conscious phenomena and those far wider ones of the superconscious nature. These former are definitely in relation with states of functioning in which memory of past phases of existence come into prominence in sporadic fashion, or, as is mostly the case, in which superconscious cognition of events appear, glimpses of planes of finer matter are brought within range by means of stimulation of sensory elements in the nervous system; to wit, from jarring or other causes intensifying for the time being the nerve vibrations. Lack of tone in the muscular system, through ill-health, fatigue, or undue strain on an organism, also renders it more sensitive for response to stimulation by finer vibrations impinging upon the deeper layers of the conscious faculties. As an organism, however, becomes attuned, as it were, to such stimuli, it becomes a normal condition that such organism is capable of cognizing vibrations in grades of matter far beyond the ordinary concept of thinkers and scientists

belonging to the schools of materialistic thought. It gives curious revelations which the most sceptical can observe and note, but not explain by the *modus operandi* of physiological processes taking place in the cells of brain matter. In the past, Mrs. Besant tells us, it was due to the educative faculties of the ego being directed towards training those functions, such as breathing, circulation and digestion. That has enabled it to relegate such functions to the control of what we call the automatism of the sympathetic nervous system; while now it is engaged in developing man's higher faculties and forcing the cerebro-spinal system to evolve an organism, through which, in later ages, the finer forces of that superconsciousness will be enabled to freely function. This will give man a command over planes of consciousness as far removed from our present mode of cognition as we are from that employed by the ant or beetle. To a rare extent that is possible only to a few of the present day. Since it takes millenniums to perfect an instrument subtle enough to catch those delicate vibrations of matter in a more tenuous state, than we are inclined to consider it possible of attaining. Therefore, though the man of science in the most exalted states of his consciousness can grasp a principle or demonstrate the fact of "an underlying law which classifies and renders orderly a chaos of observations," he is through all "unconsciously to himself using a very beautiful form of mental clairvoyance," since he has for a brief period raised his consciousness to a plane where the great formulary of Truth becomes a patent fact to his apperception and is brought through the channel of the mind to his brain consciousness. Others again get glimpses of events foreshadowed or past; symbols of activities portraying a knowledge to a certitude of what will happen or has happened in their own or other lives. These visions or premonitions come to many persons of quite ordinary development when their faculties have been stimulated beyond the ordinary, and are verifiable on all sides. Whence such come and what is their method of transmission Mrs. Besant has most graphically explained. Not the least interesting is her differentiation and distinction between insanity or madness, genius and hysteria. Insanity she states is the result of fixed ideas which submerge the ordinary consciousness, and are often remnants of prompting of the savage, the partly civilized or the animal! which come from the evolution that lies behind us, and "has fallen below the horizon of consciousness into the subconscious self." Or through some unhingement of the bridge of consciousness which links the physical brain with its finer and more expanded mental body. Genius is at the other end of the pole, for it is the "highest exaltation of the intelligence," a grasping of the brain, by that larger consciousness and is in fact the crest-wave of that larger consciousness to which in its entirety all humanity trends; just as she affirms the mystic to be the highest exaltation of the emotional nature raised to a point of ecstasy which passes the bounds of his ordinary experiences. Thus if the mystic is also a man of the world and of intelligence, he becomes the most powerful to be found in human evolution. Between these two extremes we have the hysterical person whose instability is largely due to either a "violent surging upwards from the sympathetic system or to pressure upon an unprepared brain of the higher and subtler forces to which it is unable to answer without being thrown out of gear." Chapter V. deals with telepathy and is an interesting explanation of those curious phases

of thought which link mind to mind regardless of distance, and in the final chapter the methods of unfoldment are presented in the usual, capable way, so convincingly clear to all who follow Mrs. Besant's all-instructive discourses. The Eastern methods of Raja and Hatha Yoga are detailed, the former dealing with purification of the body, emotions and mind; the latter the training of the physical senses and body without any great amount of mental purification. So that those to whom Raja Yoga appeals develop permanently in all directions; while those who abnormally stimulate one or another sense or organ do so at a risk of destroying the evolution of the higher consciousness. To gain, then, this larger consciousness, it means laborious difficult sacrifice not for one life but for many, in which are made strong, faculty after faculty, till in the completeness of that spiritual evolution we recognise that all lives are one, not separate, and that the vibrations of all beings are in the Self and that the mighty vibrations of that Supreme Self exist in all alike.

FIO HARA.

VEDANTA: THE RELIGION OF SCIENCE.

BY N. K. RAMASWAMI, B.A., B.L.

The book bearing the above title contains much information about the Advaitic Vedānta. There is no doubt about the fact that Monism holds an important place nowadays in the minds of great men in India. But we do not agree with the author that it (Monism) is the prevailing modern theory in the West also. Nor is Christianity interpreted monistically by scientific men. Herbert Spencer belongs to the old school and modern philosophers such as Green, Stout, Mackenzie, etc., made a vast improvement upon his theory and belong to the Theistic School. Science is not opposed to a Personal God; for if we go back to the starting point of science we cannot find a satisfactory *explanation* but a mere hypothesis. It is only philosophy, which is above science, that can explain things not yet explained by science. However, the book is useful to those who are inclined towards Monism. The Appendix contains the summaries of the ten Upanishads, the Bhagavad Gitā and the Vedānta Sūtras. We hope that such attempts will be made to understand aright the theory of the Great Rāmanujachārya and the Modern Theistic School of the West.

P. V. RANGACHARYA.

MAGAZINES.

The Theosophical Review for November has an introductory article by Rev. George W. Allen, concerning the teachings of Jacob Böhme. It is entitled "A Master Mystic." Mrs. Besant's contribution on "Moods" will be found both interesting and helpful, touching, as it does, upon experiences more or less common to us all. Referring to the "law of rhythm," of ebb and flow, of "enthusiasm and indifference," she says:

We will recognize then this law of periodicity, that the changes will come, and we will be ready to meet them. When the mood and indifference comes,

we will quietly say to ourselves : ' I was very enthusiastic for a considerable time ; necessarily now I must feel the reverse.' The moment we are able to say that and think it, the power of the darkness over us lessens ; the darkness is there as before, but we have separated ourselves from it.

" Theosophic Light on Bible Shadows," by Mathetes, is concluded. A Russian gives a narrative embracing Seven Legends of Korea.

" The Perfect Sermon, or the Asclepius," by G. R. S. Mead, is continued. Michael Wood contributes a story on " The Silent Garden," and Oswald Kuylenstierna a brief paper on " The Conflict with Materialism."

Theosophia for September contains an opening article on " The Great Pyramid," by H. J. van Ginkel ; the three following translations from Mrs. Besant's writings : " Occultism, Semi-Occultism and Pseudo-Occultism ; " " Dharma ; " " The Nature of Memory ; " also " Nanda the Pariah Saint" (a translation) ; and a contribution on " Plato's Doctrine of the Kosmos," by Dr. Ch. M. van Deventer.

The October issue has translations from Mrs. Besant on " Dharma," and " The Nature of Memory ; " from Mr. Leadbeater on " The Nature of Theosophical Evidence ; " from Tolstoy on " Nanda, the Pariah Saint," and an original paper on " Different kinds of Existence and Knowledge," by Dr. C. M. van Deventer.

The Theosophic Gleaner for October opens with an article on " The Divine Plato," by P. D. Khandalevala ; this is followed by " Three old Persian Essays on Theosophy," by N. F. Bilimoria ; another instalment of D. D. Jussawala's contribution on " Vegetarian versus Meat Diet " and various interesting reprints.

The New Zealand Theosophical Magazine publishes the first instalment of notes on a lecture by Mrs. Besant (delivered in Queen's Hall, London, June, 1902), on " The Resurrection of the Body," " Rays from the Brain," is reprinted from an American paper. " How she became a Theosophist " is a brief article by M. G. T. Stempel. There are also some poetic selections and the usual interesting departments for the student and the children.

The Lotus Journal contains a summary of an address given by Mrs. Besant before the Lotus Lodge, also another instalment of a lecture on " The New Psychology," by Mrs. Besant ; " Bilberry ; her Strange Story"—quite a fascinating narrative—by Aunt Maggie ; a continuation of Mr. Leadbeater's interesting paper, " The Mormons and their City ; " " Outlines of Theosophy," by E. M. Mallet ; and " The Three Diamonds,"—a narrative of a king's dream.

Theosophy in Australasia. The articles in the issue for October are brief but very helpful and thoroughly practical. E. H. H., writing on Karmic duties, emphasises the importance of performing the duty that lies nearest us—first and always. " The Swami's Disciple," by M. G. T. S., carries a lesson for certain ones who may be in doubt as to their course of action. " Helping by Pen and Ink " encourages us to lend a hand in the sowing of good seed in this way, prompted by a feeling of real brotherliness and a desire for service.

The Theosophic Messenger gives us " Convention Notes," " Theosophic News"—in which we regret to learn that by reason of an accident and

subsequent illness Mrs. K. B. Davis is compelled to take a season of complete rest—and Mr. Leadbeater's excellent lecture, a part of which we reproduce in "Theosophy in All Lands."

The Indian Review for November contains much good reading-matter. Two quite important articles are—"The Industrial Awakening," by Dewan Bahadur K. Krishnaswamy Rao, C. I. E., and "Decimal Currency for India," by Salem Runganada Mudaliar, B.A., B.L.

The Dawn for November is a very satisfactory number. Each issue of the magazine is now divided into four parts. Part I. contains articles intended to spread a knowledge of India, its provinces, peoples, princes, and nobles. Part II., Topics for discussion. Part III., Writings of members of the Society's General Training Class; also a Bengali subdivision, by members of the Moral and Religious Training Class. Part IV., Report of the work of the Dawn Society.

The So. African Theosophist for October continues Mr. Wyberg's article on "The Ascetic Spirit," and publishes the first part of Mrs. Besant's lecture on "The Necessity for Reincarnation"—The lecture at which the Vicar of St. Mary's, at Paddington, was forbidden by the Bishop of London to preside.

Revue Théosophique for October. The contents of this number are mainly translations, the exception being an article on the "Revolutionary Radium," by A. G., a French member of our Society, and, we believe, an assistant in the laboratory of the great chemist M. Curie, the discoverer of Radium. It appeared first in translation, in the *Theosophical Review*. We are sorry to learn from M. Courmes' notes, that the splendid picture of the God-man (*i.e.*, the Adept), which we noticed in the previous number as exhibited at the Salon of this year, has not yet found a purchaser. As M. Courmes says: "It is lamentable to see how little, great art applied to ennobling subjects is generally appreciated, even when its application is perfect, as in the present instance."

Sophia. Our Madrid contemporary for October is composed of translations, with few exceptions, but, as they are wisely made and beautifully translated, this does not diminish the value of the number.

Acknowledged with thanks:—

PAMPHLETS:

"Report of Proceedings of the Eighteenth Annual Convention of the American Section, T.S.," recently held at Chicago. "The usefulness of the Theosophical Society and its Branches," by Asutosh Mukherjee. "Spencer's Economics," an exposition by Dr. Guglielmo Salvadori; with portrait of Herbert Spencer.

"Rudyard Kipling," a Criticism by John M. Robertson; with portraits of Kipling and Robertson.

MAGAZINES.

The Vâhan, Theosophic Messenger, Theosophy in India, Central Hindu College Magazine, East and West, The Arena, Prabuddha Bhârata, Banner of Light, Harbinger of Light, The Mahâ-Bodhi Journal, L'Initiation, Teosofisk Tidskrift, De Gulden Keten, Madras Review, Phrenological Journal, Theosofisch Maandblad.

CUTTINGS AND COMMENTS.

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

How to rescue our Pauper Children. Some noble work is being done in the United States by way of educating pauper children, or those of vicious or vagrant parentage. The state of Michigan took the lead in 1871, by inaugurating a system of prevention which, it was supposed, would be very costly, but which, as the results have shown, has really lessened the outlay in providing for dependent children 50 per cent. Now the good work has spread, so that in fourteen states, inhabited by more than five millions of people, one can scarcely find a single child uncared for. Although the population of Michigan has increased 87 per cent., the statistics now show that its pauper children have, owing to these wise preventive and educative measures, decreased 400 per cent., for, in 1900, only one child in 12,500 belonged to this class, while in London the proportion is given as one in every 200. The following outline of the American system of work, above referred to, appeared in a recent issue of *Good Words* :

"Every county in the States which have adopted laws similar to those in force in Michigan must have certain officials—usually called the Overseers or the Superintendents of the poor—whose duty it is to find, and bring before the Court of Probate, any child that is, or is supposed to be, neglected, ill-treated, destitute, vagrant, dependent on the public for support ; any with drunken or vicious parents, children in poor-houses ; in fact any unhappy little mortal whose life, health, or morality is in danger for want of proper care. The statute is comprehensive enough. The judge tries the case, and, if it appear necessary for the child's good, orders it to be sent to the Central or State Public School. The very act of sending a child there, makes it a ward of the State, and the parent, or former guardian, loses all control.

In all these States the general plan is the same : a series of substantial detached cottages have been built with a separate hospital, school-house, etc., all standing in spacious and pleasant grounds, and made as homelike as possible.

Absorption into ordinary family life is the object aimed at, the school being merely a temporary receiving-house, whence, after as short a stay as possible, the children are sent into homes, chiefly with small farmers in the country.

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In Michigan, some 5,000 in all have been received into the State School since it was opened. Of these, ninety per cent. are doing well and only ten per cent. poorly. The percentage of failures decreases every year as experience grows : thus of the total children, from six months' old to twenty-one years, under visitation in 1900, only six per cent. were unsatisfactory. A goodly number (1,376) are now grown up and self-supporting, and it is noteworthy that of these, forty-eight per cent. are employed in farm-work and twenty-eight per cent. in domestic work ; 145 of the girls were married, and 456

adopted. Nearly all are merged into the general rural population, and grow up without any taint of pauperism or of degradation."

The annual expense for the up-keep of the State School is about £6,000, and this is a most economical outlay, for it saves so many children from degradation and crime, and transforms them into useful citizens.

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*Animal
Sacrifice.*

The subjoined, together with the comments thereon, we take from the *Indian Mirror* of November 4th :

PANDIT GANGANATH JHA, Professor of Sanskrit, Muir Central College, has contributed a very informing article on "Jainism" to the pages of the *Jain Gazette* in which he makes the following sensible remarks regarding the sacrifice of animals :—

"The original Jaina Vedas are said to be still known among the Brahmanas of the South Carnatic ; in these it is shown that true 'sacrifice' does not consist in the slaughtering of animals ; but in an act in which Self is the 'sacrifice,' Penance the 'fire,' True Knowledge the 'butter, action' the 'fuel,' Anger, Pride, Delusion, Avarice and the rest the 'animals,' Truthfulness the 'sacrificial post,' the Protection of living beings the 'sacrificial gifts,' and Knowledge, Philosophy and Good Conduct the 'Vedic Triad'."

The writer is perfectly right in his contention. The interpretation placed by him on the sacrifice of animals, as enjoined in the Jain Vedas, holds good in the case of the Hindu scriptures too. But it has pleased some of our priests, who always have an eye to the main chance, to interpret sacrifice of animal passions as sacrifice of dumb creatures. The result is that in the name of religion, the most atrocious cruelties are perpetrated on the animal kingdom, and the religion of the Hindus is made to stink in the nostrils of the world.

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*Ariel as
viewed by
Mr. Stead.*

Mr. Stead, in *The Review of Reviews*, gives his impressions after witnessing, for the first time, the play of "The Tempest," and says that while editor of *Borderland* much of his time was spent in the mystic world, and adds further :

"That has ever since been my real world, and to me Ariel is no mere creature of a disordered imagination.

The air is full of Ariels. Nor is the enchanted isle the only place where sweet music is discoursed by invisible songsters. So far as that goes, England is as enchanted as Prospero's isle, and I know at least one man now living amongst us who has heard and may even now, for aught I know, be hearing sweet, mystic music discoursed by unseen orchestras and invisible singers. When you dream or when you look into a crystal, if you have the gift, you pass the portals which divide the world of sense and matter from the psychic realm which encompasses us all.

Those who are so dungeoned-up in the grosser forms of matter as to ignore the existence of all the myriad intelligences which surround us may treat "The Tempest" as a mere fantasy. Shakespeare thought otherwise.

And further on he gives us his views of "the wings :"

"But I confess, the wings—the conventional wings of fairyland—jared upon me. In the first case, in reality, Ariel and the myriad creatures who are normally invisible to the average man, but who are occasionally seen by the psychic eye, do not wear wings ; they do not need them. They transport themselves with the speed of thought.

Wings, therefore, are an anachronism. But if wings there must be, surely they ought to bear some kind of proportion to the dimensions of the body which they are supposed to transport. Ariel's wings were grotesque absurdities."

This reminds one of Thomas Paine, who was so impressed with the incongruity of this idea of wings for fairies, etc., that he used to style angels "celestial poultry."

"*Music as Medicine.*" We take the following paragraphs from an article on "Music as Medicine," which appeared in the *Banner of Light* for October 1st :

Music is a universal language, embracing in its vocabulary all possibilities of human thought, feeling or utterance, from the crudest rhythm of the natural man—the untaught savage—to the keenest analysis of the philosopher or the deepest emotions of a soul on fire with God, wrapped in the devotional bliss engendered by direct contact of the soul with the divine heart of love.

Music is but in its infancy. Musicians have been learning the language of the emotions—how to express in musical terms what they felt—and, as is natural, they could not express more than they felt. But as the musicians gain a deeper perception of eternal truth, which is sure to be revealed to the searching souls of mortals, they will reveal more of Divinity and less of mortality in their music, and awaken divine emotions in their hearers.

In the future the dominion of the orthodox religious beliefs of the dark ages will be cast aside, the vast processes of human evolution will be understood, the warfare and strife among nations, as well as in business life, will be done away with, and the necessity for competition and its concomitants, selfishness and hatred, will no longer exist; man will rise above the savage in thought and action, and music will not only keep pace with man's spiritual evolution but it will be the most inspiring guide to that evolution. For, through the ability of inspired musicians to feel the nobler and higher sentiments or spiritual manhood—through feeling the inspiration of high ideals—musicians will make those sentiments and ideals real to their less fortunate brethren and lead them to feel and act the ideal life. Thus music will become the mightiest redeeming and transforming power in the development of character, and, through character, of the whole welfare of the race, that human evolution has produced.

It is now positively proven that thoughts and feeling create poisons and tonics in the flesh. Analysis of the perspiration and breath a half hour after a fit of anger, for instance, shows that anger has created a poisonous element, or *vice versa*, after a period of joyous emotion the blood is enriched by a tonic element. Some eighty different elements have been traced directly to the creative power of thoughts and feelings, by Prof. Elmer Gates of Washington, D. C.

The composer who understands this wonderful fact holds the key to a new healing art, the most magical and mystical that the world has ever heard of and also the most potent. In the emotion-creating power of music we have in embryo a whole science of healing which shall yet be developed for the overcoming of discord and inharmony, and the restoration of divine harmony or health in the nature of man.

The inspired musician of the future will feel the celestial emotions of love, joy and peace, and he will weave these emotions into music like that which breathes through all the atmosphere of the heavenly spheres of eternal life. He will evolve such music as shall create health-compelling emotions in humanity. He will make the joyous brightness and health of heaven real to spirits clad in the vestments of mortality, and awaken them to the reality of their divine nature through the use of like musical emotions.

*Religion
and
Science.*

A clergyman in Simla is about to try an interesting experiment—one which is being tried in various churches in different parts of the world. He announces in a church paper that on two successive Sundays in October he will give a brief lecture dealing with certain aspects of the relations between Religion and Science, to be followed by questions and discussion, and he expresses regret that during the tenure of his chaplaincy he should have been able to do so little for those of his parishioners who are troubled with religious difficulties. He is of the opinion that much more can be done by this method than by sermons.

This means that Christian church services, having previously run largely on devotional lines, are now beginning to add the intellectual.

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*After thirty
years.*

Colonel Olcott has had the interesting experience of receiving last month, from a French lady, a rather enthusiastic letter saying that his "People from the Other World," which had just fallen into her hands, had made her a fervent believer in Spiritism. "What I admire most in this work," she writes, "is the impartial, conscientious and remarkably thorough manner in which you have conducted your researches. Certainly the facts which you describe are startling enough to shatter the most deeply rooted scepticism. But the facts themselves would have been insufficient to destroy human disbelief if one did not see them scrutinized, analysed, dissected, so to say, loyally, as you have done, without trying to force your own belief upon the public; but simply for the love of truth, of science and of humanity."

In his reply, Colonel Olcott writes her that he is very glad she has succeeded in gathering from the book the ideas which he intended to convey. In writing it, it was his intention simply to make plain, straightforward statements, and let his readers draw their own conclusions. Doctor Alfred R. Wallace rather chided him for this policy, because he said: "the Colonel has proved his case over and over again, as to reality of materialization, and it was no more than right that he should tell the public his own belief." It was certainly a most interesting experience for an author to get, thirty years after the publication of his book, so warm an expression of thanks.

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*The Drink
Bill in
Ceylon.*

We have no very recent advices about the Temperance Movement in Ceylon, but hope to receive them in time for insertion in the Supplement for this number. Meanwhile, however, we find this item of good news in the address delivered by the Governor, H. E. Sir Henry Blake, at the opening of the 1904-05 Session of the Ceylon Legislative Council on the 16th November. He says: "A revised estimate showed that as an effect of the Temperance Movement, a reduction of Rs. 7,00,000 in arrack revenue is expected." According to the trustworthy estimate contained in our issue for October, the people must have saved Rs. 28,00,000 already, of their earnings since last March, which would have been squandered to yield the Government the revenue of Rs. 7,00,000. This gives bright promise of the future.