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On the Watch-Tower.

I HAVE to chronicle two more departures, the outgoing of friends and colleagues on "foreign service." Our Brother E. T. Sturdy has left us for India, and one of his duties will be to seek for the rarer Indian books useful for translation, and to superintend that translation. He has been working hard at Sanskrit for a long time past, in order to qualify himself for opening up to the Western students some of the treasures of Eastern literature hidden from the ordinary Orientalist, and he will seek for earnest Easterners who will aid him in this work.

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From Australia, for some time past, has come a cry for help. Our Australian Brothers are young in their work, and plead for some sympathy and guidance from those longer in the Society than themselves. So it has been proposed to send out to them for a year, or a year and a half, Mrs. Cooper-Oakley, one of our best trained students, that she may lend them a helping hand. Her health is better than it was, and it is hoped that the long sea-voyage may complete its restoration, so that she may arrive in Australia in full strength.

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Meanwhile Headquarters is being strengthened with new workers, who have already proved their devotion to the Society outside, and who, in their turn, we hope, will be ready to take their share of foreign duty when the time arrives. We shall always, of course, keep a strong nucleus of old workers at the European Headquarters, that the centre may remain solid, and the hearts of our outgoing brethren will remain lovingly turned towards "Home."

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A new move forward is being made by the Roman Catholics, by the inauguration of a new association, the Historical Research Society. At the first meeting, the Rev. Father Morris, S.J., read a paper on *Dancing in Churches*, and gave some interesting details on the survival of the custom at Seville and at Echternach. At the close of the lecture,

Father Robinson announced that their society was part of a great Catholic forward movement, which was to be inaugurated under the initiation of the Archbishop of Westminster, when they meant to throw down the gauntlet to the world.

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A correspondent, interested in the controversy raised by Father Clarke, S.J., has sent me the following extracts from Bulls issued respectively by Pope Clement XIV and Pope Pius VII, suppressing and reviving the Society of Jesus. They are interesting as showing the different views taken of the Order by two different Heads of the Church.

<i>Bull of Clement XIV, 21st July, 1773,</i>	<i>Bull of Pius VII, 7th August, 1814,</i>
DOMINUS AC REDEMPTOR NOSTER, for suppressing the Order of Jesuits.	SOLICITUDO OMNIUM, for reviving the Order of Jesuits.

"WE have omitted no care, no pains, to arrive at a thorough knowledge of the origin, the progress, and the actual state of that order," and find that "accusations of the gravest nature, and very detrimental to the peace and tranquillity of the Christian Commonwealth, have been continually received against it." "We have seen, in the grief of our hearts, that neither these remedies [by former Popes] nor an infinity of others since employed, have produced their due effect." "Discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party, hatreds, and enmities. Desolation and danger grew to such a height that the very sovereigns, whose piety and liberality towards the Company were looked on as hereditary, were compelled to drive them from their states, persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent Christians from rising one against another, and from massacring each other in the very bosom of our common

"WISHING to fulfil the duty of our Apostolic Ministry, as soon as Francis Karen and other Secular Priests resident for many years in the vast empire of Russia, who had been members of the Company of Jesus, suppressed by Clement XIV, of happy memory, had supplicated our permission to unite in a body for the purpose of applying themselves more readily in conformity with their institution, to the instruction of youth in religion and good morals, to devote themselves to preaching, to confession, and the administration of the other sacraments, we felt it our duty more willingly to comply with their prayer, inasmuch as the then reigning Emperor, Paul I, had recommended the said Priests in his gracious dispatch, dated 11th of August, 1800; and we, on our part, considering attentively the great advantages which these vast regions might then derive; considering how useful those ecclesiastics, whose morals and doctrine were equally tried, would be to the Catholic religion," "authorized them to resume and follow the rule of St. Ignatius of Loyola, in

mother, the holy Church. The said our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said Society was absolutely suppressed, made known their demands to our predecessor, Clement XIII. They united their common prayers and authority to obtain that this last method might be put in practice, as the only one capable of assuring the constant repose of their subjects, and the good of the Catholic Church in general. Actuated by so many and important considerations, and, as we hope, aided by the presence and inspiration of the Holy Spirit, compelled beside by the necessity of our ministry, which strictly obliges us to conciliate, maintain, and confirm the peace and tranquillity of the Christian commonwealth, and remove every obstacle which may tend to trouble it—having further considered, etc., that it was very difficult, not to say impossible, that the Church should recover a firm and durable peace so long as the said Society subsisted, after mature deliberation, we do suppress and abolish the said Company; we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, etc.” “None of them who shall become secular Priests or Clerks shall exercise the holy functions of confessing and preaching without a permission in writing; nor shall the Bishops or Ordinaries grant such permission to such of the Society who shall remain in the colleges or houses heretofore belonging to the Society, to whom we expressly and for ever prohibit the administration of the Sacrament of penance and the function of preaching.” “Further, we will that if any shall be desirous of dedicating themselves to the instruction of youth in any college or school, care be taken that they have no part in the government or direction of the same. In a word, the faculty of teaching youth shall neither be granted nor preserved but to those who seem inclined to maintain peace in the schools and tranquillity in the world,”

order that the Companies might freely engage in the instruction of youth in religion and good letters, direct seminaries and colleges, and, with the consent of the Ordinary, confess, preach the word of God, and administer the Sacraments.”

“The Catholic world demands with unanimous voice the reestablishment of the Company of Jesus.” “We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian commonwealth, we neglected the aids which the special providence of God has put at our disposal; and if placed in the bark of Peter, tossed and assailed by continual storms, we refuse to employ the vigorous and experienced rowers who volunteer their services, in order to break the waves of a sea which threatens every moment shipwreck and death.” “We have decreed that all the concessions and powers, granted by us solely to the Russian Empire and the kingdom of the two Sicilies, shall henceforth extend to all others States.” “We declare besides, and grant power that they may freely and lawfully apply to the education of youth in the principles of the Catholic faith, to form them to good morals, and to direct colleges and seminaries; we authorize them to hear confessions, to preach, etc. In fine, we recommend strongly in the Lord, the Company and all its members to our dear sons in Jesus Christ, the illustrious and noble Princes and Lords temporal, etc.; we exhort, we conjure them, not to suffer that these religions be in any way molested, but to watch that they be treated with all due kindness and charity, etc., etc.”

Historically, the Order of Jesuits has been regarded with dislike and suspicion within the Roman Catholic Church ever since its establishment. It has attracted some of the purest and noblest types within its obedience, and has furnished the most devoted and self-sacrificing missionaries. It has also attracted men of the subtlest brain and most towering ambition, who have wholly identified themselves with their Order, and have served it without scruple and without care for the rights and happiness of others. As an engine for imposing spiritual tyranny it has no rival, and it is willing to be in name the Servant of Servants if it can thereby wield a power greater than that of Kings.

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Once more the destructive effects of mediumship have been demonstrated, if we may trust the following widely-circulated paragraph:

Dr. Slade, the well-known Spiritualist, has been taken to the hospital at Sioux City, Iowa, suffering from nervous prostration and dementia. He is quite penniless, and apparently friendless.

The reiterated sapping of vitality inseparable from physical and astral mediumship has, but too often, this melancholy result. Dr. Slade, a medium of great powers, is the gentleman who was so cruelly persecuted in England in connexion with his slate-writing phenomena. One day, Englishmen will regard the persecution of mediums in the same light as they now regard the persecution of witches.

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In a very interesting article in the *Westminster Review* on "Modern Science in Bible Lands," Sir James Ferguson is quoted on the wonderful mechanical greatness of the archaic Egyptian civilization. He says:

We are startled to find Egyptian art nearly as perfect in the oldest pyramids as in any of the later, or as it afterwards became when all the refinement and all the science of the Greeks had been applied to its elaboration. Even at the earliest period the Egyptians had attained the art of transporting the heaviest blocks of granite from Syene to Memphis, of squaring them with a mathematical precision never surpassed, of polishing them to a surface as smooth as glass, and of raising them higher than any such blocks have ever been raised in any other building in the world, and setting them with a truth and precision so wonderful that they now lie without flaw or settlement after thousands of years have passed over them, and swept the more modern buildings of other nations from the face of the earth, or laid them in undefinable and indiscriminate ruin. At that early period, too, the art of sculpture was as perfect as it ever afterwards became; the hieroglyphics are as perfectly cut, as beautifully coloured, and told their tale with the same quaint distinctness which afterwards characterized them.

It is amusing to recall the feeble way in which we dealt with Cleopatra's Needle, when we applied to it the resources of modern engineering. If there were any old Egyptians around, with a memory of their past, they must have laughed consumedly.

Note the perfection of the *earliest* work—a most significant point to the student of the Esoteric knowledge. The mighty Priest-Kings of the early days were men of loftier knowledge than any who tread our Western lands to-day, and their works bear witness to them.

Apropos of the Vampire Bat story in the *Caves and Jungles of Hindústan*, the following story of Rossetti, quoted in the *Academy* from the autobiographical notes of the late Mr. W. B. Scott, is interesting:

"In the vivid account of Rossetti at Penkill Castle (at the time he wrote *The Stream's Secret*), there is record of another eerie experience of this kind. Rossetti, then in a very overwrought state, came upon a chaffinch in one of his wanderings in that lonely district, and, as it did not attempt to fly or evade him in any way, and was quite quiet in his clasp, he exclaimed suddenly, 'It is my wife, the spirit of my wife, the soul of her has taken this shape; something is going to happen to me.'

"When we reached home in silence," writes Scott, "Miss Boyd hailed us with the news that the household had had a surprise—the house bell, which takes a strong pull to ring it, had been rung, and rung by nobody!"

"Rossetti, upon this, turned to his companion with a look that told all that was in his mind. As it was shortly after this that the poet resolved to exhume from his wife's grave the package of his poems he had buried with her, there is ample scope for imaginative commentators!"

In a strong and earnest letter to the editors of the *National Review* for November, on the character and causes of Criminal Contagion, Mr. Arthur MacDonald, of the United States' Bureau of Education, refers to a long series of grave crimes directly traceable to criminal suggestion, and points to another class, in which what he calls criminal auto-suggestion, seems to mean exactly what Theosophists would describe as the domination of the personality by the Principle of Desire (Kâma Rûpa), and its temporary transformation into a maleficent demon.

Mr. MacDonald gives some good counsel as to the method society should adopt to safeguard itself against the grave menace of criminal suggestion and contagion. "It may be said," he writes, "that there is no specific method of procedure in order to prevent such crimes. In social as in bodily diseases, there are certain conditions that no remedy can reach. Whilst symptomatic and palliative treatment is possible, the state of social therapeutics, like that of medical, is unscientific and far from satisfactory. Often the truest and best advice a physician can give to his patient is to keep up the general health; nature will be his best servant in resisting the attacks of disease. The same principle is applicable to a diseased condition of the social organism. Since there is no 'specific,' the remedy must be general, gradual, and constant. It consists in religious, moral, industrial, and intellectual education of the unfortunate, criminal, and weakling classes. The most certain preventative is the early incarnation of good habits in children, which becoming part and parcel of their nervous organization, are an unconscious power when passion, or perplexity, or temptation causes them to lose self-control. Without this inhibitory anchor many are certain to go astray. This power is generally proof against all criminal hypnotic suggestion. The methods by which such an education is to be best accomplished are still problematical."

* * *

In other words, Mr. MacDonald's remedy is to guard against criminal hypnotic suggestions by earlier religious hypnotic suggestions; by "incarnating good habits" in the children. This is at best but a feeble remedy, a remedy for the "unfortunate, criminal, and weakling classes." A Theosophist would rather say that the true remedy, whether against external or auto-suggestion to crime, is to awaken man to a knowledge of his own divine nature and his own divine power, which, being a part of the Omnipotent Good, will, as it gradually dawns into the consciousness of the unfolding nature, gradually and inevitably overcome and destroy that part of the nature which, in its weakness and lust, is the ready subject of evil suggestion. This gradual atrophy of the seat of disease is a true therapeutic, and not a mere palliative or symptomatic treatment.

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Since our Editor completed her part of "The Watch Tower," she has, as our readers know, left England for America, and now she is there and has commenced her two months' lecturing tour. The tour has been well arranged by our American brethren, and to them it will doubtless prove a highly interesting one. To the

rapidly increasing number of members, there as well as here, H. P. B. is, in some respects, necessarily but a name. Subtle and powerful as is the influence of her written teaching, one hour's experience of her living presence brought us nearer to herself than months of reading. Next, however, to seeing her is the coming into actual contact with the living presence of those who were hourly and daily trained by her, and so, when in town after town, American Theosophists gather round Annie Besant, the link with our loved and honoured H. P. B. will grow dearer and stronger, for they in America, like us in England, will more than ever feel that she was indeed the spiritual teacher and guide of every member of the T. S. We shall look forward to our Editor's return for good news of Theosophy in the States, and in the meantime we shall, in thought, bridge over time and space, and feel that the brotherhood of Theosophy is day by day being strengthened and sustained by her visit.

"Grace before Meat."

I WAS asked if Theosophists gave thanks at meals, and replied, "Yes; embodied thanks for body favours of our good Karma."

"How?"

I replied, "I can answer only for myself, as each Theosophist follows his own conscience in all things, under existing orders of things. As my means are limited, I modestly proposed to myself to furnish sufficient food for *one little girl*, by putting aside, at each meal, a few ha'pennies for bread, milk and one other dish, thus embodying my thanks. At first I forgot her frequently; then I taxed myself an extra penny for her having gone hungry. But I soon got interested in this unknown, unfed atom of humanity, and on days when I received something which specially benefited me at my economical boarding-place I would give her another penny. When these 'thanks' amount to £1 I send it to some one whom I am sure will know of a nearly starved little child to apply towards her food."

"But why not send the £1 and have done with it?" he asked.

"Because," I said, "though the money would be the same, it would not hold the potency of sympathy which my diurnal thought filled it with; and I give it to some *unseen* one because the *personal* sympathy is eliminated thereby, and the true human brotherhood feeling in me is cultivated."

"Well," he said, "we have lost a little one; her we can feed no more, but our grief shall daily provide abundance for some unseen hungry one. And our boy, too, I will teach him, before he eats, to buy a meal for some little unknown starving brother."

F. T. S.

CAVES AND JUNGLES OF HINDŪSTAN.

THE following extract from a review of the *Caves and Jungles of Hindūstan*, from the columns of the *Methodist Times*, will interest our readers.

"It is full of brilliant descriptive power; it is replete with the sense of a mysterious and hoary antiquity such as we have never met with in any English work on India, such a spirit as pervades the canvases of Verestchagin. It is a pity that India has been so slender an inspiration to our unimaginative race. We went there to make money. We made it, and rest content in a sleepy, self-satisfied sort of way. But its giant mountain bastions; its hoary civilization, the mystery of its early history, the dramatic irony of the political situation, whereby nearly 300 millions of human beings are governed by a tiny handful of Europeans who were plunged in barbarism when the natives of India were in the enjoyment of a most exalted civilization—all these things, though lost upon our more sluggish temperament, have cast their mighty spell over the imaginations of other peoples. Hence the charm of this book, and hence its utility to English readers. It ought to teach them the greatness of India. But apart from its utility, this book will fascinate. It is just the book for a winter evening, when the storm is driving outside, and the fire roars merrily up the chimney within. No work of fiction, no book of imaginative literature, no story of travel that will issue from the press this winter, can surpass the volume before us in entrancing interest. We are introduced in it to a witch's cave that rivals in awesomeness anything that the pen of Virgil, or Shakespeare, or Goethe, or Bulwer Lytton has created; to a dead city compared with which Pompeii is but a thing of yesterday. We read of secret and valuable libraries existing in India 'capable of pouring a bright and new light not only on the history of India itself, but also on the darkest problems of universal history'; of 'secret passages known only to the present owner, and confided to his heir only at his death.' Some of these lead to underground places 'large enough to contain a whole village.' We have said enough to show that the book needs only to be widely known in order to become widely popular. The perusal of it will make all enterprising young Englishmen long to hurry off to our Eastern Empire to tear the heart out of its mysteries. One other side of this many-sided book we shall touch upon. It is well to see ourselves as others see us. In these pages we learn what an intelligent Russian lady—suspected of being a spy!—thinks of the English Government in India. She sees, as some English people have seen, the enormous gap that separates the average Anglo-Indian, contemptuous and unsympathetic as he often is, from the natives subject to his sway, but she bears ungrudging testimony to the indubitable benefits conferred on India by English rule. Then we learn in these graphic pages, too, what the Indian thinks of us. He believes all Europeans are descended from monkeys; and he takes it as an indication of advancing knowledge among us that a great English scientist, Charles Darwin, has come to the same conclusion! Madame Blavatsky does not hesitate to break a lance with the philologists of the Max Müller school over their theories—based on language—as to the ethnology of India. We cannot help thinking that Madame Blavatsky has the best of the argument. Language is, indeed, an invaluable, but by no means an infallible, guide as to race relationships. One word as to the translation, for which the translator—a Russian—offers a modest apology. No apology is needed. No one would have suspected that the work was not done by an English hand. Indeed, most English translators might well feel proud if they could write their own language in so nervous and powerful a style."

Simon Magus.

(Concluded from page 234.)

LET us now take a brief glance at the Symbolical Tree of Life, which plays so important a part in the Simonian Gnosis. Not, however, that it was peculiar to this system, for several of the schools use the same symbology. For instance, in the *Pistis-Sophia*¹ the idea is immensely expanded, and there is much said of an Æonian Hierarchy called the Five Trees. As this, however, may have been a later development, let us turn to the ancient Hindû Shâstras, and select one out of the many passages that could be adduced, descriptive of the Ashvattha Tree, the Tree of Life, "the Ashvattha of golden wings," where the bird-souls get their wings and fly away happily, as the *Sanatsujâtîya* tells us. The passage we choose is from the *Bhagavad Gîtâ*, that marvellous philosophical episode from the *Mahâ-bhârata*, which from internal evidence, and at the very lowest estimate, must be placed at a date anterior to Simon. At the beginning of the fifteenth Adyâya we read:

They say the imperishable Ashvattha is with root above and branches below, of which the sacred hymns are the leaves. Who knows this, he is a knower of knowledge. Upwards and downwards stretch its branches, expanded by the potencies (Gunas); the sense-objects are its sprouts. Downwards, too, its roots are stretched, constraining to action in the world of men. Here neither its form is comprehended, nor its end, nor beginning, nor its support. Having cut with the firm sword of detachment (*sc.* non-attachment to the fruit of action) this Ashvattha, with its overgrown roots, then should he (the disciple) search out that Supreme whither they who come never return again, (with the thought) that now he is come to that primal Being, whence the evolution of old was emanated.

For what is this "sword of detachment" but another aspect of the "fiery sword" of Simon, which is turned about to guard the way to the Tree of Life? This "sword" is our passions and desires, which now keep us from the golden-leaved Tree of Life, whence we may find wings to carry us to the "Father in Heaven." For once we have conquered Desire and turned it into spiritual Will, it then becomes the "Sword of Knowledge"; and the way to the Tree of Spiritual Life being gained, the purified Life becomes the "Wings of the Great Bird" on which we mount, to be carried to its Nest, where peace at last is found.

¹ This Gnostic gospel, together with the treatises entitled, *The Book of the Gnosts of the Invisible* and *The Book of the Great Logos in each Mystery* (the Bruce MSS.), is especially referred to, as, with the exception of the *Codex Nazaræus*, being the only Gnostic works remaining to us. All else comes from the writings of the Fathers.

The simile of the Tree is used in many senses, not the least important of which is that of the heavenly "vine" of the reïncarnating Soul, every "life" of which is a branch. This explains Simon's citation of the Logion so familiar to us in the *Gospel according to Luke*:

Every tree not bearing good fruit is cut down and cast into the fire.

This also explains one of the inner meanings of the wonderful passage in the *Gospel according to John*:

I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bear more fruit.¹

For only the spiritual fruit of every life is harvested in the "Storehouse" of the Divine Soul; the rest is shed off to be purified in the "Fire" of earthly existence.

Into the correspondence between the world-process of Nature, and that which takes place in the womb of mortal woman, it will not be necessary to enter at length. No doubt Simon taught many other correspondences between the processes of Cosmic Nature and Microcosmic Man, but what were the details of this teaching we can in no way be certain. Simon may have made mistakes in physiology, according to our present knowledge, but with the evidence before us all we can do is to suspend our judgment. For in the first place, we do not know that he has been correctly reported by his patristic antagonists, and, in the second, we are even yet too ignorant of the process of the nourishment of the fœtus to pronounce any *ex cathedra* statement. In any case Simon's explanation is more in agreement with Modern Science than the generality of the phantasies on scientific subjects to which the uninstructed piety of the early Fathers so readily lent itself. As to whether the Initiated of the ancients did or did not know of the circulation of the blood and the functions of the arterial system, we must remain in doubt, for both their well known method of concealing their knowledge and also the absence of texts which may yet be discovered by the industry of modern exploration teach us to hold our judgment in suspense.

Again, seeing the importance which the symbolical Tree played in the Simonian System, it may be that there was an esoteric teaching in the school, which pointed out correspondences in the human body for mystical purposes, as has been the custom for long ages in India in the Science of Yoga. In the human body are *at least* two "Trees," the nervous, and vascular systems. The former has its "root" above in the cerebrum, the latter has its roots in the heart. Along the trunks and branches run currents of "nervous ether" and "life" respectively, and the Science of Yoga teaches its disciples to use both of these forces for mystical purposes. It is highly probable also that the Gnostics

¹ xv. 1, 2.

taught the same processes to their pupils, as we know for a fact that the Neo-Platonists inculcated like practices. From these considerations, then, it may be supposed that Simon was not so ignorant of the real laws of the circulation of the blood as might otherwise be imagined; and as to the nourishment of the embryo, modern authorities are at loggerheads, the majority, however, inclining to the opinion of Simon, that the foetus is nourished through the umbilical cord.¹

The last point of importance to detain us, before passing on to a notice on the magical practices ascribed to Simon, is the allegorical use made by the Simonians of Scripture. Here again we have little to do with the details reported, but only with the idea. It was a common belief of the sages of antiquity that the mythological part of the sacred writings of the nations were to be understood in an allegorical fashion. Not to speak of India, we have the Neo-Platonic School with its analogical methods of interpretation, and the mention of a work of Porphyry in which an allegorical interpretation of the *Iliad* was attempted. Allegorical shows of a similar nature also were enacted in the Lesser Mysteries and explained in the Greater, as Julian tells us in the *Mother of the Gods*,² and Plutarch on the *Cessation of Oracles*.³

Much evidence could be adduced that this was a widespread idea held by the learned of antiquity, but space does not here allow a full treatment of the subject. What is important to note is that Simon claimed this as a method of his School, and therefore, in dealing with his system, we cannot leave out so important a factor, and persist in taking allegorical and symbolical expressions as literal teachings. We may say that the method is misleading and has led to much superstition among the ignorant, but we have no right to criticize the literal and historical meaning of an allegory, and then fancy that we have

¹ The most advanced theory, however, is that the foetus derives nourishment from the amniotic fluid, and Dr. Jerome A. Anderson sums up his highly interesting paper on the "Nutrition of the Foetus" in the *American Journal of Obstetrics*, Vol. XXI, July, 1888, as follows:

"To briefly sum up the facts supporting amniotic nutrition:

"1st. The constant presence of nutritive substances in the amniotic fluid during the whole period of gestation.

"2nd. The certainty of the absorption by a growing, almost skinless, foetus of any nutritive material in which it is constantly bathed.

"3rd. The permeability of the digestive tract at an early period, and the necessary entrance therein, according to the laws of hydrostatics, of the albuminous amniotic fluid.

"4th. The presence of, as it seems to me, *bona fide* debris of digestion, or meconium, in the lower intestine.

"5th. The presence of urine in the bladder, and bile in the upper intestine; their normal locations.

"6th. The mechanical difficulties opposing direct nutrition through the placenta, and the impossibility of nourishment by this method during the early stages of embryonic life previous to the formation of the placenta or umbilical vesicle.

"7th. The evident material source of the fluid, as shown by the hydorrhoea of pregnancy, as well as in the exhaustion the mother experiences, in some cases, at least, under its loss and rapid reproduction.

"8th. The entire absence during gestation of any trace of the placenta in certain animals, notably the salamander."

² Oratio V, *In Matrem Deorum*.

³ *De Defectu Oraculorum*, xxi.

criticized the doctrine it enshrines. This has been the error of all rationalistic critics of the world bibles. They have wilfully set on one side the whole method of ancient religious teaching, and taken as literal history and narrative what was essentially allegorical and symbolical. Perhaps the reason for this may be in the fact that wherever religion decays and ignorance spreads herself, there the symbolical and allegorical is materialized into the historical and literal. The spirit is forgotten, the letter is deified. Hence the reaction of the rationalistic critic against the materialism and literalism of sacred verities. Nevertheless, such criticism does not go deep enough to affect the real truths of religion and the convictions of the human soul, any more than an æsthetic criticism on the shape of the Roman letters and Arabic figures can affect the truth of an algebraical formula. Rationalistic criticism may stir people from literalism and dogmatic crystallization, in fact it has done much in this way, but it does not reach the hidden doctrines.

Now Simon contended that many of the narrations of Scripture were allegorical, and opposed those who held to the dead-letter interpretation. To the student of comparative religion, it is difficult to see what is so highly blameworthy in this. On the contrary, this view is so worthy of praise, that it deserves to be widely adopted to-day, at the latter end of the nineteenth century. To understand antiquity, we must follow the methods of the wise among the ancients, and the method of allegory and parable was the manner of teaching of the great Masters of the past.

But supposing we grant this, and admit that all Scriptures possess an inner meaning and lend themselves to interpretation on every plane of being and thought, who is to decide whether any particular interpretation is just or no? Already we have writers arising, giving diametrically opposite interpretations of the same mystical narrative, and though this may be an advance on bald physical literalism, it is by no means encouraging to the instructed and philosophical mind.

If the Deity is no respecter of persons, times, or nations, and if no age is left without witness of the Divine, it would seem to be in accordance with the fitness of things that all religions in their purity are one in essence, no matter how overgrown with error they may have become through the ignorance of man. If, again, the root of true Religion is one, and the nature of the Soul and of the inner constitution of things is identical in all climes and times, as far as its *main features* are concerned, no matter what terminology, allegory, and symbology may be employed to describe it; and not only this, but if it be true that such subjective things are as potent facts in human consciousness as any that exist, as indeed is evidenced by the unrivalled influence such things have had on human hearts and actions throughout the history

of the world—then we must consider that an interpretation that fits only one system and is found entirely unsuitable to the rest, is no part of universal religion, and is due rather to the ingenuity of the interpreter than to a discovery of any law of subjective nature. The method of comparative religion alone can give us any certainty of correct interpretation, and a refusal to institute such a comparison should invalidate the reliability of all such enquiries.

Now Simon is reported to have endeavoured to find an inner meaning in scriptural narratives and mythologies, and against this method we can have nothing to say; it is only when a man twists the interpretation to suit his own prejudices that danger arises. Simon, however, is shown to have appealed to the various sacred literatures known in his time, an eclectic and theosophical method, and one that cannot very well be longer set on one side even in our own days.

The primitive church was not so forgetful of symbology as are the majority of the Christian faith to-day. One of the commonest representations of primitive Christian art was that of the "Four Rivers." As the Rev. Professor Cheetham tells us:

We find it repeated over and over again in the catacombs, either in frescoes or in the sculptured ornaments of sarcophagi, and sometimes on the bottoms of glass cups which have been discovered therein.¹

The interpretations given by the early divines were many and various; in nearly every case, however, it was an interpretation which applied to the Christian system alone, and accentuated external differences. Little attempt was made to find an interpretation in nature, either objective or subjective, or in man. Simon, at any rate, made the attempt—an effort to broaden out into a universal system applying to all men at all times. This is also the real spirit of pure Christianity which is so often over-clouded by theological partisanship. A true interpretation must stand the test of not only religious aspiration, but also philosophical thought and scientific observation.

Nor again should we find cause to grieve at an attempted interpretation of the Trojan Horse, that was fabricated by the advice of Athena (Minerva-Epinoia), for did not George Stanley Faber, in the early years of this century, labour with much learning to prove its identity with the Ark? True he only turned similar myths into the terms of one myth and got no further, but that was an advance on his immediate predecessors. Simon, however, had centuries before gone further than Faber, as far as theory is concerned, by seeking an interpretation in nature. But, in his turn, as far as our records go, he only attempted the interpretation of one aspect of this graphic symbol, saying that it typified "ignorance." An interpretation, however, to be complete should cover all planes of consciousness and being from the

¹ *Dictionary of Christian Antiquities*, art. "Four Rivers, The."

physical human plane to the divine cosmic. The Ark floating on the Waters of the Deluge and containing the Germs of Life, the Mundane Egg in the Waters of Space, and the Mare with her freight of armed warriors, all typify a great fact in nature, which may be studied scientifically in the development of the germ-cell, and ethically by analogy, as the egg of ignorance, the germs in which are, from the lower aspect, our own evil passions.

In speaking of such allegories and tracing the correspondences between certain symbologies and the natural facts of embryology, Simon speaks of the "cave" which plays so important a part in so many religious allegories. As the child is born in a "cave," so the "new man" is also born in a "cave," and all the Saviours are so recorded to have been born in their birth legends. The Mysteries of antiquity were for the most part solemnized in caves, or rock-cut temples. The Eoptæ deemed such caverns as symbols both of the physical world and Hades or the Unseen World, which surrounds every child of man. Into such a cave, in the middle of the Ocean, Cronus shut his children, as Porphyry¹ tells us. It was called by the name Petra, or Rock, and from such a Rock Mithras is said to have been born.²

Faber endeavours to identify this symbolical cave with the Ark,³ which may be permissible from one aspect, as the womb of mother nature and of the human mother correspond analogically.

In the "new birth" of the Mysteries, the Souls were typified as bees born from the body of an ox, for they were to gather the honey of wisdom, and were born from the now dead body of their lower natures. In the cave were two doors, one for immortals, the other for mortals. In this connection the cave is the psychic womb that surrounds every man, of which Nicodemus displays such ignorance in the Gospels. It is the microcosmic Middle Distance; by one door the Lower Soul enters, and uniting with its immortal consort, who descends through the door of the immortals, becomes immortal.

The cavern is overshadowed by an olive tree—again the Tree of Life to which we have referred above—on the branches of which the doves rest, and bring back the leaves to the ark of the body and the prisoner within it.

But space does not permit us to pursue further this interesting subject, which requires an entire treatise by itself, or even a series of volumes. Enough, however, has been said to show that the method of interpretation employed by Simon is not without interest and profit, and that the tolerant spirit of to-day which animates the best minds and hearts in Christendom will find no reason to mete out to Simon wholesale condemnation on this score.

¹ *The Homeric Cave of Nymphs, περι του εν 'Οδυσεια των Νυμφων αντρου.*

² *λέγουσιν εκ πέτρας γεννησθαι αυτον—Just. Mart. Dial. cum. Tryph.*

³ *Cabiri, II. 363.*

There are also many other points of interest that could be elaborated upon, in the fragments of the system we are reviewing, but as my task is in the form of an essay, and not an exhaustive work, I must be content to pass them by for the present, and to hurry on to a few words on that strange and misunderstood subject, commonly known as Magic.

What Magic, the "Great Art" of the ancients, was in reality is now as difficult to discover as is the true Religion that underlies all the great religions of the world. It was an art, a practice, the Great and Supreme Art of the most Sacred Science of God, the Universe and Man. It was and it is all this in its highest sense, and its method was what is now called "creation." As the Æons imitated the Boundless Power and emanated or created in their turn, so could man imitate the Æons and emanate or create in his turn. But "creation" is not generation, it is a work of the "mind," in the highest sense of the word. By purification and aspiration, by prayer and fasting, man had to make his mind harmonious with the Great Mind of the Universe, and so by imitation create pure vehicles whereby his consciousness could be carried in every direction of the Universe. Such spiritual operations required the greatest purity and piety, real purity and true piety, without disguise or subterfuge, for man had to face himself and his God, before whom no disguise was possible. The most secret motives, the most hidden desires, were revealed by the stern self-discipline to which the Adepts of the Science subjected themselves.

But as in all things here below, so with the Art of Magic, it was two-fold. Above I have only spoken of the bright side of it, the path along which the World-Saviours have trodden, for no one can gain entrance to the path of self-sacrifice and compassion unless his heart burns with love for all that lives, and unless he treads the way of wisdom only in order that he may become that Path itself for the salvation of the race. But there is the other side; knowledge is knowledge irrespective of the use to which it may be put. The sword of knowledge is two-edged, as remarked above, and may be put to good or evil use, according to the selfishness or unselfishness of the possessor.

But *corruptio optimi pessima*, and as the employment of wisdom for the benefit of mankind—as, for instance, curing the sick, physically and morally—is the highest, so the use of any abnormal power for the advantage of self is the vilest sin that man can commit.

There are strange analogies in Nature, and the higher the spiritual, the lower the corresponding material process; so that we find in the history of magic—perhaps the longest history in the world—extremes ever meeting. Abuse of spiritual powers, and the vilest physical processes, noxious, fantastic, and pestilential, are recorded in the pages of so-called magical literature, but such foul deeds are no more real Magic

than are the horrors of religious fanaticism the outcome of true Moham-
medanism or Christianity. This is the abuse, the superstition, the
degeneration of all that is good and true, rendered all the more vile
because it pertains to denser planes of matter than even the physical.
It is a strange thing that the highest should pair with the lowest where
man is concerned, but it ever remains true that the higher we climb
the lower we may fall.

Man is much the same in nature at all times, and though the Art
was practised in its purity by the great World-Teachers and their im-
mediate followers, whether we call it by the name Magic or no, it ever
fell into abuse and degeneracy owing to the ingrained ignorance and
selfishness of man. Thus the Deity and Gods or Dæmons of one
nation became the Devil and Demons of another; the names were
changed, the facts remained the same. For if we are to reject all such
things as superstition, hallucination, and what not, the good must
go with the bad. But facts, whether good or bad, are still facts, and
man is still man, no matter how he changes the fashion of his belief.
The followers of the World-Teachers cannot hold to the so-called
"miracles" of their respective Masters and reject all others as false
in fact, no matter from what source they may believe they emanate.
In nature there can be nothing supernatural, and as man stands mid-
way between the divine and infernal, if we accept the energizing of
the one side of his nature, we must also accept that of the other.
Both are founded on nature and science, both are under law and
order.

The great Master of Christendom is reported to have told his
disciples that if they had but faith they should do greater works than
even he had done. Either this was false or else the followers have
been false to their Teacher. There is no escape from the dilemma.
And such "works" are to be wrought by divine Magic alone, or if the
term be disliked, by whatever name the great Science of the Soul and
Divine things may be called.

For the last two hundred years or so it has been the fashion to
deride all such matters, perhaps owing to a reaction against over-
credulity on the part of those who held to the letter of the law and
forgot its spirit; but to-day it is no longer possible to entirely set
aside this all-important part of man's nature, and it now calls for as
strict a scientific treatment as the facts of the physical universe have
been subjected to.

Hypnotism, Mesmerism, Spiritualism and Psychical Research, are
the cloud no bigger than a man's hand that is forcing the facts of
Magic again on the attention of both the theological and scientific
world. Hypnotism and Psychical Research are already becoming
respectable and attracting the attention of the generality of men of
science and of our clergy. Spiritualism and Mesmerism are still

tabooed, but wait their turn for popular recognition, having already been recognized by pioneers distinguished in science and other professions.

Of course I speak only of the facts of these arts, I do not speak of the theories put forward.

All these processes are in the very outermost court of the Temple of True Magic, even if they are not outside the precinct. But they are sufficient for our purpose, and should make the serious thinker and unprejudiced enquirer pause before pronouncing the words, superstition and hallucination, in too confident a tone, for he now must see the necessity of having a clear idea of what he means by the terms.

It is not uncommon of late to hear the superficially instructed setting down everything to "suggestion," a word they have picked up from modern hypnotic research, or "telepathy," a name invented by psychical research—the ideas being as old as the world—forgetting that their mind remains in precisely the same attitude with regard to such matters as it was in previously when they utterly denied the possibility of suggestion and telepathy. But to the earnest and patient student hypnotism and the rest are but the public reëpearance of what has always existed in spite of the denial of two hundred years or so, and instead of covering the whole ground is but the forward spray from the returning wave of psychism which will sweep the nations off their feet and moral balance, if they will not turn to the experience of the past and gain strength to withstand the inrush.

The higher forms of all these things, in the Western World, should have now been in the hands of the ministers of the Church, in which case we should not have had the reëpearance of such powers in the hands of vulgar stage exhibitions and mercenary public mediumship.

But so it is; and in vain is it any longer to raise the cry of fraud and hallucination on the one hand and of the devil on the other. This is a mere shirking of responsibility, and nothing but a reasonable investigation and an insistence on the highest ideals of life will help humanity.

I do not intend to enter into any review of the "wonders" attributed to Simon, neither to deny them as hallucinations, nor attribute them to the devil, nor explain them away by "suggestion." As a matter of fact we do not even know whether Simon did or pretended to do any of the precise things mentioned. All we are competent to decide is the general question, viz., that any use of abnormal power is pernicious if done for a personal motive, and will assuredly, sooner or later, react on the doer.

Here and there in the patristic accounts we light on a fact worthy of consideration, as, for example, when Simon is reported to have denied that the real soul of a boy could be exorcised, and said that it was only a *dæmon*, in this case a sub-human intelligence or elemental,

as the Mediæval Kabalists called them. Again the Simonians are said to have expelled any from their Mysteries who worshipped the statues of Zeus or Athena as being representatives of Simon and Helen; thus showing that they were symbolical figures for some purpose other than ordinary worship; and probably the sect in its purity possessed a body of teaching which threw light on many of the religious practices of the times, and gave them a rational interpretation, quite at variance with the fantastic diabolism which the Fathers have so loudly charged against them.

The legends of magic are the same in all countries, fantastic enough to us in the nineteenth century, in all conscience, and most probably exaggerated out of all correct resemblance to facts by the excited imagination of the legend-tellers, but still it is not all imagination, and after sifting out even ninety-nine per cent of rubbish, the residue that remains is such vast evidence to the main facts that it is fairly overwhelming, and deserves the investigation of every honest student.

But the study is beset with great difficulty, and if left in the hands of untrained thinkers, as are the majority of those who are interested in such matters in the present day, will only result in a new phase of credulity and superstition. And such a disastrous state of affairs will be the distinct fault of the leaders of thought in the religious, philosophical, and scientific world, if they refuse the task which is naturally theirs, and if they are untrue to the responsibility of their position as the directors, guardians, and adjusters of the popular mind. Denial is useless, mere condemnation is of small value, explanation alone will meet the difficulty.

Thus when we are brought face to face with the recital of magical wonders as attributed to Simon in the patristic legends, it is not sufficient to sweep them on one side and ticket them with the contemptuous label of "superstition." We must recognize that whether or not these things were actually done by Simon, the ancient world both Pagan and Christian firmly believed in their reality, and that if our only attitude towards them is one of blank denial, we include in that denial the possibility of the so-called "miracles" of Christianity and other great religions, and therewith invalidate one of the most important factors of religious thought and history. That the present attitude of denial is owing to the absurd explanation of the phenomena given by the majority of the ancient worthies, is easily admissible, but this is no reason why the denial of the possibilities of the existence of such things should be logical or scientific.

As to the wonders ascribed to Simon, though extraordinary, they are puerile compared to the ideals of the truly religious mind, and if Simon used such marvels as proofs of the truth of his doctrine, he unduly took advantage of the ignorance of the populace and was untrue to his better nature.

Again, setting aside all historical criticism, if Simon, as the *Acts* report, thought to purchase spiritual powers with money, or that those who were really in possession of such powers would ever sell them, we can understand the righteous indignation of the apostles, though we cannot understand their cursing a brother-man. The view of the Christian writer on this point is a true one, but the dogma that every operation which is not done in the name of the particular Master of Christendom is of the Devil—or, to avoid personifications, is evil—can hardly find favour with those who believe in the brotherhood of the whole race and that Deity is one, no matter under what form worshipped.

Finally, to sum up the matter, we have cited our authorities, and reviewed them, and then endeavoured to sift out what is good from the heap, leaving the rubbish to its fate. Removed as we are by so many centuries from the fierce strife of religious controversy which so deeply marked the rise of Christianity, we can view the matter with impartiality and seek to redress the errors that are patent both on the side of orthodoxy and of heterodoxy. It is true we cannot be free of the past, but it is also true that to identify ourselves with the hates and strifes of the ancients, is merely to retrogress from the path of progress. On the contrary, our duty should be to identify ourselves with all that is good and beautiful and true in the past, and so gleaning it together, bind it into a sheaf of corn that, when ground in the mills of common-sense and practical experience, may feed the millions of every denomination who for the most part are starving on the unsatisfying husks of crude dogmatism. There is no need for a new revelation, in whatever sense the word is understood, but there is every need for an explanation of the old revelations and the undeniable facts of human experience. If the Augean stables of the materialism that is so prevalent in the religion, philosophy and science of to-day, are to be cleansed, the spiritual sources of the world-religions can alone be effectual for their cleansing, but these are at present hidden by the rocks and overgrowth of dogma and ignorance. And this overgrowth can only be removed by explanation and investigation, and each who works at the task is, consciously or unconsciously, in the train of the Hercules who is pioneering the future of humanity.

G. R. S. MEAD.

SCENTS appear to influence the smelling nerve in certain definite degrees. There is, as it were, an octave of odours, like an octave in music. Certain odours blend in unison like the notes of an instrument. For instance, almond, heliotrope, vanilla, and orange-blossom blend together, each producing different degrees of a nearly similar impression. Again, we have citron, lemon, verbena, and orange-peel, forming a higher octave of smells, which blend in a similar manner. The figure is completed by what are called semi-odours, such as rose and rose-geranium for the half-note; petty-grain the note; neroly, a black key, or half-note; followed by fleur d'orange, a full note. From the perfumes already known we may produce, by uniting them in proper proportions, the smell of almost any flower.—BASTICK, *Annals of Pharmacy*.

A Hindu Play.

THROUGH the kindness of Mr. O. L. Sarma, F.T.S., the President of the Madanapalle Branch of our Society, I had the pleasure, some time ago, of witnessing a Hindû play. I had already seen a Hindû play in Bombay, but as the one I am about to describe was much superior, I shall not deal with the Bombay performance.

The play to which Mr. Sarma invited me was held in the Victoria Town Hall, Madras, and was that "Tragedy of Tragedies," *Harishchandra*, described on the playbill as "guaranteed to melt the hearts of all."

I should state, for the benefit of those who have not been spectators of the Indian drama, that Hindû plays are very different from those of the West. In the first place, of course, no women appear on the stage, the female parts being performed by men or boys. The gestures and general acting of the performers are more reserved than in Europe, and, even in the most pathetic incidents, there is not that *abandon* which is considered such an essential to successful acting in the West. Religion enters largely into the drama of India, as it does into everything else, but it is not obtrusive, and situations, bringing into prominence religious characters or forms of belief, are so well worked out that no feeling of weariness is possible, granted, of course, that the spectator is a student of Eastern Religions.

The scene of the drama of *Harishchandra* opens in the Court of Indra. The God is seated on his throne, and on his right and left are various Rishis. Indra gives the Rishis the benefit of his views on the sacredness of truth. Descending from universals to particulars, two Rishis, Vashishtha and Vishvâmitra, engage in a hot discussion concerning the veracity of one Harishchandra. Harishchandra is a powerful king, well endowed with this world's goods and possessed of a faithful wife and an affectionate son. He is noted for his fidelity to truth. To return to the Rishis' argument. Vishvâmitra refuses to believe the report of the greatness of Harishchandra's love for truth, and undertakes to prove this by inflicting on the king a series of misfortunes. Vashishtha agrees to this, and Indra is to be the judge.

We are now transported from Indra's Court and the presence of the white-bearded Rishis to Vishvâmitra's own hermitage. Here Harishchandra, wearied with the chase, is resting in company with his wife and child. He ultimately falls asleep with his head resting on the lap of his wife. He has, however, bad foreboding dreams, the shadows of the evil things to come upon him by the hand of the all-powerful Vishvâmitra. He awakes and relates his dreams to his wife, who endeavours to comfort him, but in vain. Shortly afterwards some Mâtanga

(out-caste) damsels enter, who have been sent by Vishvâmitra. These sing and dance before the king with alluring glances. Their efforts are in vain and they are unable to seduce him. Thereupon Vishvâmitra enters in a towering rage, and after heaping all manner of abuse on the unhappy king, deprives him then and there of all his earthly possessions, and, adding insult to injury, sends his Chelâ, Nakshatraka, to dun him for a debt, which the Rishi affirms the king owes to him. After passing a night under a haunted tree and encountering the king of the devils, the exiled party arrive in Benares accompanied by the unwelcome Nakshatraka. The latter continues his dunning, and ultimately the unfortunate queen is sold, and purchased by one Kalakonsika. An affecting parting scene takes place between the king and queen ere the latter is led away. The merciless demands of Vishvâmitra are not yet satisfied, and the Chelâ, acting under orders, continues his dunning, with the result that the king in desperation resolves to sell himself. He is ultimately purchased by the keeper of the cremation ground.

To cut a long story short, misfortune follows misfortune. The young prince, the only child of the unhappy couple, dies from a snake bite. The queen is unable to cremate the body, because she has no money to pay the fees. She is next arrested by the servants of the Râjah of Benares, on a charge of murder and theft, and taken to the cremation ground again, this time for execution. The queen is about to be beheaded in the presence of her husband, when Vishvâmitra appears, stops the proceedings, and testifies to the vindication of Harishchandra's devotion to truth. The dead prince is brought to life, and Indra appears and blesses the again united family, who, as the story-books say, "lived happily ever afterwards."

Such is an outline sketch of one of the most famous of the Hindû plays. The present performance was in Telugu, that musical tongue, which is fittingly called the Italian of India. With the aid of an interpreter and an English programme I was able to follow the piece very well. The only drawback was the extreme length of the play, which lasted from 9 p.m. till 2 a.m. The acting was somewhat slow, and at times laboured, and there was too much loquacity, especially on the part of Rishis and Gods. But the play was very bright, and I left the hall with the pleasant feeling of having learnt something more about Indian life and religion—more, perhaps, in those few hours than I should learn in weeks of every-day life.

All Theosophist visitors to India should make a point of seeing a Hindû play, not one of the modern pretensions, such as can be seen in Calcutta, but a genuine representation of Hindû customs and belief, and I will venture to say that a few hours will teach them more than weeks of study of the works of Orientalists, which are apt to be confusing and sometimes inaccurate.

SYDNEY V. EDGE, F.T.S.

The Religion of the Puranas.

[A paper read before the Blavatsky Lodge, London.]

THE religious faith of the millions of India is a subject that of late years has been gradually emerging from the haze of misconception and error with which it had been previously surrounded. It has been too long the custom of the bigots and blind followers of the Christian faith to arrogate to themselves and their religion a pre-eminently superior and unique position in the world. They assert that to them, and to them alone, has been revealed the truth that shall free man from error and bring him to a state of perfect knowledge and happiness. In past history this position led to every conceivable intolerance and persecution, in later years it has induced a spirit of pitying contempt for all those professing any other than the Christian faith; and we have been taught to consider the "poor heathen" as necessarily inferior to ourselves in moral virtue and religious conception.

With the study of the ancient religions of the world, those of Egypt, Chaldæa, and others, much has been done to modify this view: Sanskrit scholars have likewise placed before us in our own language many of the religious books of India, and it has become evident that in these also we must recognize revelations of truth. It is the same truth that has led the races thus far along the path of progress, and it will be the same truth, in other forms, which shall lead them further, even to the realization of all that we are accustomed to consider as divine. A just appreciation of the religions of the East I believe to be of considerable importance at the present time. If we are to help forward the great movement of the present age, the coalition of eastern and western forms of thought, and the drawing together of eastern and western peoples, we must, in the first place, acquaint ourselves with the inner life of those we wish to approach. It is not enough to meet our eastern brother on the exchange and market place, we must draw nearer and clasp hands with him at the shrine of his devotions.

It is through the study of religion in its widest sense that we see how the higher nature of man finds expression, and in the religious emotion we trace the aspiration towards the great Beyond, that *Beyond* which is at once the external attractive force and the internal compelling power, leading man to look up to a higher good or God as his goal.

Religion in India has three great divisions, Hindûism, Buddhism, and Parsiism—added to these being Mahommedanism, which now forms the religious belief of a large number of the natives of India. All these differing forms are worth study, but I propose to take the first, and, in the consideration of some of its sacred books, try to discover how far the popular teachings of Hindûism respond to a conception of the essentials of religion, apart from creed, dogmas, or ceremonies, comparing these teachings with those presented by the religion of Christianity in our own sacred books of the *Old and New Testaments*.

Before commencing, however, I wish particularly to state that it is not my intention to try to place any one form of the religious feeling in man above any other, as I conceive that the form is but the crystallized aspect of the central idea, and is dependent for its growth

and setting in ceremony and creed, upon surroundings of time and place, so that the rituals and dogmas of churches merely show the character and disposition of the people among whom they are found, in the same way as forms of government or social institutions. If we really wish to know the religious status of a nation or people, *i.e.*, how far they have evolved in the essentials of religion, we must not look at the external form, which is the lowest and most material expression, but we must seek the ideal conceptions or emotions which called it forth.

In tracing the development of the religious idea in man through the various forms which it has evolved, we find one fundamental conception as the source of all, namely that there is in the nature of man a something transcending the limits of his physical life. This conviction is the essential of religion, and it is the declaration of the immortality of the Ego and the statement of the relation, of the temporary to the eternal which becomes the groundwork for the erection of the superstructures of the religious systems of the world.

The reason that there is so much apparent difference in the great systems of religion is that they respond to differing types of mind, which may be broadly classified under three heads—the philosophical, the moral, and the emotional. It is evident that for these three differing types of character to attain the same goal, there must be three broadly differing paths, all of which are included in religion, which must not be defined as any one path, but as the realization that there is a path to be travelled and a goal to be attained. In the *Bhagavad Gītā* these three paths are spoken of as Jñāna, Karma, and Bhakti, which may be translated as knowledge, action and devotion. For those who start from the philosophical or intellectual standpoint, the path required will be one embracing every possibility for the acquirement of the power of discrimination through knowledge, so as to develop the internal power of judgment by which we reject the false and attain to the true. To such minds there can be no satisfaction in any priestly declaration of mystery, for no barrier can restrain their eager pursuit of knowledge, and although they may bow the head with humility before the immensity of the truth that confronts them, it is yet with the certainty that by effort and endeavour they will at last attain.

The path of Karma or action is for those who feel the need of dependence on external aid; to such the precepts and rules of conduct which are enjoined as the fulfilment of religious duty are the props and stays which support when freedom of thought and action would mean uncertainty and doubt. Let us not judge with contempt those who truly and sincerely follow this path. We have the assertion of the Buddha that such lives are ripe for further gain.

The path of devotion has yet other characteristics; it is neither the untiring search for truth nor is it the patient and obedient fulfilment of prescribed duties; it is rather the expansion of the emotions in the effort to attain to the higher nature, that is the goal of the religious idea. The object of devotion may differ, it may be Krishna or Jesus or Buddha, or the idea of good enshrined in the heart of the individual under any name, but in all it is the same unconscious aspiration towards the higher, drawing the nature of man to seek union with the ideal object of his devotion. In the various religious systems the differing characteristics of these three divisions are very evident: taking for instance the two most prominently before the Western world, what do we find? In the Jewish religion there is little beyond the thou shalt and thou shalt not; it is preëminently the path of Karma or action, sacrifice and burnt offering, ceremony in worship, with rules of conduct for every event of life. How different is the system that took its place as established by Jesus of Nazareth! Here we find no long code of rules, few

and simple are the precepts, and they deal rather with the inner and emotional nature of man, than with external act; love, that is, devotion, is the prevailing note; love is the foundation on which the whole gospel teaching is based. In the *Vishnu Purāna* these distinctive paths are spoken of as belonging to the different ages of the earth as follows:

Final felicity in the Krita age is derived from holy study, in the Tretā from religious rites; in the Dvāpara it is attained by pious services, in the Kali age it is secured by repeating the name of Hari.

Each religion may be classed under one or other of these three great divisions, but must not be considered as absolutely belonging to any one alone of the three categories, although broadly speaking one prevails; even in each religion we find the same three-fold classification and individuals following these differing lines of action.

If we wish to become acquainted with any religion we must examine the precepts on which it is founded, that is to say the sacred teachings or books. The external religious form generally changes in relation to the early written record, and the farther a system is from its source the more difficult it is to trace out the real meaning of the form. A religious system is not revealed but developed, and the human mind gradually clothes its God with self-created imagery. Every human product has also to be proved for good and evil, and while it is the fate of some systems to retain much of their original purity and simplicity, others sink overladen with the greed of designing priests, and stamped on by the heel of ignorant superstition.

In considering the religion of Hindūism and the sacred writings of the Hindūs, difficulties of a special character arise. In the first place the language in which these books are written has been the product of ages differing widely from the present nineteenth century civilization and thought. The words themselves therefore are not more strange than the thoughts they are intended to convey. The difficulty is increased from the great antiquity of these works—an antiquity great even in the estimation of Orientalists, who often seek to compress these time periods within the limits of their preconceived chronology.

Early methods of teaching were almost entirely without written communication. From master to pupil the words were repeated again and again till they became a part of his nature and the written sacred book was the mind of the disciple. It is easy to understand how divergences may have arisen when in later ages it was found necessary to place the words in written records. The disciples of different masters might repeat the words, but with such differences as would naturally arise from the accentuation of special parts of the teaching. In copying these again errors would creep in, so that in order to understand the true meaning of the words, it is not only necessary to understand the language but to be guided by a knowledge of the philosophy itself.

For this reason it always appears to me the height of presumption and folly when our Orientalists in their translations, however literal and perfect from a scholarly point of view, venture to contradict and dispute the rendering of native commentators, especially when those commentators are revered and accepted teachers. As for instance Cowell in his translation of the *Sarvadarshana Sangraha*, p. 222, note 1, where he alters in his translation a term used by Mādhavāchārya, and Max Müller in his translation of the *Vājasaneyi-Sanhitā Upanishad*, in which he remarks that

Shankara hardly seems to have caught the drift of the Upanishad.

The Eastern books must be divided into two classes; those which are essentially sacred, that is to say Veda, or knowledge for which there is no personal revealer, and those which at different times have been

added to these in order to simplify the teachings for the people. According to Hindû scriptures the people fell into darkness and became unable to understand or avail themselves of the Vedic promises, and this inability on their part brought forth the necessity for other revelations or embodiments of the truth. It is stated in the *Bhāgavata Purāna* that Vyāsa the sage saw that from age to age the rapid course of time was bringing confusion on the earth respecting the duties of men. Reflecting what could be done for all classes and conditions he distributed the eternal Vedas among men, and full of pity for those who could not achieve the happiness of the sacrifice of the Vedas, he composed the history of the Bharata. In the first book of the *Bhāgavata Purāna* we find the reason given for the compilation of the Purānas.

In the Kali age, in which we are, life is generally of short duration, men are indolent, their intelligence slow and existence difficult. Many evils overwhelm them. Of so many histories in which so many duties are inculcated that have to be heard separately, let thy spirit gather together the substance and relate for the happiness of all beings the history which gives a perfect calm to the soul.

We are also told in the *Vishnu Purāna* (Book VI) that the road to salvation is much easier in this age than it ever was. This seems a reasonable declaration, for the races for whom the later revelation was intended being more degraded and further from the truth, the demand made upon them by the higher and more spiritual religion was too great; they were utterly unable to follow it. Why, otherwise, should Buddha have come, or Jesus, or any of the Saviours of the races, but that they responded to the call of a definite type of humanity which could be reached in no other way.

It is not my purpose to consider the teachings of the Vedas or the Upanishads, or those works generally classed as Vedānta. I am far too deeply convinced of the sublime Philosophy contained in these works to lightly treat with unskilled words the eternal verities. They are the treasure mines of truth, but they need the consecrated life in order to expound them. The great Indian teacher, the master Shri Shankarāchārya, has commented upon many of these works, and it is not too much to say that the devoted study of a lifetime may be claimed as a fitting tribute to the worth of these commentaries. The Veda may be called the path of knowledge.

But while the Vedānta is the great foundation and support of all Indian Philosophy and religious teaching, there are many works which have been given to the people as better fitted to help those to whom initiation into the higher mysteries, through the study of the Veda, is impossible.

It is some of these popular religious works which I am about to consider. Among them may be classed the *Mahābhārata*, and the *Rāmāyana*, the *Harivamsha* and the Purānas. The *Bhagavad Gītā*, the priceless gem of the *Mahābhārata*, I will only mention, as it would require a whole evening even to enter into a short analysis of its teaching. It is also the best known of any of the Indian books. It will suffice to say that the *Bhagavad Gītā* is a system in itself, harmonizing all other systems, and being at once a synthesis of physics, ethics and metaphysics.

The *Rāmāyana* is an epic poem, and the *Harivamsha* is a sort of appendix to the *Mahābhārata*; it deals almost entirely with Krishna worship and the history of the creation. It is not easy for a Western mind to disentangle the mass of imagery and to follow understandingly the descent of Rishis, Devas, Pitris, men, etc., but it is easy even for us to understand the clear admonitions it contains, such as the following:

Doubt not, for knowledge for thee consists in the accomplishment of duty.

He who respects all creatures and neither outrages them in thought, word or action obtains one day the happiness of Brahm.

I might multiply extracts from this book, but I wish rather to consider the Purānas, which, in my opinion, have been greatly misjudged and neglected. It is perfectly true that they contain much that is altogether out of harmony with the present materiality of the age, but to speak of "the indelicacy and absurdity of the Purānas" shows a thorough misapprehension of the spirit and scope of their teaching. They were compiled for a people, different in most ways from ourselves. Accustomed to parable and metaphor, there would be nothing strange to them in the curious and involved histories of personified principles and powers. The names of the Gods represented to them the forces and intelligences that rule nature, and who shall say whether the ancients may not have been nearer the truth in the conscious living powers with which they fill earth and air and sea, than we are who, in our superior learning, smile scornfully at the childish tales and only talk of attraction of molecules and unconscious chemical affinity?

The Purānas belong to the same system as the *Mahābhārata* and *Rāmāyana*; they are stated to be eighteen in number, although there are many minor treatises, called Upapurānas or minor Purānas. The word purāna means old or ancient, and by Hindū authority these works are always considered to have five special topics, although this description is not strictly applicable to the Purānas that we know at present. These five topics are: the history of creation, the secondary creation, the genealogy of Gods and patriarchs, the reigns of the Manus or periods of Manvantaras, and the history of the Kings.

The date of the Purānas offers great difficulty. It is certain that they are subsequent to the Vedas and the *Mahābhārata*, and after all possible discussion it is clear that some sort of written works under the name of Purānas have existed from remote antiquity. They appear to be works of different ages, and it is more than probable that the present known Purānas are but copies more or less altered and amplified of some original books; the fact that many repeat the same legends and contain extensive passages very similar in character favours this view, and in the *Matsya Purāna* it even mentions that there was but one original Purāna. The Purānas are certainly mentioned by Amara Sinha, who is supposed to have lived about 56 B.C., the very name Purāna showing them even then as tradition. Orientalists suppose that the present rescension only dates from the time of Shri Shankāchārya.

The Purānas are both historical and religious; they show great superstition, and, at the same time, profound mysticism, and the number and extent of these works, coming to us as they do from the distant ages of time, bear witness to the great spiritual development of India at a period when we ourselves were not even known among the nations as a savage people of a distant isle. They show us how the lofty ideas of religion, contained in the Vedas and Upanishads, had to be symbolized and embodied in story and legend to bring the truth within the grasp of the people of the lowest caste, for we must always remember in judging the Purānas that they form, so to say, but the outermost ring of the great system, which through Vedas, Upanishads and Sūtras passed on from age to age the great truth of the unity of spirit. The Purānas appeal to all men, no difference being made between the Chandāla and the man of pure caste. In considering the myths and legends with which the Purānas abound, it is necessary also to bear in mind that they are not the exponents of nineteenth century civilization or of the social laws that have sprung therefrom. This consideration will enable us to form a more accurate judgment respecting these legends, which often appear strangely at variance with present ideas of morality. Another point to be remembered is that symbolism and myth was the consecrated method of teaching in the olden times, and

the very name of the teacher in many of the Purānas is Sūta, which name means one whose vocation it is to expound ancient tradition. We shall find the same necessity for discrimination in the interpretation of our own sacred books as in the Purānas; the Jewish Jehovah can hardly be represented as showing qualities which we are now accustomed to regard as moral or God-like. Vindictive cruelty, injustice, the punishment of the innocent with the guilty are in a marked degree characteristics of the histories of the tribal Jehovah, and it is not till we come to the words of the later prophets, or the mystical books like the *Book of Job* and the *Song of Solomon*, that we find some understanding of the qualities of mercy and justice as pertaining to a Godhead. The Paurānic myth is indeed far less misleading, as it always guards against mistaking the lower form for the higher reality, by asserting the attributeless character of Supreme Spirit.

The Uttara Khanda of the *Padma Purāna* divides the eighteen into three classes, according to the three qualities, Sattva, Rajas, and Tamas, or the pure, the passionate, and the dark; the *Vishnu* and the *Bhāgavata* both belong to the Sāttvika, and, I believe, are generally considered as holding a foremost place among the Purānas; at any rate, as I have had the advantage of studying these two I will make some extracts of the teachings from them.

What, then, is the general character of the teaching in these books on the two fundamental points of religion—the immortality of the Ego and its relation to the Supreme, and how far are they calculated to lead man to the unfoldment of his higher nature?

In the first place I find one very important point to be noticed, and that is the interchangeableness of the names of the Deity. Hari, Vishnu, Krishna, Shiva, Brahmā, all of these in turn are put forward for the adoration of the worshipper; they are aspects of the one, and devotion paid to any one of them seems to be devotion to the underlying and supporting idea of Divinity, rather than worship to any special God. This multiplicity of the Hindū Gods is often put forward as a reproach to Hindūism, but it is a reproach which comes with but bad grace from the adherents of Christianity. If the Supreme Unity is to be personified through its powers or attributes in any way, it makes but little difference whether it be in three persons or 33,000.

In the first book of the *Vishnu Purāna* there are series of names referring to Vishnu which, I think, will compare with anything found in our own Scriptures describing the attributes of Deity, Pundarikāksha, supreme and imperishable, Vishvabhāvana, the cause of the existence of all things, one with true wisdom, conceived of through false appearance, who is always and alone Vāsudeva, who exists everywhere and in whom all things here exist. There seems also but little place for anthropomorphism in such a conception of a God to be worshipped, as the following:

There was neither day nor night, neither heaven nor earth, neither darkness nor light; and there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahm, essentially prakriti and spirit.

And again:

No one knoweth thy true nature, and the Gods adore thee only in the forms it has pleased thee to assume.

I might give many more extracts of a similar character, but these will suffice to show that the conception of a condition of spiritual unity anterior to the creation of the material universe is quite as definitely declared as in our own Scripture.

The description of the appearance of the visible universe is more in harmony in its *modus operandi* with the modern theory of evolution

than with that of creation. The primal elements and their three qualities are said to combine for the production of human beings, through the direction of spirit and the acquiescence of the indiscrete principle, till the Egg is formed, which, invested by the seven natural envelopes, becomes Brahmâ or the visible universe. Vishnu is the preserver through the Kalpas, but he is also the destroyer in the form of Rudra, and swallows up the universe. Having thus devoured all things, he reposes amidst the deep till again as Brahmâ he becomes the manifesting Power. In the *Bhâgavata Purâna* we read :

It is he, Bhagavân, by the help of his Mâyâ manifested under the form of that which exists as well as that which does not exist, and clothed with the qualities from which the Supreme Being is essentially free, who created in the commencement the universe.

But it is not creation as we understand the word, but the one in substance becoming many in form. In no religious book can we find a more beautiful song of praise, or one grander in its conception of the unity of all creatures in the Supreme, than that which is supposed to be sung by the earth as she rises and glorifies the God that has called her forth. It commences, "Hail to thee, who art all creatures." Any one who will take the trouble to look it up in the *Vishnu Purâna* will be well repaid.

In the *Vishnu Purâna* we read as follows. A Rajah asks a Brâhman what is the best of all things, and the Brâhman tells him that he should rather ask what is the great end of life, and goes on to say :

The great end of life is considered by the wise to be eternal : but it would be transient if it were accomplished through transitory things. The great end is soul eminent over nature (Prakriti). This knowledge that the spirit which is essentially one, is in one's own and in all other bodies, is the great end or true wisdom of one who knows the unity, and the true principles of things.

In this passage we find the immortality of the Ego and the unity of all spirit very clearly stated. In the *Bhâgavata Purâna* it says :

Spirit which is one, pure, luminous, by itself, independent of the qualities of which it is the shelter, penetrating everywhere, absolute, the internal witness and beyond which there is no other soul, this spirit is distinct from the body.

On this point, namely the immortality of the Ego and its separateness from the body, there can be but little doubt that the Indian popular teaching is more clear and definite than our own Scriptures. Throughout the *Old Testament* there are few references to a life after death ; on the contrary death is generally spoken of as the end of man, the grave as that place from which there is no return ; as said by Solomon :

There is no work nor device nor knowledge in the grave.

The reward of virtue is always long life and temporal blessings to the individual and his posterity. This absence of references to an after life is the more remarkable considering that the Hebrews had sojourned with the Egyptians, among whom the idea of a future life was a very real belief, exercising an important influence on their daily life. Even in the Gospels there is very little direct reference to an after life. There is a great deal said about the kingdom of heaven, but I think on careful comparison of the passages it will be evident that this expression seldom means any condition after death, and certainly not the final goal analogous to Nirvâna, but rather the particular path to the life eternal then being opened to the people. The teachings in the Gospels are easier to be understood and form a more connected whole when this interpretation is accepted.

In the Purânas we find the same characteristic of devotion as is to be found in the Christian gospel and religion. Devotion to Krishna, to Hari, to Vâsudeva, is inculcated as of more importance than rites and ceremonies ; the Vedânta is the path of knowledge, but the Purâna the path of devotion :

Reliance upon Krishna is far better than any such expiatory acts as religious austerity or the like.

He who through holy knowledge diligently adores the lotus foot of that Hari who is revered by the gods is released from all the bonds of sin.

When fervent love for Brahm is developed in the soul he who experiences it fulfils all religious duties.

The high spiritual character of the devotion here alluded to may be seen from the following quotation from the *Padma Purāna*:

The imperishable state is not attained by sacrifice, by penance, by abstract meditation, by holy knowledge, but by thinking upon Vishnu. The destroyer of Madhu is not beheld through gifts or through pilgrimage, but through union that is effected by intense contemplation: the Brāhman enters the state of Vishnu by the road of profound mental identification.

In the *Agni Purāna* the object of devotional study is given as two-fold, as Parā Vidyā and Aparā Vidyā, or the supreme knowledge and the lesser knowledge. This is a most important division. Three hundred and sixty-nine chapters of this Purāna are occupied with discussions of almost every conceivable ritual and description of knowledge through which temporary gain either in this world or in a state succeeding it may be acquired. But the last twelve chapters are engaged with the transcendental knowledge leading to final emancipation. This characteristic division of knowledge is to be found in other Purānas and is very important for our consideration. Those who seek for gain in this world, riches, honour, prosperity of all kinds are informed what are the means to be pursued in order to gain such rewards, but they are clearly told that such knowledge is the lower and transitory. The essentials for the perfect knowledge are given in this Purāna as the following—control of the passions, subjugation of sensuous desire, the means for concentration of the mind leading to Dhyāna, or meditation, and Samādhi, the conviction of the identity of the thinker with Brahm. I have but little acquaintance with other Purānas, but the great devotion manifest in those I have mentioned shows that at this period at any rate, in the popular religion of the Hindūs, the indwelling in the heart of the God worshipped, was as much realized as it has ever been by the most ardent disciple of the Christian faith.

When the eternal has taken up his abode in the heart of anyone, that man is lovely amidst the beings of this world,

says the Hindū scripture. The Paurānic conception of the Supreme Spirit is worthy of the highest religion, and the saying,

God is a spirit, and they that worship him must worship him in spirit and in truth,

is but the echo on the Jordan of the truth taught ages before on the banks of the Ganges.

The next consideration we come to is how these lofty ideas fitted themselves into precept so as to become a rule of conduct and a guide of life. In the fifth chapter of Matthew we find a code of rules culminating in the supreme injunction,

Be ye therefore perfect even as your father in heaven is perfect.

The commands and prohibitions of Christianity were here clearly stated to the people in the simplest language, however little attention is now given to them by priest or layman. Let us see what are the teachings offered in the popular Hindū Scriptures.

We find first and foremost the clearly enunciated doctrine of the responsibility of the individual.

Each is his own destroyer or preserver as he follows evil or good.

Knowest thou not that the cause of displeasure only exists through ignorance, for it is our own actions which decide our fate in this world.

He who mediates not of wrong to others, but considers them as himself, is free

from the effect of sin, inasmuch as the cause does not exist. But he who inflicts pain upon others in act, thought, or speech, sows the seed of future life, and the fruit that awaits him after birth is pain.

There are many passages which may be quoted to show that the worshipper of Hari was enjoined to be pure, selfless, and devoted, even as was required of the worshipper of Jesus. It is said:

He who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend and enemy, who takes nothing, nor injures any living being; know that person of unblemished mind to be a worshipper of Hari.

The observation of the rules of morality, the selfless practice of religious duties, tolerance, the absence of all desire, are some of the obligations for a worshipper of Vishnu. The Christian Scriptures enter more into detail and particularize with greater exactitude the duty of love to the neighbour, than do the Hindû Scriptures. The reason for this is obvious. The Purânas being founded on Vedânta, we may expect to find in them the emphatic assertion of the unity of all being and the inculcation of the abnegation of self. Religion as taught in the East is synthetical, that of the West more analytical. In the Christian gospel we are told to love our neighbour as ourselves, in the Indian that our neighbour is indeed our very self. The consequence of this different mode of treatment is that while in the later development each particular offence is specified, in the older teaching the root cause of all offence is shown to be that of conceiving of the *I* and *mine* as separate from all other manifestation. The recognition of the unity of all beings is a striking feature in Paurânic teaching. Bhagavân, or the incarnating Spirit, says:

When the world recognizes me in the bosom of all creatures the same as fire is in all kinds of wood, then only will it be free from sin.

The Brâhman teaches the King that:

What is distinguished as *I* and *thou* and others is constructed of the elements. When the difference of the investing form as that of God or the rest is destroyed, then there is no difference.

It is said also in the *Padma Purâna*:

Brahmâ, Vishnu, Maheshvara are one form; though three Gods, there is no difference between the three—the difference is that of attributes alone.

We have drifted far into the cycle of materialistic and utilitarian knowledge since the days of our Âryan forefathers. It may be a necessary outcome of the path of evolution, but if as nations and individuals we cannot realize that we have to leave the path of materialistic selfishness, we shall be unable to pass onward to the succeeding cycle of spiritual progress. We have carried this sin of separateness even into our religion in the egoism of belief, by which we at once erect barriers between man and man; the creeds and formulas put forward as necessary requisites to salvation are in reality but so many blows at the principle of unity. What does it matter whether the recognition of this unity calls itself in one creed Jehovah, in another Jesus the Christ, Buddha or Krishna, the development of truth or the Brotherhood of Humanity? Let us recognize a common goal, a common duty, draw near to one another in the common cause of work for humanity, looking to that unity that holds all the countless lives in one.

There are some doctrines that are only hinted at in our Scriptures, which are very prominent in the Purânas. The theory of Mâyâ, or illusion, the doctrines of renunciation and reincarnation are the principal. Mâyâ may be considered as the shadow of unity, for Mâyâ could have no existence except by reason of the one reality, which is Brahm, that which appears to be the not-Brahm is illusion. At the same time, it is clearly shown that illusion does not mean unreality, for illusion being itself the power of the Supreme, is real as illusion. It is said:

It is he, Bhagavān, who, by the help of his Māyā, manifests under the form of that which exists, as well as that which does not. It is through the qualities of Māyā (which are intelligence and the other principles) that there is produced in the soul the form of Bhagavān, who has no real form, but is spirit.

The doctrine of the renunciation of works is prominent in all teachings of the Vedānta, and is very explicitly explained in the *Bhagavad Gītā*. It is equally an essential feature of all Paurānic teaching. In the *Bhāgavata Purāna* we are told that

The individual soul, the product of Māyā, receives abundantly as the price of its works, pain, and every different result that time brings.

Renunciation does not mean that any specific acts are to be renounced, but the consequences or results, which are called the fruit of action. It is the desire for personal gain in any way that has to be renounced; as it is said:

All things that a man conceives in his heart when he says, *I, this is mine*, are so many actions fulfilled, which place him under the law of rebirth.

Good works will bring their reward, but they will not avail for liberation, for there is no possibility of getting rid of action by action itself; and as says the Purāna:

Of what avail is ascent to the summit of heaven if it is necessary to return thence to earth?

Renunciation does not mean that acts and duties brought to an individual through Karma should be renounced in order to take up some other path, for this would be giving up one action for another, which we are told is not conclusive; on the contrary, it is said that

The man who does his duty in the profession assigned to him by nature, freeing himself from the action which is the product, will little by little acquire the advantage to be free from the qualities. . . . He who only performs necessary acts prepares himself little by little for deliverance.

That only can be called renunciation which extends to the renunciation of self, that is, personal gain to the individual either spiritual or temporal, and we are told:

The danger of rebirth exists for him who retires to the forest, if he is not master of himself, for he carries thither his six adversaries; but what injury can the condition of householder work on him who has vanquished his senses and finds his joy in himself?

This self, of course, being that which remains as self-knowing, self-enjoying, and self-existent, when all attributes in manifestation have been eliminated.

Of the doctrine of reïncarnation I need only say it is to be found all through the Purānas.

This paper has become so long that it is impossible to do more than just mention the poetical beauty of the narratives of the Purānas. They have been many times called childish, and even harsher epithets have been applied to them, but in these so-called childish narratives the true philosophic teachings may be found.

The Hindūs, like most Eastern nations, are much addicted to symbolism; it is natural that we should fail to understand this *method* of teaching, but we must not for that reason reject or scorn the thought of the Oriental Sage, however much it may be clothed in parable and metaphor. Let us rather seek to discover the hidden meaning which, alas! is being forgotten even by the very children of those to whom the teaching was given.

What can be more beautiful than the selfless devotion portrayed in the mystic story of Nārada, or the persevering energy of Dhruva, who gains the most elevated position in the three worlds? What more graphic than the description of the fate of soul in the forest of existence given in the "caravan of souls"? These stories, of which there

are so many, give us glimpses of the life in the distant ages of the past, and show us some of the many ways in which the eternal truth has been manifested to man. The value of these books from a literary and historical aspect is undoubted, and even the most casual critic must experience some feeling of emotion in perusing these ancient histories, these myths and legends and teachings, upon which has been based the religious belief of so many millions of human beings for such countless ages.

To sum up. We find in these popular expositions of wisdom intended for the lowest and humblest of the people, an exalted conception of the unity of the Supreme Spirit, a clear enunciation of the immortality of the individual soul, the declaration of the necessity of devotion to the Supreme Reality as the highest path to knowledge, the constant reiteration that man is himself responsible for his acts, and that each life is a necessary consequence of the acts in a preceding life, that abnegation of self and compassion towards all living creatures is the path to emancipation from re-birth and to union in the Supreme.

Who will dare to say that such teachings as these are injurious to moral virtue and the development of the spiritual nature, or that they cannot lead man to recognize the potential power of his own divinity, and that they are to be cast as worthless on the dung-heap of the superstitions of the ages? Is it not rather evident that these books, which have been denounced as childish, indelicate, and absurd, will compare favourably in all the essentials of religion with our own Scriptures, in some respects, notably on the immortality of the individual soul and the responsibility of man, the teaching being even clearer and more definite?

I have refrained from going into details concerning the many interesting and instructive statements relative to the histories of creation, the evolution of the races, or the fate of the individual soul after death. It needs considerable knowledge of Indian mythology, of the Sanskrit language and the meaning of names, to rightly interpret these descriptions; but if some of our Eastern friends would help us, I am convinced we should find that these Purānas contain much valuable information. Subba Row, who certainly may be considered to have been an authority on these subjects, has said that important historical facts are concealed under the exoteric phraseology of the Purānas. Unfortunately, in the natural tendency of the East towards Western modes of thought, men are apt to forget that it is not the scorn of the ancient teaching which marks progress, but its right interpretation. It may be that the older forms will give place to others more suited to a later development, but all forms are on the same level, and we are but bound and limited by the external if we cannot draw aside the veil and discover the truth that lies beneath. It is the one light which shines through the many-coloured glasses, and is the unity of spirit which must be realized as the source of every ray of light descending on humanity, as also of every aspiration which responds in the heart of man.

FRANCESCA ARUNDALE, F.T.S.

THIS so solid seeming world, after all, is but an air-image over me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.—CARLYLE.

The Natural and the Artificial in Morality.

Help nature and work on with her, and nature will regard thee as one of her creators and make obeisance.—*Voice of the Silence.*

Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.—*Light on the Path.*

That action is of the Rajas quality which is done with a view to its consequences, or with great exertion or with egotism. And that which in consequence of delusion is undertaken without regard to its consequences or the power to carry it out, or the harm it may cause, is of the quality of darkness—Tamas.—*Bhagavad Gita.*

THERE is much ethical teaching which proceeds after this fashion: "You are selfish, you must root out this selfishness; you are full of evil tendencies, you must overcome these; you are fast bound to material things, you must free yourself." In short, "the heart is deceitful above all things and desperately wicked." This is what may be called the artificial style of ethical teaching. It is somewhat rough when applied to a sensitive nature, and not particularly helpful.

Now, let us look at the subject from the other side.

Suppose we say instead: Your real nature is unselfish, harmonious, free, but you have not yet realized your real nature. When you do realize it, these difficulties against which you struggle, and which seem at present so difficult to overcome, will melt away naturally. Do not try not to care about yourself; that is unnatural and impossible. Besides, you are a part of the whole, and need attention as much as any other part.

The point is, that the whole is not only greater than the part, as the mathematical axiom says, but much more interesting than the part. It is not more difficult to work for humanity than to work for yourself—it is, in fact, easier, only you have perhaps not yet looked at the question in this light.

There is a kind of self-analysis which is morbid and harmful, and unfits persons for their work. Evil tendencies are not overcome by pondering over them, because a man becomes that upon which he thinks. If you can unite yourself with the Great Law and view them impersonally from that standpoint, you may study them safely, otherwise you had better leave them alone. Now, in training others—and we are all occupied in training others whether we know it or not—the same broad distinction between the natural and the artificial method is seen. The artificial method, which has worked so much harm both in

education and in the general intercourse between human beings, consists in fixing the attention on the evil which is found in those with whom we come in contact, and trying to tear it out by force. There are a few very exceptional cases in which this may be done successfully and without permanent injury, but as a general rule the attempt to do so has for its result that evil tendencies which would otherwise have remained dormant until the Self had developed sufficient force to investigate and root them out—or would have died a natural death before that time, owing to want of nourishment—are forced into undue prominence and may become a terrible danger. Woe to the teacher—self-satisfied though he be—who brings this about, and then thinks complacently that the pupil has been too weak to profit by his instructions. Heavy, indeed, is the penalty he has incurred. Truly it were better for him “that a millstone were hanged about his neck and he were drowned in the depths of the sea.”

This method is, above all, harmful for young children, yet it is almost universally used in some degree towards them, because the natural method requires a constant patience, self-control and sympathy which few parents have at command.

But there are many who, though not children in years, are children in development, and to them the same principles apply. Why is it that the mere presence of some persons is so helpful to moral development though they never preach or give out moral precepts? It is precisely because they do not give out moral precepts—which would arouse opposition and self-consciousness—but *they act directly on the unconscious nature from which all thought and action spring*, patiently and constantly ignoring the germs of evil, and rousing and developing the germs of good. This causes a healthy and harmonious development. When the character has been slowly built up in this way step by step, and the poisonous doctrine of self-distrust has never been taught, we have a moral nature which is sound to the core. A person so trained acts rightly, not because he is afraid of the consequences of wrong doing, but because it seldom occurs to him to do otherwise. And when the time comes when he must know his own nature, the evil as well as the good, there is little danger, because the law of harmony has been too firmly established to be permanently overthrown.

Persons who are constantly suspecting themselves and others of evil tendencies are the real creators of evil thoughts, evil words, evil actions. This applies fully to the relations between men and women as well as to all the other relations of life. But the artificial moral teacher does not see this. He thinks that the discomfort which his teaching causes is due to the vanity of the pupil, not to the discord inherent in his method. A close study of child nature would give him the right clue. He would learn that a child who has never been suspected of a tendency to tell lies, very rarely if ever does so, nor does he,

like George Washington in the well-known story, think himself a prodigy for refraining; that a child who is not expected to be selfish develops slowly and unconsciously a real unselfish nature, especially if he be not forced into an attitude of self-defence by the selfishness of others; in short that Mother Nature, though busy with the physical and mental development of her children, does not—as he seems to think—quite forget the moral.

There is one important point to bear in mind in carrying out a natural system of moral training. The same main principle must be applied which the student who has become conscious of his spiritual nature uses in self-training. For both are natural processes and the same principles apply. This main principle is the importance of expecting as much as the pupil can accomplish without undue effort, bearing in mind that it is always safer to expect too little than to expect too much. For expecting too little merely means a slower rate of progress, while expecting too much means running the risk of losing your influence. The teacher must measure as accurately as he can the moral capacity of his pupil and act accordingly. "Learn to adapt your thoughts and ideas to your plastic potency." This is the true secret of development in self-training and in the training of others.

SARAH CORBETT, F.T.S.

The Uttara Gīta.

(Concluded from p. 197.)

CHAPTER III.

1. SHĀSTRAS are innumerable, and again it takes a long time to understand their real meaning (even if one succeeds in going through them); life is short, but the obstacles are many; therefore the intelligent should only take the real meaning of them as a Hamsa (swan) separates the milk only out of milk-mixed water.

2. The Purānas, the Bhāratam, the Vedas, and various other Shāstras, wife, children, and family are simply so many obstacles on the path of Yoga-practice.

[This is not intended either for beginners, or for ordinary people; it is intended for those only who have risen very high, *i.e.*, above the world of matter.]

3. Dost thou desire to know all by thy own experience—that this is *knowledge*, and that is *worth knowing*, etc.—then thou shalt fail to know the end of the Shāstras even if thine age be over a thousand years.

4. Considering life to be very impermanent, try to know only the indestructible Sat, give up the unnecessary reading of books, and worship Truth.

5. Out of all the beautiful objects that exist in this world most are intended either to please the tongue or give pleasures to sex: if you can relinquish the pleasures of both these, then where is the necessity of this world for you. (Meaning that these two constitute the essence of selfishness in a man's mind; discard them, and you get rid of the selfish feeling, thereby living for virtue and the good of humanity alone.)

6. The sacred rivers after all are but waters, and the idols worshipped are nothing but either stones, metals, or earth. Yogis go neither to the former nor worship the latter, because within themselves exist all sacred places and the synthesis of all idols.

7. Agni or Fire is the god of the twice-born who are given to sacrifice; the Munis call the Âtmâ within them their god, the less intelligent portion worship the idols, but the Yogis see Brahm equally everywhere—both in the fire, within them, in idols, and all round.

8. As a blind man cannot see the sun although it lightens the whole world, so those blind of knowledge, or the spiritually blind, also cannot perceive the Omnipresent Eternal Peace that encompasses the whole universe.

9. Wherever the Mind (of a Tattva-jñâni) goes, it sees the Paramâtmâ there, because all and everything is full with One Brahm.

10. As the serene bright sky is observable with all its panorama of forms, names, and colours, so he who is able to realize the idea that "I am Brahm"—in spite of all forms, names, and colours—alone can see the Eternal Paramâtmâ actually.

11. The Yogî, while meditating, should contemplate that "I am the whole universe": in this manner he shall see that Paramâtmâ—the Abode of Supreme Bliss—with the eyes of his knowledge. As long as he shall think of the Âkâsha and identify himself with it, so long shall he consider the All-Pervading Paramâtmâ like the Âkâsha itself, for the Great Subtle Production from the Portal of Moksha, the All-full Abode of Nirvâna, the Eternal Paramâtmâ dwells in the heart of all Jîvas, in the form of the Ray of Knowledge—the Spiritual Soul—in man; this Paramâtmâ should be known as the Brahmâtmâ of the Paramâtmâ-knowing Yogis.

12. He who has been able to identify himself with the whole universe—as One Brahm—should carefully avoid the desire of eating every man's food and selling all kind of things.

[There would be no difference between a man and a dog, if he takes impure food and eats everybody's bread. Impure trade also destroys the purity of a man's mind.]

13. Where the Yogis stay for one second or even half a second, that

place becomes sacred like Kuru Keshtra, Prayâga and Naimishâranya, because the thought of Spirituality for one brief second has a greater effect than one thousand millions of sacrifices.

14. The Yogi who considers this universe as nothing but One Brahm, at once destroys both virtue and vice, consequently for him there is neither friend nor enemy, happiness nor misery, gain nor loss, good nor bad, honour nor dishonour, praise nor blame; all these become alike to him.

15. When a patched-up cloak with a hundred holes in it, is able to keep off the summer's heat and winter's cold, then what is the necessity for wealth and riches for a man whose heart is devoted to the worship of Keshava (Brahm).

16. O Arjuna, the Yogi should not think about or concern himself for his maintenance; if, however, such a thought is necessary at all, then let him beg for alms simply to maintain his body, and protect himself from cold by the clothes of charity; to him diamond and stones, green vegetables and coarse rice, and all other objects in this world, are of equal value (*i.e.*, he becomes indifferent to all).

17. O Arjuna, he who does not covet material objects, never takes birth again in this world.

RAI B. K. LAHERI, F.T.S.

Lûdhiâna, Panjab.

The Religious Basis of Theosophy.

(Concluded from page 249.)

THE intuitive conception of something entirely beyond the range of consciousness is unthinkable. Hence, the age-long and incessant feeling after God can be explained only on the hypotheses of an inherent Divinity in man, and a Consciousness containing potentialities of infinite expansion. Strangely significant of this explanation is the necessary corollary of God-idea—worship. Herein we find the recognition of the Higher met by an acknowledgment of the lower as part—though a humble part—of the Great One. Why do we reverence that which transcends ourselves, unless from a tacit and intuitive desire to approach to a nearer relationship therewith? Worship, in its esoteric sense, is a step towards God. It is the recognition of a Good beyond ourselves, towards which we are slowly, but surely approaching. Were this not so, then the instinct of Divine recognition would be followed by a shrinking of the lower nature from contact with the Higher. It is noticeable, on the contrary, that the more a religion accentuates the powers, terror, and magnitude of a Deity, the greater stress is laid upon the notion of worship—or approach. The whole history of the Universe is a series of steps in the grand ascent of worship. We are thus prepared to describe the second aspect of the religious impulse as:

ii. The intuitive striving for union with the Higher, involving the ideas of relationship and obligation.

We have, here, the secret of that vast side of human nature—the mystic—for which Modern Science and Philosophy are hopelessly unable to account. God-religion, spirituality, goodness, by whatever name the loftiest impulses of the Soul may be described, whether personified, and exalted into the highest human ideal, or veiled with the silence of an adoration too profound for Thought, all are insufficient to account for the strange persistence of the religious impulse, without the hope of ultimate union as its basis and incentive. This hope is the keynote of evolution, of life itself. Without it Religion is empty of meaning, since it is the thought of which all faiths are, in differing degrees, the expression. The crudest creeds of which we have record are the whisperings of this yearning, which, in infant humanity, had not gained strength enough to become a cry. Later on, the whisper swells into a sob—the sob into a wail of passionate appeal for the attainment of that Birthright, which the growing child increasingly yearns to make his own. Union with God—no matter by what means the union is to be effected, or under what form that God is depicted—this is the sole meaning of the religious impulse.

But an impulse that has its keynote in union cannot be separate from that which stirs the pulses of the Universe. Hence the separateness of Religion from life is an error of exotericism, which finds no place in pure, or Esoteric Religion. The faith of a people should be a faith founded on the knowledge of the great relationship of all things; it should be a type, in miniature, of that which must, one day, come to pass for all humanity. Relationship and obligation we thus find to be the natural outcome of the notion of union. The mind, in all ages, in its attempt to bring the Higher within the scope of a limited comprehension, has endowed it with the exaggerated attributes of Humanity, the conception slowly increasing in spirituality as the human ideal became more and more exalted. But the human standard is a dangerous one by which to measure God. Hence the anthropomorphism, and limitations, which, even in these days of professed enlightenment, dwarf the Majesty of the Absolute. The thought, though, has Truth at bottom, despite the abuses with which it is coated. Relationship with a Spiritual Source, or "Father," and the necessary obligations of purity and morality by which the union is to be maintained, are spiritual conceptions upon which we may almost say the destiny of the Universe is pivoted. Without them, we fall back on the misery of that duality which we have before seen to be antagonistic to all true Esotericism. If, then, the relation of man to Spirit is an essential fact of Nature—no matter under what figure it is expressed—we may logically trace the converse as an element of natural religion, and describe the third aspect of the religious impulse as:

iii. The descent of the Higher into the lower, as a means of imparting knowledge of itself—revelation.

It is safe to affirm that every feature, in the constitution of Religions, that stands out with especial and universal prominence, which is, as it were, indispensable to the unity and coherence of the whole, is the outward expression of a great natural law. This fact cannot be emphasized too strongly by those who would set Religion upon its proper footing as a *natural*, instead of a *supernatural* institution. The faith of a people, is, as we have seen, the record produced, with more or less accuracy, of the design and progress of the Universe; hence the idea of a "Divine Revelation" is true at bottom, but false at top. We recognize the truth; first, in the necessity of a "revelation" as the converse side of human relationship with the spiritual; and, secondly, in the law which requires all effects to have an adequate cause. To take

the first point, and revert again to the conception of the inherent divinity of man. Is that Divinity a fact, or a myth? The very universality of the feature under consideration shows it to be the former. But whence does this Divinity arise? By what means is the animal nature in man to become united to that which, for long æons, has been slowly raising him out of the sphere of the brute into that of the God?

The purely animal cannot evolve inherently divine potentialities—were such even possible to him—without some higher Force compelling and aiding the growth. It, therefore, follows that, at some time or other, a descent of a higher, spiritual principle took place upon the lower, by which knowledge of itself, and therefore, of the purport and end of things, was imparted to upcoming mankind. Religion is either an intuitive recognition of higher, spiritual Truth; or an extraneous production of the imagination, which it as essential for the full-grown intellect to reject, as the nursery tales of a bygone childhood. We prefer to accept the former definition as more compatible with history and experience. This being so, we have to ask ourselves: Whence comes this intuition?

If the human yearns towards the spiritual, that very yearning must be, in itself, an evidence of the Spirit's descent into Matter, of a Divine Condescension that stoops towards the lower that It may raise it into Itself, and thus complete the perfection of that relationship, of which all religions are but the imperfect expression. A divine descent must, then, be the necessary complement of a divine ascent, and both find their proof in the intuitive basis of Religion. Viewing this element as a historical fact, we have, secondly, to regard it as an effect dependent upon an antecedent cause.

This brings us round to our original proposition. There can be no cause for a spiritual impulse, save in Spirit itself—Spirit inherent in Matter, descended upon Matter, the ultimate destination of Matter. This is the great natural Truth underlying the universal, exoteric doctrine of a Divine Revelation. Its falsity consists in the banishment of what is a natural law, into the realm of the so-called "supernatural," in that sense of separateness that excludes the Universe from the Deity that informs it, and foists one supernatural Divine Manifestation upon a world whose every aspect is a showing forth of God. The "Incarnation," moreover, is a necessary part of the scheme of Nature, rather than an act of "Divine Condescension." For condescension implies the idea of a voluntary abandonment, or alteration of a rightful position, and the Laws of the Universe are immutable. Matter, then, must be as essential for the experience of Spirit, as Spirit is essential as the ideal and vivifying energy of Matter. The spiritual, indeed, reveals itself to man, but the revelation is made from within outwardly, and consists, not of Religion in the form of a God-Person, but of the gradual unveiling of an inherent intuition. That there have been those in all ages in whom Divine Knowledge has reached a culminating point does not alter the fact of the identity of revelation with the intuitive faculty, the universality of the doctrine of the Incarnation, since every faith arrogates to itself the honour of a unique, final revelation, brought about in the persons of its Avatârs, and, since all cannot be right, pointing symbolically to the descent of that marvellous, spiritual counterpart of Humanity, whose breathings are heard in the first manifestation of the religious impulse. Much might be said on this important subject, which can only be glanced at here. We may, however, infer from this esoteric view a fourth point in natural religion, for which history offers corroborative evidence:

iv. Revelation, or knowledge, is necessarily progressive in accordance with the increasing growth of the spiritual faculty.

Truth is complete on its own plane. But in order to manifest on a lower, it is necessary to have a movement *upwards* of the vehicle which is to receive the manifestation, and *downwards* of the thing to be manifested. Truth, or spirituality, does not *become* more, it *manifests* more; and the completeness of the revelation is wholly dependent upon the purity of the object through which it is refracted. It is, therefore, for no creed or sect to affirm that it sees Truth in its entirety. Each has it in measure, but as yet it is the exclusive property of none, since none are expansive enough to receive its fulness. Theosophists see in the progressiveness of knowledge a Universal Law. They have no quarrel with creeds which are as yet in their infancy, nor with creed-holders who are ignorant of the sublimity of the ideas they sense. To the world of Religion to-day Theosophy has one message: "Grow! Expand your vessel, and the Truth will fill it." The religious impulse, which has journeyed up from an incalculable past, survives, and will survive, all attempts to crush it out of life. But the body in which it is at present incarnating will have to undergo many transformations before the Soul can manifest in its divine purity, and the first signs of a fuller growth will be the recognition of the Esoteric basis upon which we have tried to show the whole superstructure of Religion to be founded.

Such is the briefest possible outline of the *theoretical* aspect of that impulse which has built up the chief features of exoteric creeds.

It has yet another side—the concrete and practical—which, when regarded esoterically, can be proved to be the necessary and logical outcome of the abstract. The relationship between the two lies in the key-note of the religious impulse—the idea of union.

I.—(b) CONCRETE RELIGION, OR PRACTICAL MORALITY.

Abstract religion presents and determines the purport of the Universe; practical morality, a part of the means by which it is to be carried out. Abstract religion, in postulating a belief in a Higher Self, towards which all humanity tends, and in a descent of that Self into the grossness of Matter, culminates in the idea of a union with the Self as the motive and meaning of life. Practical morality aims to bring about this union, having for its root, coöperation with Nature, and for its object the progress of humanity. Without some such central idea, morality, as a rule of life, is stripped of half its meaning for those who regard the motives of expediency, and the propitiation of an arbitrary Deity, as insufficient for a growing spirituality.

The free soul has a right to enquire boldly into the import and philosophical basis of the laws by which it finds itself surrounded. We are passing out of the child-state, when to obey without questioning was the only thing possible for us. Our eyes are opening to the divine fact that, in living up to our highest moral standard, we become co-operators with Nature in her vast scheme of union with Divinity. A recognition of this tends to goodness, is alone goodness, for the blind and necessitous obedience of the nursery-stage is on too low a plane to be regarded with but a corresponding degree of merit. With Plato we would insist upon conscious, intelligent action as the only true basis of morality—action that recognizes a divine meaning, and tends to a divine end. In viewing the idea of union as the philosophical basis of morality, we observe three interdependent essentials:

(1) Love; (2) Selflessness, or inseparateness; (3) Justice, or the recognition of an eternal righteousness. This trinity of virtues constitutes all the law and the prophets, as it also contains the essentials of perfect union. Springing the one from the other, each the complement of each, we can conceive of no morality so lofty as to be beyond the

limits of this three-fold unity, of no condition so high as to be unreach-able along these simple lines. But what is the leading idea of these virtues whose essence is the very soul of Religion? The union of Humanity in a common Brotherhood, made possible by reason of a common spiritual origin and an ultimate spiritual destiny. This, and nothing short, is the outcome of perfect Love; with this import was the divine instinct which leads to altruism outbreathed upon the ascending races, for Love tends instinctively to become One with the object of its devotion; it is incompatible with any form of separateness; its tendency is towards the universal, towards the expansion of the unit into the many, in distant anticipation of a far-off goal. Selflessness, then, since it is the outcome of true Love, is the very reverse of isolation. With the necessary loss of the idea of personal existence *as a unit*, comes the fuller life of expanding individuality, the enlargement of solitary aims in participation in the common life of those who stand to us for Humanity. And from a Love perfected into altruism, springs Justice, or the proper recognition of the means by which altruism is to be consummated into union. Justice and Love cannot be separated. The man who is on fire with his diviner nature, and who sees, in the greater selfhood the sublime destinies of things, cannot tolerate the least hindrance to the progress of Eternal Right. His love to the world is too great to see it fly, unchecked, in the face of its highest interests. Hence arises that effort towards straightening the crooked places of the world, which we recognize in the idea of Justice, an idea so frequently warped by selfish considerations as to contain little trace of its original source, yet pure in germ, and visible, in the light of growing intuition, as the outer side of Love.

Practical religion, or morality, then, we see to be but means by which the purposes of the universe, as expressed in the abstract side, are to be carried out. Pure religion must be the adaptation of means to a required end. We have fixed this end as correctly as a necessarily brief glance at the nature of the religious impulse will permit; we have, also, contemplated the means. It next remains for us to see whether, in the spirit which exists to-day under the name of religion, there is to be found the necessary purpose, combined with the corresponding results, which we have a right to expect from systems which claim to be the highest expression of Truth.

II.—TEST-PRINCIPLES AS APPLIED TO ORTHODOXY.

In our examination of the condition, in point of usefulness, of present day Religion, we bring our criticism of the religious impulse up to its latest exoteric development. At bottom, we find the same foundation of Esoteric Truth, as has just been considered, but, at the same time, we have to confess to a virtual failure with regard to results in any way commensurate with the claims advanced, or the work yet to be done. This, too, at a period when the laws of Progression, which are supposed to regulate all vitalized religions, would naturally demand a higher condition of spirituality and usefulness. Possibly, at no time in the world's history has the inadequacy of "orthodox" faith to meet the demands of the time been more fully apparent. Certain branches have recognized this failure, and in endeavouring to adapt themselves to the existing requirements have ceased to be orthodox. But what are they among so many? Far be it from us to say that orthodox Religion has not satisfied, and is not still satisfying, the spiritual needs of thousands of earnest Souls. To those whose spiritual evolution is slow, and who are abundantly content with the light they possess, we have nothing to say. Such are frequently higher than their creed, though, unfortunately, existing, for the most part, in the minority.

Wherein, since a large amount of failure must be owned to, does the secret lie? The cause appears to be two-fold; the loss of the keynote, union, and the darkening of the spiritual faculty by growing intellectuality, thereby placing a better weapon in the hands of selfishness, and paralyzing all efforts of the intuition to assert its rightful place. Orthodoxy has lost sight of the absolute necessity of a philosophical connection between abstract and practical Religion. The power of realizing the sublimity of its basic concepts appears to have deserted it. The result is disunion and exclusiveness, where all ought to be harmony and brotherly love. Orthodoxy *teaches* union and altruism as the basis of ethics, but a very cursory glance at the divided condition of its followers will show the extent of its *practice*. Orthodoxy sanctions a state of society which bids open defiance to the principles of Christ. Orthodoxy encourages enmity where it preaches love. Orthodoxy opposes progress while it teaches immortality. Orthodoxy takes its stand upon authority while it acknowledges man's inner Light. In short, Orthodoxy is the greatest paradox of a paradoxical age. But the loss of spiritual perception is even more apparent than the loss of the central principle. Orthodoxy views the spiritual through the medium of the human. In an attempt, more plausible than philosophical, to bring the Divine down to the level of popular conception, it presents to the hungry Soul a Religion so travestied and ill-conceived as to be totally opposed to the spirit of its divine author. Christ taught Truth, but his followers a creed. In the majority of cases, the grand central Figure is obscured by the mass of misinterpreted dogmas surrounding his name, dogmas which have led many to un-Christ-like bloodshed, but few to Christ-like peace.

Not until we can find, at the basis of "popular" Religion, a love that yearns for union at all costs, a love that will forgive the unpardonable offence of personal disagreement, for the sake of an accompanying righteousness, until we have among us a spiritual perception that views Reality in its absolute, instead of its relative aspect, not diluting the Truth to fit the limits of human consciousness, but expanding the consciousness to meet the Truth—not until then will Orthodoxy have evolved into Religion.

III.—TEST-PRINCIPLES, AS FOUND IN THE RELIGIOUS BASIS OF THEOSOPHY.

So far, we have endeavoured to discover the vital principles of which every exoteric creed, in all ages of the world, has been the expression, and upon which the great superstructure of modern faiths is built. This outline, of which the fullest amplification is possible by the student of universal Religion, is but the barest statement of natural, basic laws. A Religion has vitality only in proportion as it remains true to the spiritual Ideas underlying these principles. The glance we have just taken of the paradoxical condition of the creeds of to-day, compels the sad confession of failure and hinderment, in place of help, stimulus and progress. Orthodoxy has failed to answer to the application of test-principles. Let us, now, make the trial for Theosophy, which boldly brings forward a claim to satisfy the deepest needs of man's intellectual and spiritual nature.

i. Theosophy maintains, as a basic doctrine, the central idea of union—teaching, in its eclecticism, Religion, not *a* Religion.

In this fact lies the secret of the strength of Theosophy, philosophical, spiritual and ethical. We shall presently trace the predominance of the idea through each of these three domains, endeavouring to show the powerful consolidation and coherence of thought effected thereby. Theosophy is fundamentally eclectic. Always true to her

principle of the union of the opposites, she sifts and isolates the Particular, for the sake of establishing the Universal, drawing from every faith its especial draught of Truth, and showing the relation of each to the one Divine Source. To Theosophy, all faiths and all philosophies, and all the differing thoughts of differing minds are but aspects of that One, Unconditioned Reality to Which all move, and in Which is Life Eternal. Theosophy preaches Absolute Truth. Its religion is not one of many, a thing to be separated from the great pulsing life of mankind, and relegated to a special section of the World's Thought. It teaches, rather, a Divine, Universal Order that is, in itself, Religion; a Divine Universal Scheme whose workings are the impulses of Religion; a Divine, Universal Ideal, whose realization is the highest attainment of Religion. There is but one life possible to him who would attune his Being to the Harmony of Divine Law, and that Life is Religion, or the carrying out of the purposes of the Universe.

The force that shall move the world towards its ultimate goal must have its centre in unity. Hence, a teaching that embodies as its moving principle the one, universal spiritual impulse of all ages, the one Ideal of every conflicting faith, the one standard of every perfected life, must contain some satisfaction for the pressing needs of the day. Orthodoxy claims to be the only true faith. Theosophy asserts the existence of a universal faith, which is embodied, not in one small sect, but in the lives of every man and woman on earth who lives in accordance with universal, spiritual Law. And it is the principle underlying these laws which forms the basis of Theosophy.

ii. Theosophy, furthermore, asserts its fundamental idea by maintaining the union of Religion and Philosophy.

Throughout the long ages of speculative Thought the Philosopher and the Religionist have ever walked apart. The former, in his attempts to ascend from sense to thought, repudiates traditional creeds by a "freeing of the abstract inner from the concrete outer." The latter, whilst endeavouring to transcend the rational sense, frequently opposes it. In none of the great world-systems has a *complete* unification of the two been accomplished. "Religion is beyond the realms of philosophizing," say creed-holders, "and, in the conflict between the two, Philosophy must go to the wall. We must save Religion at all costs." But is the reconciliation impossible where Philosophy and Religion meet on transcendental grounds? The transcendentalists of the Neo-Platonic School were among the first, in the history of Western Philosophy, to attempt the solution of this problem. As Hierophants, as much as Philosophers, they sought to found a system which should be, at the same time, a universal religion. But a Philosophy which found its highest principle in mystic illumination was too sudden, violent, and unnatural, for a period when the religious impulse was stunted by the glorification and indulgence of the senses. The Neo-Platonism of the third century failed, but the idea of which it was the outcome was destined to bloom forth into later, and more perfect, expression. Spinoza moulds the transcendentalism of Plotinus into a fairer shape. Schelling weaves it into his own later Mysticism. He affirms:

The longing for an actual God is religion, and philosophy, in receiving religion for its object, assumes quite a new character.

All true experience is religious. The existence of God is an empirical truth, nay, the ground of all experience. Religion, indeed, is not philosophy; but a philosophy which should not unite in holy harmony religion with science, were certainly none. Speculation is the whole vision, contemplation of everything that is, in God. Science itself is valuable only so far as it is speculative, so far as it is contemplation of God as he is.

And Hegel, with his *Philosophy of the Absolute*, "of thought that knows itself as all truth, that reproduces from itself the entire natural

and spiritual universe," "containing," says Schwegler, "in itself, in the mode of a notion, the spiritual import of religion," completes in the West the preparation for that more perfected system of Eastern religious Philosophy, which is now presented to the world as Theosophy.

In Theosophy, Philosophy and Religion meet on equal grounds. The aim of both is immediate cognition, a state where

The mortal eye is closed, and where it is no longer man that sees, but the Eternal sight itself that has come to see in him.

Theosophy is no dreary reasoning towards, and therefore without, God. It is a conception of God that ranges from the "beyond" of Thought, the Absolute Infinities, or the Noumenal, to the lowest aspects of the phenomenal, ever One, yet of differentiated aspects, a "sphere of spheres self-closed." From this God-condition, which is the Alpha as well as the Omega of all things, proceed in a graduated scale of descent the Rays which individualize into the human race. The One differentiated into the Many, the Absolute Root into the Ever-becoming. The Eleatic Unity and the Heraclitic Multiplex, or Becoming, which is found contained in that unity, are thus fundamental concepts of Theosophy, and the history of the Universe is a record of the blending of the two into the Absolute All. The Eclecticism of Theosophy is apparent in its dealings with the old, yet ever-recurring, philosophical problem. It does not, in postulating the supreme Reality of Spirit, ignore the existence of the Transient—the phenomenal universe—treating it, rather, as *relative* reality, the Absolute in process of partial manifestation, or, more correctly speaking, that Aspect of the All which alone is cognizable by limited faculties. The relative becomes the absolutely real only by mergence into the Quietude of the Whole, by the attainment of the Nirvāna, which, under whatever name, becomes the necessary ultimatum of all Philosophy.

We have now reached that point of our subject for which our previous reasoning has prepared us—an examination of the *spiritual* basis of Theosophy. It is here that we must find an answer to the ever-recurring objection that Theosophy fails to satisfy the highest needs of man. The consideration now before us is: Whether there is contained, in Theosophical concepts, that which enables it to fulfil the requirements of Religion. And if so, whether it is competent to satisfy the deepest instincts of the human heart. Now what *is* religion? Ruskin beautifully describes it as:

The feelings of love, reverence or dread, with which the human mind is affected by its conceptions of spiritual being. . . . Recognize this spiritual being, and name it as you will . . . if you recognize it, and recognizing, revere, you are religious.

If this be so, we may confidently deny the statement with which this paper opens. By the application of the test-principles with which our preliminary study of the religious impulse has furnished us, we are able to show, not only that Theosophy contains the necessary elements of religion, but that those elements are, in themselves, the basic laws of the Universe.

iii. In the doctrine of the supremacy of Spirit, Theosophy postulates the existence of a Higher Power, a union with which is the end and aim of the Universe.

Here is our Gospel. We preach no new thing. The gleams of this One Great Truth have, as we have seen, lit up the obscurities of every faith and creed, since man first recognized, in his animalism, the strivings of the Divine. The task of Theosophy is to arouse men to a realization of the sublimity, the importance, nay, the necessity, of the Truth which, for ages, has been as a Light shining in darkness. "Orthodoxy," with its fatal dualism between man and God, only

widens the gulf it attempts to bridge. Even the mystic side of Christianity, closely approaching, as it does, to the mysticism of Theosophy, falls short of the Truth by relegating what should be Universal to the realm of the Particular. Theosophy comes with a purer message. It tells of a Power which is the right of every human being, a Divine, Spiritual Nature, at one in essence with the Absolute, Spiritual Source, guiding, inspiring, and overshadowing the human with its own inherent Divinity. Theosophy thus invests humanity with the dignity of a divine relationship. The human must have the perfect complement of the Spiritual before man can express the highest standard of Universal evolution. And it is the descent of this spiritual nature—man's higher half—upon the upcoming human Monad, instinct with divine potentialities, yet lacking the impulsive power which union of the two opposite natures could alone impart, that Theosophy regards as the Universal Truth of a divine Incarnation.

Christos is manifested—the Heavenly Man has descended upon the Earthly, henceforth to become the leader, helper, and inspirer of Humanity, until the Day of the Perfect Union. The barrier, then, between orthodoxy and "outsiders" is broken down, since all, in proportion to their due realization of the fact, can claim possession of that Spiritual Light which is, in truth, the Life of men. This is the Gospel of Theosophy—a Christ whose recognition is dependent, not upon dogma, but upon obedience; a Christ, both universal in Its sublime importance to human existence, and personal, in its close and mystic union with the natural man. But more. The Christ-principle contains, in Itself, all Divine Potentialities. It is the grand birthright of mankind. To live in conscious, and momentary union with It, to disregard all lower, personal impulses that stand between man and his God, his Higher Self, his true life, is the whole moral aim of Theosophy. Man has not become man, in the highest sense of the word, until he has become a God, and thus consummated, in the perfection of his divine nature, the potentialities of the human. This Gospel of a close, personal, union is not preached as it should be. To many minds, Theosophy is no more than a somewhat confused presentment of the doctrine of Rounds, Races and Cycles, of vague moralizings about Brotherhood, of still vaguer disquisitions on septenary divisions. The central idea, that gives meaning and sublimity to its abstruse cosmogony, lies in the union of the two spiritual poles, in the God becoming man, that man may eventually attain unto God. Can a sublimer, yet simpler doctrine be given to the world than this of the indwelling Christos? Can simpler means for its attainment be possible than those of obedience, and purity of will and aspiration? Theosophy tells the weak, the poor and the sorrowful of a Power in themselves sufficient for every form of temptation, of a possession more precious than any earthly treasure. It would not supersede that Gospel of good news which has constituted the boast of Christianity, as the religion of the poor; it aims, rather, at presenting the Truth, divested of anthropomorphic wrappings, as a great, universal Law, traceable in all the Kingdoms of Nature, and culminating in Man as his own Spiritual counterpart.

A closing word as to the relation of abstract Theosophy to the concrete or practical.

iv. It establishes morality on a scientific footing, as a means of carrying out the purpose of the Universe. The keynote of morality—selflessness.

We have seen the essentials of pure religion to be threefold. (a) The abstract idea of union with a Higher Source. (b) The practical carrying out of the idea (Morality). (c) The reflection of the idea, in morality, as love, or selflessness. In the moral aspect of Theosophy

these essentials are inseparable, and interdependent, the mighty scheme of the Universe demanding, from each individual, a practical expression of the great central idea. We thus have the logical completion of a system whose chief merit lies in the harmony and coherence of all its aspects, the ethical being the outcome of the metaphysical, as the metaphysical is the outcome of the spiritual. Theosophy preaches a morality too stern for the present conditions of Society. In denouncing the sin of everything that tends to individual isolation, or separation from the common Brotherhood of Man, it exposes, by the light of a relentless Ideal, the hollowness of much that passes for virtue. Social pride, social prejudice, religious exclusiveness, and the host of selfish considerations which lie at the root of much that is misnamed Charity, fall before the Theosophical test-word. The much-vaunted qualities of patriotism, ambition and bravery are found to be unsound at base, or at best, overlaid with the mire of personal considerations. Heroism is often little more than brute force, and love a species of poetized animalism. Thus Theosophy, with her weapon of selflessness, destroys in order that she may build anew. By substituting a universal and spiritual, instead of a personal and material foundation, she would give to morality a diviner ideal. She tells of a heroism whose basis is brotherhood, and a love, not of the personal only, but of the Universal and the Divine. But while individual separateness destroys the idea of union, there is a sense in which it establishes it. Theosophy insists on the complete isolation of man from his lower self—the sacrifice, as it were, of the beast to the God—the separation, yet at-one-ment, of the two natures. Here, truly, is the Idea underlying the universal symbolism of sacrifice. It is the great Paradox of Nature. By death we live, by separation from the lower we are joined unto the divine; the God in us demanding a perfect sacrifice, for the sake of a perfect gain. Thus the morality of Theosophy is identical with that of pure Religion, in that its aims coincide with the purposes of the Universe. In teaching the absolute selflessness of virtue, it offers no ultimate reward beyond the fulfilment of the highest possibilities of Being, showing that in Divinity alone lies the consummation of human destiny. No loftier standard can be conceived, nor any new doctrine preached than that which has been contained in the *spiritual* side of every faith. The task of Theosophy is to emphasize the spiritual in distinction from the material, to establish Universals in place of Particulars, to set the truths of Religion on a scientific and natural basis; but, above all, to *insist* on the application of those truths to daily life and conversation.

To conclude: 1. We have examined the nature of pure, intuitive religion, as existing in certain universally predominating principles, thus showing what religion should be.

2. By carrying these test-principles into orthodoxy, we have tried to show what religion has become.

3. We have, finally, found the requirements of pure Religion contained in the leading ideas of Theosophy, philosophical, spiritual, and ethical.

CHARLOTTE E. WOODS, F.T.S.



LET a man make himself what he preaches to others; the well-subdued may subdue others; one's self, indeed, is hard to tame.—*Dhammapada*.

Alchemp.

WE are given to understand in the *Secret Doctrine* that the early races, the prototypes of humanity, were vast shadowy beings, with consciousness and perceptions more diffused than ours. They did not reason as we do; their knowledge was vague and instinctive, like that of the bees, the birds and the ants, and their thoughts more like our emotions than the procession of pictures that we call thoughts. They were, in fact, spiritual jelly-fish with semi-material bodies, floating through space by the exercise of will, or borne by psychic currents.

As cycle after cycle was reeled from the spindle of eternity, their forms became smaller and more dense, and their nebulous planetary habitation grew, like themselves, more compact. As the earth approximated to its present condition and appearance, men's thoughts in like manner became more definite, their sense perceptions more varied, precise and limited. This is the "fall into matter," foolishly regretted by some who seem to think that we were once all that we hope to be in the future.

We must learn to know and to conquer both ourselves and this semi-illusionary objective Matter that is the counterpart of the subjective side of our present stage of existence. The perfect military commander must at some stage of his career learn to perform with exactness and intelligence the smallest duties of the private soldier. As power is given him in consequence of intelligence and obedience he rises by degrees, till at length he marshals mighty hosts, conscious of the needs and duties of each unit, and reaching each through the radiations of his central will. We in like manner, without losing our intelligence and becoming mere machines, must in our present sphere of perception and power so learn to control ourselves, that is, the limited group of forces within our grasp, that greater power may come to us; for in this army there is no promotion by favour or by fiat; our place in the scale of being is determined by ourselves alone.

The wide and vague perceptions of our shadowy and globular ancestors form a basis for our intuitions, which, like the instincts of animals, are inherited memory. Even now we are not wholly shrunk into the narrow shell we call the body. It forms the focus, the basis, the pivot of our existence, not its limit in space any more than in time. Our spheres of psychic action and influence, sometimes of consciousness even, extend to great distances and are modified by the direction and intensity of the will and character of thought. This microcosm or miniature universe is ours by inheritance, and as we learn to know and rule it the limits of our kingdom spontaneously expand; for the finite is a sample of the infinite; truth is one and indivisible.

The change from the diffused form of consciousness, that of the mindless beings of old, blended with others like themselves, to that limited and focalized form which we call "self-consciousness," is not a lessening of the totality of being but rather its condensation. A local and denser nucleus is formed, a mode of growth to be seen both in the nebulæ, the self-luminous clouds of fire mist from which suns and planets are formed, and in the little germ cell which first rounds

itself out of the protoplasmic mass, and then forms within itself the spot or centre from which development takes place. With this segregation of consciousness from the nebulous interblended condition came the sense of individuality, separation of being, isolation, nakedness, and as star points begin to define themselves in the nebula, so did the first leafy films of the tree of manifest and material existence begin to define and clothe the individuals of the new born race. As the vegetable is followed by the animal, so were these flimsy coverings by the thick and tough coats of skins of the present humanity. As we look back to the portals of the primitive and semi-spiritual plane of existence, we see that they are guarded by the sword of the "Cherubim," that radiant and revolving force which is not to be meddled with by the ignorant and imperfect. The world of matter around us is the counterpart of the tough shell in which we are encased. It must be understood and conquered; in the sweat of our brows we must root up the thorns and thistles that it brings forth. In sorrow the feminine principle, Psyche the soul, must bring forth life after life, each a day of labour in which to attack the noxious weeds whose seeds we so carelessly scatter; but, through the Christos, the Higher Self, the emanation of the centre of life and power, we may control the serpent of Matter, the outer pole of being, and with the knowledge and power so acquired, with the purity gained by an indrawing of the higher nature, we may return to grasp the flaming wheel and reënter the lost paradise, then more than regained.

There is a similarity between the development of the human race and that of knowledge. In the earlier stages of a science we find broad and vague ideas which afford not even an apparent line of definition between the material and metaphysical. Later, their material aspects are brought to a focus, while the metaphysical aspects are considered as too vague, fanciful, or superstitious to be worthy of serious consideration.

The natural change in the forms of language, the strangeness of the words used by the early investigators, their ignorance of the more material and exact knowledge, all tend to strengthen the feeling of superiority with which the later student looks back upon his predecessors. Through the labours of many observers, facts in immense numbers are gathered together and piled up. The instinct which leads to this accumulation is the reflex on a higher plane of that which impels the bees and ants to lay up winter stores. These isolated truths are partly arranged and built together from time to time both by the collectors and others according to guiding principles, either real or fancied, and the foundations of a science are evolved.

As this knowledge expands and the relations of the truths involved radiate in all directions, the forms and scaffolds, that is the theories and arbitrary laws, necessitated by the weakness and littleness of the builders, envelop the growing structure and are often mistaken for the building itself. No one of the many temples of truth, built with and yet without hands, will reach completion in this age of the world, but, in spite of the scaffolding, some of them begin to resemble strangely the airy prototypes seen by those who lived before the brick and mortar of modern science encumbered the ground.

Alchemy was never what we would call a science. Its terms had a double meaning, were vague and purposely misleading. They were intended to stimulate the intuition rather than inform the understanding. To the outside world the Alchemist was a man who sought for the method of transmuting base metals into gold, or of discovering the Elixir of Life, the secret of perpetual youth.

Esoterically he did seek for these things, but not in the literal and material sense. As sunlight shining into filthy water causes it to

ferment, throw up a scum, and finally become pure, so did the true Alchemist strive to work out the dross of his lower nature and transmute its baser metals, by focussing upon it the golden ray shining through and from the Higher Self. The great majority of men mistook the symbolic for the literal. Many wore their lives away messing and muddling with retorts and furnaces, like the antique implements so often pictured, and many from pride or cunning pretended to have succeeded in their labours. If any succeeded in a literal sense in making gold, it was only when the lower material nature had been so mastered and purified by the higher that the veil of matter had become thin, and its forms plastic, to the spiritual will acting through the fulcrum of an attuned and purified body and brain. To such a being the love of gold would be but a name, while the secret of the art could no more be imparted by words than the power of sight could be given to a blind man by an explanation. If any attained a partial success while half prepared to meet the semi-intelligent forces of nature, ultimate disaster was the result. We all know the story of the man who told his sons to dig in the vineyard for a pot of gold. After thoroughly turning up the soil no gold was found, but their reward came in the shape of a fine crop. So the labours of the exoteric Alchemists, digging into the unknown strata of Matter, benefited the world through the development of the purely material side of Alchemy, the modern Science of Chemistry.

In modern works on Theology, Metaphysics and Theosophy, we discourse, with more or less wisdom or folly, of the Red King and the White Queen, of Salt, Sulphur and Mercury, and of many other things treated of by the Alchemists, but we use terms which cannot be taken as referring to the visible and material. Yet the highest, most spiritual principles of the universe have their material, polar correlatives. Neither could exist, that is, be manifested, without the other.

The Adept becomes such by the wisely directed efforts of years. The physical pole of his being is regenerated, literally transmuted. It would be as difficult to perform the later portions of the operation under ordinary conditions of life, as it would be to carry on the more delicate manipulations of the laboratory amid the dust and jar of a crowded street. The Adept is perfected by and through his lower nature. It is both friend and adversary: without it he would be powerless: the metal is transmuted, not created from nothing.

Advanced students of Material Science have become profoundly dissatisfied with the atomic and molecular theories that have been so glibly expounded. They know that the so-called elements are but the limits of our present powers of analysis. The ultimate nature of Matter with its minute centres of energy, eludes the mental grasp as completely as when we try to apprehend pure Spirit. The future only can tell what we may learn with clearer intuitions, more disciplined intellects, by the aid of natural forces as yet half tamed or wholly unknown. We have passed the extreme of Materialism, the aphelion of the great cycle, and have begun to swing back on the arc that leads to perfection and unity.

W. MAIN, F.T.S.



SOME fortify themselves for controversy. We praise not those small-minded persons. Temptations from this source and that are made to cling to them, and they certainly send their minds very far away when they engage in controversy.—
Dhammika Sutta.

On the Infinite Universe and Worlds.

BY GIORDANO BRUNO (NOLANO).

[This Dialogue, from the pen of the "second Pythagoras," has not been previously translated into English. W. R. Old has now placed within the reach of our readers a work too little known.]

FIRST DIALOGUE.

Interlocutors.

ELPINO. FILOTEO. FRACASTORIO. BURCHIO.

ELPINO.—How can the world possibly be infinite?

FILOTEO.—How can it possibly be finite?

ELP.—Would you that one could demonstrate this infinitude?

FIL.—Would you that one could demonstrate this finitude?

ELP.—What dilatation is this?

FIL.—What limitation is this?

FRACASTORIO.—*Ad rem, ad rem, si juvat!* You have held it too long in suspense.

BURCHIO.—Come to the point quickly, Filoteo, for I shall take sport in listening to this fable or phantasy.

FRA.—*Modestius*, Burchio! What would you say if in the end the truth should convince you?

BUR.—This; that although true I should not wish to believe it, for it is not possible either that my head can understand or my stomach digest this Infinite; though, for that matter, I could wish it might be as Filoteo says, because if by bad chance I should happen to fall from this world I should always find a dwelling-place.

ELP.—Indeed, O Filoteo, if we allow the judgment of the senses that first place which is due to them, since all information takes its origin from them, we shall probably find that it is no easier to concede what you say, either sooner or later. Now, if you please, proceed to instruct me.

FIL.—The senses do not perceive the Infinite; neither from them is the conclusion required, for the Infinite cannot be a sense-object. And whoever, therefore, would wish to know this by way of the senses, is one who would require to view the substance and essence indiscriminately by means of the eyes; and who, therefore, would deny a thing because it is not visible, would hence deny essential substance and being. But there ought to be a limit in demanding evidence of the senses, to which we do not give credence except in sensuous things,

and even then not without suspicion if reason and judgment do not add their testimony. They are useful to the intellect in reasoning and giving judgment concerning things distant in time and place. And in this they are satisfactory enough, and quite sufficient evidence do we have from the senses, which are not able to contradict a thing, and which, moreover, make their imbecility evident, and confess their insufficiency, by the appearance of the limitation that constitutes their horizon, in the formation of which we yet see how much may be evanescent. Now as upon the surface of this our globe we have illusive experiences, we ought very largely to mistrust how much the stelliferous concavity contains within its limits.

ELP.—Of what use are the senses, then? Say.

FIL.—Only to excite the reason, to denote, to indicate, to testify in part; not to testify wholly, still less to judge, or to give a verdict; because, however perfect, they are never without some perturbations, whence truth, in its incipience, is in a degree derived from the senses, but it is not *in* the senses.

ELP.—Where then?

FIL.—In the sensible object as in a mirror; in the reason by way of argument and discourse; in the intellect by way of principle and conclusion; in the essential mind and imperishable nature.

ELP.—Proceed, then, give your reasons.

FIL.—So I will. If the world is finite and nothing is beyond; I ask you, where is the world? Where is the universe? Aristotle replies: It is in itself; the sphere of the First Heaven is universal location, which as the first containant is not in another, because location is nothing more than the superficies and limits of the body containing, hence that which has no body containing has no location.

Now, Aristotle, what wilt thou say by this, "that the location is in itself"? What wilt thou convey to me as a thing beyond the world? If thou sayest, "there is nothing," the heaven, and certainly the world, will not be in any position whatever.

FRA.—*Nullibi ergo erit mundus. Omne erit in nihilo!*

FIL.—The world will be something certainly, which is not remarked. If you say—as certainly it seems to me you would say something in order to escape the vacuum and nothingness—that beyond the world there is an intelligent and divine Being, if fortunately God comes to be the location of all things, you yourself will be greatly puzzled to conceive how a thing incorporeal, intelligible, and without dimension, can be the location of a thing dimensioned. Then, if you say that it comprehends as a type and after the manner that the soul comprehends the body, you do not reply to the question of the extraneous, nor to the question of what thing is beyond and extraneous to the universe. And if you excuse yourself by saying that where there is not anything there is no location, nothing beyond, nothing outside,

this will not content me. For these are words and excuses merely that cannot enter in thought, since it is an impossible thing save as a fanciful acceptance; yet if one should admit other meanings and other faucies, you could make me affirm with true intention that there is such a periphery, margin and extremity, beyond which there is neither body nor vacuum, and yet God subsisting there. For God does not subsist in order to fill the vacuum, and consequently is not for that reason a limitation of the body in any way, since all that is said to limit is either exterior form or a body containing. And whichever way you might state it, you would be considered the appraiser of the dignity of the divine and universal nature.

BUR.—I certainly think it necessary to say this, that if one should extend the hand beyond that convexity, it would not be in any location, nor in any part, and consequently would not exist.

FIL.—I add to this, which is not ingenious, that this peripatetic saying is not conceived to be an implied contradiction. Aristotle has defined location, not as the body containing, nor as a certain space, but as the superficies and limits of the containing body; and, therefore, the first, principal, and greatest place is that to which this definition least of all, and in fact in no way, conforms. The convex periphery of the First Heaven is that which is the superficies of such a body as contains only, and is not contained. Now in effect, in order that such superficies may be a location, it is not required that it should be a body contained, but that it should be a body containing. If it be the superficies of a body containing and is not continuous of and joined to the body contained, it is a place without location, since the First Heaven cannot be a place except in regard to its concave superficies, which touches the convex of the second. Behold, therefore, how vain, confused and self-destructive is that definition! To which confusion one comes by the caprice which requires that outside heaven nothing may be assigned.

ELP.—The Peripatetics will say that the First Heaven is a body containing by its concave superficies and not by its convex, and location is relative to that.

FRA.—And I subjoin that then one finds the superficies of a containing body which is *not* a location!

FIL.—In effect, to come directly to the point, it seems to me ridiculous to say that outside heaven there is nothing, and that heaven is in itself, located by accident, and a place by accident, *i.e.*, by its confines, and that one may understand just what he pleases by "itself" and "by accident," which cannot be escaped save by making two of one; because always that which contains is entirely other than that which is contained, and such wise dissimilar that it follows the containant is incorporeal, immovable and divine, and the contained corporeal, evanescent and material. Now whatever you make of this superficies, I will repeatedly demand: What thing is beyond it? If you say there

is nothing, I shall call it vacuum and inane, and such vacuum and inane which terminates nothing ulterior, is for that reason terminated in this place. And this is more difficult to imagine than to conceive the universe as infinite and immense, because with a finite universe we cannot avoid the ulterior vacuum. We see now, if agreeable, what this space is in which there is nothing! In this infinite space we see this universe to exist, whether by accident, by necessity, or by providence, troubles me not for the moment. I ask if this space, which contains the world, has greater capacity for containing a world than any other space which may be beyond?

FRA.—It certainly seems not to have; for where there is nothing there is no difference, and where there is no difference there is no relative aptitude, and perhaps even necessity is some aptitude where there is nothing.

ELP.—Not even anything absurd, and of the two rather necessity than folly!

FIL.—Well said. So I say, that as the vacuum and inane, which one necessarily postulates with this peripatetic saying, has not any capacity of receiving, still less ought it to have of vomiting this world. But of these two aptitudes we see one in act and the other cannot be seen save by the eye of reason. As therefore in this space—equal to the size of this world, which, by the Platonists is called material—this world exists, so another world is able to be in that space and in innumerable other spaces equal to this.

FRA.—Surely we can judge more securely from what we see and know than otherwise. Whence, as by our vision and experiment the universe is not exhausted, nor ends in vacuum and inane, and of which nothing is new, we reasonably ought to conclude as proposed; since, when all other reasons are equal, we find that experiment is opposed to the vacuum and not to the plenum. And by this statement we shall always be justified, but otherwise we shall only escape with difficulty a thousand accusations and perplexities. Continue, Filoteo!

FIL.—Then, in regard to infinite space we know, certainly, that it is adapted to the reception of bodies, and we do not know otherwise. Wherefore it will suffice me to hold what no one can deny, at least for this reason, that where there is nothing, nothing offends. It remains now to see, if agreeable, whether all space may be full, or not. And here, if we would consider what it is able to be as much as what it is able to do, we shall ever find it not only reasonable but also necessary that space should be full. That it may be manifest I will ask you this: if it is well that this world should exist?

ELP.—Most decidedly.

FIL.—Then, is it well that this space—which is equal to the dimensions of this world, which I will call vacuum, similar and indifferent to space—should be so filled?

ELP.—It is, indeed.

FIL.—Further, I will ask if you believe that as in this space there exists the structure called “the world,” the same might be situated or might exist in another space of this inane?

ELP.—I will say yes; though I do not see how in the nothingness of vacuum we can postulate difference at all.

FRA.—I am assured that you see, but I cannot venture to affirm because you perceive where it pleases you to lead?

ELP.—Affirm it surely! for it is necessary to understand and to say that this world is in a space, for if it were not it would be no different from that which is beyond your *Primum Mobile*.

FRA.—Continue.

FIL.—Then, as this space can be, and has been posited to be, and is necessarily perfect by containing this universal body, as you say, so not less can all other space be, and has been affirmed to be, perfect.

ELP.—I concede it; what of that? Able to be, able to have; therefore is? therefore has?

FIL.—To be frank, I will show that you may very well say that it can be, that it ought to be, and that it is. Because if it would be defective for this space not to be full, that is to say, for this world not to exist, not less, for the same reasons, it would be so in regard to all other space; and consequently the universe will be of infinite dimensions, and the worlds innumerable.

ELP.—The cause, why there should be so many and not one sufficient?

FIL.—Because, if it be defective that this world should not exist or that this plenum should not be; then it is defective in regard to this space or another space equal to this.

ELP.—I say that it is defective in regard to what is in this space, which indifferently could exist in another space equal to this.

FIL.—Which, if well considered, comes to the same thing; because the virtue of this corporeal being—which is in this space or might be in another equal to it—makes it reasonable and agreeable to that virtue, well-being and perfection, that it can be in such and so much space, whether this or another that is equal; and not that it can be in innumerable other spaces similar to this. Moreover, if it be reasonable that there is a good Finite, a perfect limited, it is equally reasonable that there may be a good and perfect Infinite; because where the finite is good by agreement and reason, the infinite is by absolute necessity.

ELP.—The Infinite is certainly good, but it is incorporeal.

FIL.—As regards the incorporeal Infinite we are agreed. But what hinders that the Good Being may not appropriately be a corporeal Infinite? Or what repels that the Infinite implied in the most simple and individual First Principle is not more perfectly manifested in this its infinite and interminable simulacrum—most capable of innumerable

worlds—than in these so respectable limits? It even seems irreverent not to think that in regard to the divine presence, this world, which to us appears so vast and grand, may not be a mere point, yea, a nonentity.

ELP.—As the greatness of deity does not consist in corporeal dimensions at all—I admit that the world adds nothing to deity—so we ought not to think that the greatness of its simulacrum consists in larger or smaller dimensions.

FIL.—Very well said. But you do not reply to the main point, because since I do not require infinite space and Nature does not require it, neither by dignity of dimension nor by corporeal volume any more than by the dignity of the quality and species embodied, therefore the infinite excellence is represented incomparably better in innumerable individuals than in a few that are finite. But yet it is required that there may be an infinite simulacrum of an inaccessible divine presence, in which, as infinite members, there should exist innumerable worlds, corresponding thereto. But because of the innumerable degrees of perfection which are required to manifest the divine incorporeal nature by corporeal means, there must necessarily be innumerable individuals, which are these great animals, of which one is this earth, the maternal goddess that has produced offspring and nourishment, and who, moreover, will not recover them. Infinite space is required for containing these innumerable worlds. None the less, therefore, is it well that there should be innumerable worlds, which are capable of being similar to this, which has been able and is able to exist, and is well.

ELP.—Shall we say that this finite world, with these finite stars, comprehends the perfection of all things?

FIL.—You can say it, but not so readily prove it; because the world which is in this finite space comprehends the perfection of all those things that are in this space, but not indeed the infinity which can be in other innumerable spaces.

FRA.—If you please, let us stop, and not do as the Sophists, who dispute for the sake of victory, and while appearing frank, contrive that they and others shall not perceive the truth. Now I believe—if so much pertinacity, which is far from wishing to slander, be not perfidious—that, by reason of infinite space, which is able to contain indefinitely, and by reason of the individual and collective virtue of an infinity of worlds, which can be contained no less than this one apparent to us, they have every one of them reason for consistently being. Because infinite space has infinite aptitude, which is extolled in the infinite act of existence, by which the infinite Efficient is not considered wanting, nor the aptitude in vain. Content yourself then, Elpino, with listening to other reasons, should they occur to Filoteo.

ELP.—I see well enough, to tell the truth, that to call the world, as you say the universe, unlimited, does not carry with it anything in-

appropriate, and frees us from innumerable vexations in which we are involved by the contrary saying. I know particularly that, with the Peripatetics, it is now and then necessary to say something which has no foundation in our understanding: as, after having denied the vacuum as much outside as within the universe, we yet seek a reply to the question which follows, as to where the universe may be, and to say that "it is in its parts," for fear of saying that it has no place at all, is like saying, *nullibi, nusquam*. But one cannot avoid what in that case must be said, the parts are found to be in some place and the universe not to be in any place, nor in space; which saying, as everyone sees, cannot be founded in any reason, but signifies expressly an intentional evasion in order not to confess the truth by postulating the world and universe infinite, and by postulating space infinite, from both of which positions double confusion follows to one who holds them. I affirm, therefore, that if the whole is a body, and a spherical body, and consequently figured and limited, it must be terminated in infinite space, in which, if one would say there is nothing, it is necessary to concede there may be a true vacuum; which, if it is so, is no more reasonable in all than in this part which we here see contains this world; if it is not so, there ought to be the plenum, and consequently the infinite universe. And it follows, no less foolishly, that the world is *alicubi*, having said that outside there is nothing, and that it is in its parts; as if one should say Elpino is *alicubi* because his hand is in his arm, his eye is in his face, his foot is in his leg, his head is in his bust. But to come to the conclusion, and in order not to sustain myself by sophistry, putting the foot on apparent difficulties and on spending the time in banter, I affirm that which I cannot deny, that is, that in infinite space either there should be an infinity of worlds similar to this, or that this universe should extend its capacity to the comprehending of many bodies like these named stars, and yet, that whether these worlds are similar or dissimilar, it would be equally well for one to exist as for another; because the existence of another is no less reasonable than that of one, and the existence of many no less than that of one and another, and the existence of an infinity than that of many. Whence as the abolition and non-existence of this world would be evil, so the non-existence of innumerable others would not be good.

FRA.—You explain yourself very well, and show that you understand the arguments perfectly, and because you accept that which you cannot deny, you are not a Sophist.

ELP.—Yet I should like to hear what other reasons may remain in regard to the Eternal Principle and Efficient Cause; whether this effect, of such infinite kind, is in accord therewith, and indeed to what extent such effect may be?

FIL.—This is what I need to add; because after having said that the Universe can be nought but infinite—a conclusion which is sanc-

tioned by the extensional capability of infinite space as well as by the possibility and probability of the existence of numberless worlds such as ours—it remains now to prove it, and from a consideration of the conditions of the Efficient Cause, which must needs have produced the universe such as it is, or more accurately, must needs be always producing it, as well as from the condition of our faculty of understanding, it is easier to contend that infinite space is similar to this that we cognize, than that its nature should be such as to render it impossible of apprehension either by analogy, similarity, relativity, or even by the exercise of any imagination which does not end in self-contradiction: Now in the first place, ought we to think, or can we even think, that the divine efficacy is inactive? Why would you say that the divine goodness, which embraces infinitude and being indefinitely diffused can communicate itself to an infinity of things, should be voluntarily limited or self-contracted into the matter of a nothing, in the sense that from the standpoint of the Absolute everything is a nonentity. Why suppose that the central fount of divine energy which can thrill through an infinite sphere, so to speak, would sooner remain unproductive, as though jealous of its power, than to make itself felt and become a quickener and fountain-head of resplendent beauty; that it would prefer to make itself felt in less and less degree, or rather not at all, than according to the nature of its glorious power and being? Why should the infinite capacity be frustrated; the possibility of infinite worlds done away with; the excellence of the divine image, which needs an infinite mirror for its full reflection, be judged according to our standard and not according to its own nature? Why affirm that which, I maintain, brings in its train so many perplexities and destroys so many principles of philosophy, while it adds nothing whatever to our conception of the laws of nature, of religion, of faith or morality? Would you say that Deity, in regard to its power, its energy of causation and the effect produced (which in the Divine are one and the same thing), is a determined something, and as it were the convex periphery of a sphere, rather than, to speak paradoxically, the limitless limit of the unlimited? Limit, I say, without limitation, in order to distinguish the infinity of the one from the infinity of the other, because God embraces the infinite, whether considered as a whole or in its complexity. But the universe is all in all, explicitly and not totally—if, indeed, we can speak of totality where there is no part or end—because one is of a determining nature and the other tends towards termination; and the difference between these is not as between something finite and something infinite, but because the one is infinite and the other is terminable, agreeably to the nature of the whole and of being totally in all that which, although it may be all-infinite, is not, however, totally infinite; because this is not agreeable to the nature of dimensional infinity.

(To be concluded.)

Father John of Kronstadt.

THERE is hardly a person in the whole Russian Empire who has not heard of Father John of Kronstadt. Hundreds of letters received by him every day, thousands of pilgrims thronging around him from all parts of Russia, prove his immense popularity.

During Lent, from six in the evening till two in the morning, he is surrounded by people, who pour out to him their inmost thoughts, seeking his help and advice. On these occasions it would be hard to decide which strikes one most, Father John's never-tiring energy, or the people's boundless patience. Those unable to gain admittance owing to the crowd, after having waited the whole night, continue to wait the next day till late at night again, hoping for an opportunity to speak to him.

Thousands of people gather near a railway station or a house where he is expected; and if a stranger should ask the cause of the crowding, he would be quickly answered: "Father John is going to pass."

Sometimes the police are obliged to stop the whole traffic in the streets, in order to prevent accidents. In the crowd are to be found the nobility, the highest military and civil officials of the Empire, women of fashion, men of science, wealthy merchants, soldiers and peasants—not only orthodox Russians, but Catholics and Protestants, Jews and Mahomedans, all alike bent upon catching a glance from his searching, serious, yet kindly eyes. Business is put aside, and when, finally, Father John appears, every noise is hushed in a general feeling of reverence and love, and those who have obtained a blessing or a friendly look from him return home happy.

The same thing occurs over and over again in St. Petersburg, Moscow, Novgorod, and in every place in Russia to which he goes, the multitudes increasing with every year.

At his abode in Kronstadt, where he takes a few hours' rest, the crowds are constant. His hours of rest are so few that it is a wonder his life was not worn out long ago; for that life is one of uninterrupted work, mental and physical, combined with absolute asceticism. Hardly a family in Russia, from the palace down to the peasant's hut, but will in its moments of affliction turn for comfort to Father John, and his light shines into every darkened place that needs him.

What are the characteristics of the man who has thus gained an unprecedented popularity throughout the vast Russian Empire? Is it

genius of some kind, as a writer or a preacher? No; though cultivated, and even a good writer, preacher, and lecturer, yet it is not as such that his name is engraved on every heart.

Even for those who know him personally, it would be difficult to analyze the feelings which his presence evokes. An atmosphere of radiation, of power for good, of boundless love for humanity, absolute self-abnegation, blended with a superhuman energy and faith, surround him.

He is a seer and a healer. Before they are uttered, he often answers questions.

Many persons given up by the doctors have been saved by him; and not a few of the Russian medical men acknowledge his power of healing. Being a seer, he also knows when the end has set in, and then he comforts and soothes the departing without an attempt at healing. Those to whom he speaks of recovery are sure to get well; when he is silent on that subject they die, but seem in his presence to experience joy and peace during their last moments on earth.

The question will perhaps arise, What has a man with such powers done for the community at large, besides healing and consoling individuals, however numerous?

It might, therefore, be of some interest to give a sketch of his life and work—a life which is a demonstration of how much a single human being can accomplish when every thought of self has been sacrificed.

Father John's house stands by the seaside in the midst of a shady garden. The only luxury of its three rooms consists of perfect cleanliness. The furniture is of the plainest possible description. An iron bedstead with a hard mattress, a plain table, a few wooden chairs and a chest of drawers, are the only accommodations of the man who, from year to year, distributes millions of roubles among the needy, and founds benevolent institutions on a grand scale.

Money is brought or sent to him from all parts of the country, and he spends it at his discretion. He rises in summer at daybreak, in winter whilst darkness still prevails, and having taken his cold bath (he sleeps with open windows, even during the Russian frost) spends the first half-hour of the day in prayer and meditation. So far into distant spheres does his spirit seem to ascend, that an earthquake could scarcely arouse him from this kind of trance. When he comes out of that state people notice in him a new vigour, and a beaming kindly look in his eyes.

It is not an easy matter to reach his church, notwithstanding its being only a short half mile from his house. The whole night people crowd near his garden gate; some bringing their sick, others hoping for his blessing, or expecting material help.

Some people have feared that Father John might fall a victim to professional beggars. But they were mistaken. As a seer, he knows

the real wants of those who approach him, and no cheating could succeed. The professional beggars even avoid him, for, though always kind, he is known to have directed words of stern reproof and blame to idle, good-for-nothing fellows.

Near the entrance of the church the same scenes are repeated, crowds gathering to await him.

St. Andrew's Cathedral is served by three priests in turn. When not his day, Father John still takes a part in the service, either in reading or singing. His voice is clear and powerful, with no signs of age in it. After the service he makes from ten to fifteen calls on persons who have asked for him, and gives some lessons. Then, about midday, he visits St. Petersburg, and generally once a week Moscow. Time is saved by taking his night's rest in the railway carriage. He does not require more than three hours' sleep.

No fixed hours exist for his meals, nor does he partake of what is generally called a meal. Here and there he accepts a cup of tea, a piece of bread or biscuit, some fruit, and at times a glass of Madeira. But though an ascetic, he does not in a pedantic way adhere to fasts, and if, on some rare occasions, allowed a few hours' rest amongst friends, he will sit down to dinner without any fuss as to what he eats. Probably he pays little attention to the material part of a dinner, being a pleasant talker as well as a good listener, most cheerful and lively when in a congenial intellectual sphere.

Children flock around and chat with him without reserve or shyness, and he is very tender with the little ones.

People who have known him for thirty-five years say that during this time no change has taken place in his outward appearance. Though now a man of sixty-seven he still looks about thirty-five or forty. Hardly ever at rest, and yet seemingly never tired, his energy is quite a mystery to everybody.

Notwithstanding his constant active work, he has found time recently to publish a book in two volumes, which has produced quite an impression on the public mind in Russia.

None of his photographs are satisfactory, though taken by first-rate photographers. They always lack his peculiar, deep, and yet changeable expression. When in concentration and prayer, his dark violet eyes beam with an ecstatic radiance, while in ordinary social intercourse they are preëminently kind, and at times one might even catch a glimpse of fun in them.

When in the condition of seership he seems to look through one's inmost soul, far into the past and future of one's destiny. At those moments his gaze is fixed and absent, as if his spiritual eyes had wandered into distant realms—just as may be noticed in persons who go about in their sleep with their eyes open.

His features are thin and regularly cut. Light auburn hair, beard

and moustache, worn after the fashion of the Greek clergy, the hair long and wavy, recalls to mind some ancient pictures. Over the middle height, he yet appears even taller. When in presence of suffering his features show signs of strong emotion, and this deep human sympathy is probably one of the mysterious links which draw the multitudes around him.

Father John was born in Archangel, one of the numerous family of a poor church assistant. His childhood, passed amidst dire privations and hardships, probably left indelible impressions on the young soul, and would account for his immense compassion and interest in the poorest classes.

When nine years old he was put into the Archangel parish school. Before that his parents had endeavoured to teach him reading and writing, but he made no progress, owing to very weak mental faculties. A complete want of memory, and an inability to grasp a link between the spoken and printed words filled him with despondency. He felt himself almost an idiot in comparison with his schoolfellows, and quite lost among them.

One night, when all the others were asleep, he remained awake brooding over his sad position. He thought of his parents spending their scanty means on him without any other result than an utter failure to remember a single lesson, and a terrible sadness overcame him. He rose, knelt on the floor and prayed with all his might, that this thick veil should be taken from his mind. How long his prayer lasted he does not know; but all at once a violent current shook his whole frame, his intellect was freed from its bondage, memory awakened, and he recollected perfectly his last lessons. He rose to his feet a new being, and, lying down, a deep sleep came over him.

The next day in the class-room he was able to solve a difficult problem in arithmetic. His progress in learning became so rapid, that he soon became the best scholar, and in due time was transferred to the Seminary. Here again he studied successfully, came out as the best pupil, and the authorities sent him by Government aid to the Ecclesiastical Academy in St. Petersburg.

In 1855 he terminated his academical studies as candidate of theology, and accepted the first vacant place offered him—the one he holds now, having always refused to be removed to a more important living. Whilst still in the Seminary he lost his much beloved father, and his mother remaining in an almost destitute position, he tried there, as well as in the Academy, to earn some money for her by secretarial work.

He married before entering on his duties in the church, it being the canonical law for the lay clergy. His wife, as long as she had strength enough, shared in part of his work. They had agreed to consecrate their lives to the service of humanity, saying: "There are a sufficient number of happy families in the world without us!"

Many years of devoted, humbly performed ministrations to his fellow creatures elapsed before his fame spread over the boundaries of his parish.

In 1875 the Russian press for the first time published accounts of about a hundred cures performed by him, giving the witnesses to these facts. It would require volumes to mention all the authentic instances of his healing power, so I shall only mention a few cases which I have either witnessed myself, or which have been told me by trustworthy persons.

In 1891 I spent some months at St. Petersburg and then the following occurrences came to my knowledge :

One of the chief naval officers at Kronstadt had been seriously ill. Medical help was of no avail, and his sufferings were intense. Father John was called in, and from that moment Admiral B. recovered entirely.

A lady, Mme. de S., whose husband occupies a post on the Chinese borderlands, and whose son is a naval officer in Kronstadt, had been suffering for eight years from a most painful illness, so much so, that finally all her courage forsook her, and in a state of utter despair she resolved, late one evening, to put an end to her miserable existence. She had chosen a precipice, down which she intended to throw herself next morning. With that determination she went to sleep and dreamed. She was standing on the brink of the precipice, intending to take the leap, when suddenly there appeared on the opposite side a priest unknown to her, who spoke words of remonstrance and comfort, bade her beware of the fatal step, and told her to pray and hope for a speedy recovery. On awakening she wondered at this dream, and her desperate resolution was shaken.

During that time her son in Kronstadt had suffered from a severe illness from which Father John had healed him. Writing to his mother about it, he enclosed a photograph of Father John in his letter, and Mme. de S. was greatly struck on recognizing in this photograph the priest of her dream !

After that dream her health improved quickly, and in a short time she recovered entirely.

The day on which I went from St. Petersburg to Kronstadt, a friend, Mme. de G., intended to join me. But she only came to the railway station to tell me that the nurse of her children, who had been ailing for some time, was much worse; the doctor declared her to be in the last stage of consumption, and ordered her at once into the country; in consequence of which my friend could not accompany me.

This nurse was a tried, faithful servant, and Mme. de G. asked me to deliver a letter to Father John, stating the case and begging for his prayers. When I met Father John I gave him the letter, and he said : "Tell your friend it will soon be all right with her nurse." In fact, the

next day she was much stronger, and soon all symptoms of consumption disappeared, so completely that there was no necessity to send her into the country.

The second time I met Father John (a few weeks later), was at the house of Admiral B. At the time I was feeling anxious about the health of my mother, who resided at Paris, and had had influenza. Father John said to me: "You need not worry about your mother; notwithstanding her age, she is still a very strong old lady." He had never seen her.

After the service and prayers at the house of Admiral B., I bottled some of the water (*eau bénite*) and later on took it to Paris. On joining my mother I found her suffering from a violent rheumatic inflammation in the ankle (following upon bronchitis and influenza). The swelling was of a dark purple hue, and the lotions applied had had but little effect. In the evening I put some of my Kronstadt water on it. The next morning the swelling and pains had greatly diminished, and in a few days had disappeared.

Recently this same water, though a year old, proved equally efficacious when I applied the rest of it to a *pereostite* of the jaw, which a friend on a visit from Paris, had caught during a wet London day. Being herself in the medical profession, she had used iodine and other remedies, the acute pain still continuing. But on this water being applied the inflammation soon subsided.

When Father John (as a seer) said that my mother was still a very strong old lady, he was quite right, for she has entirely recovered; notwithstanding her eighty-two years, she now is quite strong and well.

Mme. Z., a lady in St. Petersburg, who sends her carriage every morning to Father John when he arrives by the train from Kronstadt, told me that she is only too happy to put it at his disposal for his visits to the poor and sick, as she owes him so much. Her husband had been struck by complete paralysis, and was past all medical aid, when Father John brought him back to health.

Father John never enquires as to a person's nationality or creed; to him every human being is a brother or a sister, and people of all creeds and nationalities apply to him. I had a proof of this when I went on a special errand to the Cancer Hospital in St. Petersburg.

At the head of the hospital is a much respected French lady, Mme. J., a Roman Catholic, who is assisted in her work by two friends of the same nationality and faith. Their education, culture and devoted lives sufficiently warrant the trustworthiness of the facts they related to me.

After settling the matter which brought me to the hospital, I noticed a photograph of Father John hanging over a Madonna statue, and said: "I see that though you are of the Roman Church, Father John finds favour in your eyes."

They answered: "Father John belongs to everybody and every church; he is a great saint. We have seen him, here in this hospital, raise a dead girl." And continuing, they told me that a young girl with a cancer had been brought to the hospital, and soon afterwards died—at least the doctors declared her dead.

The poor mother was in despair; and though everyone told her it would be of no avail, she insisted upon Father John being sent for. He was summoned, without any other hope than that he would comfort the poor woman by his kindness and soothe her grief.

On entering the room where the dead girl was lying, Father John asked her Christian name, and, being told, bent slightly over her and said in a low but commanding voice: "Mary, rise, it is I—Father John—who calls you." The girl opened her eyes and moved. A few days later she left the hospital quite cured. The lady added: "Not only we, but several other people were present when it happened, and of course having seen such a miracle we must admit that Father John is a great saint."

I could tell of many other occurrences, all proving his extraordinary powers and seership, but I want to confine myself, as I said, to those facts which I have either witnessed myself, or which have been told me by absolutely respectable and trustworthy people.

Sometimes a good wish or a blessing from Father John removes material hardships and difficulties, and is a new starting-point in life to the individual concerned.

Father John's healings are too numerous to be reported; but the moral and elevating influence he has exercised over different people would be still more difficult to record. Criminals, drunkards, men and women lost to every sense of goodness and spiritual life, have been raised from the mire and converted into honest, useful beings.

The whole population of Kronstadt has benefited by his presence. He has founded many useful institutions. The first, dating from 1874, was named, "House of Care and Help to the Poor," and was attached to the cathedral of St. Andrew.

Then he erected in Kronstadt, St. Petersburg, and twenty other towns in Russia, institutions which he named, "Houses for Love of Work."

In these places all who want to earn something by honest work are provided with employment. Kronstadt alone, which serves as a model for the other towns, possesses the following institutions:

A Night Refuge for 300 men and women. It is a large four-story house, where for about a halfpenny (and, those who cannot afford to pay, gratuitously) people get a bed for the night, and in the morning bread and a can of tea.

A Sewing School and Workshop for Girls, who, under the guidance of a teacher, learn to sew and to use the sewing-machine, and at the

same time are provided with paid work. Any woman out of work may find some there.

A School and Workshop for Bookbinding.

A School and Workshop for Bootmaking.

A Soup Kitchen, which provides wholesome food for 600 people. A halfpenny obtains a meal for those who prefer to pay, and the quite destitute get it free. It is noteworthy that since Father John's action and influence the majority prefer to pay.

A Refuge for old Homeless Women. The youngest is sixty-three the oldest ninety-five years old.

A small Hospital, with medicines, ambulances, surgery, etc. The doctors give voluntary services.

A large popular Lecture Hall. Every Sunday it is crowded by the lowest classes.

A Free Library, with a large reading room.

A Library, where books are sold at cost price.

A Model School, with three classes, for 200 boys and 150 girls.

Free Reading Room and Library for children.

Drawing School with good teachers, at the cost of two roubles (about five shillings) per annum.

Orphanage, for 100 children.

A Crèche and Day Refuge for children whose parents go out working.

Workshops for the old or weak. From 300 to 400 disabled men and women are occupied at easy, light work, and paid about one shilling per day. They get cheap meals, and, if they wish, a night's rest at the establishment.

Out-door relief, managed by a small committee. Several thousands of people are helped in different ways. Some receive money or clothes, others railway tickets to return to their homes. Kronstadt being a seaport, there are often people who come to work during the summer and whose long journeys would take the greater part of their earnings.

The buildings containing all these institutions form a small town of themselves, in the midst of which stands a handsome chapel, where from time to time Father John comes to read the church service and to speak to the people whom he has redeemed from abject poverty, idleness, or vice.

NADEJDA.

NOT by birth does one become low caste,
Not by birth does one become a Bráhmán;
By his actions alone one becomes low caste,
By his actions alone one becomes a Bráhmán.

—*Vasala Sutta.*

Gleams from the Dawn-Land.

THE PEAKS OF ATLANTIS.

FREQUENT allusion is made, in the pages of the *Secret Doctrine*, to the reminiscences still existing among the Polynesians of the vanished continent of Atlantis; and the general statement is made that these tribes of the Pacific Islands, who are the pure descendants of one of the earliest sub-races, have extensive legends of the cataclysms that destroyed the once great continent, and of the dispersal of the races that inhabited it. It is further shown that the universalness of these traditions among the most distant islands of the Pacific, among tribes that have been separate from the days of these early migrations, is a proof, and a very convincing one, that the legends refer to real events that affected the whole Polynesian race—events, moreover, of such magnitude and import as to stamp themselves indelibly in the memory of the migrating Polynesians, and to overshadow and colour every subsequent event in their history. The traditions referred to are these.

* * *

The name the Polynesians give to the land from which they migrated is Hawahiki, or Hawaiki, the former being probably the true form. Among some tribes, as, for instance, the Maori of New Zealand, Hawaiki is clearly remembered as a real country from which the tribes migrated. With other tribes, as in the Hervey and Marquesan Islands, "either the geographical existence has faded to a mere poetical dream of spirit-land, or it has become the veritable Hades, the shadowy underworld of death, and even of extinction." (Tregear, *Maori Comparative Dictionary*.)

* * *

In the legends of New Zealand there is no detailed account of the land itself, but many allusions to it occur in the general traditions and mythology. The Maori race living in Hawaiki are described as having nearly the same customs, ceremonies, and weapons, as the inhabitants of New Zealand had when discovered by the first explorers. It is related that there was a great temple there, a college in which the sons of the priest-chiefs were taught mythology, history, astronomy, and magic. It was a sacred edifice, and its building was attended by many important religious ceremonies.

* * *

Both the priest who taught, and the initiate-pupils, were held sacred during the period of instruction, which lasted five years. The

congregation of priest-chiefs (hierophants), was known as Aha-Alii. The priesthood was divided into ten colleges, under a Master, the highest of the initiates. The first three colleges were for teaching magic and incantations, powerful sorcery, to cause death or injury to foes. The fifth, for divination, and for causing the body of a living person to be possessed by a spirit of the dead; the sixth for surgery and medicine; the seventh for architecture; the tenth for soothsaying and prophecy. The ritual was very rigid. The divisions were further sub-divided, and were bound by stringent oaths and laws. The principal deity was one unknown in other Polynesian worship, and is probably a paraphrase or substitute for the Divine Name.

* * *

In Hawaii, the land of Hawaiki is described as on the large continent to the east, where man was first created. It is also called the "Hidden Land" and the "Land of Divine Water." This country, as the "dark mountain," is described as paradise. And this paradise it seems possible a man can reach again. The tradition says "It was a sacred land: a man must be righteous to attain to it; if faulty, he cannot go there, nor enter into the dark mountain." A great chief, sailing from Hawaiki towards the morning star, first discovered Hawaii, and carried thither his wife and children. It is probable that the Hawaiian traditions here quoted refer to more than one continent in the past.

* * *

The Marquesans say that in Hawaiki was

The tree of life, firmly rooted in heaven above,
The tree producing in all the heavens,
The bright and sprightly sons.

Hawaiki, for the Marquesans, is "below," a world of death and fire. Thither went their great ancestor, to get the gift of fire for man from the fire-goddess. Hawaiki is spoken of in the Marquesan legends of the deluge as the first land appearing after the flood: "Great mountain ridges, ridges of Hawaiki."

* * *

In the Gambier Islands and Mangareva, Hawaiki has become more spiritualized. It signifies either an abyss, or hades, or antipodes: and also a land mentioned in ancient song. In Mangaia and the Hervey Islands, Hawaiki has lost all geographical character. It is the underworld, where the sun goes to rest at night, and whither the souls of the dead depart. These and other legends testify amply to the memory of Hawaiki, or the Sacred Ancestral Land, in the memory of the Polynesians. Some account may be given, at a future date, of their traditions of the cataclysms that destroyed it.

[Next Month:—The Return of the Wisdom Religion.]

C. J.

Correspondence.

A MESSAGE TO EARTH.

IN reference to your remarks on this book in the September LUCIFER, I cannot but think that had your reviewer considered the kind of audience to which it is specially addressed—namely, those who are still much under bondage to the current orthodoxy—he would have recognized the wisdom of the style and tone adopted, as eminently calculated to reach and beneficially influence them, whereas a book like *The Perfect Way* would have failed altogether to find them. For it is in manner only, and not in substance, that it differs from that book; nor yet in source; although it was not deemed advisable to indicate personalities, but rather to leave its teachings to rest on their own intrinsic merits. And so far from its sharing the limitations of the order to which you have assigned it, its simplicity and lucidity of statement, its coherence of doctrine, and its perfect mastery of the profound subjects of which it treats, are regarded by many besides myself, well qualified to judge, who have read it carefully, as indicating it as beyond all question transcending the level specified, as far as the celestial from which it avowedly hails transcends the astral, inasmuch as that which it represents is obviously positive knowledge, and not mere reflection, opinion or surmise. With your known objection to certain kinds of spiritual intercourse so-called, I fully coincide: but those objections do not, for me, apply to that which is properly called the “communion of Souls,” especially when they belong to the order of those who, like the Nirmānakāyas of the Hindûs, are in virtue of their high spiritual attainment able to remain at will within hail of the terrestrial, and have elected so to remain awhile expressly in order to teach those whom they find accessible and worthy. It must always be remembered that to be *in* the astral, as to be *in* the material, is one thing, and to be *of* it is another. Hence the propriety of “discerning the Spirits,” and not indiscriminately rejecting them.

EDWARD MAITLAND.

[The Reviewer begs to endorse the opinion expressed in LUCIFER on the book referred to, and to demur to the practice of Mr. Maitland's invariably lecturing reviewers who happen to express an adverse opinion on the books sent by him to be reviewed. The views expressed are held by the vast majority of Mr. Maitland's sympathizers who have read the little volume, though no doubt they have refrained from paining Mr. Maitland by a personal expression of their real opinion. The wise man learns even from his enemies—much more then should he listen to the words of a friend. THE REVIEWER.]

Reviews.

TRUE CHURCH OF CHRIST.¹

THIS book is a reprint from LUCIFER, and demands therefore but brief notice at our hands. Our readers know Mr. Brodie-Innes as an acute and subtle reasoner, and they will be willing to give full weight to his arguments. He addresses Theosophists who are not esoteric Christians, and tries to convert them to that which he calls the True Church of Christ. Those who have drunk deeply of the Eastern Teachings are not likely to consent to quit the pure original fountain for the comparatively small and modern reservoir to which he would fain confine them, but they may be interested in reading a very clever specimen

¹ By J. W. Brodie-Innes. Theosophical Publishing Society, 7, Duke Street, Strand.

of special pleading. Those who read it would do well to also peruse carefully Mr. Mead's article in detailed reply, that appeared in *LUCIFER*, for November, 1891, under the title of "The True Brotherhood of Man."

Two useful appendices are added to the book, one on the Seven Principles and the second a short Glossary. There is, however, a curious blunder in a note, which speaks of the "modern transposition of Prâna and Linga Sharîra" as "very confusing to those trained on H. P. B.'s system." If Mr. Brodie-Innes will turn to the *Secret Doctrine*, vol. i, p. 153, and look at the Diagram, he will see that Prâna is given as the fifth Principle with the Linga Sharîra as *its vehicle*, and in a note H. P. B. gives the reversed order "as usually named after the manner of *Esoteric Buddhism* and others." In "H. P. B.'s system" the higher principle was named first as being superior to its upâdhi, though she often accommodated herself to the less accurate numeration when nothing turned on the order used. The "obvious gain" of following her own numeration is that of maintaining the rational relation between the agent and the vehicle.

LE SECRET DE L'ABSOLU.¹

FOUR years ago in *Le Lotus*, our first French Theosophical review, there appeared three articles on "Parabrahm," from the pen of Amaravella. These were translated in Volume I of "The Theosophical Siftings," and are sufficiently well known by students of Theosophy to render any further introduction to our readers of the author of *Le Secret de l'Absolu* unnecessary. The present work is an expansion of the ideas contained in the articles referred to, and is divided into the following seven chapters: (1) Tout et Rien; (2) Voyage à travers les Siècles; (3) Le Temps et l'Espace; (4) Causes Premières et Finales; (5) Le Mystère de la Trinité; (6) La Science du Bien et du Mal; (7) La Balance de Justice. The work is prefaced by an interesting introduction by M. Émile Burnouf, and dedicated "au Maître Inconnu."

It is not too much to say that without a clear comprehension of the problem of the Absolute, the study of the major portion of Oriental metaphysics and of the great religio-philosophical systems of antiquity will be attended with insurmountable difficulties. Note well the words used, "a clear comprehension of the *problem* of the Absolute"; for the Absolute, in the meaning given it by Theosophical writers, is incomprehensible in itself. The book under notice is a valuable contribution to our literature; it is well and strongly written, and the new matter deals with many practical problems of absorbing interest to all thinkers. *Le Secret de l'Absolu* must, in the nature of things, be treated from the highest metaphysical standpoint; nevertheless our friend and colleague, E. J. Coulomb, has succeeded in entirely removing it from the category of wearisome dialectic and involved verbosity in which the majority of books on metaphysics in the West must be classed. There is somewhat of a tendency in the T. S. to-day to underrate metaphysical treatises as of no practical value, especially among those who excuse themselves from study. We should not forget, however, that the study of true spiritual metaphysics pertains to the plane of the higher mind, and is a most necessary exercise for the removing of deep-seated ignorance concerning the highest problems. Of course mere materialistic rationalism is not to be placed in the same category. That is purely a matter of the brain-mind and never listens to the reasoning of the heart. Amaravella's book will prove of great assistance to those who can read French, and will do much to clear away the usual mental fog that surrounds not only those who refuse to think for themselves, but also those who rely entirely on Western modes of philosophizing.

¹ Par E. J. Coulomb (Amaravella): Préface de M. E. Burnouf: prix, 3 fr. 50. Paris, Bibliothèque de la Renaissance Orientale, Au Siège de la Société Théosophique, 30, Boulevard Saint-Michel. 1892.

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,

November 10th, 1892.

My Eastern budget must open this month with some account of the doings of our President-Founder, who has again taken the field.

Reaching Calcutta about the middle of last month, he became the guest of Dr. Salzer, F.T.S. After staying a few days he proceeded to Darjeeling, postponing his lecture till his return to Calcutta. He was accompanied on the occasion of his visit to Darjeeling by Bro. Dharmapâla. The main object of their visit was to see the Tibetan Ambassador and to present through him to the Talai Lama certain religious presents from Sumangala, the high-priest of Ceylon and the Japanese priest-students now studying in that island. The Minister, His Excellency Kahlon Sheda Pishi Pai, received Col. Olcott and Mr. Dharmapâla most cordially, expressing his great interest in the Colonel's labours for the unification of Buddhism and his warm appreciation of the work of the Mahâ Bodhi Society. His Excellency, it may be remarked, is the grandson of the Regent Minister who expelled Huc and Gabet from Tibet. He is the Minister for Foreign Affairs, a new Cabinet office recently formed. He presented Col. Olcott with his portrait, a talisman and other things, keeping him in familiar talk (through an interpreter) for four hours. Their conversation, Col. Olcott writes me, was almost exclusively confined to the exoteric aspects of Buddhism and the merits of the Mahâ Bodhi Society's work; the latter, the Minister assured him, would delight the Talai Lama very much. The Lama Ugyen Gyatso acted as interpreter.

The chief of the Minister's presents was an image talisman which had been consecrated through the repetition of certain mantrams by the Talai Lama. A description of the image will appear in the supplement of the forthcoming *Theosophist*. At parting, the Ambassador expressed his great regret that the Colonel's urgent business in Burma prevented him from paying another visit during his present stay at Darjeeling.

October is considered one of the best months at Darjeeling for seeing the snowy range, and the Colonel writes that the glorious, dazzling whiteness of the Himavât was unveiled before his eyes.

On his return to Calcutta, a lecture was arranged in the Town Hall on Monday evening, October 24th. The subject chosen by the President was *The Kinship between Buddhism and Hindûism*. The *Indian Mirror* says in a leading article dealing with the substance of the lecture:

The lecture delivered by Col. Olcott was, we think, very opportune, and his arguments will have furnished food for reflection to the more thoughtful of his Hindû audience. Such a learned and valuable lecture on a subject of such supreme importance ought not to be lost. Col. Olcott, as usual, spoke *ex tempore*, but it is to be hoped that he will recall his utterances, and put them together in writing and publish the lecture in a pamphlet form, for it deserves to be widely read both in India and abroad. The thanks of both Hindûs and Buddhists are due to Col. Olcott for the efforts he is making to reëstablish the old kinship between them.

At the time of writing the Colonel is in Akyab, but I have as yet no details of his work.

Bertram Keightley, on his way from Ootacamund, visited the Coimbatore Branch and spent some days in that town, delivering two lectures in the Town Hall. Both lectures were well attended.

I have recently had the pleasure of paying a long-promised visit to the Madanapalle Branch. Under the guidance of our energetic brothers, O. L. Sarma and R. Seshagiri Row, this branch has been doing useful work. Two large audiences welcomed me in the hall of the Congress High School on two successive evenings. The boys of this school have, in conjunction with the gentlemen of the town, instituted a Games Association, and they are hard at work learning the mysteries of cricket, football, and baseball. It was by no means the least pleasant part of my work there, refurbishing my knowledge of these healthy outdoor games for the benefit of the bright and active youngsters. The local Assistant Superintendent of Police, an English gentleman, takes a warm interest in the boys and their games, and is in fact the President of the Association. It is a healthy sign of the times that a European official should be so usefully promoting the development of energy and manliness among his Hindû brothers. Let us hope others will follow this pleasing example. A local member of the American Mission also takes a warm interest in the Games Association.

Our much loved Brother Kotayya Chetty continues his useful organizing work in the Telugu districts. A recent number of the *Hindû* speaks warmly of the self-sacrifice and perseverance of this brother Theosophist of ours, and points a moral from the fact that a retired and pensioned school inspector should prefer to continue active work in a useful field to the somewhat idle existence that usually marks the latter years of pensioned Government servants.

The manly and sincere apology of the *New York Sun* has been copied and issued from here to the leading newspapers. We hope it will go the round of the papers and do something towards clearing away the mass of slanders and misconceptions about H. P. B. that are only too readily listened to and believed in certain quarters out here.

That important branch of our work, vernacular translation, makes steady progress. Some of our Surat members are now busily helping and have already issued some translations in Gujerâti. Annie Besant's Theosophical Primers, which are eagerly read by Hindûs, are now being taken in hand by some of our vernacular translators.

We are now well into the "cold weather" and are consequently beginning to raise our drooping heads again, like flowers after a refreshing shower. No Theosophist who has not been through a May or July out here will appreciate the value to us of these four "winter" months. The compound is now looking its best, the river is clean and fresh, and everything is delightful. Would that our occult knowledge could enable us to transport a few London "smoke-dried" Theosophists out here for a season!

S. V. E.

The following letter of greeting has been sent to the Convention of the Indian Section, which will meet at Adyar at the end of December.

TO THE CONVENTION OF THE INDIAN SECTION OF THE
THEOSOPHICAL SOCIETY, 1892, GREETING.

FELLOW WORKERS IN THEOSOPHY,

The Theosophical Society is above all things an international body, not only superior to distinction of creed, sex, caste and colour, but also to official distinctions between its own Sections and Branches. It is, therefore, with the liveliest interest that the Theosophists of Europe turn their eyes to your present Convention and send you their most heartfelt good wishes for the success of your efforts in

general for the uniting of the East and West in bonds of fraternal amity, and in particular for the spiritual regeneration of India. The study of your ancient literature has taught us that Āryāvarta was once great—great in the true sense of the word, for its successes were those of spiritual achievement. It is your privilege in your present incarnations to enjoy a psychic heredity that the Western nations do not possess. It is your privilege to enjoy an ancestry that was highly trained in spiritual science when the ancestors of the West were in a state of barbarism. With such an ancestry much is expected of you in our present great Theosophical renaissance. But there is also another fact always to bear in mind. Racial and psychic heredity is one thing, spiritual heredity is another. Reincarnation is a great scientific spiritual truth, and the Ego is not eternally Eastern, much less Hindū, neither is it eternally Western. It changes its garments many times; it is the witness of life in many races; it has no prejudices, no creed, no sex, no caste, no colour; it is a citizen of the world. This being so, you should not forget that many in the West have dwelt often in the East, as also many in the East have many a time dwelt in Western bodies. Therefore, whatever possession a race may hold in trust, whatever heirloom a nation may have committed to its keeping, it holds it but for the whole human family to whom it by right belongs. There is no question of *meum* and *tuum* in Theosophy. No man has any patent in spiritual things. The only requisite is that the candidate should be "worthy"—a real Āryan. It is true that the West may learn much from the past of the East, but it is equally true that the East has much to learn from the West. These two divisions of Humanity are complementary the one to the other; in union they will reach perfection; separated they will each fall through the impotency of self-isolation.

But the work of welding together these two enormous forces far transcends the ability of any individual. In order to successfully accomplish the task we must obliterate all our personal prejudices and preconceptions, and be content to offer ourselves as impersonal instruments in order that the work may be accomplished *through* us by Those who alone are competent to bring so vast an undertaking to a successful issue. If we each of us severally do all that we can and all that we know how, the real Founders of the T. S. have promised to look after results. We are sure, however, to make many mistakes, especially at the beginning; errors of judgment, misstatements owing to ignorance of the problems to be dealt with. But these may be readily minimized, if we are brave enough to correct each other face to face in the case of our possessing greater experience or larger information.

There is no doubt that many mistakes are made by members in the West concerning Eastern literature, customs, beliefs, etc. It is also true that for one member in the East who has the courage to sift the errors out of the religion into which he has been born in this incarnation, there are ten who do so in the West. It does not follow that because a thing is old it is therefore true, it does not follow that because a statement is found in the *Shāstras* it terminates the question. The texts of the *Shāstras* are as unreliable as the texts of the *Bible*, and the superstitions of India are as debasing as the superstitions of Christendom. Let us be just to all men, just to all beliefs. All the exoteric religions of to-day have fallen into the depths of degeneracy—and the arguments applied to one must in justice be applied to all. The only test of religion is *conduct*, and neither the virtues nor vices of our ancestors can be brought into court at the bar of Eternal Justice.

The only saviours of India are the Hindūs, just as the only saviour of a man is himself. What is wanting in India is the force that binds together—that organizes. That power which makes each man fall into his place and do the duty that lies nearest at hand without murmuring and without distinction. It is possible for the members of the T. S. in India to teach this to the many races of India. If the spiritual regeneration of India is to be accomplished, the members of the T. S. must *act*, and not simply talk, and where they can do but little of themselves should endeavour to win others of greater ability to our cause.

Our great difficulty in the East is lethargy; our great difficulty in the West is perhaps an over-activity which runs too much on material lines. We each of us have to find the golden mean between these two extremes. Our great work here in Europe is to bring the spiritual ideals of the East before the people; to give the ignorant as well as the educated classes a chance of learning the spiritual doctrines of the Āryan race to which we all belong. In order to carry out this task, we look to you, our brothers in India especially, to help us in the future as you have assisted us in the past. We send you our best thanks for the translations, articles and papers which you have forwarded us during the past year, and which have been read with deep interest by the members of the T. S. in Europe. But this—if properly managed—is only the beginning of a great interchange of thought, it is the first ripple of a tide that will overflow the whole material strand of modern Western thought. The work that has been previously done outside the Society by Oriental scholars, has appealed almost entirely to an aristocracy of letters, and has had no effect on the mass of the people. It is the task of members of the T. S. to break down this distinction of intellectual caste, and to throw open the spiritual teachings

of all nations to all men. The task is difficult and requires much tact and circumspection. Abstruse metaphysical speculation can only be understood by the few; but all men can understand the simple truths and ethical precepts that form the spiritual food of all the great nations. All men can understand recitals of sacrifice for others, of noble spiritual lives devoted to the good of humanity. All can appreciate directions as to human conduct, and statements concerning the divine nature of man and the human soul. In magazines, reviews and newspapers, in speeches from public platforms all over Europe, we are contending that India has much to teach us, and we rely mainly on you, our brothers of the Indian Section, that this shall not be a statement supported solely by what research we ourselves are able to make. We are opposed not only by people who know nothing of Eastern religions, philosophies and sciences, but also by Western and materialistic Oriental scholars, and we require all the help you can give us, for in this way alone shall we be able to win for you the respect of the Western world, and with its respect its friendship and affection.

Therefore the part the Indian Section has to play in our great Theosophical movement, although different to the active organized propaganda of the American and European Sections, is one of prime importance, and one that no other Section can dream of emulating.

We look forward to the time when we Western Theosophists of Europe and America may have among us Hindû brothers capable of instructing us in the wisdom of the Shâstras and assisting us in editing and publishing works of value, just as you have Americans and Europeans working among you for directing an organized propaganda in the East.

In this letter of fraternal greeting it is not necessary to repeat the chronicle of work done for Theosophy by the Theosophists of Europe during the past year. All your Branches have already received a full and exhaustive report of our activity, and need not be reminded that our movement is growing steadily and continuously, that we have publicly passed out of the stage of laughter, at any rate in Great Britain, and that we can fill the largest lecture halls and occupy the attention of the most important newspapers and reviews of the United Kingdom. Sweden, Holland, France and Spain are also strong outposts of Theosophical activity, and each has its own Headquarters. But though there is no hesitation in the steadily advancing wave of Theosophical thought in Europe, we seem as yet to have hardly started compared to what we now know to be the task we have to accomplish, and therefore all our attention should be directed to plans for the future, and not allowed to stray to the record of the past.

Union is strength, and where personal intercourse is impossible owing to physical distance, a letter can easily bridge over the gap. A plan is now being carried out in this Section by which there is a regular network of correspondence between the new or less instructed members and those older and more experienced. It is succeeding admirably, and friendships and intimacies are being cemented in every direction. An attempt has also been made to bring the Indian and European Sections closer together by an exchange of the *Vâhan* and *Oriental Department Papers* for the *Prasottara* and *Branch Work Papers*, so that every Branch and the leading members in either Section may receive the papers of the other Section. It is now a question to consider whether the correspondence between the members of one Section could not be with advantage extended to the members of another, so that we might have Hindûs and Europeans corresponding together and thus many a link welded between the West and the East. Why should not the General Secretaries of the two Sections act as introducers, and undertake to provide a correspondent for those who so desire it? All that would be necessary would be that the members of the Indian Section send their names to the General Secretary of the European Section, and *vice versa*. What we really want is a more widespread intimacy, and the benefits of correspondence hitherto enjoyed by the few in the Society extended to the many.

The success of the Theosophical movement does not depend upon any place, but upon the workers of the Theosophical Society, wherever they may be—upon the men and women who have devoted their lives to our sacred cause. In a great international movement like our own, prominent members must travel long distances to form the links between our far-off Sections. The example of the President-Founder and others who have covered so many thousands of miles to carry the knowledge of Theosophy to distant lands must be continually emulated. So it is that at this very time four well-known members of our London staff are leaving us to carry their energy into new fields of activity. Mrs. Annie Besant goes to the United States for a two months' lecturing tour, travelling as far as the distant Pacific Coast. Mrs. Cooper-Oakley sails for Australia to give a helping hand to our work in the Antipodes; Bro. Sturdy sails for the East to see what can be done in the way of translation, and Bro. Old, who carries with him this letter, as our official delegate, brings his energy and devotion to you.

H. P. B. told us that as our forces were small they had to be distributed, so that all personal likings have to be sacrificed to the common good, and though our staff

is thus considerably weakened, we have learnt to trust with every confidence to our younger members to fill up the gaps. Theosophy must live of itself in the hearts of all members of the T. S., and not depend upon this or that combination of people.

In conclusion, the European Section, in the name of the Masters, herewith once more offers you its best good wishes and tenders you the hand of friendship as fellow-workers in the great task of forming "the nucleus of a universal brotherhood, without distinction of race, sex, creed, caste, or colour."

FOR THE EXECUTIVE COMMITTEE,
G. R. S. MEAD, *Gen. Sec'y.*

17th November, 1892.

CEYLON LETTER.

November, 1892.

Mrs. Higgins escorted a party of workers again to Lunawa, the fishing village some miles away from Colombo, during the middle of last month. The inhabitants were given a magic lantern exhibition, and on the following day a public meeting of the villagers and the foundation of a new girls' school was arranged for.

On the 15th inst. it will be one year since the arrival of Mrs. Higgins in Ceylon, and arrangements are being made by "our girls" to celebrate the first anniversary of the arrival of their principal. Besides her work among the women, Mrs. Higgins has not been idle in disseminating Theosophy; as one of the "Harbour Missionaries" she takes part in distributing our literature and talking on Theosophy to the floating population of Colombo.

The Harbour Missionaries beg to acknowledge with thanks the receipt of a further supply of bound booklets of the *Indianapolis* and *Wilkesbarre Letters* from Bro. Fullerton, of New York. Bound books are very acceptable, as they are especially meant for the libraries of steamers.

Mrs. Higgins has set a movement on foot to raise a Fund for the purchase of a house and grounds for the Sangamitta Girls' School. With this object in view a strong committee of gentlemen, whose names are well known in Ceylon, has been formed to help in the matter. A trust deed is now being drawn to be signed by the Committee; when this is done active measures will be taken to collect the Fund. The names of the Committee of the Building Fund are:

Hon. T. B. Panabokke, M.L.C.; Tudor Rajapakse, Esq., Mudaliyar; L. C. Wigesinghe, Esq., Mudaliyar; J. C. Molamure, Esq., Magistrate; W. Dunnwila, Esq., Magistrate; W. A. English, M.D.; E. R. Guneratne, Esq., Mudaliyar; W. Ellawala, Esq., Rate Mahatmeya; A. E. Buultjens, Esq., B.A. (Cantab.). Secretaries, Mrs. Marie M. Higgins, Mr. Peter de Abrew.

The above Committee has very representative men of influence, and they are, in fact, the leading men of the Sinhalese in Ceylon.

The girls of the Sangamitta Institution have not forgotten the "World's Fair," and they are making some specimens of their work for exhibition.

SINHALA PUTRA.

[The following interesting letter was unfortunately crowded out of our last issue.]

SANGAMITTA GIRLS' SCHOOL,

COLOMBO, CEYLON,

September 28th, 1892.

It is now ten months since I arrived in Ceylon, and another brief account of the progress of our work here may interest the readers of LUCIFER.

To begin with, I will say again I am happy that I came out here to help my dark sisters, whose education has been so sadly neglected.

They are gradually beginning to understand the importance of woman's education, and parents are now sending me their daughters with confidence, being satisfied that I do not make their girls hate or despise their ancestral belief. I have now about one hundred girls, of whom sixteen are boarders.

One great drawback under which we suffer is that the Government has not yet given us a grant. But this does not astonish me, as the Government is Christian and the school is Buddhist. The missionary schools get grants very quickly.

It is now quite plain to me that as soon as we can enlarge our educational scheme—first in Colombo, and next in the surrounding villages—I shall get many girls who want a Sinhalese Buddhist education, with English taught only as a subject, while the Sangamitta School is an English School, with Sinhalese taught as a subject. I do not expect all my girls in this school to finish their education by going through all the higher classes and passing an examination. Only a very few will do this, for the Sinhalese think, generally, that when their girls are twelve or thirteen years of age, they ought not to leave the house any more, but should stay at home with their mothers. It is my great aim to make them see how important education is just when they have reached an age at which they begin to really understand the true object of education. I succeed quite well in making the fathers see this, as they are, comparatively speaking, well educated, but the ignorant mothers rebel, and if the fathers do not use their authority my poor girls must go home before they want to. I am now having a conflict with the parents of one of my best boarders, who lately passed, in three months, from the first to the third standard, showing how she, being now twelve years old, has waked up, and is learning with eagerness and pleasure. She has also commenced music, and sings quite nicely, and last, but not least, begins to know how to cook and to do housework. I have three girls in the school who, I hope, will yet become bright lights among the Sinhalese. They are from thirteen to fifteen years old, are in the sixth standard, love to learn, and have also commenced music. They are so ambitious that if they fail to answer a question put by the teachers they appear cast down for the rest of the day. I sincerely hope they will, in a few years, be able to join my teaching staff, and be very good teachers. I find a great deal of intellect in the Sinhalese girls, and, considering their many disadvantages, their progress is remarkable. It is quite amusing to see how the little girls in the first standard learn, with eagerness, a short verse in English, so that they may have a singing-lesson and sing it with me. They catch the melody without difficulty, and are delighted when I say, "That was nice."

A Theosophist from Australia on his way to England visited the school lately. I let the boarders recite and sing for him, and he was quite delighted, and, giving me a sovereign for the school, said he was very sorry he had not the means to do more, but that he would interest his friends as much as possible for the school, which was certainly deserving of help.

On the 17th inst. our long-expected friends from America arrived—Dr. W. A. English, of New Bedford, Mass., with his daughter, and Miss Emma Allison. With deep regret I have to state that Mrs. English, who was so desirous of aiding our educational movement, died on the way here. This loss is greatly to be lamented, as she would have done much lecturing and talking to the people.

The Doctor and the two young ladies will assist in the work wherever they are most needed, and I hope we shall be able to extend our sphere of activities very soon.

MARIE MUSÆUS HIGGINS, F.T.S.

EUROPEAN SECTION.

ENGLAND.

Departures from Headquarters.—The Theosophical Society is an international body, and consequently the work as a whole must be our first consideration, and not some particular country or place. Annie Besant has left for a long lecturing tour in the United States, journeying as far as the distant Pacific Coast, where a large number of lectures are arranged for her. She will not be back until February. Brother Old has sailed for India, where he goes to work at Adyar, carrying with him, as the delegate of the European Section, a letter of greeting to the Convention of the Indian Section which meets at the end of December. Brother Sturdy has sailed for the East to look after translations. Mrs. Cooper-Oakley leaves for Australia. We have consequently a splendid opportunity for the younger members of the staff and those who so generously help them, to develop their latent powers.

The Executive Committee has appointed Bro. Herbert Burrows as Treasurer in place of Bro. Sturdy, and Miss A. J. Willson as Librarian in place of Bro. Old. The post of Assistant Secretary in place of Bro. Old is left open.

Past and Future Lectures to London Clubs.—Oct. 24th, Liberal Club, Deptford Broadway, E.; Nov. 20th, St. Mary's, Lower Edmonton, Social Club and Institute; Nelson and Boro' of Strand Radical Club, and West London Trades Club and Institute; Dec. 1st, N. E. Bethnal Green Radical Club, 142, Green Street, 8.30 p.m.; Dec. 7th, Liberal and Radical Club, Charlotte Street, Blackfriars Road, 8.30 p.m.; Jan. 10th, 1893, East Finsbury Radical Club, 94, Westmoreland Place, City Road, 8.30 p.m.; March 29th, Bloomsbury Young Men's Club, 103, Gt. Russell Street, W.C., 8.30; West London Trades Club and Institute, 37, Howland Street, Fitzroy Square, Sunday, 4th December, noon, *The Astral Light*; E. St. Pancras Reform Club, Pratt Street, Camden Town, Sunday, 11th December, *What is Theosophy?*; Bow and Bromley Social and Literary Club, 163, Bow Road, E., Wednesday, 14th December, *What is Theosophy?* The Golborn Liberal and Radical Club, 363, Portobello Road, Kensington.—There was a lecture at above club on Sunday evening, December 4th, on *What is Theosophy?* This will be followed once every month by lectures as per following list—fourteen in number. Subjects: *What is Theosophy? The Seven Principles of Man; The Astral Light; Theosophy and Socialism; Theosophy and Free-thought; Buddhism; Paracelsus, His Life and Teaching; Freemasonry; Karma, the cause of Poverty; Wealth and Evidences of Re-birth; Sacred Books of the East; Ghosts and Apparitions; Mesmerism; The Occult Arts.* Other lectures are in course of fixture.

Bow Club.—The Jumble Sale went off successfully on Oct. 29th and 31st, and £20 9s. 6d. was cleared after all expenses were paid. On the last evening the Hall was densely crowded, and many poor mothers struggled homewards with huge bundles of clothing for their husbands and children. The office of stall-holder on this occasion was no sinecure, and all thanks are due to the ladies who bravely withstood the pressure of the crowd and the constant persuasion to lower the prices marked on their goods.

The threepenny dinners are again in full swing, under a new system of tickets, no money at all being taken in the dining-hall. This works well and smoothly, and the receipts have so far covered the cost of the food provided.

Much pleasure has been given by the visits of musical friends who sing, or play the violin, in the intervals between the dances, given on Mondays and Wednesdays.

Contributions will be thankfully received towards providing for the Christmas parties so anxiously looked forward to by the girls. The numbers are now so large that four entertainments will have to be provided, and if earnest Theosophists will forego a few of their luxuries for the sake of giving a little Christmas fare and harmless enjoyment to over three hundred young people, the greatest care will be taken to lay out to the best advantage whatever is contributed for the purpose. The London Vegetarian Society have kindly offered a "Corps Dramatique" for one of the four entertainments, and will also contribute to the commissariat department on each occasion.

A. K. LLOYD, *Matron*.

193, Bow Road, E.

The League of Theosophical Workers.—A meeting of the above League was held in the drawing-room at 19, Avenue Road, on Saturday, the 26th November, to elect two new Secretaries in the place of Mrs. Cooper-Oakley and Mr. Hargrove, who have other work on hand. It is unnecessary to state that it is almost entirely owing to their exertions that the various undertakings which they have set on foot have so far proved such a success. The Countess Wachtmeister and Mr. Moore were elected in their stead, and it is hoped that the change thus brought about will not result in any diminution of the good work which is being carried on. The Secretaries take this opportunity to make an appeal to Theosophists who reside in London, and who have any time at their disposal, to enrol themselves as members of the League. Those who do not see their way to this can very substantially help forward the work by sending such contributions in money as they can afford, and contributions will be especially welcome at this juncture, when more than one new venture is being started. A soup kitchen has now been opened at 26, Townshend Road, where good soup is daily sold to the poor of the neighbourhood during the winter months. It is also proposed to start a club for working men in this neighbourhood, and steps have already been taken towards its formation. It is, moreover, suggested that the Sewing Class should be revived during the winter months. Names should be sent in to Miss Wilson.

C. WACHTMEISTER, } *Hon. Secs.*
M. U. MOORE, }

Headquarters' Library.—The Library has been thoroughly re-arranged and re-catalogued by Miss Helen Fagg, who has kindly presented the Headquarters with a life-size portrait of H. P. B. taken from a photograph. The Countess Wachtmeister has completed the furnishing of the adjoining conservatory, which is now heated, and gives space for the visitors at the informal Tuesday "at homes" and for readers. Mrs. Besant has presented the Library with a new bookcase.

Blavatsky Lodge.—Mr. J. C. Staples' paper, *On some Similarities of Aim and Method in various Schools of Mysticism*, was listened to with much interest. *Psychometry*, the title of W. R. Old's last paper for some time to the Blavatsky Lodge, gave rise to a well-sustained discussion. Annie Besant spoke on *Asceticism: Is it Good or Bad?* to a crowded hall; and G. R. S. Mead spoke on *The Ethics of the Bhagavad Gita*.

Brixton Lodge.—At the last four meetings of this Lodge the members have had the pleasure of listening to Mr. Bullock on *Hermetic Philosophy*, Mr. Sturdy on the *Upanishads*, and G. Spencer on *The Tatvas*. On October 14th Annie Besant's article to the *Daily Chronicle* on *Occultism* was read and discussed.

The room where the meetings are held is now wholly in the hands of the Lodge, and entirely set apart for Theosophical purposes. In

connection with the *Secret Doctrine* class a committee has been formed with the idea of keeping a thin stream of Theosophical topics circulating through the local papers.

Newcastle-on-Tyne Lodge.—The first meeting for the winter season was held on the 2nd November.

It has been arranged to hold meetings during the winter on the first Wednesday in each month, to be open to all who wish to enquire about Theosophy.

The first one was a great success, considering the drawbacks under which our members have laboured for some time back.

Several enquirers were present and signified their intention of attending in the future. It is anticipated that the new departure in coming together in a public building in the centre of the town will be the means of drawing many strangers who have shrunk from going to a private house where the gatherings have hitherto been held.

At the opening meeting, the Branch Work Paper, No. 25, on the motive and method of the Theosophical Society, was read, and followed by an interesting general conversation which resulted in a decision being arrived at to take up the Septenary Constitution of man concurrently with Reincarnation as subjects for investigation at future meetings.

JNO. WILSON, *Sec'y.*

Croydon Lodge.—Bro. Sydney P. G. Coryn has been elected President of this Lodge, and under his guidance we expect that the Branch will still further extend its usefulness and increase its membership.

Exmouth Centre.—Mrs. Besant lectured to a large and appreciative audience at the Barnfield Hall, Exeter, on November 8th. On the 15th the Countess Wachtmeister and Mrs. Passingham held a meeting for enquirers at the Public Hall, which was well attended, and arrangements were made for a series of weekly meetings which it is hoped will lead to the formation of a class of students, and ultimately to the establishment of a Lodge. At these meetings an interest is spread with Theosophical literature of an elementary description which sells freely, thus providing enquirers with material for profitable study at home.

SCOTLAND.

Scottish Lodge.—The winter session has opened well, and our work promises still further increase both in vigour and interest. The subject of the present course is the Hermetic School of Philosophy and its relation to the Oriental Schools. The course was opened by the President who gave an address, briefly summarizing the sources of the Hermetic Philosophy, and the leading points of difference from the best known Eastern systems. The chief fountains of knowledge of the Hermetic Philosophy were said to be the fragments of Hermes, such as the Smaragdine Tables, the Divine Pymander, the Virgin of the World, etc., elucidated to some extent by the Egyptian so-called *Book of the Dead*, the Hieroglyphics, etc.; these being collated with the wisdom of nations and races who may be regarded as pupils of Egypt, such as the Kabbala of the Jews, the learning of the Arabs in Astrology, Alchemy, and the Science of Numbers, the Mysteries of Eleusis, and the teaching of the Gnostics. The influence of the two great schools, their gradual divergence, and the great historic religions in which they had respectively culminated, were briefly traced.

At subsequent meetings, in order to elucidate the most recent development of the Hermetic Philosophy, portions of the *Perfect Way* have been read, and compared with the older works above mentioned. A paper by Mr. E. Maitland on *Revelation as the Supreme Common Sense*, was read to the Lodge by the President of the Edinburgh

Branch. Among prospective arrangements may be mentioned a paper by an M.D., on the dangers of untrained psychic development, involuntary clairvoyance, and the like, one on an Egyptian Horoscope, and one on the Egyptian conception of the Soul's state after Death, by a learned Egyptologist, and one on the Zodiac and the various ideas of its symbology, by an eminent astronomer. These will appear from time to time in the *Transactions*, whereof it is now proposed to publish regularly six numbers annually—the yearly subscription being three shillings. Mr. Cattanaeh, of 67, Brunswick Street, Edinburgh, receives the names of subscribers, and we hope to receive considerable support from London and Provincial Lodges.

The increasing interest in Theosophy in all parts of Scotland is shown by the mass of correspondence, which now taxes the energies of several members of the Scottish Lodge to keep up with. A class for the study of the Kabbala is in the course of formation, and the other two subsections are working diligently and doing very well.

The Edinburgh Branch also is more than holding its own, and several most interesting papers on the elementary conceptions of Theosophy have been given recently, followed by excellent discussions proving how keenly the papers have been followed and appreciated.

IRELAND.

Dublin Lodge.—There was a large audience in the Antient Concert Rooms here on the 21st November, to hear Annie Besant on *Problems of Death and the After-Life*. With Herbert Burrows in the chair the proceedings went along smoothly and intelligently, and with an entire absence of cant, rant, and irrelevancy on the part of the questioners. It was announced on the handbills that a verbatim report of the lecture would appear in the December *Irish Theosophist*. After lecturing on the 22nd in Limerick on *Karma and Reincarnation*, with Mr. R. Gibson in the chair, on the 23rd Mrs. Besant proceeded to Cork and discoursed on *The Meaning and Object of Reincarnation* to an audience of about a hundred and twenty people in the Assembly Rooms. Then on the following day Herbert Burrows and F. J. Dick waved her adieu off Roche's Point and sped homeward to Dublin Headquarters, to be just in time for a conversazione fixture that evening, at which Herbert Burrows delivered an eloquent address on the value of peace, calmness, and strength, regarded as portals to the Theosophical altar of self-sacrifice. Our new magazine was largely patronized at all three lectures, and much good should come of this.

HOLLAND.

The visit of the General Secretary has made an excellent impression upon our members, and has been highly appreciated. The weekly meetings of the Lodge (every Thursday) are very regularly attended, and the number of members is still increasing. We have taken up again *The Seven Principles*, for the sake of many newcomers, and other evenings are devoted to other Theosophical studies for more advanced members. Once a week the little working staff is at home for enquirers in the evening. When the Lodge admits visitors to the meetings, the room is so full that not only all the chairs of the house are required, but even some people are obliged to remain outside the door in the hall. The subject of a late Thursday's lecture, by Bro. van der Zeyde, was *Evolution and Reincarnation*; the audience was composed of serious and cultivated persons. Many questions were asked.

Bro. Fricke is going to give a public lecture at Utrecht. The children's meetings (every Sunday afternoon) are very lively and satis-

factory. *The Seven Principles*, by Annie Besant, are in the press, and will be published as a manual, as soon as the translation has appeared in our little monthly.

H. DE N.

SPAIN.

Four thousand copies of an article upon Reincarnation by Bro. Roviralta were to be distributed to the public on All Saints' Day, on leaving the cemeteries, which are so crowded on that day by the inhabitants of Barcelona. This is an excellent idea for propaganda in this country.

Our good Bro. Roviralta, who is so loyal to the cause, has just been the victim of religious fanaticism. Being the physician to a religious institution (the Augustinian Fathers of Barcelona), and, thinking it his duty to acquaint the Superior of the Order with the opinions and Theosophic beliefs which he holds, the Council of the Order, in spite of the esteem they bear to our Brother, instantly replaced him by a "good Catholic" doctor. This act of loyalty to the cause certainly deserves the praise of true Theosophists, all the more since our Brother's resources are very slender, yet he never hesitated between his conception of his duty and his material interests.

We have several applications for membership, and little by little our group extends and develops.

VINA.

AMERICAN SECTION.

The following is a sketch of Annie Besant's lecturing programme: New York, December 2nd, 3rd, and 4th; Toledo, Fort Wayne, Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Omaha (dates not yet to hand); Portland (four days' journey), December 25th and 26th; Tacoma, December 27th and 28th; Seattle, December 29th and 30th; San Francisco, January 1st and 2nd; Oakland, January 3rd; San Francisco, January 4th, 5th and 6th; San José, January 7th; Los Angeles, January 9th and 10th; San Diego, January 11th and 12th; Kansas, St. Louis, Indianapolis, Cincinnati, Columbus, Pittsburgh, New York, Boston (dates not yet to hand).

Matters Theosophical seem to be in a flourishing condition at Boston, Mass., and the surrounding district. New rooms have been taken and monthly conversaciones inaugurated. Several weekly classes are also actively maintained, and the Blavatsky Lodge method of admitting visitors by tickets to public meetings adopted. The Lodges at Malden and Cambridge are also in a flourishing condition, and a Harvard T.S. has just been founded with eleven charter members. The members are all Harvard men, and our friend Claude F. Wright has had much to do with it, assisted by Geo. D. Ayers, the hard-working President of the Boston Lodge, who is an old Harvard man himself. The list of lectures for November and December published by the Boston T.S. is most interesting, and the lectures delivered by C. F. Wright, who has been staying at the "Hub," were much appreciated.

AUSTRALASIA.

Auckland, New Zealand.—The local Theosophical Society is still making progress in a quiet and steady way. When first formed it had its quarters in a room in the Masonic Institute, where other meetings were held on nights the room was not occupied by the Theosophical Society. This was felt to be inconvenient, as no library could be formed or a place of meeting established for members in the moments

of leisure or relaxation from business. After considering the matter, it was agreed to rent a very commodious room at 315, Victoria Arcade, adjoining the General Post Office, which has been furnished and occupied for several months to the manifest comfort of members. A small library is being established, and a reading club is in full operation. During every month a general meeting of members and associates is held for the purpose of transacting business and for mutual instruction, also two informal meetings, together with an open meeting for members and friends, at which papers, original and extracted, are read, and questions by visitors answered to the best of our ability.

Thus were we quietly proceeding, and the circle who knew of our existence gradually becoming wide, when about six weeks ago we were dragged into the full glare of publicity. The Rev. C. Carter, at one time connected with the Baptist Mission in Ceylon, but now resident in Auckland, was induced, by some of the officers of the Young Men's Christian Association, to deliver a lecture upon Theosophy in the large Hall of the Association on Sunday afternoon. The attendance was large, and the first lecture, being chiefly occupied by a rather rough handling of H. P. B., created a wide interest in the subject, and a second lecture was announced a fortnight later. In the meantime some of our friends took exception to several of Mr. Carter's statements, and the chief paper in the Colony, the *New Zealand Herald*, though Conservative in tone, and its proprietor and most of its literary staff believed to have a strong leaning to orthodoxy, generously opened its columns to the discussion. Since then the paper warfare has gone merrily on, and though Mr. Carter originally intended to confine himself strictly to the lecturer's platform, he has had to join in the fray in the correspondence columns of the *Herald*. At the close of his second lecture, he found that a third one was necessary to deal with Karma and Reincarnation, which lecture was delivered on a Sunday afternoon to a crowded audience, and in reply to a question put by the Secretary of the Theosophical Society Mr. Carter announced that a fortnight afterwards he would devote a special lecture to the discussion of the law of Karma. Thus between the notices of Mr. Carter's lectures in the local press and the generous action of the *Herald* people in opening the columns of that paper to the discussion on the subject, some knowledge of Theosophy, together with a knowledge of the fact that a local society exists, has been brought under the notice of tens of thousands of people who probably would not otherwise have heard or known aught of the subject. It is the intention of the society to make a public statement of the Theosophical side of the question when Mr. Carter's lectures terminate.

Sydney, N.S.W.—The first of a series of lectures on Theosophy was given in the Lemurian Lodge, Sydney (the Olcott Lodge rechristened) on October 22nd. The subject was *The Basis of Theosophy*, and Mr. F. W. Willans, the Secretary and *pro tem.* President, aroused a good deal of interest by his lecture, which was very favourably reported in the papers.

The Secretary reports that his Lodge is forging ahead and is getting quite a strong body. An Australian *Vāhan* is being started; it is printed by "Copier" process at first, but it is hoped that later on the paper will evolve into type. A Lending Library has been established in connection with the Sydney Theosophical Literature Depôt, and is already extensively used. A printed syllabus of lectures is issued.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 2:—1. Old Diary Leaves, VIII.—H. S. Olcott. 2. Wisdom of the Upanishads—Rama Prasad. 3. Ignorant Persecutions—N. D. K. 4. The "Cunning Man" once more—Frederick William Thurston. 5. Shri Shankarāchārya's Mahāvākya-darpanam—B. P. Narasimiah. 6. The Hermetic Philosophy: The Esoteric Key of East and West—J. W. Brodie-Innes. 7. A Fragment of an Osage Tradition—Percival Graham. 8. William Stainton Moses—H. S. Olcott. 9. Does the Soul Survive?—Hellenbach. 10. A Translation of the Sāṅkhya-Tattva-Kaumudī of Vāchaspati Misra—Ganganatha Jha. 11. Reviews. 12. Correspondence. 13. Supplement.

1. Leaf VIII deals mostly with the first meeting of the T. S. and a description of the people present. 2. A most instructive and interesting paper; should be read by students of Occultism, especially if they have a knowledge of "correspondences." 3. A legend of the parents of Dnyaneshwar, who is claimed to have written the most learned commentary in Mahrathi on the *Bhagavad Gītā*. It is cast in the usual mythological mould of Paurānic narratives. 4. Govind Chetty is once more interviewed, and his thought-reading powers tested. 5. The question that arises is whether Shri Shankarāchārya is really responsible for all the writings attributed to him; and, if so, whether the contents of them severally are all to be set down to his karma; or whether, on the contrary, pupils are responsible for a great deal that is attributed to the master. 6. An excellent paper, which we are glad to see is to be continued. Mr. Brodie-Innes finds a connecting link between Eastern and Western Esotericism in Egypt and its ancient Wisdom. We agree with him most cordially, and

believe that the root of the Western tree was in Egypt, that land of the White Brotherhood, where even now there peeps, amid the heaped-up relics of what was greatness even in degeneracy, the shreds of the pure white garments of her days of Wisdom. 7. A remarkably interesting paper, showing the similarity of the tradition of the Osage Indians (as described in the Annual Report of the U. S. Bureau of Ethnology for 1884-5) with some of the ideas of the *Book of Dzyan*, as translated in the *Secret Doctrine*. There is a striking resemblance of the Osage with the Zuni folk-lore, and both tribes have a Secret Society of seven degrees. They are also perfectly aware of the allegorical nature of their traditions. As an old Osage chief says:

Of course we do not believe that our ancestors were the birds and animals told of in tradition. These things are only *wa-wi-ku-shd-ye* (symbols) of something else.

8. A most appreciative notice of the character and work of "M.A., Oxon.," the late leader of Spiritualism in England and the editor of our contemporary, *Light*.

THE PATH (*New York*).

Vol. VII, No. 6:—1. Seventeen Years Ago and Now. 2. Salvation by Faith—Alexander Fullerton. 3. Scientific Salvation—Alexander Fullerton. 4. From Ostende to London—A. Keightley. 5. Two Theosophical Events. 6. Dogmatism in the T. S. 7. Rings, Rounds, and Obscuration. 8. What Shall We Call Ourselves?—M. Loring Guild. 9. Cities under Cities—Bryan Kinnavan. 10. Literary Notes. 11. Mirror of the Movement. 12. Notices.

1. A comparison between what the state of the T. S. now is and what slender prospects it seemed to have at the be-

ginning. 2. A good article, ending as follows:

And so we are saved by faith. Not faith in another's merits, but in the possibility of evolving our own; not faith in another's atoning work, but in our ability to so work that atonement shall be needless; not faith in a visionary mechanism of substitution, but in the universal scheme of Law; not faith in ecclesiastical systems, but in divine order; not faith in a revelation from God, but in a revelation of God. Braced with such faith, salvation progresses steadily to its end. It is a salvation from ignorance and paucity and feebleness, a salvation of the Divine in man from the animal.

3. A common sense paper on that generally misunderstood term "conversion."
4. Describes how H. P. B. was brought from Ostende to Norwood to start into life the germ of the European Section.
5. Some notes on the retraction of the libel on H. P. B. by the *New York Sun*, and on the resumption of office by the P.T.S.
6. An interesting collection of opinions from prominent members of the Society in America as to whether the T. S. is or is not dogmatic. They are all of opinion that it is not.
7. An interesting and instructive paper from the pen of the editor.
8. The writer thinks we should call ourselves Theosophists, giving the term the meaning of those who strive to reach Divine Wisdom.
9. Bryan Kinnavan puts forward an old theory of the astral prototypes of cities.

THE BUDDHIST (*Colombo*).

Vol. IV, Nos. 38, 39:—1. Death—and After—Annie Besant. 2. Organization. 3. The Sangamitta Girls' School. 4. Buddhist Activities. 5. Notes and News. 6. Wise Sayings.

6. Here are two wise sayings worth remembering:

Poverty often deprives a man of all spirit and virtue. It is hard for an empty bag to stand upright.

A pleasant jest in time of misfortune is courage to the heart, strength to the arm, and digestion to the stomach.

Nos. 41, 42:—1. Theosophy—Annie Besant. 2. Absurdities of Hymn-writing. 3. The Quarter-mile Clause. 4. The Evidences of Buddhism. 5. Practice and Precept—Dhanimaramsi. 6. Monthly Report of Work in the Central and North-western Provinces. 7. Correspondence. 8. Buddhist Processions. 9. Fighting the Lord. 10. Activities. 11. An Old Legend—J. Bowles Daly, LL.D.

12. Pundari—Lascadio Hearn. 13. Some Results of Christianity. 14. Notes.

5. A pleasing legend of the Buddha, in which the following explanatory simile is used:

As a shepherd who tends another's flock, gets only his pay (but has no claim to the produce of the cow, as milk, butter, etc.), so the man, who, mastering the three Pitakas, preaches it to others, but carries it not into actual practice himself (by striving to attain to the higher stage) inherits not the noblest fruit of the Sramanya Dharma (but gets only the transitory praise of the world or the slight services of his disciples for his learning). On the other hand, he who though preaching but little, strives according to the Dharma to attain the highest stages, whose clear-seeing mind has become entirely free from the threefold passion, . . . he inherits the noblest fruit of the Sramanya Dharma.

10. A clever piece of writing by Dr. Daly.

Nos. 35-38 of the *Buddhist* have unfortunately not come to hand. Under the new editing the journal is far more vigorous.

LE LOTUS BLEU (*Paris*).

Vol. III, No. 9:—1. Tribune Théosophique. 2. Lettres qui m'ont Aidé—Translation. 3. Personnalité et Individualité—Arthur Arnould. 4. Notes et Réflexions. 5. L'Homme—Dr. Pascal. 6. Introduction à l'Étude de la Doctrine Secrète—Un Disciple. 7. La Clef de la Théosophie—Translation. 8. Échos du Monde Théosophique. 9. Échos du Monde Littéraire.

Nearly half the number is taken up with the study on the *Secret Doctrine*, which, though admirable and containing a comparative table of geological strata, Races, etc., of value, is far out of proportion to the size of the review, and will certainly damp the contributive ardour of the average reader. 3. A useful paper. 5. Dr. Pascal's article is excellent, but too difficult again for the average reader. There is, however, a mistake in the first table. The Vedantic Koshas cannot be added to, and form no part of, the nomenclature of the Esoteric Philosophy. There may be some correspondence between the Vedantic divisions and those of the Occult Philosophy, but they are very far from identical, as stated exoterically.

THEOSOPHICAL SIFTINGS (*London*).

Vol. V, No. 12:—Man's relation to the

Phenomenal World — Oswald Murray. This is a very carefully thought-out paper by a lover of transcendental philosophy and occultism. The author states that:

The universe in all its manifold variety is the external manifestation of one all-pervading universal element, of which we ourselves are individualizations, and of which our surroundings are other aspects.

Further Mr. Murray points out the fallacy of considering Time and Space to have any reality in themselves.

Time is not perceived, it is conceived. Similarly, space may be defined as an order of relatives co-existing in perception, in thought.

The difference between metaphysic and occultism is stated as follows:

Metaphysic limits its introspection to the state of modal-consciousness, while occultism affirms the possibility of voluntarily liberating consciousness from self-restrictions, and, reverting to its original state of freedom, impel itself into conscious communion with its basic source, and from there regard its circumference transitively and know, not as in a state of individuation, where things are known apart, in separation of subject and object, but in identity.

After pointing out the divergencies between transcendentalism and occultism, Mr. Murray summarizes the basis of unity between them.

To both schools consciousness is the sole Reality in the Universe; the Ultimate Reality of Being. To both, the only Reality in the phenomenal world is its presence in consciousness. To both, a sensible world, independent of sense-perception in consciousness, is a baseless assumption. To both, consciousness is the permanent element, and phenomena temporary and impermanent. To both, time, space, individuation, are modes, and the phenomenal world is the plane of manifestation, self-determined by consciousness, for experience and self-realization. To both, therefore, the Universe is a Universe of experience. To both, man is an individualization of Universal Consciousness, which to both, is the equivalent to what in the popular conception is termed "God." Man may thus be defined by both schools as "God in states of progression." Both relate their ethics to their first principle and formulate their conduct in accord with what they know of the Universe.

THE VĀHAN (London).

Vol. II, No. 5. — Questions XCI-XCVII:— This is a more interesting number than usual. The logical deduction of a "personal Devil" drawn from the theory of a "personal God" comes up for enquiry. Non-resistance to evil in the case of others provokes various expressions of opinion, as also does the incident of the "cursing of the fig-tree"

by Jesus. The moral responsibility of the hypnotizer and hypnotized when crime is committed is thrashed out, and the habitability of the planets is discussed. The editor writes a disquisition on the meaning of the Sanskrit term, *Māyā*, which is so poorly translated by the English word Illusion; and the esoteric explanation of Hell is attempted. Five columns of interesting Activities complete a very readable number.

THE PRASNOTTARA (Madras).

Vol. II, No. 22. Questions LXIII-LXVII:—The first question deals with the evolution of the principles. The following answer quotes the ten-fold division of Dharma from *Manu* (vi. 92):

(1) Patience or steadiness; (2) Forgiveness; (3) Restraint of senses and appetites; (4) Abstinence from theft and unlawful gain; (5) Purity (physical and mental); (6) Control over physical organs; (7) Wisdom; (8) Learning; (9) Truth; and (10) Freedom from anger.

This is followed by an interesting problem on Karma, and the last question deals with the common saying in the East, "fire in the forehead." This is explained as either the "light of the third, or Shiva's eye"; or of the "aura" round the head; or the "astral fire" of one of the Chakrams or nervous centres in the head; or as "odhic force."

DEPARTMENT OF BRANCH WORK.

American Section, Paper No. 28:—"A Theosophical Chat." A continuation of the last paper. We, however, doubt very much the wisdom of continued papers in this series; a Branch Work Paper should be complete in itself. It is also questionable whether the chatty style lends dignity to discussion.

Indian Section, Paper No. 22:—"Methods of Philosophical Research" (a paper read before the Bangalore Cantonment Branch of the T. S., by N. P. Sabramania Aiyer, F.T.S.). Our brother, in attempting to explain a phenomenon from the Theosophic standpoint, quotes as follows from someone, apparently H. P. B.

Impressions, therefore, from the material world impinge on our physical senses and set in vibration the molecular constituents of the organs. These provoke a corresponding series of vibrations which react on the occult centres of sensation, which are in the *Linga Sharira*. The outer and the inner centres of sensation would have refused to

function had they not been vibrant with Prána. These vibrations propagated into the mental plane, wherein they get diffused among the cerebral centres, would remain only vibratory movements, did not Káma interpret them into feelings.

This is followed by a short but reasonable paper, entitled, "Why we do not Remember our Past Lives," by R. W. N.

PAUSES (*Dombay*).

Vol. II, No. 2:—1. Notes and News. 2. An Epitome of *The Key to Theosophy*—D. 3. A Study of Poetry from the Standpoint of Theosophy: II.—Longfellow—D. 4. Salvation: How to attain it—Anant Babu Shástri Joshi, F.T.S., President-Founder, Áryan Theological Society, Dharwar. 5. From Unbelief to Attainment—Dr. Phelon. 6. The Soul—Alexander Wilder, M.D. 7. A Study of "Mainyo-i-Khard"—D. 8. "Whence, Where, and Whither"—Eternity—from *Lucifer*.

No. 3:—1. What our Society Needs Most—from *The Path*. 2. Conscience—from *The Path*. 3. Fighting against Human Nature—from *The New Californian*. 4. Notes on Karma—Workman. 5. Emerson and Theosophy.

5. The author quotes Emerson as follows:

Of the Universal Mind each individual man is one more incarnation. It is a secret which every intellectual man quickly learns, that besides his privacy of power as an individual, there is a great public power on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him; then he is caught up in the life of the universe, his speech is thunder, his thought is law. The universal soul is alone the creator of the Useful and the Beautiful; therefore, to make anything useful or beautiful, the individual (mind) must be submitted to the Universal Mind. There is but one Reason. The mind that made the world is not one mind but the mind. Every man is an inlet to the same, and to all of the same.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Nov. 1892:—1. The Seven Principles in Man—Ellen Bergmann. 2. A Talk on Mahátmas—from *The Path*. 3. What our Society most Requires—from *The Path*. 4. Spiritualism, Old and New. 5. Questions and Answers. 6. New Publications: A Sketch of Mrs. Besant: taken from *The Review of Reviews*. 7. Theosophical Activities.

THEOSOPHIA (*Amsterdam*).

Vol. I, No. 7:—1. Thoughts about the "World Soul"—from *Lucifer*. 2. The Key to Theosophy—Translation. 3. Epitome of Theosophical Teachings—Translation. 4. Spirituality—Translation. 5. Light on the Path—Translation. 6. Conviction, Observation, Evidence—Amo. 7. Moses—Afra. 8. The Seven Principles of Man—Translation. 9. Glossary. 10. Theosophical Activities.

THE SPHINX.

(There is a slight difficulty about reviewing this German monthly, as it arrives always after *Lucifer* has gone to press; also our German reviewer being non-resident and an uncertain quantity, the two are not always coincident.)

October *Sphinx* has an elaborate comparison by O. Plümacher between the Editor's recent work *Lust, Leid und Liebe*, and von Hartmann's *Philosophy of the Unconscious*. It is an "echt-deutsche" production, and may be studied by those versed in German philosophies. "Kehren wir Zurück?" (Shall we Return?) by Hellenbach, is a treatise on Reincarnation, which he shows to be in harmony with the conclusions of science, philosophy, and religion on their own ground; at the same time he disposes skilfully of the usual objections. Dr. Karl du Prel discourses on "Theories of Clairvoyance." He introduces the interesting account of Bach's dream with regard to a spinet and his finding inside it, as indicated by automatic writing, a quatrain written by the King of France, Henri III. A fuller account is to be found, he says, in Professor Perty and in Robert Dale Owen's *Debatable Land*. Love for the birds is inculcated in a paper by Ernst Hallier, in which he gives some statistics as to the wanton destruction of bird-life for the sake of fashion, and appeals to women to set their faces against it, as well as against the confinement of birds and animals in cages and dens, where they die by slow torture. Tales, correspondence, and notices make up the rest of the number.

November *Sphinx* opens with a paper by the editor (Dr. Hübbe Schleiden) on "Theosophy and Mysticism" in relation to Spiritualism and Occultism. He considers each a step to the next one above,

beginning with Spiritualism and ending with Mysticism. It is full of suggestion for thought. "The First Psalm," a poem by Franz Evers, and a smaller one, "Faith," by Bruno Speermann, both repay perusal. "Yoga," by W. von Saintgeorge, is an account of the various forms of Yoga, with some notice of the books and pamphlets issued within recent years on the subject. Christian Bering discourses on the "Ideal-Naturalism of Richard Wagner." Dr. du Prel contributes another paper on "Clairvoyance" and "Astral Apparitions," this latter being the best translation I can furnish of "Doppelgängererei." "Tolstoi on Science and Art," by Raphael von Koeber, with the usual complement of light ethical stories, besides two short papers on "Magic or Suggestion?" and "Thoughts on Death" make up a very interesting number.

THE NEW CALIFORNIAN (*Los Angeles, Calif., U.S.A.*).

Vol. II, No. 4:—1. Keynotes. 2. Astrologia Sana—G. E. Wright. 3. The Message of the King—Stanley Fitzpatrick. 4. "Hells and Devils"—Jerome A. Anderson, M.D. 5. The Astral Plane: Magnetism—H. T. Patterson. 6. The Curse—L. A. O. 7. A Scientific Analysis of the Units of Matter—Dr. W. H. Masser. 8. Cosmopolitan Correspondence—R. H. 9. Editorial Notes.

The paper on astrology is written by one who has evidently studied the subject, and Dr. Anderson's paper is quite up to his record. 6. Miss Off prints the "curse of Rome used in excommunication"—a most horrible and awful malediction—and follows it by some of those holy and peace-breathing lines put into the mouth of Gautama in *The Light of Asia*, so that the difference of utterance between priestcraft and a true spiritual teacher is brought into sharp contrast. Such malediction has, of course, nothing to do with true Christianity.

THE PACIFIC THEOSOPHIST (*Seattle, Wash., U.S.A.*).

Vol. I, No. 12:—1. Theosophy in a Few Words. 2. Judas Iscariot—E. B. Rambo. 3. Report of the Third Ad-interim Convention of the Pacific Coast Branches. 4. Theosophic News.

Two practical common-sense articles and an interesting report of the good work done by the "far West" Theosophists.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 2:—1. A Word upon the Objects of the Theosophical Society—G. W. Russell. 2. Occultism and Modern Science—"Righ." 3. Work—G. A. H. Johnston. 4. Father Clarke and Theosophy—H. M. Magee. 5. Reviews and Notes. 6. Our Work.

We suggest as the most practical way of showing appreciation of the plucky undertaking of our Irish Brothers that our Lodges and members should subscribe for a year. The modest sum of 1s. 6d. *per annum* should be sent to the Editor, 3, Upper Ely Place, Dublin. A sight of the journal may induce other Lodges to emulate so praiseworthy an example.

JOURNAL OF THE MAHĀ-BODHI SOCIETY (*Calcutta*).

Vol. I, No. 7:—1. The History of the Great Temple at Buddha Gayā (*continued*). 2. Buddhism: The Religion of Humanity. 3. Buddhist Text Society of India. 4. The Panca Sila. 5. Classification of Karma. 6. Buddhist Activities. 7. Selections.

2. The following extract from the *Callavagga*, x. 5, is interesting:

Of whatsoever doctrines thou shalt be conscious, Gotami, that they conduce to passion and not to peace, to pride and not to veneration, to wishing for much and not to wishing for little, to love of society and not to seclusion, to sloth and not to the exercise of zeal, to being hard to satisfy and not to content, verily mayest thou then, Gotami, bear in mind that that is not Dhamma, that is not Vinaya, that is not the teaching of the Master. But of whatsoever doctrines thou shalt be conscious, Gotami, that they conduce to peace and not to passion, to veneration and not to pride, to wishing for little and not to wishing for much, to seclusion and not to love of society, to the exercise of zeal and not to sloth, to content and not to querulousness, verily mayest thou then bear in mind that that is Dhamma, and that is Vinaya, and that the teaching of the Master.

5. The following classification of Karma will also be of interest to students:

Drishṭa Dharma vedya Karma—Karma whose results are forthwith shown, at least, in this life.

Abhūt Karma—Karma that has no energy to work out in this life.

Upapadya vedya Karma—Latent Karma that

lies in wait to work out when opportunity occurs. There is not one who is free from this Karma.

Yad Garuka Karma—Powerful Karma that gives no opportunity for lesser or ordinary Karma to work out.

Yad Bahula Karma—Effectual Karma which works out according to the preponderating influence one has over the other, either good or bad.

Yada Sanna Karma—Potential Karma of the dying individual ready to come into activity before any other Karma.

Janaka Karma—Karma that works out at birth only.

Upastambaka—Dynamic Karma, either good or bad, that works out in successive births (according to its nature).

Upaidaka—Karma either good or bad which has a counter-influence over the other.

Upaghataka or *Upacchedaka*—Effectual Karma that does not allow the weaker Karma to operate; or an individual latent Karma, either good or bad, which is dynamic, and having the force of weakening all the rest.

THE SANMARGA BODHINI (*Anglo-Telugu: Bellary*).

Vol. II, Nos. 3rd-42:—To be noticed; 1. Mistaken Ideas. 2. Dishonesty in Commerce. 3. *Bhagavad Gita*—V. V. S. Avadhani, B.A., F.T.S. 4. The Sanskrit Language and Library—B. P. Narasimiah, B.A., F.T.S. 5. Early Marriage. 6. A False Judge of Hindûism. 7. Why I am a Theosophist—Annie Besant.

GUL AFSHÂN (*Anglo-Gujerati: Bombay*).

Vol. XV, No. 1:—1. True Glory. 2. Vaccination: Fable v. Fact. 3. Chinese Ode. 4. Chav-Chav.

THE LIGHT OF THE EAST (*Calcutta*).

Vol. I, No. 2:—1. Two Pictures. 2. A Study of *Bhagavad Gita*. 3. Animal Magnetism. 4. A Glossary of Technical Terms. 5. The Yoga Philosophy. 6. Oriental Tennyson. 7. The Vision of Shukra.

1. Evidently written by a Brâhman, a Shâstri and a lover of Yoga. Well worth perusal. 2. Deals with the Sânkhya system referred to in the *Gita*. 3. A good paper. 4. Interesting: of course the definitions are all from the Vedântic standpoint, e.g.:

Karma. Is equivalent to *Basana* (*Vâsanâ*) or the exercise of will. Thoughts whether good or bad are included in the term Karma.

Basana. Will-power; more properly the attraction of mind for earthly objects, which is the cause of rebirth. It is called *Tanha* by the Buddhists.

5. Gives a good general view of the divisions and some of the stages of Yoga, but adds no fresh information.

THE THEOSOPHICAL RAY (*Boston, Mass., U.S.A.*).

Vol. I, No. 1:—Appearing almost simultaneously with *The Irish Theosophist*, another small Theosophical magazine has sought the light under somewhat similar circumstances. The little paper owes its genesis to the indefatigable exertions of Bro. W. W. Harmon, who is to be most heartily congratulated on the artistic get-up of his work. It is well printed, and the announcements and information are clear and business-like. The first number is entirely occupied by a reprint of W. Q. Judge's article on H. P. Blavatsky, which appeared in the columns of the *New York Sun*, on the recent occasion of that paper's retraction of the libel it published two years ago. It also contains a very good portrait of H. P. B. It is issued monthly by the Boston Theosophical Publishing Company, 30, Bromfield Street. The price is five cents a number or fifty cents *per annum*, and for purposes of free distribution the *Ray* will be sent to individuals or Branches, in lots of fifty or more, at cost. The spirit of determination that produces such results as the *Ray* is the "power of success" in the T. S. *Abite, facite similia*.

THE TRANSACTIONS OF THE SCOTTISH LODGE T. S. (*Edinburgh*).

Part IV:—1. The Scottish Lodge—A Retrospect and a Prospect. 2. Thought Transference—an Attempted Explanation. 3. How do we Know there is an Ether? 4. A Scottish Lodge Discussion on the Atom.

1. We cordially admire the work of the Scottish Lodge, and are therefore sorry that the introductory paper is of so critical a nature, but we are tired of criticisms, and so will not add further to their number. 2. A good paper from the scientific standpoint. 3. An interesting sketch of the ether of science, with some reference to vortical atoms. 4. The mysterious atom eludes its pursuers.

PAPERS AND ADDRESSES (*Cleveland, O., U.S.A.*).

This is an appendix to the Report of

the Sixth Annual Convention of the American Section T. S.:—1. Cyclic Impression and Return and our Evolution—W. Q. Judge. 2. Schools of Metaphysical Healing—Dr. Archibald Keightley. 3. Materialism and Spiritualism *versus* Occultism—Dr. J. W. Buck. 4. Some Thoughts on Reincarnation—G. R. S. Mead. 5. Theosophy and Nineteenth Century Pessimism—William F. Gates. 6. The Way to the Path—Mrs. M. L. Brainard.

A very interesting collection of papers, which we referred to at the time of the Convention, but which we are exceedingly pleased to now welcome as an addition to Theosophical literature. The price is not given, but no doubt copies can be procured from the *Path* office, New York.

EPITOME DES DOCTRINES THÉOSOPHIQUE (*Paris*).

This is a translation of W. Q. Judge's pamphlet, by M. A. Oppermann. It is

printed in the *Bibliothèque de la Renaissance Orientale*, and can be procured from "Le Siège de la Société Théosophique," 30, Boulevard St. Michel, Paris: price, 1 fr. 50—somewhat prohibitive figures for so small a book.

THE UPĀDHĪ (*Sydney, N.S.W.*).

This little chromographed paper is the semi-astral prototype of the Australian *I'ahan* that is to be. It purports to be an Australian monthly Theosophical publication of news and opinions. And its motto is, "Believe only that which appeals to your reason," taken from a discourse of Gautama, the Buddha. The editor is our energetic and hard-working brother, Mr. T. W. Willans, P. O. Box 1292, who is the inspirer of the whole undertaking. We hope that the appreciation of our brother's efforts will take practical shape, and that the next number will appear in printed form. We have known great things start from less.

Our Budget.

BOW CLUB.

	£	s.	d.
Hon. Mrs. Powys (5s. a week for 22 weeks) -	5	10	0
Hon. O. Cusse (2s. 6d. a week for November) -	0	10	0
A. R. (10s. a week to April 30th) -	13	0	0
W. (2s. 6d. a week for four weeks) -	0	10	0
E. Wright -	0	5	0
Anon -	10	0	0
J. G. W. -	10	0	0
J. P. Thomasson -	5	0	0
Mee -	1	1	0
	<hr/>		
	£45	16	0

Mrs. Sharpe kindly sent a sack of potatoes—a very welcome gift.

SOUP KITCHEN.

J. G. W. - - - - - £10 0 0

SANGAMITTA GIRLS' SCHOOL.

"Children's Hour," T. S. Cal. - - - - - £1 0 0

E. KISLINGBURY, *Hon. Treasurer.*