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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXVIII.

(Year 1892).

THE projected journey to the Provinces of Arakan and British Burma, above referred to, was to be made in the interest of Buddhism as represented in the Maha Bodhi Society, and Dharmapala was to accompany me. I have been amused in looking over my papers of that period to see the reason why. The Arakanese people had heard so much of my work in Ceylon that they wanted me to come and help them in the same way, and wrote to that effect in strong and complimentary language, but—and this is the humorous part of the affair—as they had never had any religious dealings with a white man, other than a missionary, and had never seen or heard of a white Buddhist before, their Oriental suspiciousness was excited and their leaders wrote Dharmapala that they wished him to come with me. At a meeting of the Buddhist community of Akyab, it was “enthusiastically” decided to telegraph me to come at the beginning of October, the end of the Buddhistic Lenten season. “The Colonel’s presence alone,” writes one of our friends to Dharmapala, “would not be enough to popularise the projects of the Maha Bodhi Society.... You have to consider that our priests and laity have had no experience whatever, whether with white or European priests or Buddhists, so you have to come and tell us how faithfully and earnestly the Colonel has worked for the Buddhist movement. . . Our priests have power over the people in spiritual affairs, so you have to tell Col. Olcott to embrace every opportunity for making friends

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, has been received by the Manager, *Theosophist*, price, cloth, Rs. 5; paper, Rs. 3-8-0.

with our priests." In another letter, the writer thus describes the character of his people: "They are liberal and generous, they usually display their joy in outbursts of enthusiasm, devotion, energy and generosity to the fullest extent, especially when it is a question of the interests of their country or their religion. On the other hand they are suspicious and wary about strangers."

Their invitation having been accepted, the local Arakanese editors prepared the way with fervent articles in their English and vernacular journals after this fashion: "He is well worth hearing, and has all the ancient lore of the Buddhist religion at his fingers' ends. . . . All the Poongyees (Buddhist monks) and chief priests of the town and District ought to do all they can to welcome and assist this great European High Priest of Buddhism. . . . In fact the Colonel knows more than the Brahmin High Priests about the Laws and Institutes of Menoo, and all ancient scriptures and religions of Hindustan and Burma"—which, if not at all true, is at least enthusiastic enough in all conscience, and carefully hides the "wary and suspicious" side of the national character! No fair-minded man could blame them for this precautionary mental attitude, since there having been no precedent to be guided by, it was but natural that they should wait for me to show them my character before taking me in their embrace.

Reaching Adyar on the 1st October I hurried through a mass of official work that lay on my desk. Among the interesting letters that awaited me was one from a learned practical psychologist in the West Indies, telling me of some researches he had been making into the spiritual life-history of a certain German mystic, about a certain book of his upon the trail of which my friend had come, and the fact that just at the moment when his effort at concentration was exhausting the last of his nervous forces, a certain messenger-elemental of the class that is used by the Adepts as messengers, showed himself and said that he "had been sent by—to tell him to communicate with Olcott, as he had a part in these investigations." My friend then made two attempts to reach me on the astral plane and succeeded in seeing me, but I was so absorbed in some pressing work that he could not get me to listen to him. He ought not to have felt surprised at that, for his experiment was made at an hour which was 10-30 P.M. to him, but to me was in the morning after the day's office work had begun. This difference in latitude ought to be, but usually is not, kept in mind by friends who wish to consult me on the superphysical plane. Yet, on the other hand, I often receive letters from acquaintances and even non-members of the Society, giving me grateful thanks for benefits, physical or moral, received at our meetings in the watches of the night, when we are freed temporarily from the prison-house of the flesh. Among these, have been a number of cases where, the correspondents say, they have been cured by me of their diseases which, when me met in the body during my

recent tour, I absolutely refused to deal with, in obedience to the injunction laid upon me by my Guru. This is interesting as showing that what may be forbidden on the physical plane may be permissible on the astral.

On the 13th October I sailed for Calcutta in the "Goorka" and reached there on the 16th, finding at the house of my old friend Dr. Salzer the cordial welcome which he gives habitually to his guests. The opportunity of being in Calcutta was taken to visit the Museum with Dharmapala, and examine the ancient stone figures which show how intimate was once the connection between Buddhism and Hinduism. Among them is one of the eight-armed goddess, Durga, in her aspect of Ashta-bhuji, and in her usual attitude of a *Dea Victrix*, but, carved in the royal tiara which she wears, and on the keystone of the arched frame around the statue, is the image of the Buddha, seated for meditation. Among others similarly carved, some in the collection in the Calcutta Museum, some in the Brahmanical caves of Ellora, are representations of Indra and his spouse, Indrani. These were important discoveries as proving the once intimate association of the sister religions of Brahmanism and Buddhism, and I am much obliged to Dharmapala for calling my attention to them.

On the 17th October he and I left for Darjiling for a meeting between the Ambassador of the Dalai Lama of Lhasa and myself which had been arranged. Reaching there on the following day, I was received as a guest by my friend Babu Chhatra Dhar Ghose. I found at his own cottage, hard at work with a learned Tibetan lama, Babu Sarat Chandra Das, C.I.E., the intrepid and successful Indian traveller to Lhasa and Teshu Lhumpo, the seats of the Dalai and Teshu lamas, respectively. He gave us some of the Tibetan buttered tea, of which we have all read so much. Its taste was more that of weak beef-tea or *bouillon*, than of any infusion of leaves of the tea-plant that I ever drank.

The next morning we had a glorious view of the sky-piercing summit of Kinchinganga, that giant peak whose altitude is almost twice that of Mont Blanc. The morning was passed by us with Sarat Babu, whose conversation about his Tibetan experiences was most interesting and instructive. At 4 P.M., the audience with the Ambassador came off, Sarat Babu and his old colleague and travelling companion, Lama Ugyen Gyatso, kindly serving as interpreters. His Excellency was a handsome young man, of the distinct Mongolian ethnic type, with fair complexion, a gentle expression of face, small, well-shaped hands, and a bearing of the personal dignity which usually marks aristocratic birth. On his head he wore a silk-covered turban with a foundation of some stiff material; it was shaped like a truncated cone, the base upward, the narrower end fitting close to his intellectual head: a bunch of silken strands hung from it like a thick tassel, down his neck. The white crêpe undercoat which he wore

showed like a collar at his throat, and had very long pendant sleeves ; over it was a rather close-fitting surcoat of heavy black brocaded silk, also with long sleeves. In his left ear only, he wore a pendant jewel of jade and gold, some six inches in length : there was none in the other ear. His small feet were shod in Chinese satin shoes with thick felt soles. His bearing was dignified, his motions graceful, his voice refined. He comes naturally by his beauty and intelligence, as his grandfather was the Regent of Tibet at the time of the visit of Fathers Huc and Gabet, the Missionary priests of the congregation of St. Lazarus, in the year 1845. In his book* Abbé Huc thus records his impressions of the statesman : “ The Regent was a man of about fifty ; his large, open countenance, the whiteness of which was remarkable, had a majestic, truly royal expression ; and his black eyes, shaded by very long eyelashes, were full of gentleness and intelligence. He was dressed in a yellow robe, lined with marten fur ; a diamond ear-ring was suspended to his left ear ; and his long hair, black as ebony, was gathered at the top of his head by three little gold combs. His large red cap, encircled with pearls, and surmounted by a red coral ball, lay on a green cushion by his side.”

His treatment of the missionaries during their stay of a month and a half at Lha-Ssa was most friendly and honorable and when they were expelled from Tibet through the intrigues of the Chinese Ambassador, they parted with mutual regret. It is my opinion that his grandson, my acquaintance of Darjiling, was a person of like character. With that instinctive regard for age which is characteristic of the Oriental peoples, he saluted me most respectfully, gave me a seat of honor, and expressed his pleasure in meeting one who had done so much for Buddhism. His reception of Dharmapala was equally friendly.

In the course of our long talk of nearly four hours, he asked me many questions about the state of our religion outside Tibet and China, and how the teachings of the Buddha were appreciated in the countries of the West. He assured me that if it should ever be my fortune to visit Lha-Ssa I should receive an affectionate welcome ; it was not within his power to arrange for such a journey, but he would report to his Government all that had been said, and it would give the Tibetans great pleasure. As an interlude, buttered tea was served to us. The plans and work of the Maha Bodhi Society greatly interested him and he congratulated Dharmapala on the usefulness of his labors ; the Dalai Lama would be delighted to hear all he should tell him. Certain religious presents, sent through Dharmapala by the High Priest Sumangala and the Japanese priest-students then living in Ceylon, he thanked us for, and promised to send them on to Lha-Ssa at once by special couriers along with his dispatches.

* “ Recollections of a journey through Tartary, Thibet and China.” By M. Huc : *Trans.* New York, 1852.

In return for something of a similar kind which I myself begged his acceptance of, he gave me a very fine gilt bronze statuette of a sitting Bodhisattva, made at Lha-Ssa and containing in its interior a folded strip of paper on which the Dalai Lama had himself written a *mantram* invoking the protection of the Gods for the Ambassador, from all evil influences, and stamped it with his own seal. This unique present is, of course, in the Adyar Library, together with His Excellency's signed portrait. At the close of our interview he accompanied us to the garden gate, shook hands with us in Western fashion, and expressed his deep regret that my engagements elsewhere would prevent our meeting again.

Though so young a man in appearance he was, I was told, Minister of Foreign Affairs of Tibet, a cabinet office but recently created. His rank was that of "Kalon," his name Sheda Pishi Pai. Among his numerous suite of intelligent looking men was one to whom the Ambassador introduced me with the remark that he was a very learned Pandit, well versed in Tibetan literature. When we saluted, he looked me square in the eyes with a look full of meaning, saying to me almost as plainly as if in words, that he knew all about me and that we were old friends—on the other plane. I responded similarly, whereupon he stretched out his hand, took and pressed mine and said in Tibetan—which the high-born Lama Ugyan Gyatso interpreted—that he was very sorry that we could not have had a long talk about religious matters. The next morning Dharmapala and I left Darjiling.

We reached Calcutta on the 21st October, at noon, and devoted the afternoon to a further study of the Indo-Buddhist statues in the Calcutta Museum. The following day was spent at the rooms of the Asiatic Society, in consultation with Pandit Haraprasad Sastri about details of Buddhist history, and the next with another learned Brahman Pandit, Hari Mohan Vidyahabhûshan, on the same subject.

There was at Calcutta at the time spoken of, a growing feeling of hostility among the Bengal Hindus against Buddhism, which had been stirred up by the activity of the Maha Bodhi Society and which in the best interests of religion it was prudent not to allow to spread; so I had been invited to give a public lecture in the Town Hall, in the hope that a kindlier spirit might be aroused. It came off on the evening of the 24th October in presence of a monster audience, which included most of the better educated and influential men of Bengal. The chair was taken by Babu Norendranath Sen, F. T. S., Editor of the *Indian Mirror*, the leading Indian daily newspaper, President of our Bengal T. S. from the date of its formation, and one of the oldest and staunchest Indian friends of H. P. B. and myself.

His introductory remarks about myself were most flattering, even running into exaggeration, but one might well forgive it all for the sake of what he said about the love-bond between

the Indians and myself; and to me that thought always sets my heart to beating. Alluding to my offer to retire from office and give way to a younger man, and to my having withdrawn my resignation at the entreaty of friends, the Chairman said: "His retirement would not only have been a heavy blow to the Society, but also a serious loss to all India, for whatever of religious or spiritual progress. . . this country had made in recent years was mainly if not solely due to Col. Olcott's untiring efforts. He had been, for the last twelve years, the standard-bearer of light and life for the Hindus." Now we, Western people, with our cool blood, are not great admirers of Oriental superlatives, and even after ten years our Bengali brother's sentences glow like red-hot iron; but many years of residence in this part of the world have taught me to find the sincerity which is often hidden under compliments that would make Europeans and Americans stare. The precious fact to me is that the Orientals love me and I love them and would not now live elsewhere than in India, for any consideration. In reading the Chairman's compliments it must be remembered that Mrs. Besant's first visit to India was made in the Winter of 1893-4, and that during the previous fourteen years I had been the busiest of the Society's lecturers in this country. Norendra Babu's panegyric therefore, quite antedated the present state of things, when that dearest of women and friends is being held closest of us all to the Indian heart.

A very striking fact in connection with Mrs. Besant is that she has completely removed the uneasy feeling which had previously prevailed, that H. P. B. and I were hoping to convert the Hindus to Buddhism, and that the Society was more Buddhistic than eclectic. By her splendid presentation of Indian philosophy, and her undisguised personal preference for it as a religious system, she has made the most orthodox followers of Brahmanism friendly to us, and won the practical support of many of the most important Indian princes for her Central Hindu College. If H. P. B. can still overlook the field of our activities she must surely be astounded at what she can see going on at Benares. Thus "in a mysterious way" move the Great Ones "their wonders to perform."

The title of the lecture under notice was, "The Kinship between Hinduism and Buddhism," and the testimony of history was invoked to prove the assertion. It was shown that for fifteen centuries the two religions had prospered side by side, in sisterly good feeling, and that the Buddha himself and his great follower, the Emperor Dharmasoka, had enjoined upon the professors of A'rya Dharma—miscalled Buddhism—to show equal respect to the Brahmanas and to Buddhist monks. If Buddhism had practically disappeared from Hindustan, save and except in the parts bordering on Arakan, it was due to the cruel iconoclasm of victorious Muslim invaders and to no other cause. The history of the holiest of Bud-

dhist shrines, Buddha Gya, was sketched, and the fact noted that for six hundred years, *viz.*, from the XIIIth Century to the XIXth it had been left to crumble unwatched and uncared for ; to fall into ruin in the wild jungle which had grown on and about the holy spot where fifty generations of worshippers had recited their five precepts, and for whom Buddha Gya had been the objective point of pilgrimages from all countries of the Buddhistic world. Thanks to the pious liberality of the late King Mindoon Min, of Burma, and to the co-operation of the Government of Bengal, the temple grounds had been excavated, and the ruined shrines and ambulatories exhumed from under thirty feet of dust, which had buried them out of sight of man. Pilgrimages had then been resumed and the possessor of the fief, a Sivaite Mahant, seeing pecuniary profit derivable from their offerings, had vigorously asserted his proprietary rights, and more or less desecrated the images and buildings. The chief object in the formation of the Maha Bodhi Society was explained to be "primarily to recover possession for the Buddhists of the most sacred of their shrines.....where the Lord Gautama Buddha acquired *Sambodhi*, or the divine knowledge... In addition to this it is contemplated to recover possession of other Buddhist shrines, to erect or purchase a *Dharmasala*, or pilgrims' rest-house, in Calcutta, and a building for a Normal College, at which Buddhist students from Japan, China, Tibet and other Buddhist countries may be taught Sanskrit and Pali. This, together with an organized propaganda of Buddhist literature and ideas, largely in Western countries, and the unification of the various schools of Buddhism in Buddhist nations, is the scheme of the Society, in full and without reservation."

One by one, the malicious misrepresentations of Buddha's teaching and of the spirit of his followers, and the falsehoods about the Arya Dharma having been driven out of India by Sri Sankarâchârya, were exposed and confuted ; the parity of the philosophies of the Vedânta and of the Buddha in certain important details was shown ; the significance of the blending of the symbols of the two religions, as seen in the sculptured images above referred to, was pointed out ; the distinction between the Digambaras and the Bauddhas, and the fact that all the venom of the orthodox Hindu pandits was aimed at the former and not at all against the latter, was demonstrated by various quotations from orthodox Hindu books : in short, it was very clearly shown that the prevalent hatred of Buddhism and Buddhists was a silly mistake, unwarranted by the facts of history and revolting to common sense. I notice one paragraph in the printed report of the lecture, which I am tempted to cite because the necessity for the reaffirmation of the Society's eclectic policy recurs from time to time. In fact, I have just received from America a vigorous protest against the latest attempt to set up a dogmatic theocracy in our ranks. I might not have given the Calcutta lecture at all

if some of my Hindu colleagues and even non-members had not tried to frighten me off from the public defence of Buddhism. In the course of the lecture I said: "That was quite enough to determine me to speak and to tell the whole truth. I have not a single drop of slave blood in my veins, and I abhor the attempt to curtail a freeman's right to free thinking. I ask no Hindu to give up his religion, nay, I believe that religion to be so noble in its concepts and so elevating in its moral influence, that I say that he who is carried away by the petty spite of sectarian bigotry into trying to make it intolerant, is a false Hindu, a traitor to its indwelling spirit. The Theosophical Society has tolerance and brotherhood for its corner-stone; it is an angel of peace and good-will among men; it offers a free platform for the study and elucidation of all religions; itself as a body preserving a strict neutrality and professing no sectarian dogma. As its President, I have helped the Hindus, the Parsees and the Mahomedans of India and the Buddhists of other countries, to understand their respective creeds, and so long as I am compelled to retain office shall that impartiality be strictly preserved. The Hindu members of the Society who have wished me to abstain from discussing Buddhism in India, have virtually wished me to act in a spirit of cowardly selfishness and to dishonor my official pledge."

During my recent tour (1901) around the world, I have everywhere battled for the same principle, and more than once have said that when the majority of my colleagues wish to turn the Society into a sect of hero-worshippers, to abridge personal liberty of thought and speech, and to give to some book written by somebody, the character of an inspiration, they will have to find another President. The more widely known these views can be made, the better it will be for the Society, and the more stable will its foundation become. What right have we, poor pigmies, to dictate what our neighbour shall or shall not believe, or to try to make his retention of membership among us depend upon his accepting the teachings of a book or a book-writer?

Upon a paragraph in the "Srimat Bhagavat," in which is embodied a prophecy, the bitterest opponents of Buddhism in India pretend to find warrant for their ill-feeling. In the course of my lecture I cited this passage (1st Skandha, Adhyâya 3) which reads as follows: "At the beginning of Kali Yuga, to throw a Moha (illusion) upon the enemies (A'suras) of the S'uras (gods), BUDDHA son of Anjana will take birth at Gayâ." Of course, it will be seen that this has no reference whatever to Gautama Buddha, who was *not* born at the beginning, but in the 2478th year of Kali Yuga; was *not* the son of Anjana, but of King Suddhodana; was *not* born at Gayâ, but at Kapilavastu: and was *not* named Buddha, but Siddhartha! "Remembering," as I say in my lecture, "that the term Buddha and the sectarian designation Bauddha existed in India long before the

advent of the historical Gautama Buddha, you will observe that if there was any ancient prophecy such as the above, it may have referred to some other personage who may have appeared about the beginning of the present Kali Yuga.

Happily for the information of scholars, the "Vishnu Purana" (Book III. 18) contains a description of the *mâyâ moha* or deceptive appearance assumed by Vishnu when he appeared as BUDDHA, and in which he is described as a *naked* mendicant, *digâmbara*, with his head shaven and 'carrying a brush of peacock feathers.' Did any one ever see any Buddhist sculptured image which represented the LORD BUDDHA as either naked or carrying a bunch of peacock feathers; or can such a description be found in any Buddhist book? Certainly not: the Teacher is always represented as clothed in the ample robes of a Bhikshu, and carrying nothing in his hand save his begging-bowl: why, in the *Mahāvagga* of the *Vināya Pitaka*, he forbids his Bhikshus to even *speak* to a naked ascetic.

A very elementary acquaintance with Indian religious history teaches us that the reference is to a Jaina ascetic, who also went by the name of a Bauddha, and it was between this class and the orthodox Hindus that were carried on bitter quarrels and cruel reprisals. On the wall of the sacred tank in the Temple at Madura, in a series of painted panels, are depicted the contests ordered by a certain Rajâ, between the Jaina priests and a Saivite sanyâsi, to test the divinity of their respective books, by the ordeals of faith-healing, of fire and of water. The result was the overthrow and discomfiture of the unfortunate "Bauddhas," and the painter has shown us what brutal punishments were visited upon them. Some were impaled and left for birds of prey to pick out their eyes; the decapitated heads of others were ground into mince-meat in huge oil-mills; many others were put to the sword. These defeated Bauddhas correspond in appearance with the descriptions of the Bauddhas given in the denunciatory passages of the "Srimat Bhagavat" and the "Vishnu Purana," in being half-naked and carrying peacock plumes in their hands. But I need not pursue quotations from the lecture in question, which can be read by such as still entertain for the Buddhists those feelings of hatred which are due solely to ignorance; it was necessary to give as much as I have, to show what remedy was needed for the state of things which existed in Bengal at the time of which we are writing, viz., ten years ago. It would be a misfortune for India if the present gratifying revival of Hinduism under the auspices of leading members of our Society, should be weakened by a stirring of the old embers of hatred towards the Buddhists.

On the day after the lecture I made calls upon some of my friends and Dharmapala and I dined at the house of a well-known and pious Burmese lady, Mrs. Oung, where we met Dr. Waddell,

the author of that celebrated book on Northern Buddhism, "The Buddhism of Tibet."

My rooms were thronged with visitors on the next day, and on the next, the 27th October, we sailed for Chittagong in the s. s. "Kola." The number of our Saloon passengers was *seven*.

H. S. OLCOTT.

THE HEAVEN OF THEOSOPHY.

[Concluded from p. 209.]

IN some respects the heaven of Theosophy differs markedly from that of the theology prevalent around. It is not eternal, for it is followed by another life on earth : it is without a physical body restored by resurrection, for the body once discarded never forms again ; it is not postponed for a General Judgment, for each man enters upon it independently ; it is not of one type for all, since it differs for each individual ; and it is not a social life, for every one experiences it in his own soul, isolated from all objective beings and events, and peopling and filling it with his own ideals. Now this last is what occasions so much comment by those first hearing of it, even Theosophists often finding difficulty or doubt in the teaching. "The bliss," it is urged, "is imaginary, not real. Just as truly as the things of earth, it is a pure illusion. Indeed, Theosophical books speak of it as 'a happy dream,' and liken it to those joyous visions which terminate with sleep and have as little basis in fact. But we do not want a 'mock heaven ; we want one which is actual. Unless we were in full possession of our faculties and surrounded by those we love, no state could be a Paradise. And what could be gained if we left one scene of illusion, only to enter another no less so ?"

So cogent an objection demands a distinct reply. I think you will find it in two considerations. The first is that *a large part of the happiness of human beings is of necessity illusory*. Take the matter of anticipation, which constitutes an enormous proportion of all we have. Very little consists in the actual enjoyment of a possession at last attained, for the mind soon becomes accustomed to it, ceases to feel the satisfaction of attainment, and then looks forward to another beyond. It is so with money. The dreams of a toiling day-laborer are for an assurance of work and for a pay adequate to his wants. He gets them ; but almost immediately the content disappears and he desires a better time when more leisure in better occupation will be possible, and when larger means will ensure fuller comfort. His happiness is not in the enjoyment of what he had supposed would bring it, but in picturing a later stage. That too comes, and a nicer home and ampler salary seem for a moment to complete his aspiration, Yet not for long, as the mind then sees

a still better lot and delights in the hope of it. Nor would any goal be final. The poor man supposes that moderate riches would satiate every wish. Given them, he finds them unsatisfying, though a larger sum would be ample. This proves just as inadequate. There is no one so rich as to be content, for the richest seek by prudent investment to increase their wealth, thus confessing that enjoyment is not in present condition but in another more advanced. So too with passion for distinction. The unknown man aspires to be of the Council of his town, an eminence sure to confer joy. But it does so very briefly, for it suggests the Mayoralty, and that, if secured, rouses dreams of the Governorship of the State. Each step discloses a step above, whereon happiness must certainly abide. So with social standing, professional repute, artistic name. Satisfaction is ever in the beyond. It is even so with love. He who loves, whoever be the object, is positive that possession will crown his life. But possession is never all that was expected, even if association reveals no drawbacks, and when the excitement of triumph has settled into the quiet of habit there emerges a dream of a fresh stimulus, a new satiety. There is the picture of the old love with a richer setting, the setting to make more valuable the love. And so everywhere and at all times happiness is more in anticipation than in actuality, more in the vision of what we may be and do and have than in present consciousness. Very just was the poet when he wrote,

“Man never is, but always to be, blest.”

There are, indeed, excellent reasons for this provision of Nature. If contentment were found in the present, the future would be left to itself. There would be no advance, no restless eagerness for a forward move. Evolution would lack its mainspring, and palsy would settle upon the race. Yet we are not now concerned with a justification for the fact, but merely with its general bearings.

Nor is it the only fact. Of the happiness arising from existing conditions, much is really illusory. Knowledge of reality would blast it. How many affections could stand the test of a ruthless unveiling of their objects? Human nature idealizes its beloveds, fancies perfections and endowments, revels in merits which it has itself projected. The blindness of love is proverbial. The mother sees in her child, the husband in his wife, the friend in his friend, charms which no other eye detects, charms which are purely imaginary. Yet to each they are real, real beyond doubt or impugment. They give the comfort, the satisfaction, of reality, and defy fact and reason and experience. Cancel the ideals of humanity, and you would efface most of the happiness on earth.

It seems, then, that a solid basis of actuality is so far from being needful to the bliss of man that a very large proportion of that bliss is wholly without it. It is, in other words, illusory. And this annuls the presumption that the case must be different in Devachan.

But there is another, a most vital, consideration. It is that *the happiness of Devachan CANNOT BE OTHERWISE than illusory.* For if to the gratification of desires it is essential that the means be present in some literal, tangible way, an astronomer in Devachan would need for his thought an actual telescope, the artist an actual canvas, the musician an actual orchestra, the student an actual library. Even more impossible is the case of affection. Every mother would need her children, not the image of them, but their real presence. But this would necessitate their death when she died, and not only would a gross injustice be perpetrated in cutting off the living merely that the dead might be gratified, but the world would soon be depopulated, since every departing mother would carry with her her offspring. Similarly as to friends. It is evident that the joy of mutual love must exist without the literal presence of the one beloved, and this can only be in mental image. Only this too can secure permanency, fidelity, changelessness, the entire response the spirit craves. And if the keenest happinesses of earth are often founded on a misinterpretation of the mind, the quiver of joy not having the objective fact supposed to start it, so it may be, it *must* be, in a region where the objective has no place.

But more than this. If there can be no true bliss which does not answer to some actual cause producing it, there could be little more bliss in Devachan than what is concerned with the intellect. To that we cannot well set bounds. But as the proportion of deeply pious men is small, the amount of the highest spiritual joy from Divine communion would form but little of the whole joy of its inhabitants. The delight of the philanthropist exulting in the success of humanitarian schemes could not exist, for that success is not yet a fact. The purest, finest of unselfish satisfactions, those which arise from the contemplation of merited reward to other men, could have no place, for that reward is as yet ungiven. Hence the main happiness of Devachan, upon the literal theory, would be in the advance of knowledge, the enlargement of intellectual domain. But surely this is a very partial conception of a rounded existence, one expanded to a degree inconceivable to our flesh-clouded imaginations, one embracing perceptions unknown to us and undreamed of.

And there is still another fact. We incarnated human beings learn mostly through sensation, and naturally suppose that the world outside of us is the true world, from which filter into us apprehensions of reality. But, in truth, the real abiding world is that of thought, external, physical objects being only the transient expression of ideas pre-existing in the unseen. Each tangible entity is the embodiment of a thought which preceded it in time and modelled it in space. So, then, actuality, endurance, the source of forms and acts, are in the invisible, and *there* is to be found the real. The inhabitant of Devachan has been turned aside from

the contemplation of things without, and his introspective gaze has been directed to the illimitable world of thought within, where are the germs of all projects, the initials of all hopes. Dwelling on them free from secular interruptions, he can follow out their growth and culmination, rejoicing over their satisfying progress as he and they alike develop.

Nor must we forget a further fact in this question of illusion. Spirit and matter are the antipodes of being. The one is the sphere of absolute reality, the other the sphere of the phenomenal and deceptive. But until the sphere of the phenomenal is wholly transcended, the sphere of absolute reality cannot be reached. So long as any material element, however rarefied or refined, is a constituent of any entity, so long must persist a liability to material illusion. Such element is present in Devachan. The inmate is still a man, not a pure spirit. He is fresh from his latest incarnation, full of interests and yearnings which had their root in earth's experiences, still tied to physical life by a cord which will draw him back to it after his heaven is exhausted. He is not beyond the region of matter's range, hence not beyond the play of illusionary force. And if his joys and his attainments represent the flowering of an ideal rather than a transcript of veritable fact, it is because he is still short of that plane where only fact dwells, where an entrance to illusion is impossible. When by evolution he shall have surpassed the liability to illusion, he will have done forever with Devachan.

And so we see that the dream-like quality of bliss in the heaven to which as human beings we go is not an arbitrary imposition or a fanciful belief, but an inevitable consequent of the fact that we *are* human beings. No other heaven would be possible, none conceivable. Yet it is none the less real to the recipient. When, plunged in sleep of the body, our higher faculties are liberated from bondage and construct bright visions of rapture we had never reached awake, then is no suspicion that they are but creations of our hope, for to the dreamer all is as veritable as is his activity during daylight. *Consciousness* is the certificate of genuineness, not an analysis by waking faculty. So in the happy land where aspirations become at last realities, and despaired-of joys leap into vigorous presence. Each is real, actual, true; the group of loved ones is just as life-like as if their embodied forms moved still in flesh and blood; the intellect, though far more keen, works as vividly on its problems as though the apparatus of a library was still at hand; the higher nature rises up on its pinions and soars into the empyrean more freely than when clogged as here, but not without that effort which is necessitous to all that is still called Man. For it is only Man glorified, not yet Man transformed.

Of very deep interest is the question of the length of Devachan. We are told on direct authority that it ranges from 1,000 to 1,500

years in ordinary cases, but this of course is a very general statement and cannot cover those where a far longer period would be fitting by Karmic law, or those where a brief stay would meet all needs and an extended one exceed them. Many elements must enter into any individual case. It is not merely a matter of due regard for a well-spent life, or of compensation for sorrows which in a complicated social world must sometimes fall undeservedly, or of the time required for digestion of experience, or of expenditure of forces to the point when a new creative era is justly reached. All these factors are regulated by that omnipresent Law of Causation which, like the Divinity who decreed it, pervades every region and every act. But, in addition, are other qualifying factors. Let us suppose two classes of characters and note how in each a stay of many centuries would be anomalous. One would be that of a nature intensely active in practical affairs, little given to a contemplative habit, its thought and spring intent on the mechanism of life. A large part of its interests would pass off with the lower nature when that separated from the higher, and the little left of rich intellection or spiritual purpose would require no long Devachan for its realization. Or suppose a nature absorbed in love of humanity, consecrated to altruistic effort in its service, forgetful of self and interested only in what promoted good and truth. Its Devachanic bliss would be largely in visions of successful philanthropy. Yet, one would say, an even richer reward would be in a soon return to earth as the scene of practical effort, where ingenuity and strength would have tangible result. There would seem an appropriateness in a brief Devachan for him whose aim is to make a Devachan of earth. So too it is probable that Devachan is short for those who are rising above the plane of illusion and getting near the heart of things, the disciples who are approaching Mastership. And there may be isolated characters of special peculiarity, characters developed upon lines which conduct back soon to incarnation as the fittest field for a ripening. But in each and every case the great unerring Law works with absolute precision, portioning out the stay with exact adaptedness to right and ensuring that each shall have both what is due and what is for best. We return only when we should.

The heaven thus depicted by Theosophy answers the great question which rises from every human heart which has ever thought of heaven at all,—“Shall I there meet my friends again?” Before any interest in the occupations or nature of the future world, comes to all who have loved and lost the momentous query as to re-knowledge and re-union. Vain would be all assurance of happiness if the most essential element in happiness was missing. Heaven would be no heaven if the dearest of all affections was ungratified, the profoundest want of human nature left unfilled. And in the most copious measure the Infinite Wisdom and Goodness which preside over the Universe have provided that this question

can be rightly met. Surely every true love is restored in Devachan, every soul-affinity which has thrilled responsively to one's own and has irradiated life with the warmest of its beams. Not, indeed, in physical presence, subject to change and deflecting influence and abating thought, forming new ties and torturing with desolation the heart deserted, but in the inmost chamber of the soul, vital with unalterable youth, tender with deathless love, perennial with constant satisfaction.

But, you will say, this is not the real friend, only the ideal of him. True, but it is this ideal you have loved. You have not loved the infirmities of character, the faults and follies and evils which you deplored. They were a continual drawback to your happiness, a strain upon your affection ever. What you loved was the gentleness, the winsomness, the fine traits which coexisted with the poorer qualities that you wished absent. And now they are so. As your own lower nature has been dropped before entrance into Devachan and only your higher left for function there, so has it been with the thought of the one you loved. His earthly elements have vanished, and the ideal remains in its purity and beauty. This, which was the really valuable here, is what you have imperishably in Devachan. You would not have found it if the original was literally present; the original, even if literal presence was possible, would jar upon and shock your higher principles which alone are working now; but now you are adapted to each other. Both are at their best, you in your being, he in your conception of him, and so no disharmony impairs the perfection of your joy. As neither declines, but only advances in excellence, there is no danger of separation. The dearest memories in sublimated form surround him ever, and the living power of thought vitalizes him perpetually in your bosom. To your Devachanic consciousness he is a more perfect character, a more soul-satisfying affection, than ever was the imperfect and halting embodiment of your ideal when on earth.

Such is Devachan, the heaven of Theosophy. It differs much from the one we hear of from pulpits and Bibles. But is it not more true? It is not, it cannot be, a scene of material splendor, for its plane is above the gross contents of this world. It is not another earth, however beautiful and refined, for physical bodies have been dropped when incarnation had served their purpose. It is not a reproduction of social life, for that would bar the individual progress which individuals must attain, and would prevent the perfect happiness to which each has right in heaven. His discipline, his punishment for wrong, will come when he returns to earth, for earth is the retributive as it was the causative scene, but while in Devachan he reaps only the reward of merit. Nor is it a paradise for the carnal nature, for the whole integument of the inner Ego was sloughed off as it neared the Devachanic portal. But it is

exactly that state which meets the needs of a disincarnated being freighted with essence of all his best experiences now closed, a being entitled to rest and refreshment and the realization of ideals, a being who is to absorb and unify through centuries the intellectual and moral forces he has aroused, to find in his own interior the joys he has dreamed of and vainly sought, to progress in strength and health, to exhaust the impetus which carried him to Devachan, and then, when time is ripe for renewal of his life on earth, to return there in a new body, a new environment, a new condition, and a new career.

Thus Devachan is seen to be reasonable and just, fitting in with the other facts in the pilgrimage of man. Life is meaningless if we omit Reincarnation and Karma ; it has no key, no justification. Its complications are a hopeless perplexity, its sufferings a cruel wrong. Interpreted as a stage in a journey, repeated because a journey can only be accomplished by stages ; its quality determined by the merit or demerit previously acquired ; it has significance, it has justice. Devachan is its complement. There the weary finds the rest desired, the heart receives its solace, the soul its aspiration. Repose follows labour as the night the day. But so too does day follow night, and then the rested being begins anew his onward task. In orderly sequence the alternation proceeds until the series is over and the end attained.

If Devachan was merely reasonable and just, it would have an *a priori* claim on our belief. But it carries a more decisive warrant. In the great evolutionary process exalted souls surpass the limitations of ordinary men and traverse planes of consciousness beyond our reach. Living and dying often, as we have ourselves, they lived to better purpose and died into a richer life. Having reached the point where all these scenes can be understood and entered, they are able to tell us of their nature and of the part they play in evolution. Not much has been disclosed to us of Devachan by Masters, but enough to give an apprehension of its purpose and a hint of its duration. What is disclosed is not speculative, for our Teachers have experienced it. Devachan is a state of consciousness, one of the states They have thoroughly explored, and so the information comes from reliable witnesses who know whereof they affirm. The future world looks dark and ominous to him who trembles at the unseen and who cannot realize that Justice and Love sweep throughout the universe. Death seems terrifying to him who does not perceive that Death is but a name, a change from one form of life to another form of life. Heaven appears but an uncertainty to him who supposes there are no witnesses to it, none who can enter and describe it. But the timid man and the frightened man and the doubting man can take heart when they hear from Those who understand, those who speak that they do know and testify that they have seen. Evidence of such quality reassures. It does not come from disembodied

spirits or from the spooks of *séance* rooms and states, but from living men, Masters of Wisdom, who have Themselves or through Their pupils thus enlightened us as to Devachan. Theosophy has lifted the mists from the past and dispersed the haze over the present ; it has opened the vista of the future, and joined all in one continuous course. But its exposition of lives would have been incomplete without a knowledge of the intervals which supplement them, and this too is furnished from a testimony that embraces all, a testimony offered by those who are at home in every sphere, who have solved the problem of existence, understand the sections of its course, and show us the nature and the office of Devachan, the Heaven of Theosophy.

ALEXANDER FULLERTON.

JESUS, CALLED THE CHRIST.

A CRITIQUE.

THE question has frequently been asked, "What are the teachings of Theosophy regarding the great Founder of Christianity?" "Where do you place Him in the vast Hierarchies postulated by Theosophy?" And the reply usually given is, that He was a pure and perfect man, endued with a divine power for the purpose of carrying out His earthly life's work in founding one of the last of the great religions of humanity. The querist if serious and intelligent will reply—"That is satisfactory as far as it goes, but it applies to one short life only. What is His present position and work among the Hierarchies of spiritual beings in the economy of the universe?" And the reply will probably be given that we think of Him as one of the great Masters who are presiding over and guiding our evolution. If pressed for some proof, we have to candidly admit that on the intellectual side no proof is forthcoming, or at all likely to be given us.

It is in order to assist honest enquirers of this class that this essay is undertaken. The humble task of the writer is to treat of this entrancing theme on the comparatively low level of the intellect, in order to assist in removing intellectual difficulties. He makes no pretension to knowledge beyond what every one may verify for himself; he has thought out the involved problems on the lines indicated, carefully examining all the material at his disposal. He has no pet theory; the evidence he will bring forward will sometimes appear to be contradictory; he is not over much concerned to smooth away the contradictions, as he feels that if we knew all, each opposite might find its place in the unique story of Him who is known as the Nazarene, in the earthly or heavenly lives of this 'Teacher sent from God.' Around the name of Jesus whose personality is enveloped in a haze of obscurity, there has gathered the love, the reverence, and the devotion of millions in all subsequent

ages. Connected with the persecution that he endured at the hand of his nation, there has been involved a fictitious system of vicarious salvation, which has formed the basis of the faith of the great majority of the Christian churches of the world, whether Greek, Catholic or Protestant. While we rejoice to know that the growing intelligence of all classes, whatever their Church creed, has gradually led them to reject the coarser presentation of this unhealthy dogma, yet multitudes still accept and adopt it. It is regrettable that such is the case, on a subject so grave, and in its various practical aspects so wide reaching in its effect on their present lives, not to speak of their illusive faith and hope in connection with the realities of the super-sensuous conditions of life after death. It is rejoicing to know, on the other hand, that there is an ever increasing minority who are desirous of investigating the foundations of the vast superstructure of current Christian faith, by the light of reason and intellect, divested of that external authority which is claimed by all orthodox Christians for the writings which form the chief source of information.

It is for the assistance of those who are desirous of commencing these enquiries which are evoked by the awakening spirit of the age, that this preliminary outline of a vast subject is undertaken. We wish to steadily keep in view the object of our search, namely, to obtain some glimpse of the personality and some conception of the message which the great Teacher brought to the world. We presume that one coming from another faith, and for the first time seeking to make himself acquainted with Christianity and its Founder, would apply himself to obtaining a knowledge of its sacred books, and he would not accept the statements they contain, upon the *ipse dixit* of those who claim for them an unquestioned acceptance as of divine authority, without a careful and critical investigation of their origin as well as of their contents. It is in this spirit that the biblical critics of the past 50 years have been clearing the way for a revised conception of the Christian faith and also of the personality and teaching of its Founder, of the outlines of the message of the divine Teacher to mankind.

In following these lines we will pass in brief review the materials at our command for forming an estimate of the person, teaching and character of Jesus. These are chiefly to be found in the New Testament, for although we find constant reference in the Gospels to the older Jewish scriptures, especially to the writings of the prophets, a careful examination of the originals quoted convinces us that these early religious guides of Israel, in the large majority of cases, had themselves no such ideas as the latest compilers of our Gospels claim for them.

Again, if we take up our enquiry in a reverent, but scientific spirit, and endeavour in the first place to get into contact with the human Jesus, we shall find very little aid outside the first three

gospels. It is true that we meet much to interest us in St. Paul's Epistles, more especially that to the Galatians, but they all refer to an after phase of the Christ life. Paul tells us nothing, and expressly says, he does not wish to know anything more of Jesus after the flesh. In this definite assertion of the chief Apostle, there may have been hidden a divine purpose, namely, that Jesus for the time being should be lost or absorbed in the Christ. The same idea is attributed to Him in John's Gospel wherein He likens Himself to a seed falling into the ground and dying that it may bear much fruit. There is a reference in the opening Chapter of Acts supplementing what had already been written in St. Luke, and again in the 1st Chapter of Rev., but no earthly touch in either; yet in our time this seems to be just what the human heart is craving for. When some three years ago a few odd verses of the Logia or Sayings were discovered in Egypt, what a thrill of interest ran through Christendom.

I have omitted mention of the fourth Gospel, not from any feeling of slight toward it—its contents are invaluable—but any one who carefully reads it will soon perceive that the writer has another primary object in view than the writing of an earthly life: the Proem will convince him of this. It is a most carefully worked out treatise with a set purpose, to which we must return later on, but to our present enquiry it is disappointing when passed under a critical examination. It did not make its appearance until late in the 2nd century. One cannot think of the writer as a 'Galilean, or Jerusalemite,' as towards this people he is always hostile and unsympathetic: in this trait he stands in marked contrast with the Apostle of the Gentiles, Paul. Again, there is no historic support for, or corroboration of, some of his characters and miracles; they are artistically arranged for the support of the dogmatic purpose of the work. The same may be said of the long discourses with the Jews; they are improbable and altogether out of harmony with what appears to have been the mode and genius of the Master and Teacher as revealed in the synoptics. Yet they contain great beauties; now and again we seem to be near the human Jesus, as in the delightful 4th Chapter, the woman at the well and Jesus in Samaria. Other instances will occur, not forgetting the discourse to the disciples—Chaps. 14 to 17—which has a pathos and beauty of its own, I had almost said, unmatched in literature.

The subject of textual criticism is a difficult one but its importance cannot be over estimated, if we wish to lay a solid intellectual foundation to our knowledge of the Christian religion; if we wish to be helpers in sowing the good seed of truth we may have garnered in other fields of research, in the mind and heart of men and women around us. Professor J. Estlin Carpenter of Oxford, the author of some valuable works on Biblical Criticism, just recently writing of the present position in regard to it says:—"The

labour of Biblical criticism must go on, but in due time its significance will be realised, and then its effect on religion (though not its interest for history) will be exhausted, and it will no longer be perused with the passionate eagerness of the present day. On the Old Testament the battle has been won ; there is a practical agreement on the leading results. One generation has sufficed in this country to grasp the issue of the religion of Israel ; it will take *at least three* to attain the same position with respect to the origins of Christianity ; and even when a common understanding has been reached about the facts, diversity of interpretation will still be inevitable."

Here we have brought to view the remarkable fact that while we now know the historic setting ; and the literary and religious value of the contents of the Old Testament while we have become familiar with the mythical and historical personages therein, and can pretty clearly and fully separate the one from the other ; yet in the far more important New Testament we are only at the commencement of the intricate problem, and thus, far from having attained a like certainty. The knowledge of this fact should lead to the exercise of caution, diffidence and humility, such as few exercise in approaching subjects of this character.

In revolving these things the thought has frequently arisen, why did Providence allow the clouds to gather and settle down so impenetrably ; why did she not intervene and prevent the illusions and misconceptions regarding the person, work and utterances of Jesus ? It may be that these queries themselves arise from a misconception of the work of the Divine Intelligences. The by-paths are our own choice ; man to a large extent evolves his own spiritual environment, and the dark shadows of error become a veil for the too strong beams of the spiritual sun of truth. This beautiful romance of earthly life from the birth in the stable or cave to the agony of crucifixion and the joy of resurrection and ascension has been productive of immense spiritual results, and its power on these lines is not even yet spent, as is evident in the lives of multitudes of Christian people who draw their moral power therefrom. If the beautiful illusion ministers to the needs, and comforts amid life's sorrows the heart of the child souls who trust in it, why should we wish it had been otherwise ? Is not all down here an illusion ? The time is fast arriving when it can no longer satisfy, and in the meantime it has filled an important place in a stage of their development. The putting away of childish things does not invalidate their utility for the child stage of life. Our wider outlook should soften and remove any feeling of asperity in contacting the prejudices of ignorance. It is said of Jesus that " When he saw the multitudes as sheep having no shepherd He had compassion on them.

THE NATIONAL SETTING OF THE LIFE.

From what has already been said it will be evident that we shall find it impossible to obtain what may be termed tangible ideas of the personality of Jesus : all we shall be able to do is to present an ideal, yet as we believe having a real personality behind it. So far as we know from the evidence, we have not the testimony of a single contemporary who saw Him in the flesh, and heard the lessons of Divine Wisdom which came from His lips. St. Paul appears to have been the only one whose writings—a few letters—are preserved to us, who was a contemporary, and he only knew Him by report, and 'in vision.' There are many men of that period of whom by direct evidence we know far more. This fact, together with the accretion of mythical and exalted spiritual conceptions within which the personality is enshrouded, has led many to doubt the reality of the personality, and some to reject it altogether : upon as we conceive insufficient ground, sustained by inconclusive arguments. As already intimated, we have a conviction that the apparent lack of evidence on material lines was pre-arranged for some wise hidden reasons. After much careful thought on the problem, together with an examination of all available evidence, we have arrived at the conviction of the truth and reality of the personality of Jesus the Prophet of Galilee. We shall therefore take the general settings and the broad outline of the picture conveyed to us in the Gospels as being correct. Of these His parentage and the country of His birth, the scenes of His teachings, claim our first attention.

The remarkable nation among whom He incarnated, producing as it has throughout the past two thousand years some of the strongest types of character in our evolution, is worthy of note. These too, no less wide in divergence than pre-éminent in their special characteristics, whether as Priest, Prophet, Poet or Philosopher—always religious, often possessing eminence of character with lofty moral and spiritual conceptions. About the time of the commencement of our era, two of these types were very fully developed. On the one hand we have the religious zealot whose ardent and bigoted nature revealed itself in fiercely setting him on obtaining national independence and the earthly rule and sovereignty of the 'Israel of God.' This party eventually obtaining possession of the Holy City, brought on it the abomination of desolation, and the frightful suffering and slaughter which accompanied the memorable siege by the Roman armies under Titus. And in contrast with these there were the more spiritual part of the Holy people, those who were imbued with the spiritual idea that Israel was destined to be the Lord's suffering servant, not only to gather to him Israel after the flesh, but also, and especially, to be "His Salvation unto the ends of the earth," by gathering the Gentile nations under His spiritual rule. And it was in the matrix thus formed, in the inner vitalizing power and genius of this Syrian tribe, that the germs of

the new Christian Religion were incubated. And the strange mixture of the earthly and the heavenly, of the gross and carnal and the refined and spiritual, in its future development, may be very largely traced to these origins. As an illustration of which, we have a late specimen in the characteristics of the Boer, as so pitifully revealed in the tragic war now dragging to its close.

That the nation was especially prepared, that it possessed the necessary characteristics for the development of the physical personality, and for the initiatory work of the Great Soul whose mission and destiny it was to commence a new departure in the spiritual evolution of the human race, we cannot for a moment doubt. And although we may not be able to see the relevancy (we may go further, for some are manifestly irrelevant) of the numerous quotations which are given by the compilers of the New Testament, from the Jewish Scriptures: yet taking them broadly we think there is ground for the Christian position that "To Him bear all the prophets witness," and also for the words of the ancient Simeon, which are reputed to have been uttered at His birth, "This Child is sent for the fall and rise of many, and for a sign that shall be spoken against."

Tradition places the parentage and early home of Jesus at Nazareth in Galilee, and in accord with it His early years were free from the narrow and arid priestly influence which dominated in the capital city of the Judean Kingdom. The family of His parentage and those associated with it were truly religious, as those of John the Baptist—and probably of John, Peter, James, &c. It is stated of John the Baptist, that "he was in the wilderness until the time of his manifestation to Israel." That is, he was a member of one of the ascetic communities who lived in the 'Wilderness of Judea' known to history as Essenes. From the accounts of the Temptation and other early traditions we gather that at an early period of His life Jesus also dwelt in retirement in these desolate regions and was a member of the Essenes. Another tradition tells of His being taken down into Egypt from fear of Herod the Judean Monarch. As the story of the slaughter of the innocents has no historical foundation, and is beyond doubt a revival of an old myth associated with the lives of earlier Saviours, yet we may have in it a clue to the residence in Egypt in retirement from the world, King Herod being a type of the worldly life. Philo gives us an interesting account from his own personal knowledge, of the communities of Holy people living on the shores of Lake Mareotis, who are known as Therapeuts, or Healers. The tradition of the descent into Egypt suggests the probability of the relation of Jesus to these saintly communities living in absolute retirement from the worldly life. But we must not further pursue this most interesting enquiry now.

In the era of the Teacher the little province of Galilee of about the size of an average English County, presented an admirable

stage of operations for the mission of Jesus. Surrounded by newly built wealthy cities, and being on the great high road on which passed the caravans from the Mediterranean to Babylon, Arabia and the far East, it was as it were, at the gate of the world, the centre of communication between the East and the West. The general impression about Galilee produced by the Gospel narrative is that of a thriving and active district. Jesus moves through the villages, the cities and the fields. From His occasional solitudes He passes to the "next towns." Vast crowds of people follow Him from the cities around the margin of the Galilean lake, and await Him when He comes to shore from the region of His retirement. Large indeed must have been the population of the two hundred cities and villages of Galilee. Josephus even tells us that the people numbered three millions. This statement must be taken with great reserve, but it is certain that, taken all in all, Galilee was the richest and most populous part of Palestine. Nowhere except in the capital itself could Jesus have so easily been brought face to face with the representatives of many lands. There were settlers from the neighbouring cities of Phœnicia—Greek colonists, Roman officers and soldiers; there were wanderers, too, from the wild deserts of the East, or travellers from Syria and Arabia, passing to and fro. Everywhere there was life, there was stir, there was energy; and Jesus moving among these mingled elements found a ready hearing for his word. Such then is the setting, and the broad outlines of the picture within which is framed the outward life and teaching of Jesus. It was a world of vigorous life wherein was mingled every element of contemporary civilisation. Here were the Roman nobles and soldiery, the Greek, the Egyptian, the Persian, the Syrian and the nomad of the desert. And into this ample field, "a certain Sower went forth to sow" the seeds of Divine Wisdom and Truth which were destined to produce the new religion of Love and Self sacrifice. The multitudes which followed Him from city and village, drinking in the gracious words which He uttered, are evidence of the reception which His teachings obtained; and it was this popularity which excited the envy of the priestly party who encompassed His early martyrdom.

W. A. MAYERS.

KARMA AND THE FORGIVENESS OF SINS.

WHAT is meant by the doctrine of forgiveness of sins? It is ordinarily understood as meaning that if a person sincerely repents for his past sins, God will forgive him and relieve him from the consequences which would otherwise flow from them. To get a clearer idea of the terms and ideas involved in this definition, let us take the following for granted :

(1) That what is right or lawful is (*a*) that which conforms to the will of God, as the Christian would say, or (*b*) that which leads to Nirvana, as the Hindu or the Buddhist would say, or (*c*) that which works with evolution and makes for progress, as the modern scientist would say.

(2) That disobedience to law as above defined is sin.

(3) That sin as above defined drags suffering in its train and as its consequence, whether that suffering be endured in a hell from which there is no return or in a wearisome succession of births and deaths.

(4) That the repentance spoken of above is not merely a matter of the lip but is a real and permanent change in the attitude of the soul which renders it impossible for it to sin ever after.

I am sure that every stickler for the doctrine of forgiveness will admit that, with these postulates, it has been fairly hedged in and can well defend itself from all adverse criticism. Amplified in the light of these postulates, the doctrine comes to this, *viz.*: that the creature acting against the will of the Creator, offends Him and makes himself liable to punishment, but escapes the liability by sincere repentance which evokes forgiveness on the part of the Creator. Say the followers of this doctrine—"Do we not see in mundane affairs that a ruler governing a state or a father governing a household, exercises occasional acts of clemency and pardons crimes and errors respectively in deserving cases? Surely then such a feature cannot be absent in the administration of the Divine Ruler, our Heavenly Father!" In fact it has been said that the doctrine is really an aspect of the wider law of grace or mercy; that if God is to be clothed with attributes, surely the spirit of forgiveness must be one of the foremost of those attributes, that if man, poor and petty as he is, is at times so magnanimous as to forgive the trespasses of his brother man, it will be a degradation of the ideal to think that there may be no forgiveness in the Supreme. Again, it may be argued in favour of this doctrine that, whatever may be the object of punishment in human codes, it certainly cannot in God's plan be retaliation but only correction, and this being so, if a man by reflection or other cause, suffering excepted

realises his guilt and forms a virtuous resolve, where is the reason or necessity for inflicting punishment upon him thereafter in respect of past acts.

This mode of thinking is helpful to many minds. It is an incentive to forbearance between man and man in an age which is still characterised by the spirit of retaliation. It also helps many a soul crushed under a recognition of its past evil ways to regain breath and start the climb anew, to begin life again with a clean balance sheet, to taste the peace and pleasure and satisfaction of innocence which it may not otherwise do. I will not disturb the conviction of such people. Let them bask in the sun that shines for them. Let them reach the goal along the ray that their eye has caught.

But to me the doctrine of forgiveness, at least as it is ordinarily understood, does not appeal. It seems to savour of anthropomorphism. The conception of an offender and a person offended, however natural it may seem to us, is somewhat incongruous in relation to Divinity. God cannot possibly have anything personal in His nature. Offence to Him is, therefore, an impossibility, and for forgiveness, therefore, there will be no occasion. Truly are His ways inscrutable to the limited intelligence of man ; but as far as we can judge we find that the universe around us is an expression of Law in whatever direction we turn ; that law and order are indispensable if experience, the only school for the growth of the soul, is to be at all a reliable school ; that consequently it is difficult to realise a more logical and a more beautiful conception of Divine Love than as the great Law which gave evolution its original impulse and still gives it the needed support and stability ; that one of the phases of this great law is the Law of Karma, which is simply the Law of causation extended to planes transcending the physical ; that this law, as indeed all law, is inviolable. It therefore seems to me that the position that a man must reap what he has sown, must stand and cannot be compromised in any way. When a sin is committed surely God is not the only party to be reckoned with, as the other view implies. There are the other sentient beings who are as directly offended by our sinful acts, if not more directly, than God Himself. Our accounts with these beings have to be adjusted and if the working out of the law of Karma to its bitter end were not needed for our own correction, it is at least necessary that that law should work in order to make the adjustment with the other souls possible. Otherwise it will create such a tangle in the world process that it will be difficult even for a God to unravel it. It seems to me moreover that if man does not work out or neutralise the causes he has set going, it will have to be done for him by God in some way and the frequent necessity that would arise for such special interference makes the position somewhat absurd. But the adherents of the doctrine of forgiveness may object as follows: " Surely in your realm of Law there may be

other Laws working side by side with the Karmic Law, there may be a law of grace as well as a law of necessity, that as the Karmic Lords arrange and re-arrange the details of Karma to be worked out by each individual, there may be some humane provision whereby the same agency may, on behalf of the forgiven souls, introduce variations in the records of others to compensate them for the injuries they have sustained. This adjustment will of course be impossible in the case of Prâabdha Karma which like an arrow shot from the bow cannot be recalled and must yield results. But in the case of causes still held in abeyance, such an adjustment may be possible; nay, is it not even promised in Ch. XVIII., v. 66 of Bhagavad Gîtâ: "Renouncing all Dharmas come unto me alone for shelter—sorrow not, I will liberate thee from all sins." This promise was relied upon by your glorious ancestors as a distinct undertaking on the part of God to forgive our sins if we fulfil the necessary conditions, and certainly you are not wiser than your forefathers."

I for one cannot deny that the details may be as surmised above. But I have considerable hesitation in believing that they answer to facts. Not that I distrust the promise of the Deity or waive the privilege granted by the *Magna Charta* above quoted. But inasmuch as it does not contain any pronouncement as to the *modus operandi* of the liberation it promises, I venture to think that the process may be natural and gradual and need not involve a sudden check on the operation of Karma and a sudden transportation of the liberated soul to Heaven. Turn to Ch. XII., verse 12 of Sri Bhagavad Gîtâ, where the Lord says: "Better indeed is wisdom than constant practice—than wisdom meditation is better—than meditation renunciation of the fruit of action—on renunciation close follows peace." The commentators have explained that the precedence thus accorded to renunciation is not intrinsic and that the verse has special reference to an immature soul and marks renunciation as the first stage on its way to liberation. The verse above quoted, even as interpreted by the commentators, seems to me very significant in this connection as also the admitted fact that even a Jivanmukta (the liberated person who is still in the body) must go through his Prâabdha Karma, *i.e.*, Karma that has begun to yield results. A soul that repents and resolves righteously is not certainly a very advanced soul. It is rather just the soul that begins to tread the path and just the soul to which the above quoted verse is most applicable. It will no doubt be freed from its sins as surely as the Lord has promised it, but in action is the appointed method of deliverance. The case of the Jivanmukta shows that liberation and action are not incompatible. To the man that has fairly advanced on the path, the horrors of the wheel of birth and death vanish and life becomes a pleasant offering to that great Being whose immense love brought us into existence. The universe lasts and His labour of love still continues. Wherefore

should I flee from life or even from death, wherefore need special interference and special adjustments to counteract the effects of my acts. All that I need is His Grace to see everything in its true proportion. Then will I carry out the great law of Karma, myself act as the Divine Agent and neutralise the effects of my own acts, cutting the binding power of action by the dedication of results to Him. Acting on the path of Karma as a mere agent, I will pay every farthing of my debt, and yet, it is His act and not mine, for it is the increased spiritual energy and strength ever flowing from the Logos when the results of action are dedicated to Him, that will enable me to do so. In this idea I find the reconciliation between the doctrine of Karma and the doctrine of Grace or forgiveness, although to some it may be no reconciliation.

W. A. KRISHNAMACHARIAR.

MAGNETIC MASSAGE AND MENTAL SCIENCE.

IN the cultivation and development of the muscular system and the promotion of the circulation of the blood, the most potent agency that has ever been realized, that would insure the best results, has been active and passive exercise ; and where the object has been the greatest increase of strength with the least expenditure of energy on the part of the subject, Manual Massage has been found to produce the most invigorating effects. This treatment has been found among people of all races, from the most primitive to the most cultured of Greece and Rome, as well as among more modern aspirants to perfect physical strength. Its efficacy is proven by the fact that notwithstanding the largely increased use of drugs for several generations and the great reliance upon them by the medical faculty, yet where a real strengthening of the physical system was required and enduring qualities were essential for an athletic contest, the Manual Massage treatment was resorted to as a supplement to proper diet and exercise.

Experience has seemed to indicate also that something more is necessary than the mere rubbing or other manipulations of the flesh, for different operators have affected their patients in various degrees of benefit, the patient realizing more or less of electric or magnetic effect from different operators, some seeming to impart little or none, while others produced the most marvellous results. There is evidently a something imparted in the operation which differs according to the *operator* and is not governed by the operation ; we prefer to call this Magnetism or Electro-Magnetism. We know there are various opinions in regard to this, some even denying that anything is imparted in the operation, but until the different effects can be explained in a more satisfactory manner than they have yet been, we see no reason to refuse to accept the most obvious cause.

Mechanical Massage, while no doubt very beneficial in many cases, has had only a limited success, evidently because of the lack of the personality and magnetism of the Manual Massage operator; yet where increased vibration and friction of tissue is especially sought for, there is a great benefit derived from Mechanical Massage as well as from Manual Massage by persons who do not impart an antagonistic magnetism. But the greater benefits are undoubtedly derived where there is a harmonious blending of magnetism on the part of operator and patient, and especially where it is accompanied by a judicious Mental treatment; in fact both are but different methods of Suggestive Therapeutics, one conveying an idea mentally or orally to the mind, and the other giving a physical suggestion which operates on both mind and body.

In many cases which I have treated by massage, while I give due credit to the suggestions used, yet I am satisfied that the massage was needed and that there was a magnetic influence imparted which was very efficacious in restoring health and strength.

I believe that in various cases different forms of treatment combined have a very beneficial effect and that it is well to study the patient and treat accordingly.

We cannot and must not ignore the fact that human nature is body as well as mind, and thought must be exercised to adapt remedies to the physical as well as the mental part; always remembering that as the mind is superior to and controls the body, it requires the first consideration, but not all; this ought we to do and not leave the other undone. Proper treatment of both will result in the best satisfaction; a sound mind in a healthy body. Bodily activity or motion imparted, is essential to health and strength, it helps to eliminate exhausted tissue and also helps to provide the new which builds up the system and ensures health and strength.

The question often arises, what then is the real source of cure? Much misapprehension has existed in the minds of most people in regard to this and it has resulted to a considerable extent from mistaken ideas as to the nature of disease. So many have regarded all sickness and ailments as something which had invaded them from without, and which must be expelled from their systems by the power of a person or the potency of a drug, that they have been very incredulous when informed that as the source of disease was within themselves, so also must we look for the source of the cure within and not from any outside means alone. This has been partially understood sometimes when the assertion has been made that "Nature effects the cure and we must assist nature;" yet very few persons seem to fully realize the truth, even to this extent.

It is not to be wondered at that when suddenly enfeebled by disease and realizing their helplessness, because of their ignorance, the afflicted ones should look to some person or to some drug for magical power to effect a cure. Not having been educated to realize

the power within, which unites every person to the source of all power, they cannot consciously accept the truth which makes free and whole.

The true doctor is a teacher rather than a magician or a dispenser of drugs ; his real work is to instruct his patients how to so harmonize all their faculties as to preserve and restore good health.

There is much truth in the old idea that all are born in sin, for sin is ignorance. We do not have the instinct of dumb animals and must be taught how to preserve our health, which may become impaired through the inharmonious action introduced by erroneous thought or adverse mental or physical agencies. The best physicians are the intelligent parents and teachers who with true knowledge instruct the young in the best methods of preserving their mental and physical equilibrium, which insures health of mind and body.

It is often very difficult to directly connect the real cause with the effect, when sickness and disease prostrates a person, and it cannot be understood why they are sick, although frequently some physical occasion of the outbreak can be traced ; yet if it was more generally understood that the real cause is often, if not entirely, mental rather than physical, there would be little difficulty in tracing the source of much sickness. Let it be learned that every condition of evil thought and feeling, such as envy, hatred, anger, jealousy, suspicion, worry, fretting, anxiety, fear, etc., produce not only mental disturbance but also chemical poison in the physical system, and are the prolific causes of much suffering, then the source of very much sickness and disease will be easily accounted for. Some people are so constituted mentally that they naturally breed disease in their physical systems by the action of their minds.

Having ascertained the source of sickness and the causes that produce disease, we do not have to look far for the source of cure, as a proper correction of the ascertained evils within and a correct adjustment of our mental and psychic faculties are often all that is necessary to ensure health. The expression of such thoughts as these : "As a man *thinketh* so is he ;" "Cease to do evil, learn to do well ;" "Overcome evil with good ;" then become potent influences for the restoration of health. The putting away of evil and erroneous thoughts, and thinking only of pure, good, kind actions that may benefit others who may have injured us, will not only prepare the way for health, but also destroy all our enemies, by making them our friends, and turning their evil thoughts into good wishes for us. For we must not forget that the evil thoughts of others towards us, which are justly incurred, are punishments for our wrong doing, and potent suggestions that have a physical as well as a mental and psychical effect, introducing poisons into our systems, the result of which is disease.

So then we must exercise care to properly regulate all our

psychic and mental relations with others, as well as to control our own mental and physical conditions, and avoid all causes of inharmony in all our relations and faculties.

But having fallen into error, and realizing the results in some form of disease, and lacking the strength to put into operation recuperating forces, the Healer is called in, who, if he be a true Doctor or Teacher, ascertains the nature and cause of the sickness and proceeds to apply such remedial instruction as is needed. In many cases nothing more is required than some strong suggestions which call into action the auto-suggestion of the patient and arouse the dormant power within to repair the damage. In some cases a helpful material remedy may be necessary with which thought may co-operate to produce the necessary result ; but whatever other means are used or applied, the most effectual, helpful aid to restoration is right suggestion, and whoever can most positively apply it is the most successful practitioner.

Man is not a physical body having a soul ; but is a soul expressing itself through a physical body, and operating upon it through the mental faculties. The soul through its psychic faculties is connected with all other souls and with the infinite source of life and power. Harmony with these and with itself is essential to health of mind and body. Inharmony is dis-ease ; the knowledge of this would generally be a preventive and suggest the remedy in case of any disturbance. Let every person understand these truths and he would need little outside help to keep himself in perfect health, for he would maintain his conscious connection with the source of life and power.

But evil, error and ignorance prevail to such an extent at present, that it calls for a vast number of true doctors to teach the people wisdom and to restore to normal conditions all who suffer. Let true knowledge be sought by all and whatever may have been the teachings and practices of the past, progress is now the watchword and the true test of efficiency is success ; tried by these the Mental Healer, or practitioner of suggestive therapeutics, suffers no discredit ; all schools of medical or healing practice adopt suggestion consciously or unconsciously, and the more understandingly it is practised the more success is attained. It brings the individual into conscious relation with the Infinite source of all power and life, the true source of cure.

Since writing the foregoing a very instructive book has come into my hands, from which I make an extract in closing. The writer, Dr. J. H. Dewey, in "The Way, The Truth and The Life," a handbook of Christian Theosophy, deduces seven fundamental propositions in a chapter on "The basis of Mental and Faith Healing ;" among them are these :

"That organic life, as a creative energy on our planet, preceded the evolution of mind in the order of manifestation.

That the pre-conscious life which built up the vegetable and animal worlds before man and mind appeared, is still the specific constructing, sustaining and healing energy of all living organisms, including the physical body of man, and operates independently of concrete mind.

That when self-conscious mind, endowed with freedom of choice and volition, at length comes forth, as in man, it has a controlling influence and whether conscious of the fact or not, does exert that influence over the life force in the constructive, reconstructive and healing processes in his own physical instrument the body.

That by the recognition of these facts and the understanding of the law they involve, man may intelligently direct this creative energy of life to the construction of an organism to suit his own highest ideal and desire, and if he make God's ideal his own, it will be made absolutely perfect.

That direct and positive assurance of this divine possibility has not only been given by seer and prophet, but Nature herself has for ages, in the most suggestive manner, given the same hint ”.

J. H. TAYLOR.

WILL.*

IN this paper, I am going to state to you my impressions of what is meant when we speak of “ Will,” and that there may be no doubt about the terms I use in the construction of the paper, I will, as I proceed, give the meanings which I attach to those words, that are not in everyday use. I choose “ Will” as the subject for my paper, because, when asked to give one, I was engrossed in the study of something akin to will-power, on which I was meeting much opposition, caused I understood by my seeming non-respect for existing ideas; and this led to the thought that if I inflicted upon you my impressions of “ Will,” I would be the gainer by your corrections. So I trust that after you have heard my statements, you will in revenge for the infliction, freely let loose your opinions upon them.

The method of study which I prefer for this kind of subject is to begin with that which is nearest to me and trace it backwards if possible to its cause, but this method takes much time, and is better suited for the requirements of a student than it is for the construction of a paper, for after all, it leaves one face to face with the unknown. So in this case I have not used that method, because having gone through it before, I know where I can begin, and also where it will lead to, for if we start at the farthest way and come to the nearest, we will be, at the finish, among ourselves instead of among the unknown.

* A paper read at the Edinburgh Lodge T.S., 14th May 1901.

I will arrange my paper, as an answer to each of the following questions :—

1. What is "WILL" ?
2. Where is WILL to be found ?
3. How do we use WILL ?

To answer the first question, we must at once go backward to the beginning of things for only there can be found the answer to this and all similar questions. You will oblige by understanding that while it is my impressions that I am submitting to you; they have been caused by the study of the "Secret Doctrine."

After a slumber of 4,320,000,000 years, cosmic space became potential space by the reawakening of Universal Mind. I use the word reawakening because no other contains my impression and because it covers two teachings, about which I never think. The one is, that this act has occurred before, and the other is, that the Universal Mind has only been asleep. If a name is required for this condition, then the one to adopt is IT, written in large letters, but IT, to us, is incomprehensible and cannot be defined. We can only sense this condition by a symbol which has come to us from away back when this world was young, from the time when we were nearer to the gods than we now are, and from them received impressions which now and again are recalled to us in this our middle age, a symbol, the reading of which, by one who knew how to read, led to the formation of the T. S., and the publication of keys for those who seek to unlock the jewel-case of whats. The symbol to which I am referring is a point in the centre of a pure white disc, surrounded by a dull black ground, and is held to represent the sphere containing all-that-which-is-to-be, on the plane of attainable knowledge, in boundless space.

The point, like that of the mathematicians, has position but no magnitude, and indicates the sphere.

The disc indicates the plane of knowledge, which is limited, as shown by the circumference.

The condition of cosmic space and its contents, previous to that which is represented by this symbol, is symbolized by a pure white disc, without a point in the centre, indicating that this circle, which is Divine Unity, while containing ALL attributes or colouring, is without any of them. The circumference indicates the "Great Something," and the plane the "Great Soul" in which Divine Thought is slumbering. This is the symbol of the "Great Breath", at that period when, after exhalation, it pauses before it again inhales. Each of us can understand this, by watching how we breathe. You will find that a pause takes place, after you have rejected, or thrown out the matter or breath, but that there is no pause when you inhale the breath. Much thinking can be done from this as a starting point, and in *your* hands I leave it, only I will point out that this pause in our breathing is the prime factor in the lower schools of

Hatha-Yoga. I have used the words slumber, and re-awaking, and to these I attach the usual meanings which they have to us, for the slumber here spoken of is only so because at this time there are no senses to sense, just the same as a man is asleep when he is not there to sense, and in both cases awakening arises from perception, and perception implies a perceiver. I think you will acknowledge that this view is correct, if you consider that IT or the "Great Something" must be Perpetual Motion, so as to place IT outside of, or beyond the action of all law, otherwise if it became like one of us and was subject to the Law of Being and Non-Being, it would cease to be Divine Unity. We can only think of this "Great Something" as a cause, not as a creator; we may say IT is, we will never say IT was. In fact, IT, being Divine Unity or One, we cannot speak about it, because one is non-existent to us, under our present conditions of existence, for we are, from the very beginning, compelled by the laws of our being to know everything as dual or composed of opposites.

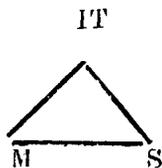
Cosmic space, previous to becoming potential space, must have been filled with cosmic substance, which is (as symbolized by the white disc) devoid of every quality and aspect which is known to us, although it contains all of them, and this re-awakening of the Divine Mind caused cosmic substance to become potential substance.

By this I mean substance in which there is stored intelligence, or in other words, cosmic substance becomes that which is called by us Spirit and Matter. The word spirit in itself means breath, being derived from the Latin, "Spiro," I breathe, and in its present spelling forms a compound which when separated appears as *spir it*, and to me this reads the "breath of IT." The word matter is derived from a French word having the same meaning as we attach to matter, but as that is uncertain I have always considered it to be connected in some way with the word matrix, because in this form I am able to sense what it means. To me spirit is consciousness of all kinds, and matter is that which enables spirit to become conscious.

The incomprehensible ONE, having now become two, or Spirit and Matter, is brought within the limits of our comprehension, and we can understand these to be the opposites of that ONE which otherwise we would never understand. The ONE has become two, and would, like all opposites, remain so unless brought together by a third; for while we can by an illusion of our own, conceive of opposites, yet whenever our knowledge is extended from the object to the subject, we find the necessity for a coupler or connecting link, for without this connection the two, or opposites, will cease to be and will become two units. So while it is true of one of the greater mysteries that the two can only become one by the intervention of a third, it is also true that for us no pairs can exist as pairs without the continual presence of a connecting link.

Spirit and Matter are brought together by the *Will* of IT being impressed on them.

This combiner is known as Fohat or Cosmic Energy. We have now *Spirit*, *Will* and *Matter*, and, as we have just seen, these three are one, a view which is symbolized by the triangle, the Trinity, the Three in One, and all the other threes about which the people of this three-dimensional world talk so much and know so little.



We are now in the position where we can understand that the Point in the centre of the White Disc, means the presence of Spirit, Will and Matter, from which the Universe, as we know it, has to be formed.

This can be symbolized by taking the point which, you will remember, is the sphere containing that which-is-to-be, and expanding it until it suits our individual requirements or knowledge, and making it the circumference of a space or plane, on which we can place a triangle, to show that it contains the three factors of our existence, namely, Spirit, Will and Matter. The point within the circle is called the First Logos or first cause, and the Second Logos is symbolized by the figure which I have just



described. From these three come all the manifested Universe. The incomprehensible IT, or ONE, now passes away, leaving WILL in its place at the apex of the triangle with spirit on the right hand and matter on the left. These three now differentiate

into the many which go to form what to us is the One Reality, a reality of opposites who are, everywhere, so far as I have been able to investigate, held together by—what? We have no name for it, therefore I have classed it as Will. I have now I think answered the question, “What is Will?” and having done so from my view, I will not go into any details of how this Will is transmitted through the various orders of beings, who stand between us and the “Third Logos,” or as we know it, the “Laws of Nature,” but will now try and show where, in our “Reality,” this Will is to be found. We are surrounded by matter, and we have for a long time taken to the study of this material world, and the results of these combined observations are now taught in our schools as Natural Philosophy or Physics. Taking the terms and phrases used in these schools, I shall proceed to show that in most cases the investigators have finished their investigations by giving a name to the effects but carefully omitting the cause, and the reason for this is the simple one, that while all men acknowledge the effects of the natural laws, very few have dared to speak about the causes, unless they were prepared to lose their place among their fellows. We now live in better times and can “think out our own salvation,” although in this city I have been told by a teacher of mechanics, after a lecture on the Laws of Nature, that “we appear to meet the

hand of God" writing on the wall, "Thus far shalt thou go and no farther,"—a statement which was not likely to spur us young mechanics into a further investigation of this subject.

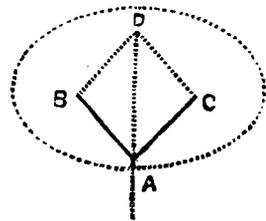
The first term I take is Gravity. I need not state the explanations of this as given by the schools, for so far as I know they only amount to saying that all bodies return to the Earth, and we all know that. I at once state that Fohat is the cause, and this is how it is: All that is upon the Earth belongs to the Earth, or in other words all matter on the Earth is the Earth, and was *so formed* by Fohat, therefore this matter must, until this *Will* is withdrawn, return to the place for which it was first intended., Gravity is therefore, only another name for Earth-will, and its actions mean, "All material is mine but I will lend it to you, so long as you can retain it, but whenever you are done with it, I will recall it." Now comes the question, "What are we who appear to be able to dictate to the Earth, and do with it as we please?" This does not belong to the present paper, but must be answered to make the subject clear. I will therefore only say that *we*, as Egos, have each our own share of Fohat, the correct use of which is one of our objects in being on this Earth.

In some it is strong, in others weak, but it is latent in all. So we, beside the will belonging to the matter of which we are composed, have a Will-power of our own, the seat of which is in our brain. It is supreme in the body, and is responsible only to itself. It has absolute control over the animal part of the body that uses force, but it has no power over the processes or functions of life; these are controlled by the Will-power of the body itself, so all we have to do is, to rightly use the forces which the body continually places at our disposal.

Having made it clear that our Will is not only distinct from that of the Earth but is also different from the Will of our bodies, I will finish this part by stating that each one of us has a Will which is distinct from all others and it ought only to be used by its master, not by others. If we see a stone on the ground and wish to lift it, we Will to do so, and we find that it has weight, or in other words, our Will is brought into contest with the Earth-will. It now, for most of us, becomes a question of which one can exert the most Will. As most of us are conditioned, we have to use matter as an agent for the Will, although it is possible to use the Will through other media than the gross matter of which I am now speaking. If we have enough matter in our muscles to work out our Will, and have stored more force than the Earth has stored in the stone, then we will lift the stone, and it is ours so long as we can retain it, but if we are exerting more Will-power than our muscles are capable of using, then they weary and refuse to act, and the Earth reclaims the stone. The Earth-will belongs to every atom of its matter, and as the stone is composed of these atoms, it

follows that the larger the stone, the more atoms there will be in it, and therefore the more Will or weight for us to overcome before we can say it is ours. I have applied this theory to every kind of problem dealing with gravity and find that it explains away the "wall and the hand-writing" theory, because it gives every one the chance to understand this law, if they act on the old axiom of "Man, know thyself and thou wilt know all," and that too without having to be trained under any system of thought, for our so-called training is generally found to be a stuffing of other people's ideas, without the advantage of their experience. My way of looking at Gravity also explains how it comes to be that all portions of the Earth which we remove from her, return to her at the same speed, no matter whether the portion as we say weighs a pound, or a ton. I will explain this by stating that every atom has an equal share of the Will-power of the Earth; that being so, every one of them is acted upon by an equal force, or command from headquarters, and they all return together. Take as an example an army, which is an exact counterpart of a stone or portion of the Earth. When it receives an order to return to a certain point it does so at a speed equal to that of one of its units, for a hundred cannot walk one hundred times faster than one man; indeed, they pride themselves upon their power to move as one Man. I think I have said enough on the subject of Gravity, to give you food for thought and comment after I am done, so I will now take another of the school terms and see if it can be explained in the same way. Assume that in our struggle with Nature for the stone, we have managed to overcome her, and that we are now in possession of it to do with it as we *Will*. Well, we will look at it, and by doing so we will see that it is one piece of stone and, turning to the instructor from the schools, we will ask "What holds it together?" and he will reply that it is "Cohesion." We ask "What is cohesion?" and he informs us that "It is the force which binds together the various particles of a stone or other solid body"—an answer that leaves us just where we were. Better to say we "don't know," and then proceed to seek for the cause. When I ask myself what is "cohesion?" I find that my reply comes reasonably from the conclusions which I have arrived at about Gravity, and the reasoning is as follows: This stone is a unit, and as such it is incomprehensible; we must therefore consider it as composed of many units, all of whom have their share of the life or Will of the great stone or Earth, from which it came, and to which it is always seeking to return. I have already likened this stone to an army, under orders to return to headquarters, and this same simile will serve here to show, that although away from headquarters, its units are still under the same controlling law which compels them to act when at home, and that law may be worded thus: "Remain among your kind." Applying this law, to the army or to the stone, at once shows that, if it

is obeyed, the units of which they are composed will cling to each other with all their force of Will ; In that way I come to the conclusion that the unknown " Cohesion " is only the Law of Gravity acting in those bodies which are prevented from obeying the Law of Gravity ; or putting it in my own words, I would say that " Cohesion " is the effect of my Will having overcome that of the Earth. This view can be demonstrated by the present rules of mechanics. I refer to the ' Resolution of Forces.' If we take the stone and try to balance it, we will find a position in which it will remain without wobbling, and a line carried from that point into the stone, will intersect or pass through the centre of Gravity, or in my view, the Will of the stone ; for according to mechanics the centre of Gravity is the place where a force equal to the sum of all the other forces in the stone, can be applied and will balance them, and as what they call force is by me called Will, what to them is the centre of Gravity is to me the centre of Will, or the Will of the stone. Now this line which passes through the centre of Gravity is called the resultant or *sum* of all the other forces acting on the stone, and it can be resolved or broken up into its components, and in doing so we will find that these components tend to draw the units of the stone closer together. Thus, for example, the force or Will, AD, can be replaced by two forces or Wills, AB and AC, and these you will observe are trying to get closer to each other.



In this diagram AD represents the Will which prevents the stone from returning to the Earth, and if this Will or opposition be removed then all the little wills of the stone will act for themselves, they will no longer be one stone, they will become a number of units, each of whom is obeying the Will of the Earth. If in their homeward journey they meet with an opposing Will, they carry it with them if they can overcome it ; if they cannot overcome it and take it with them, they will divide and allow the opposed to pass through, and we say the stone, was broken in its fall. I will not go into the analysis of any of the other terms which are in use to conceal our ignorance of causes, because it becomes tiresome, and these two examples are enough to show you that there is a large field for investigation open to those who are blind to walls and hand-writing. I trust I have shown you where Will is to be found in our " Reality " and will now in conclusion try to show how we use our Will. I do not intend to prove that we have Will. I take it as granted that we all know that—my aim is to show how we use it. The centre of Will is stated to be in the brain, in that portion which is known as the Pineal Gland or Third Eye. Those who know state that this Third Eye is only atrophied and can be restored by the proper use of that which it contains, namely Will-power. This cultivation of the Will is one of the practices of Yoga, for by *it* and the power of thought all

things can be produced. But as we have not yet reached that stage, I will confine my remarks to how we produce from our reality that which we require. The most interesting example of this would be, how we have made our own bodies, but that is too large a subject to do any more with than just to mention that they are the result of our Will being stronger than the Will of the Earth, and so long as we can retain, by our Will, that which we have taken from the Earth, we live ; but when we see fit to withdraw from the house we have lived in, then the Earth-will is exerted and reclaims what belongs to it. Assuming that we have a body correctly formed, according to our past experience, and fitted with all that is required to enable us to enter into the conflict with Nature, we will begin by trying to lift our old friend the stone, but find that we cannot do so. Why? Because in our present state we must pass our Will through matter, before it can act upon matter. This explains why in our Earth-Life, no amount of thinking or willing will ever produce an effect on Earth-matter unless *we* first become matter, then through matter the *Ego* can act upon all other matter. Knowing this, when we find that we cannot lift the stone, we reason that we must increase our matter, which is only saying what is known to all of us, that we can increase the size of all our muscles, and thus obtain sufficient area through which to pass our Will to lift the stone or do work. The most perfect types of material men are found only where the machine idea has not yet taken root. I have said that in lifting the stone we do *work*, but a better word for it is *fight*, because the word fight implies opposition, and that is really what work is—a continual overcoming of natural opposition. What I have said about how we lift the stone is applicable to every other action of our bodies, so I need not enlarge upon it. But before I leave this part, I wish to call attention to another, “ that in the case which we have been considering we can see the reflection of the law which I stated at the beginning of this paper, that no two opposites can become one without the intervention of a third, and that third generally has the nature of them both. Working, or as I will call it, fighting, soon becomes distasteful to man, and he seeks to get rid of doing it. In this he is obeying a natural law, of which I need not speak, and so long as he gets rid of the doing by the action of his Will upon the Earth-will his feet are on the upward path, but whenever he gets rid of the doing by the action of his Will upon other Wills then he is wrong. The action of our Will in opposition to the Earth-will is what I have called the machine idea, and although the cultivation of it tends to kill out the perfect material man, yet at the same time the Ego is the gainer, or ought to be ; for in the long run it will end by the Ego understanding matter, then matter will no longer be. One example of the machine idea, and I will close. You have no doubt all thought of something or other which you would like to make. In that case

you were on the thought plane, but I am not so certain that on that plane you all saw that which you desired to make, in its most minute detail; if you can do so, and can also raise your Will-power to this same plane, you will be able to make it without the intervention of matter, but beware of doing this, unless you have also the power to destroy. The usual way in which we transfer our thoughts into forms is by knowing what we want, and if we, by the intervention of our own matter, cannot fashion it, then we convey our thought form to some one who has trained their matter to do this fighting. We convey our thought form to this fighter, either by means of speech or by a linear representation of what we see in our minds. Neither of these methods is perfect, even in this age of advanced training, and it is these defective methods that keep a large number of our modern race employed, in the thankless effort of trying to get "Jones" to see clearly what is meant by "Smith," who cannot describe what he wants, but would know it if he saw it in the material form. The thought form having been conveyed to the worker or fighter, he, by means of his Will-power, takes the material from the Earth, impresses his Will upon it, and fashions it into a materialized thought.

In this age, we have advanced so far in our means of controlling Earth-matter by Will, that it is not necessary for the fighter to have a Will of his own. We take Earth-matter, impress our Will upon it, decide what it is to do, and it does it. This is known as automatic action, and if it continues to advance at the same rate in the future that it has done in the past, there will soon be required a re-adjustment of the right to live, for that right is slowly but surely passing into the hands of a few to the detriment of the many who, having by their Wills created this material being as a help, find that they have a destroyer.

R. F. SIBBOLD.

PYTHAGORAS.

JUST as there have been and still are in existence, Great Teachers of the East, so there have lived and still exercise an influence, Great Teachers of the West. In East and West the historical evidence for the Greatest Teachers is very scarce, it is true, yet there is no want of other evidence for Their existence. Just as well may we deny the existence of the Sun because we have never been on it in our present physical body, as to deny the existence of the Elder Brothers of humanity who guide it with their spiritual light and nourish its spiritual existence as the Sun does our physical life. Is it not sufficient proof that They *are*, if we have once seen a ray of their spirituality, just as it is sufficient proof of the Sun being there, if one of his rays penetrates into the darkness around us? 'Do we doubt Their power if we find over a vast stretch

of humanity Their wide-spreading influence, an influence not attached to Their personal existence, within reach of our senses and our lower mind, but an influence attached to Their individual existence, within reach of our higher mind, and attached still more to Their spiritual existence, Their not separated Self, which is above individuality, united with the one only real Existence within reach of our buddhic consciousness ?

Though there is sufficient reason for not doubting Their existence, even without historical evidence, and though we may be sure we shall never find in history exactly what and who They really were, we may humbly try to bring a glimpse of those radiant Beings into our minds and capacity of understanding. Manas is ever restless and will look for and find something to meditate on, therefore let it rather be occupied with anything relating to the greatest and best, with anything ennobling us and lifting us upward, than with any other thoughts that may be useless and worse than that. May we by studying Them from the lower planes gradually ascend to consciousness on the higher planes, so as to be able to understand Them fully and embrace Their whole nature !

Thus realising that it little behoves a human being on a lower scale of evolution to "study" the appearance in history of Beings on a much higher scale of evolution, there may yet be in the above given reasons an available excuse for so doing. And besides that, so many intelligent men having devoted their life-work to such "study," and though all that will be said by the present writer cannot bear a comparison with the studies of such scholars as have treated the same subject before, earnest interest in the same subject may be an excuse for speaking of it again.

Among our Teachers in the West the Greek philosopher and sage, Pythagoras, takes a most prominent place. His influence not only spread over the civilized world of his time, but also the philosophy of the coming centuries B. C. and A. D. is saturated by Pythagorean teachings and views. These wide spreading teachings, bearing the Pythagorean name, being all led back to one individual, it was quite natural that, in times long after the personal existence of Pythagoras, his disciples and admirers, for mere reverence, tried to form a distinct picture of their teacher, that they hunted for reports on his life in what manuscripts they could get hold of, added what was traditionally handed down to posterity, and the more they were separated by time from the personal existence of their Teacher, the more grew the reports with regard to him, forming a larger and larger halo round his individuality, adding nothing however to its distinct outlines ; just as distance in space lets us see the rays of a light-spreading body dominating a much wider range, whereas the light itself apparently loses in brightness.

Now with all the painstaking labour of many generations of

devoted disciples of Pythagoras, of ardent worshippers and unwearied scholars, it has not been possible to find sufficient authentic material to form a distinct sketch of Pythagoras' personality.

You may read in any Encyclopedia that Pythagoras was a native of Samos, that his father's name was Mnesarchus, that he was born in 580 or 570 B. C., and that in order to escape the tyrannic Government of Polycrates he emigrated to Magna Græcia, where he settled down in the town of Crotona and there founded his celebrated school or club.

Then you are told by many writers that, before settling down in Southern Italy, he travelled about for a great number of years and stayed in Greece, Egypt, Phœnicia, Persia and even in India, and that he was initiated into the mysteries of the Esoteric Orders of those countries.

As Pythagoras himself left no written account of his life nor any documents containing his teachings, and as no report of his life written by a contemporary has been handed down to us, we may say that an authentic account with regard to his life and doctrine does not exist. Philolaus, a contemporary of Socrates (a century later than Pythagoras), is said to have been the first who collected the Pythagorean doctrines, and there is a tradition that Plato came into the possession of these books and derived from them part of his *Timæus*.

Though we are in entire want of an authentic biography of Pythagoras, there is no want of biographers of Pythagoras. It is surprising that Plutarch (first century A.D.) has not ranged him among the famous personalities of his "Lives," but he mentions him in his Moral Essays and there speaks of his principles. Diogenes Laertius, who lived in the second century A. D., in his VIIIth book on the "Lives and Opinions of eminent Philosophers," dedicates a whole chapter to our "eminent" philosopher.

More valuable information on Pythagoras' life however is to be found in Clemens Alexandrinus' "*Stromata*" (or *Miscellanies*), Book I., Chap. XIV., as he has most likely been disposing of much older manuscripts no longer in existence, among which were the works of Alexander Polyhistor, a Greek writer who lived about 80 B. C.

On these first writers and some others of their contemporaries, all the later biographers of Pythagoras based their account of his life and doctrines. It is interesting to read them, not because there is to be found in them anything new that is of historical value, but because we learn through them, how much the Pythagorean philosophy was spread in those times, and with what admiration and worship Pythagoras was looked up to by many eminent and noble personalities. There is a whole series of biographers of Pythagoras among the teachers of the Neoplatonic School. Such names as Porphyry, Zamblichus, Proclus and Hierocles are well known as

those of Neoplatonists and devoted admirers of Pythagoras. Porphyry's "Life of Pythagoras" (233-303 A.D.) is the first complete biography of the Greek philosopher. Among the extant works of Zamblichus (about 330 A.D.) there are several books treating of the philosophy of Pythagoras and also containing an account of his life. Proclus (412-485 A. D.) speaks of Pythagoras in his work on the coincidence of the doctrines of Orpheus, Pythagoras and Plato; and Hierocles, who also lived in the middle of the fifth century A. D., left us a "Commentary on the Golden Verses of Pythagoras," containing an account of his philosophy. The modern biographer who would give an interesting account of the life of Pythagoras, may find in the works of the above-mentioned ancient writers sufficient material for doing so, if he is not critical in the choice of his material. But putting together only the somehow credible facts supported by the testimony of one or the other reliable author, the story will become very bare.

There is, besides, little satisfaction to be derived from knowing only indubitable dates and names and facts. We seldom get much wiser by knowing the outlines of an individual life as far as regards such superficial statements, if we do not get into contact with the inner life that pulses along these historical threads. And of such inner life of Pythagorean origin we may draw with ever renewed effort, without fear, as the sources that this life flows from are inexhaustible.

The wide range of ground flooded by this one source through the means of this one individuality, is recognisable if we study attentively the different schools and systems of philosophy that followed in time our great Teacher in the West and drew from his wisdom. It need not be surprising that this influence often mixed with that of another great Teacher of the West—with the doctrines of Jesus, and that the two teachings, being *one* in their fundamental basis—went many times hand in hand in order to help humanity onward in evolution. They were but different rays of one light, and whenever those rays met, unhindered by superstition, they could but produce one stronger ray of still greater splendour. But few only of Humanity have been so pure in heart, and so free of veils surrounding their inner sight, that such dazzling brilliancy might be gazed on by them. Such were the more advanced of our race, great Seers and Initiates.

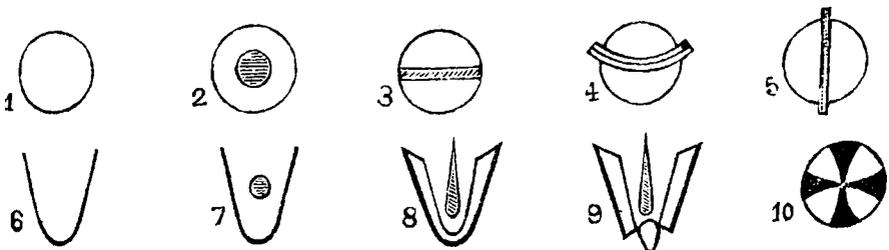
Yet though *we* may see only one ray of the Great Light, be it through one or the other of the great Teachers, and though we may see it only after having been reflected again and again and again through the times and ages before us, by the minds and hearts of philosophers, poets or religious teachers, that much weakened reflection of the one ray of the One Light is yet clear and brilliant enough to guide us onward for ever, if we will but keep it in sight and follow it.

M. SCHOLL.

THE SYMBOLISM OF HINDU CASTE MARKS.

It is a common belief among those who are unacquainted with Eastern philosophy and traditions, that the familiar Hindu Namams or caste marks are relics of barbarism or superstition. A slight acquaintance with Eastern philosophy and customs will show that these Namams are the records of the evolution of the Kosmos from Parabrahmic latency or Pralaya, into manifestation or Manvantara, just as the well-known zodiacal signs are such records. The Eastern philosophy of evolution has to be studied here before its correspondence can be traced in the Namams. A First Existence, whose nature is unknowable, is postulated. Even the very term existence is a mis-nomer. Perhaps the term Beingness will be more apt. This is the Parabrahman of the Eastern philosophy. It is the Rootless Root and the Causeless Cause of all that is, has been and will be. This is supposed to be veiled by Mulaprakriti. It is symbolized by a circle. At the commencement of a Manvantara, an Entity comes out of Parabrahman and its veil, Mulaprakriti, and it is called the First Logos. In It, there is no duality in manifestation, though there is duality in Unity, that is to say, spirit and matter exist in It in their undifferentiated condition. This is symbolized by a point in the circle. There then comes the manifestation of duality or differentiation into spirit and matter; and in this dual state, the entity becomes the Second Logos who is symbolized by a diameter across the circle (No. 3). From this again, comes into manifestation an entity or intelligence called Mahat or the Third Logos, who is symbolized by a cross within the circle (No. 10). Thus, we have Parabrahman and the Trinity or the Trimurti coming out of It, as the foundation of a manifested universe. The Trinity is called Siva, Vishnu, and Brahmâ by the Hindus, and Father, Son and Holy Ghost by the Christians, their correspondences being also found in Zoroastrianism and Buddhism.

With these premises, I shall now proceed to enumerate the several varieties of the Hindu Namams and to trace in them the aforesaid First Cause and Its later becomings. The several classes of Namams that I have known and observed are these :—*



* The barred or shaded lines or spaces should be understood as being red. The red line in No. 3 is sometimes vertical and sometimes horizontal.

As far as my observation goes, these seem to be the varieties of the Namams put on by the Hindus on their foreheads. Their main object seems to be to embody the truths of the evolution of a Kosmos, though unfortunately the underlying truths have been forgotten* and they have given rise to sectarian disputes and prejudices. Some of these embody one principle, some two, some three and some all. As for instance, No. 1 Namam (the circle), which is generally put in sandal paste, represents Parabrahman, the Number of the Kosmos. Wearers of this caste mark cannot, therefore, be called Pashandies or Nihilists. They postulate the existence of a First Cause which is the Root of the Three Logoi. It probably also represents the state of humanity in its Turiya state on the Buddhic plane where it loses all sense of separateness, retaining, however, its own individuality. Number 2 Namam (the circle with a dot in the centre) clearly indicates the emanation of the First Logos from Parabrahmic latency. It seems also to impart the idea that the self-consciousness, which in its laya state had apparently

* The readers of this article will also note these facts. Among the modern Brâhmanas too there are many who have not forgotten the significance of the teachings of their forefathers, and who perform their religious rites with a knowledge of their meanings. For example, the learned Smârtas when they put on their marks with holy ashes, repeat certain mantras. While mixing the ashes with water on their palms, they repeat certain Vedic Mantras. Then they write the Pranava with one of their right-hand fingers on their left palm upon the ashes spread over it (mixed with water.) Then with the ashes sticking to that finger, they first make a dot mark at the root of the nose, repeating the Pranava, and then touch the top of the head, saying "Bow to Paramâtman."

Then the following parts of the body are marked (twice or thrice a day by the three fingers) with three lines shown in diagram No. 4 (but without the circle as shown there) with the ashes so consecrated, repeating the Mantras noted against each.

1. The forehead	Bow to	Brahmâ, Vishnu and S'iva.
2. The breast	„	Agni, (the bearer of oblations to gods.)
3. The navel	„	Skanda.
4. The throat	„	Pûshan.
5. The upper portion of the right arm near the shoulder	„	Rudra.
6. The middle joint of the right arm	„	Sun.
7. The wrist of the right hand	„	Moon.
8. The upper portion of the left arm near the shoulder	„	Vâmadeva.
9. The middle joint of the left arm	„	Prabhanjana or he who breaks.
10. The wrist of the left hand	„	The Vasus.
11. Back of the neck	„	Mahadeva, S'ivâ and Sânkara.
12. Other parts	„	Sadâsiva who pervades the whole body.

This is what learned Brâhmanas do. They are not Sâivas, because the gods they invoke are evidently Vedic gods. Twelve principal parts are thus marked with holy ashes. The ashes, it should be remembered, are prepared beforehand, in a particular way, on a particular day, with great care, in the homa accompanied by some vedic ritual. It is then made fine, mixed with perfumes, and carefully preserved for future use. This ritual is performed according to the teachings of the S'rutis. The learned Vis'ishtâdvaitins and Dvaitins, too, mark their bodies with consecrated white or yellow earth, repeating the twelve significant names of Vishnu, the preserver of the Universe.—G.K.S.

merged in the all-consciousness or Parabrahman, had still retained its individuality in a latent condition and came out into manifestation under the impulse of the Manvantaric Law. It is also generally put in sandal paste, and the point is usually indicated by a red mark, which is a sign of activity or manifestation or Daivaprakriti. Sometimes the dot is put in black, which then indicates that the First Logos is yet unmanifest to His Universe, though it is manifested with respect to Parabrahman. The 3rd Namam (the circle intersected by a line, horizontal or vertical, usually red) indicates the manifestation of the Second Logos and represents the stage of evolution into the Duality known as Purusha and Prakriti of the Sankhyas, or spirit and matter. The conception of the wearers of this Namam is that of the Sankhya system, where no higher principles than Purusha and Prakriti are admitted. Then we go to Namam No. 4 (the circle having the curved bars), which is a perfect representation of the four principles aforesaid which may be called the Celestial Quaternary. The circle denotes the First Principle or Parabrahman and the three lines its three later becomings or manifestation. The wearers of this Namam are believers in the existence of the First Cause and the Trinity which is exactly the teaching of the Gupta Vidya or the "Secret Doctrine" of the Theosophists. This Namam is put either entirely in sandal paste or in both sandal paste and holy ashes. Sometimes, in the circle, a red mark will be put to indicate that the Universe is in manifestation. The next kind (the circle intersected by a vertical line) indicates that the duality in manifestation has shot out of its latent condition and the Life is no longer limited by the circle. The wheel of Life has not yet begun to turn and it is the condition before emanation of the Third Logos that is intended to be represented by this Namam. This is invariably put in sandal paste. We go on then to Namams Nos. 6 and 7. These are called Oordhwa Pundrams, *i.e.*, Namams shooting upwards. This is invariably made of either a mud called Gopichandanem or of sandal paste. Here the circle is dropped and the idea is that the manifestation is completed, *i.e.*, the centrifugal force has completely fled from the central point, the circle having disappeared. No. 7, with the dot in the centre represents the earlier of these two stages indicated by these two Namams, wherein, the connection with the central point of spirit-matter is still observable. Then we go to Namams Nos. 8 and 9, known in legal parlance as the U and Y marks—observable solely in the Vishistadwaita sects of the Hindus known as Aiyangars, and their imitators. The preceding varieties are the Namams worn by the other sects of the Hindus, viz., Smarthas, Madhwas, etc. The U and Y marks are the only varieties which have attracted in Southern India, the attention of courts, to the great shame of this class of sectarian Hindus, for they have been the subject of endless litigation in the courts of this Presidency. If the truth underlying

them had only been known to these sectarian Hindus, there would not have been that unfortunate and disagreeable acrimony between them that is now observable amongst them and which has wrecked their social fabric and given rise to the several evils so forcibly pointed out by Mrs. Besant in her recent Convention Lectures on "Ancient Ideals and Modern Life," as those which should be eradicated at once, if India is to be regenerated at all on the lines indicated therein. And what after all is the difference in principle between these two Namams? Each has three lines or Pundrams shooting upwards from the root of the nose; and this is strictly in accordance with the rules laid down in the Kalki Puranam, 1st Amsa, 4th Adhyayam, slokas 19 and 20 which may be here quoted. They are translated thus :—

1. With sandal, ashes or mud
The Dwija his round mark on forehead makes,
On the forehead, again, reaching up to (the) hairs.
A three-fold line thus painted clear
To *rîte performance* essential against forms.
2. Each such line is a finger wide,
And three such form the three-fold line,
Brahma, Vishnu, S'iva do here abide
So holy 'tis that its sight cleanseth sin.

The idea is that the two Namams should be put in either mud or ashes or sandal, should extend up to the hairs on the head and should comprise three lines; and it is further stated to be the seat of Brahma, Vishnu and Siva, the Trinity or the Trimurti aforesaid. These two Namams contain the three lines required representing the Trinity; and the only variation is that the Y mark contains a projecting line running downwards to the very tip of the nose which seems to represent the Rootless Root and the Causeless Cause, or the First and unknowable Principle.—Parabrahman. The latter one is as perfect as the No. 4 Namam of the other sects, for the Celestial Quaternary is indicated herein too. In the U mark, the First Principle is dropped, apparently because it is not perceivable even by the First Logos, owing to the veiling of It by Mulaprakriti, as was observed by the late lamented occult philosopher, Mr. T. Subba Row, F.T.S., in his learned "Discourses on the Bhagavad Gîtâ." In the Y mark, the concealed First Principle is distinctly shown. It must be noted here that the central line in No. 9 is in red color, because it is the sign of activity or manifestation or Daivaprakriti, or the energy of the Logos, and corresponds to the red point in the circle Namam of the other sects. This energy appertains to each of the three Logoi and is indicated by the terms, 'Parvati, Lakshmi, and Sarasvati,' in the Hindu Scriptures. Another point of importance which I should not fail to notice here is the statement in the Slokas quoted that Brahmâ,

Vishnu and Siva have their seat in the three lines or the Pundrams of the Namam. It apparently contains a great esoteric truth, for the three Murtis or Logoi have, out-poured their respective Life-waves into the human system—a fact familiar to all Theosophists. For, it is well known to readers of theosophic lore that Brahmâ's or the Third Logos' life-energy, called the First life-wave, built the atoms constituting the seven planes of the Kosmos and our Solar system ; the life-energy of the Second Logos or Vishnu, built the forms out of the said atoms ; and the life-energy of Siva or the First Logos, was poured out by him to build the human Monad or Atma-Buddhi-Manas or the causal body. It is clear, then, that it is not possible for any human being to disregard any one of these three Gods, for he is made of them all, and that the three lines of the Pundram or Namam have been designed to remind the mortal man of his origin, evolution, place in the Kosmos, and his goal.

Such being the revelations given by the Hindu Namams when read esoterically, the writer of this paper hopes that there will in the near future be no party or sectarian strife between the several sects of the Hindus or between the several sub-sects of each sect, and that all these sects and sub-sects of Brahmîns as well as those of the Kshatriyas, Vaisyas and Sudras will coalesce and fuse into each other so as to restore the four-fold Vedic division of the ancient Hindu castes in their pristine purity and that they may interdine, intermarry and form a spiritual and social Brotherhood among the sects and sub-sects of the main four sects on the lines indicated by that great World-Teacher Mrs. Besant, in her marvellous little book, "Ancient Ideals in Modern Life ;" and he sees India's spiritual salvation only in the resurrection thus indicated, and India's Spiritual death (may the God's prevent such a catastrophe) in the strife and faction hung on the pivot of sectarian disputes relating to Namams, and other ignorant prejudices about Gupta Vidya, which now eat away the social and spiritual fabrics like a virulent cancer.

Om, Tat, Sat,

Om Shanti, Shanti, Shanti.

May Peace and Blessings of the Holy Guardians of Humanity pour forth upon the Three Worlds, Bhuhu, Bhuvah and Savah (Physical, Astral and Devachanic worlds), and their inhabitants Human and Non-Human.

KALKI DASS.

THE TWENTY-SIXTH ANNIVERSARY OF THE
THEOSOPHICAL SOCIETY.

[We are indebted to the *Madras Mail* for the following report of the recent Anniversary Meeting of the T. S.]

THE celebration of the 26th anniversary of the Theosophical Society was held in the Victoria Hall, Madras, on Saturday evening, December 28th. There was a very large gathering and distinguished members of the Society from various parts of India were on the platform.

COLONEL OLCOTT'S WELCOME.

In opening the proceedings Colonel Olcott, the President-Founder, observed that he was very glad to meet such a large number of members and friends of the Theosophical Society. He was sorry that Mrs. Besant could not be present at the meeting, owing to her indifferent state of health, but he had been asked by her to communicate her good wishes for the success of the meeting. He then mentioned the names of some of the prominent Theosophists who had come from various parts of India to attend the Convention and introduced Mr. Jagadish, Chandra Chatterji, who was the Corresponding Secretary of H. H. the Maharajah of Kashmir.

THE WORK OF THE SOCIETY.

Mr. J. C. Chatterji made a short and interesting speech, in the course of which he remarked that the work of the Theosophical Society in India had practically changed the whole course of thinking in the country. Some years ago whoever in this country read and studied the English literature had given up all thought of their religion, had turned their faces from the ancient teachings of their ancient *rishis*. Now there was a different state of things. The very fact that they crowded that hall in large numbers to hear speakers putting before them the truths of their religion, bore ample testimony to the change that had been brought about by the Theosophical Society in India. All over the country they found evidences of that change. He stood there representing the northern-most Province of India, the Valley of Kashmir, where, at one time, the Sanskrit language and literature had flourished wonderfully. Kashmir was, in fact, at one time the seat of Sanskrit learning in India. He then proceeded to give an account of his lecturing tours in America and Europe. He said that wherever he had gone he had been invited to lecture on Indian religion and philosophy. In Europe he received a most cordial welcome and warm sympathy wherever he went, and everywhere people were

eager to learn of India and Indian thought. The same was the case in America ; everywhere he had crowded audiences. In one place, in San Francisco, where he lectured, the hall had been packed full, between 2,000 and 3,000 people being present, many of them standing all the time while he was explaining to them the Hindu idea of the science of the soul as taught by the ancient teachers. When he went to Paris, he found the Theosophical teaching was confined to a large extent to the working classes. But when he tried to put the thing in Hindu form before the Paris public, he at once saw the change, the best classes of the people took up the study—in fact, they had already been studying—they came forward and joined the Theosophical Society, and since had become most energetic workers in the cause of Theosophy. He had been equally and warmly received in Belgium, where he had lectured before one of the oldest Universities. He had also given a special course of lectures in Rome before the University there, and they were listened to by the most learned Professors of the city. Everywhere he found that Indian thought, or rather Theosophy, was attracting the attention of the thoughtful among the people. He had had the privilege of coming into intimate touch with the greatest scientific men of Europe and learned scholars. He had the honour of representing Indian Philosophy and Psychology in the International Religious Congress, in connection with the Paris Exhibition. Professor Deusche had told him how Indian Philosophy and Indian Psychology were exciting the keenest interest among the leading men of his land, and how the same thought was being studied carefully by some of the leading scientific men of Germany and America. Western Science, the Professor had told him, was not yet ready to openly acknowledge the teachings of the East, but individually the scientists were quite prepared to do so. Professor Deusche wanted truth, no matter where it came from, whether from the East or from the West, and the truth with regard to Psychology he dimly perceived was to be found in the teachings of the ancient Oriental sages. He had also lectured in one of the divisions of the Philosophical Congress. In the course of the conversations he had had with such men as the late Professor Max Müller and other scholars, he found out that although they knew a good deal of the doctrines of the Indian system of philosophy intellectually, they did not seem to understand the basic point of the philosophy. They did not know either the method or the scope of the Indian systems, and his exposition of the method was new to them, for they did not know how Philosophy was studied in India. He exhorted those present to realise the advantage of their present situation and help to spread the knowledge of Indian teachings all over the world. By so doing they would not merely help mankind generally but should also themselves rise in the estimation of the nations and races in the

West. Just as the progress of a nation materially depended upon the spirit of her colonisation, even so did the progress of a nation spiritually depend upon the spread of their most valuable teachings in other lands and among other peoples. According to Hindu religion, it was a sin to force religious convictions on other people, but it was their duty to explain the teachings of the ancient *rishis* of India to people in other lands and countries. By doing so they could gain materially, for one who became interested in India's philosophy was also interested in India's material welfare. If they could enlist the sympathy of foreigners in matters of religion, they could also gain their support in things material as well as spiritual.

THE WORK IN CEYLON.

Dr. Arthur D'Silva, of Colombo, next addressed the meeting. He said that the Ceylon Buddhists owed their religion to the Hindus. Theosophy had done much for the revival of Buddhism in Ceylon. Colonel Olcott had, ever since his first visit to that island, in 1880, been taking a great interest in them, and owing mainly to his kindness they had now been enabled to establish as many as 200 Buddhist schools with about 20,000 children in them. The special feature of those schools was the imparting of religious instruction in them, which was all-important, as, before those schools were started, they had none whatever in which religious instruction was given.

THEOSOPIY IN THE PUNJAB.

Sirdar Jogendra Singh, a representative of the Sikh religion, and a delegate from the Punjab, said that the Theosophical Society had made great progress in the Punjab, because their religion, Sikhism, was itself Theosophy. He gave a brief account of the teachings of Guru Nanak and his great work for the religious good of the people of the Punjab. He mentioned that the Maharajah of Kashmir and the Rajah of Faridkote were Theosophists, and under their kind auspices Theosophy was bound to thrive day by day.

THE PARSEES AND THEOSOPIY.

Next a representative of the Parsee community, Jehanjir J. Vimaladal, addressed the meeting at length. He referred in grateful terms to the valuable work the Theosophical Society had done to his community in creating an interest in their religion and in studying their religion for the teachings of which many had lost respect and regard before the advent of the Society. Theosophy not merely trained their minds, but expanded their hearts.

THE ADYAR LIBRARY.

Professor Mahratti, a well known Sanskrit scholar of Poona, was next introduced to the meeting. He drew the attention of the meeting to the valuable collection of printed and manuscript books and spoke in eloquent language of the meritorious work done for

the Hindus by Colonel Olcott, pointing out how everything that his hand was put to was blessed with success.

THEOSOPHY IN BELGAUM.

Captain Prince, from Belgaum, gave an account of the work that was being done at the Branch Theosophical Society there, of which he was the President.

COLONEL OLCOTT'S CONCLUDING SPEECH.

Colonel Olcott, in bringing the proceedings to a close, made an impressive speech. He gave an account of his recent travels during the year in North and South America. Year by year the strength of the Society had increased. The seed that had been planted by him and Madame Blavatsky in November, 1875, in New York, had grown and developed into the mighty and widespread organisation that the Theosophical Society was to-day. He referred to his visit to Buenos Aires, the southernmost city he visited in South America ; he spoke of the introduction and spread of theosophy in the Hawaiian Islands and of his welcome by the ex-Queen of those islands. He also referred to the organisation of a native Branch in Honolulu, and he waved before the audience a beautiful flag which had been sent from Honolulu as a token of their love to the people of this land. He described in great detail his tour through South America and the prospects of theosophic work there. He found that notable men in the fields of politics, literature, science and commerce were taking an interest in the teachings of the Society. Theosophy was the quintessence of Brahmaidya, which was irrigating the minds of all men with the sacred waters of the spiritual fountain. When he spoke of the marvellous progress of the movement, he spoke not in the spirit of boasting but as a joyous and gallant victor who had achieved success in spite of wilful and adverse criticism. He exhorted all present to give their support to the movement.

Theosophy in all Lands.

EUROPE.

LONDON, *December 31st, 1901.*

The end of another year finds nothing to chronicle in the way of startling developments in the Theosophical Society. We plough steadily along—there is no great success ; no brilliant acquisitions to our ranks, but there are also no shipwrecks or serious disasters to record. For students the passing years are rich with new light thrown upon the subject of our investigation, although to the outside world we may seem but one of many unimportant organisations which hold meetings and read papers, and argue and discuss all kinds of out-of-the-way problems. The month of December has seen comparatively few evenings

devoted to lectures, as the Christmas holidays interfered and the Headquarters were closed for Christmas Week ; but various Lodges concluded their Winter session with a social gathering, and several very successful ones were enjoyed in connection with some of the London Branches. Early in January lectures will be resumed.

For February Mr. Mead announces a series of lectures to discuss the real date of the life of Jesus of Nazareth—Mrs. Besant's new work, "Esoteric Christianity," which is likely to create a considerable sensation, discourses on this subject and Mr. Mead's lectures will discuss the traces, if any, in tradition and history of an indication of the earlier date assigned to the life of Jesus in Mrs. Besant's book. The subject is sure to attract attention. Mr. Mead has a new book in the press entitled "The Gospel and the Gospels," which will be of interest to all who concern themselves with the Christian religion and its origins. It sums up the results of modern criticism. With this and Mrs. Besant's most valuable work it cannot be said that the theosophical movement neglects the study of Christianity. The T. P. S. announces a new book by Mr. Sinnett—a reprint of his *Sun* articles which have attracted so much attention—being on popular lines it will probably draw many readers from the general public and is to be published at a very cheap rate. We are also to have a cheap edition of the occult world—a classic which is sometimes overlooked but which ought to be in the hands of all who would know something of the initiation of the movement in which we are all so vitally concerned.

Mr. Leadbeater is travelling in Italy and we hear good accounts of the progress of the work there, and also of great earnestness and activity in Geneva—a comparatively new centre.

The Croydon Lodge, in sending a Christmas greeting to friends and comrades, blossoms into verse as follows :—

Out of the Past, from darkening ages growing
 Into the light that marks th' Eternal Day,
 Forth from the mist that veils the Self's true knowing—
 Hides the bright soul beneath a mask of clay—
 Out of this Past, with swiftest feet we're springing
 To a sure foothold on the Perfect Way,
 Comrades of past lives joy and comfort bringing,
 Speeding beside us to the Golden Day.

I place this fragment on record and conclude my letter with hearty New Year wishes to comrades everywhere, and the motto, culled from another new year greeting, "Teach us so to number our days that we may apply our hearts unto WISDOM.

A. B. C.

NEW ZEALAND.

The annual meeting of the Auckland Branch was held on November 8th. The year's work has been very satisfactory, and the membership has increased. The officers were re-elected. Mr. S. Stuart, President: Mr. W. Will, Secretary.

The ladies' meetings continue to be successful. In Auckland, Miss

Davidson conducted the November meeting, her subject being, "The Mystery of Evil." Other meetings and classes also maintain their interest.

The following subjects have been brought forward at meetings throughout the Section: "Something about Occultism," Mr. S. Stuart, Auckland. "The Human Aura," Miss Horne, Dunedin. "Difference of Thought and Habit between the East and West," Mrs. Rhodes, Christchurch.

Mr. Colville has been on a lecturing tour throughout New Zealand, and has attracted a good deal of interest and large audiences.

Reviews.

THE IDEAL KING.*

In ancient times, as in the more modern, it was customary to veil, under the form of a story, the great truths of life and, in order that children might form high ideals, these stories were told them. In India there are two great epic poems which stand out from all the other great writings of this country, the Mahâbhârata and the Râmâyana. Some two years ago Mrs. Besant published a series of lectures on the former, delivered to the students of the Central Hindu College, and now appears a book containing eight lectures on the Râmâyana, the second great epic poem of India. Mrs. Besant says, in her introduction: "The 'Vedas,' the 'Institutes of Manu,' are the great authorities for the learned, and only through the learned for the mass of the people. But the Mahâbhârata and the Râmâyana are wrought into the very life of every Indian—man, woman and child. Mothers tell their stories to their children, teachers to their pupils, the old to the young. Every child grows up knowing the heroes of these poems as familiar friends, having been moved to tears and laughter from earliest days by these loved names."

It is an evidence of high literary genius to be able to synthesize a monster work like either of these, and Mrs. Besant has by her treatment of the two greatly strengthened the foundation on which her future fame will be erected. In "Râma Chandra" she has not only epitomized the author's story of the life and exploits of this "Ideal King" of the Aryans, but has imparted to her pages the glow of artistic colouring and the pulsating vitality of a deeply reverential admirer. It is undoubtedly destined to take a permanent place as an Indian classic and generations of Indian boys, yet unborn, will read her narrative in their respective vernaculars. A charming feature of the book is her parenthetical explanations and her maternal inculcation of a love for truth so deep-rooted as to withstand the test of every circumstance in life. One who lives up to the ideal of her Râma Chandra must of necessity become and be remembered as a King among men.

N. E. W.

* "Shrî Râma Chandra, The Ideal King," by Mrs. Besant. The T. P. S., Benares and London, 1901. Price As. 15.

LIFE IN THE HEREAFTER.*

We have just received a copy of the second edition of Dr. du Prel's valuable little book, his last. Like all that he wrote it shows the profound scholarship and intuitive grasp of psychical truth for which he was renowned. It may be said that Baron du Prel was one of the ablest men in his department of research which Germany has produced in modern times. His perfect conscientiousness and tireless industry in research were marked. Personally he was a delightful companion, and it was an honor to possess his friendship. The fact that he did not receive from his contemporaries the liberality of treatment and the generous recognition of his services to science was, we believe, a cause of much unhappiness to him. While Col. Olcott was at Gabriel Max's place on the shores of the Starnberger See, in 1884, Baron and Madame du Prel joined our Society, and although he let his membership lapse, he retained his friendly feelings for the Colonel to the last.

ARCHÆOLOGICAL EXPLORATIONS.

The latest report of the "Archæological Survey of India," † by Babu P. C. Mukherji, Archæologist, contains the results of his tour of exploration in the Tarai, Nepal—the region of Kapilavastu—during February and March, 1899, with a Prefatory Note by Mr. Vincent A. Smith, B.A., which gives important explanations. The obstacles which present themselves in making such explorations are very formidable, yet it is apparent that much good work was accomplished during the tour, though much more remains to be done.

After carefully comparing the results of all discoveries which have thus far been made, with the accounts given by the Chinese pilgrims, Fa-hien and Hiuen Tsiang, Mr. Smith is of the opinion that Piprava is the real Kapilavastu. The interest which centres about the locality which was the birthplace of Lord Buddha is perennial in its nature, and though there seems little prospect of further explorations in the near future, they are certain to be made in course of time, and it is to be hoped that our present Viceroy, who is in sympathy with such efforts, will do something to further them.

Purnu Babu, who supervised this latest archæological tour, seems to have discharged his duties with commendable skill, accuracy and fidelity. The volume before us contains 60 pages quarto, in addition to the 20 pages in the Prefatory Note, and the 32 pages of plates which, together with the maps and drawings, give a life-like reality to the Report.

W. A. E.

*"Der Tod das Jenseits : das Leben im Jenseits," by Dr. Carl du Prel; Second Edition. Jena, Hermann Costenoble, 1901.

† No. XXVI., Part 1, of the Imperial Series : Office of the Superintendent of Government Printing, Calcutta.

We acknowledge with thanks the receipt of the first part (Vedic Literature) of Vol. I. of the Descriptive Catalogue of Samskrit MSS. of the Government Oriental MSS. Library, Madras, by its late Curator, Prof. M. Seshagiri S'âstri, M.A. The descriptions given of the Vedic MSS. are full and detailed and the book has a useful index.

POPULAR HINDUISM.

This is the first of the two books which profess to treat of Esoteric Hinduism. Book II. is said to treat of Philosophic Hinduism. This is a useful compilation dedicated to Mrs. Annie Besant, and contains a reprint of the choicest articles from the pen of Mrs. Besant and others, and deals with Mythology, Ceremonies, Caste marks, Magic, Places of Pilgrimage, Temples and festivals, Astrology, Philosophy of death, and Man and the Universe. The book can be had from the Madras Central Book depôt, 320, Linghi Chetti Street, Madras.

The second edition of the sketch of Vedânta Philosophy, and that of the life of Sujna Gokulaji Zâlâ, a typical Vedântin, by M. S. Tripâthi is now before the public. The chapters on Mâya and Individual Soul are well written, and will repay careful perusal. The book has a useful index, and is neatly got up. It is issued from the Nirvayasâgara Press, Bombay.

BHOJA CHARITRAM.

This is an original Historical drama in Tamil, by T. S. Nârâyna S'âstri, B.A., B.L., of the Madras High Court Bar, edited by M. Krishnamâ Chari, B.A. The editor's preface shows that this is the third of the Series of Vernacular dramas written and published under the auspices of the Vidvan Manoranjini—a partly dramatic, and partly literary institution, one of whose main objects is to encourage literary compositions reflecting Indian thought and culture. The book under notice treats of the life of king Bhoja, the beloved patron of Samskrit literature. The plot is taken from the Samskrit Bhoja Charitra, and the author has added greatly to what is in the original. In his Introduction the author says that he has tried to represent Indian life at one of its most striking and well-known epochs, in its varied aspects—moral, religious, social, and political. This Tamil drama was enacted by the members of the Vidvan Manoranjini in April 1898, and the Tamil public, it is said, gave it a warm reception. The book is neatly gotten up and is moderately priced at Rs. 1-4-0 a copy (calico-bound).

BHA'RATA SA'RAM.

This book is an adaptation of Mrs. Besant's Mahâbhârata—"The Story of the Great War." The author, Mr. K. Kuppaswami Mudaliar has placed the Tamils under obligation to him by his worthy contribution. This is the first part of the work, and contains the essence of the first two Parvas of the great Epic. The essence of the remaining Parvas will be brought out in the next two parts, which will complete his work, The

book is written in simple and elegant language, and the author's Preface is interesting. The Printers, Messrs. Thompson & Co., are to be congratulated on their neat execution.

G. K. S.

Pamphlets: "Report of Red Cross Relief"; "Ramkrishna Mission Famine Relief Report"; "Elevation" (a discourse by Rev. E. B. Russell, M.A.).

MAGAZINES.

The January *Theosophical Review* has not arrived.

Theosophia. The December number of our Dutch organ contains mostly translations from the English. These are: "The Eddy Manifestations," H. P. B., "The Path of Discipleship," A. Besant; "Future Learning," A. Fullerton; "Ancient Peru," C. W. Leadbeater; "The Ceasing of Sorrow," A. Besant; "The Holy Fountain," Michael Wood," and "The Lunar Pitris," A. P. Sinnett. "Golden Thoughts," "A Precious Gift" and a short account of the theosophical movement in Holland complete the contents of this number.

Teosofia, which is so ably conducted by Sigñor Decio Calvari, our honoured colleague, has in its December number a short article on "The Work of the Branches," by Mrs. Besant; the closing pages of Mr. Leadbeater's "Clairvoyance;" "The Baby," by T. K.; "Acid and Alkali," from the *Theosophical Review*, November, 1901, besides an interesting account of the movement in Italy, which testifies to a very considerable amount of activity among the members of that Section.

Sophia. In No. 12., Vol. IX., of the Spanish organ we find the continuation of Dr. Pascal's lectures on Theosophy at the University of Geneva, Switzerland, and of "The Great Spanish Theosophists." This number also has a translation of A. Fullerton's "Theosophy and Materialism;" one from the Russian, on "The Life of the Bacilli," by G. Syromiatnikoff ("Sigma"); the valiant protest of the Theosophists of Geneva against the attacks on the memory of H. P. B., and the conclusion of the President-Founder's visit to Buenos Aires, besides some "Suggestive Thoughts of Great Men."

We acknowledge, with thanks, the receipt of the December No. of "*L'Initiation*," a philosophical review of the higher studies; also "*Der Vâhan*,"

Theosofisch Maanblad (Semarang, Java), October 1901, contains:

"The memory of past births," by Ch. Johnston (translated from the German ed.); "The golden doctrine of Pythagoras, considered from a Theosophical point of view;" "The Golden Chain," by E. Rudolph; "Encouragement," by J. C. H. Schultz; "Free will and Karma," by E. R.; "The Theosophical Library at Semarang;" Sonnets: "Good advice; Struggle for life; Peace; Order;" by J. B. F. Mulder.

November 1901:

"The memory of past Births" (continuation); "Theosophy and Fraternity"—Treatise in the Semarang Th. Lodge, by E. Rudolph; "Authority," Sonnet by J. B. F. Mulder; "Happiness," Sonnet by E. R.; "Colonel Olcott;" "Polite Request;" and other matters.

December 1901 :

“ The possibilities of the extension of the Human Consciousness ” lecture, 10th October 1901, at The Hague (Netherlands), by C. W. Leadbeater ; “ The desire elemental, ” by C. W. Leadbeater ; “ Empiric natural philosophy and Theosophy, ” a paper read 12th August, in the Semarang Th. lodge, by J. Ch. H. Schultz ; “ Theosophy, ” by C. W. Leadbeater ; “ Advice. ”

Revista Teosofica. Hardly have our new colleagues in Havana grouped themselves into a Branch, than they undertake the serious task of publishing a monthly magazine of 32 pp. 8vo, as a means of spreading theosophical teachings throughout the Spanish-speaking populations of the Antilles group of islands. In this they follow the examples set them by our friends at Madrid and Barcelona, in Spain, and those of Buenos Aires, in the Republic of Argentina. The new organ bears the title of *Revista Teosofica*, i.e., *Theosophical Review*, and devotes itself to the study of Orientalism, Gnosticism, Kabalah and Occultism—all portions of the comprehensive philosophical system known as Theosophy. The three monthly issues of the magazine, for September, October and November last, sent us, are well printed, and besides the usual translations of writings of our leading authors, contain some judicious and well written original articles by the Editor, Señor J. M. Massó, who seems to be a valuable acquisition for the Society. The projectors and editors of our youngest contemporary publication have our very sincere wishes for its success. Communications of all kinds respecting it should be addressed to Señor D. José M. Massó, Amargura 33, ó Apartado 365, Havana, Cuba.

Theosophy in Australasia for December, has “ Some more Scientific corroborations, ” by A. M. ; “ Patriotism, Nationalism, and the Reincarnating National Entity, ” by M. S. ; “ An Idea of God, ” by M. Ray, and other matters.

In *The N. Z. Theosophical Magazine* we find an important article on “ Occult Schools and the Masters, ” by S. Stuart ; a short paper on “ Divine Fatherhood, ” by Marion Judson ; “ An Experience, ” by A. Dremeur ; a poem on “ The Dying year, ” by M. Farningham ; and a story for the children, by Agnes E. Davidson.

The Maha-Bodhi and United Buddhist World (December-January) contains the “ Decennial Report of the Maha-Bodhi Society, ” which records the chief events connected with the work of the Society during the past ten years. Much has been accomplished during this period, and the persistent efforts of Mr. H. Dharmapala, the founder of the Society, and of his associates, are deserving of much credit.

The Metaphysical Magazine (New York) issues a Christmas number, with an attractive table of contents and a holly-leaf border on its cover. It is one of our best American magazines and has a very talented corps of contributors.

Mind, another of our highly valued American exchanges, a “ leading exponent of the New Thought, ” is always full of interesting matter. The December number contains the following articles : “ The Philosophy of Adjustment, ” “ Horatio W. Dresser : A Biographic Sketch, ” “ The Piper Phenomena, ” “ Hindrances to World-betterment, ” “ The

Throne of Mastery," "Crucified Innocence"—poem, "Man his own Oppressor," "From Outer Darkness," "The Ministry of Love and Hope," and "Self knowledge"; also the Editorial and Family circle departments.

December *Theosophic Gleaner* opens with an essay on "The Light Celestial," by D. D. Writer. A number of well-chosen selections from our current literature follow. The January number contains reply to a previous article by N. D. K. on "Helping the So-called dead," a paper on "Sri Krishna," and several interesting reprints.

The Arya for December publishes an "Educational Address" which was delivered before the Teachers Associations, Madura, by Professor K. Sundararama Aiyar; a paper on "Smritis," by R. Ragoonath Row; "The Star of Bethlehem," by K. G. Sessa Aiyar; "What the Brâhmanas say of the Castes," by T. K. Balasubrahmanya Aiyar; "The Small-Pox Goddess," by V. V. Ramanan; and "What is Sin," by C. Krishna Sastry—the last two being concluded. There are also translations, Editorial and Educational notes and other matter.

The last number of the *Indian Review* is an excellent one, but our limited space prevents a more extended notice of it.

The Dawn is a well-conducted periodical, among the best of our Indian Exchanges. "Modern Sensationalism in the East" is an important editorial in the December issue.

Acknowledged with thanks: *The Vâhan, Light, The Theosophic Messenger, The Golden Chain, East and West, Banner of Light, Harbinger of Light, Phrenological Journal, Health, Modern Medicine, Review of Reviews, The Light of the East, The Light of Truth, Christian College Magazine, Indian Journal of Education, Psychic Digest, Notes and Queries, The Brahmacharin, The Brahmavadin, Pra Buddha Bharata, Theosophischer Wegweiser, Prasnotara, Central Hindu College Magazine.*

CUTTINGS AND COMMENTS.

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

Healing power of Faith. The *Statesman* has the following concerning "Faith-healing" which is practised so extensively in America:

Faith is one of the most powerful influences to which the human mind is exposed, and the extent of its sway over the body through the mind is difficult to estimate. It is not necessarily or always faith in God that works the miracle—it may be faith in the doctor or his drugs, or in a saint or a relic—but it is reasonable to believe that it is faith in the supernatural which most often exercises this influence. Other mental conditions, of course, influence the body also, in the way of overcoming its infirmities. Our readers may remember one of Mr. Hall Caine's earlier books, in which, in a moment of extreme joy, a congenital cataract in a child undergoes spontaneous dislocation, and few surgeons would declare such an incident to be impossible. And if Faith tends to heal, beyond a doubt Fear tends to kill. It is the common experience of every epidemic, that fear both predisposes to disease and increases the mortality from it. "The fear of the plague is its forerunner," writes Kinglake in "Eothen," when describing the ravages of that disease in Alexandria and Cairo. There are well-authenticated

cases of people who have died in India, through sheer fright, from the bites of innocuous snakes.

* * *

Dr. Braithwaite of Leeds, puts forward this theory in the *Lancet*. Salt, he says, is an essential factor in the origin of cancer, but is inoperative without at least one, probably two, of three other factors. The excess may be due to an individual taste for salt, or to the eating of too much salt meat, or of too much ordinary meat which involves much salt.

*Salt
and
Cancer.*

The other factors are (1) over-nourishment, especially from meat, (2) an impure condition of the body owing to the non-use of food eaten, and (3) some local irritant or stimulant, such as friction from the stem of a pipe, or some micro-organism. But salt must always be present.

Here are some points that the doctor makes in support of his theory that salt is to blame; Savages, as far as known, are exempt from cancer. They get no salt.

All domestic animals except the pig are subject to cancer, and salt is given to sheep, cows, and horses, but never to pigs.

Wild carnivora with a pure meat diet are exempt. On the other hand, when confined in zoological gardens they are given salt and they become subject to cancer. An African hippopotamus recently died from cancer at the Zoological Gardens in London. Salt had been given to it.

Wherever there is an extensive cancer field, or a district in which the inhabitants seem to be especially prone to the disease, it will be found, he says, that people have an excessive meat diet, largely consisting of ham and bacon. This Dr. Braithwaite noticed in the notorious Malton-Pickering district, as well as in Wetherby. One common factor he found in these places was that the farming classes eat meat or bacon two or three times a day.

* * *

The *Truth Seeker* makes the following remarks concerning the case of Mrs. Wilmans which occasioned much discussion in America some months since:

*Legal rights
of the
Mental
Scientists.*

After a week's hearing before the assistant Attorney-General at Washington, a fraud order was issued, Oct. 5, by Postmaster-General Smith, denying the use of the mails to Helen Wilmans-Post of Seabreeze, Fla. The lady, best known as Helen Wilmans, is a pioneer in the school of healing known as Mental Science, and has grown wealthy giving "absent" and other treatment to persons applying for it. Evidence at the hearing tended to show that Mrs. Wilmans did not attend to her correspondence personally, beyond securing the remittances, and that patients were answered by amanuenses with a stereotyped form of reply adapted to each class of cases.

This is a case where, we are convinced, the postmaster-general has been over-zealous. The services rendered to her patrons by Mrs. Wilmans are of a psychological nature, like those a Christian imagines he is getting from a minister or priest who prays for him, or who takes his money under an implied agreement to do so. Her absent treatment surely is as legitimate as the masses, dispensations, and indulgences of the church; it is worth just as much money, is equally efficacious, and like them, has the same virtue whether the service is actually rendered or not. Many persons who have applied to this Mental Science healer have done so merely by way of experiment, and such an experiment must be as permissible as that of trying a patent medicine.

Many testify that they have been and are still receiving benefit from their correspondence with Mrs. Wilmans, when all other treatment had failed; and assuredly the post-office department cannot be justified in stepping between a physician and a patient during the progress of a recovery. However we may regard those who send remittances to Mrs. Wilmans, whether as beneficiaries or as illustrators of the precept that a fool and his money are soon parted, Government interference can prove of no avail. People who are kept from paying her to think of them, by having their money returned, will probably devote it to some purpose no more remunerative except in imaginary benefits.

* * *

The Indian Mirror of January 7th has the following editorial :

The Theosophical Society and an II. P.B. Memorial.

The Theosophical Society is not dead. It is very much alive and kicking—that is, kicking superstitions and race animosities and hatreds and antipathies into unrecognisable shreds, as anyone present at the latest Convention of the Theosophical Society, with the venerable Colonel Olcott as its figure-head, must have noticed for himself. The Theosophical Society is not dead, nor indeed destined to die till it has accomplished its great mission to regenerate and re-establish India as the first country in the world—that country pre-eminently which is the mother of all that is spiritually good. . . . We shall try briefly to explain. It can never be denied that the Hindu and Buddhist religious revival is entirely due to the movement set in motion on the visible plane by those devoted *Chelas* of the Blessed Masters—the late Heliona Petrovna Blavatsky and Henry Steel Olcott. Witness Buddhist religious activities in Ceylon, in Siam, in Burmah, in Japan, and in other Buddhist lands; witness Hindu religious activities during the past twenty years, and which nearly bubbled over during the past week or two. We have written about the Theosophical Society crushing into unrecognisable shreds race antipathies and animosities. That is the chief object and aim of the Society—what else might Universal Brotherhood mean? And the idea has largely fructified; for in the Brotherhood established and nourished and accomplished, all individuals of all nations are brothers knit together by spiritual ties; the fact has been witnessed at Convention after Convention of the Society at its headquarters at Adyar in India, and in almost every capital city in the world. There, at the Convention, all representatives of all nations meet as brothers, and are brothers then and ever after. We do not care whoever denies this claim—he must be deaf or blind indeed, or perverse beyond redemption. We have also said to-day that it is the Theosophical Society's mission to restore India's material prosperity. Of course, we write by implication and suggestion. When men are brought together, they will mingle their spiritual and material interests into a common fund—that is, if they are brothers really. Thus was the Indian National Congress born. We have repeatedly asserted without fear of contradiction, that a small group of Theosophists thought out and launched the Congress into being. Mr. Allan Hume was himself a member of the Theosophical Society when he took the Congress in hand. The idea of holding a Congress was suggested by Theosophical Conventions. Social Conferences followed the Congress. Then came the Provincial Conferences, the Religious and Industrial Conferences, and other Conferences innumerable. Thus all national movements for India's spiritual and material welfare are both directly and indirectly due to the Theosophical Society, and to its founders. Colonel Olcott is still with us and among the living. We are glad that his work is being recognised as it deserves. But our chief debt of gratitude is to the late Madame Blavatsky. What has India done for her? What have Hindus, Buddhists and Parsis done to perpetuate their best and greatest champion of modern times? We are ashamed of our Indian national and sectional apathy. But it is not yet too late to perpetuate Heliona's memory in a visible form for the coming generations. The spirit of the

times is all for the perpetuation of the memories of men and women, great and small. India owes to Madame Blavatsky a debt which India has owed to no other woman or man for many centuries. It is shameful that we are ungrateful. We Hindus and Buddhists are unworthy of any great future, if we further neglect to embalm her memory in a lasting form as a national memorial. Madame Blavatsky sacrificed herself literally for India. It ill becomes us, that we sacrifice nothing to perpetuate that devoted woman's memory. We, therefore, close this article with the suggestion, that we drop our past ingratitude and forgetfulness, and raise to H. P. B. a memorial which shall be a beacon for all time to all India for India's immemorial regeneration.

* * *

Review In Ashton's *Northern Weekly* (England), we
Scraps. find the following two bits of review—one on "Pros-
perous British India," and one on Mrs. Besant's
"Thought Power: its Control and Culture," by Wm.
Digby. We quote from the former :

Why is India, spiritually, so little recognised, and the world as a consequence, deprived of the advantage which the recognition would bring? Chiefly I think, because of the existence of the societies for the Conversion of the Heathen to Christianity. While Christian missions are sent by all the churches to India it will be impossible for more than a select few to realise that Indian spirituality may be as assuredly an expression of the Divine Essence as are the faith and good works by pious men in the West who believe that the Holy Spirit of God is an abiding and helpful influence to them in all their thought and action. As a hindrance to their proper recognition as men of character and often of noble life, the Christian Missionary Societies of England interested in India have done the Indian people almost irremediable mischief.

Proceeding to notice Mrs. Besant's recent work, the reviewer says :—

Mrs. Annie Besant is a believer in the Wisdom-Religion, or Theosophy, which is largely based on Hindu spiritual teachings; which teachings are as high and pure as those of Christ. In her little book on "Thought-Power: its Control and Culture," (published at 1/6 by the Theosophical Society, London, and Benares—India) this thoughtful and spiritual woman demonstrates the nature of thought, and shows how we can influence others by our thoughts. Incidentally the book is full of sage remarks and deep observations, as for instance :

"Many people are great readers. Now, reading does not build the mind; thought alone builds it. Reading is only valuable as it furnishes material for thought.

If a man thinks truth, a lie cannot make a lodgment in his mind; if he thinks love, hate cannot disturb him; if he thinks wisdom, ignorance cannot paralyse him. Here alone is safety, real power.

For him without concentration there is no peace, saith the Teacher, for peace hath her nest on a rock that towers above the tossing waves of form."

Thought is a more wonderful thing than most people know; and this little book is full of clear and beautiful thoughts and truths about thought.

* * *

Panchama In connection with the following, we may notice
Education. a statement in a letter just received from a gentle-
man in England who has, from time to time, given
substantial aid to our work on behalf of the Pariahs.
He says we cannot regard the work as being on a firm foundation until the higher classes in India enter into sympathy with it, and contribute towards its support. Until that time arrives we shall have to depend upon occasional donations from people in western lands. What a pity that this state of affairs exists.

The question of Panchama education was treated by the Rev. W. Goudie, a zealous worker in that poor and far too greatly neglected field. Mr. Goudie's paper* was stirring and eloquent, and even more eloquent was his reply, in which one Brahmin gentleman, who had ventured to put forward the extraordinary proposition that the subject of Panchama education was a matter with which the Conference had no concern, and should therefore have found no place in its programme, was very crushingly handled. It is only fair to say that a large portion of the audience present signified by cries of dissent their repudiation of the single objector's sentiments. Still it must be confessed that the cause of education among the lowest and most degraded classes, not only does not awaken enthusiasm, but generally meets with indifference, and sometimes with hardly concealed opposition, from the classes who by reason of what they have themselves received, are bound in duty and honour to advocate it. We repeat what we ventured to remark at the Conference, that so long as it is not accepted as a principle by the educated classes that education is in itself a good thing, that the rudiments of education should be imparted to all classes, even to the lowest, and that means should be open to a higher education for all such as are qualified to receive it, quite apart from qualifications of castes or class, and until some at least be found to carry these principles into practice, so long and until then the results of education in this country must in one important respect be pronounced a failure. That light is better than darkness; that it is not to the lasting benefit of the individuals of society that any one, male or female, Prince or serf, should remain intellectually blind—this is a simple statement of faith which should underlie and inspire all educational effort. In profession, no doubt, even in this country, it has taken its place amongst the flattest of commonplaces; it is however very far from being genuinely realised.

One point touched upon in Mr. Goudie's paper, not, we believe, included in all the newspaper reports, calls for passing notice. We refer to the attitude of some subordinate officers of the Inspecting Department towards Panchama education. While Mr. Goudie had reason to recognise with gratitude the encouragement and support given by the head and the higher officers of the Education Department, to his work among the Pariahs, he animadverted upon the conduct of some inferior officers who by no means share the spirit of their superiors. It is not the province of this *Review* to decide or discuss what a high caste Hindu should or should not regard as common or unclean; but we do not go beyond our sphere when we declare that an educational officer who declines for caste reasons to enter a Pariah school, has mistaken his vocation in life, and we make no doubt that he would be very sharply reminded of the mistake were his conduct represented to the authorities. It is especially incumbent upon an educational officer to show a good example in this respect. When he shows that he shares the prejudices of the crowd, he encourages and intensifies these prejudices, and his influence becomes in that respect extremely pernicious.—*Educational Review*.

* * *

Pre-existence and Re-incarnation. It is undeniable that we are born with definite intellectual and moral characters. Circumstances indeed affect and contribute to the formation of character; they, however, do not act upon empty minds and souls equal and identical in their blankness, but upon clearly defined moral powers and tendencies of infinite variety both in quality and quantity. If, in mature life, all formations, whether intellectual or moral, demand a history, an explanation in the form of a series of previous actions, and all difference is a difference of history, does not the complexity and variety of endowments with which our present life begins, demand a similar explanation, a similar history projected into the unknown past? A striking confirmation of the Hindu doctrine of the

* See report of Rev. Mr. Goudie's address before the Educational Conference which was recently held in Madras.

soul's pre-existence is supported by the theory of evolution now so widely accepted. This theory seems distinctly to militate against the current supposition that the human soul is the work of about nine months' time. The human body has an almost incalculably longer history behind it. Its present form, with its nice adaptations and its wonderful capacity for multiplying itself, is the result of a series of evolutions extending through millions of years, during which it has passed through innumerable lower and tentative forms. It is a law of Nature, that the time required for the evolution of an organism is long in proportion to its richness, niceness and complexity. Is not the human mind the richest, nicest and most complex organism in the universe? Perhaps it will be said that, as a reproduction of the Divine Mind, the human mind cannot properly be called an organism, and is not subject to the law of change and growth. This is indeed true in one sense. But the truth of this doctrine, if admitted, at once proves our point—the uncreated nature of the human soul and its existence before its present incarnation.—(Pandit Sitanath Attvabhushan, in *New India*.)

* * *

We give below a few extracts from the *Lahore Tribune* of Jan. 7th, on the subject of "Indian Education and Irreligion." The Editor says, in reference to a recent lecture delivered by Dr. D. Duncan, formerly Director of Public Instruction in Madras, on the present educational system of India :

Religion and Indian Education. Dr. Duncan, in taking up the subject, has certainly done a distinct public service to his countrymen who are responsible for the work of governing India. Having spent about 33 years in educational work in India, Dr. Duncan is fully qualified to speak on this subject with an authority born of intimate knowledge and wide experience. He has succeeded in completely demolishing the positions taken up by Mr. Maconachie, and later on by Bishop Welldon, and the Bishops of Bombay and Madras. Mr. Maconachie was of opinion that "as a fact, under the Government system of education no appreciable rise in morality can be observed. The official system of education has done nothing or worse than nothing." Bishop Whitehead painted the future of educated India in very sombre colours. He said that "secular education is removing the old land-marks, disintegrating family life, sapping the foundations of Society, and bringing the educated classes of India face to face with a moral chaos in which they will find no fixed principles of moral or social life, and no guarantee even of intellectual and material progress." It is impossible to be patient under writing of this grossly objectionable and provocative character. We are compelled to doubt even the sanity of critics of this class, when we know that they have been in India for as many as twenty years.

Dr. Duncan classifies our Indian Schools as hereunder stated :

The public institutions under public management are (1) those managed by Government, (2) those managed by District or Local Boards or by Municipalities, and (3) those managed by Native States. The public schools under private management are (1) aided and (2) unaided. Private institutions are all under private management and include all indigenous schools. These are not subject to any Government regulations, are not under inspection, and though some of them receive financial help to enable them to increase their efficiency, they do not come within the regular operations of the grant-in-aid system. In Provinces where they do come under the grant-in-aid rules they are wholly free to teach what they like..... In the case of private schools, as we have stated, Government does not at all interfere with either religious or secular education. According to the latest officially published statistics there were on March 31st, 1897, under public management, 22,286 institutions with 1,236,488 pupils, and, under private management, including private schools, 129,739 institutions, with 3,120,382 pupils. This means that only 14.6 per cent. of the institutions are required by Government to confine themselves to secular instruction, and only 28.4

per cent. of the pupils are thus debarred from receiving direct dogmatic religious instruction in schools. These figures clearly show how groundless are the charges brought against Government by critics who do not know anything about the subject they discuss. Dr. Duncan maintains, and we think with reason, that the policy of Government is fully justified by the results which educational work in India has produced. This justification, as he so truly observes, lies not in considerations of temporary expediency merely, but in the enduring interests of religion and morality. He referred to the growth of a higher moral sense which had for years been attracting the attention of sympathetic observers. Only two years ago another veteran educationist in India bore eloquent testimony to the excellent results of Indian education. We refer to Dr. J. Sime, C. I. E., who in refuting the charge that the general effect of Western education had been towards indifferentism, or even atheism, said that 'the whole life of India is so saturated with theistic belief, that the movement is more likely to be all the other way ; and this view is supported by the increased religious fervour which has of late shown itself amongst all sections of the community, and by my own somewhat wide acquaintance with graduates, who, almost without exception, are decidedly religious men. On the whole it may, I think, be said, that every year the evidence becomes more and more clear as to the beneficial general effects of Western education on the whole life of the people—intellectual, moral and religious.' The testimony of all intelligent European officials who have come into contact with educated Indians is entirely in favour of the position taken up by Drs. Duncan and Sime . . .

Sir Lepel Griffin, the Chairman of the meeting, who summed up the debate, spoke with a directness which is certainly refreshing. He stoutly defended the Governmental position in favour of maintaining an absolute neutrality and impartiality on all matters regarding religious opinion. He said that 'the tendency of modern thought is to separate, as far as possible, religious from secular education, and there is no reason why in India we should attempt to adopt a policy which we every day are abandoning in England.' This is sound from all points of view. We are grateful to Sir Lepel for his defence of Hinduism and the Hindus against their bigoted detractors. He said 'the Hindu creed is a monotheistic creed, and a creed of a very high ethical value ; and when I look back on my life in India, and the thousands of good friends I have left there among all classes of the native community, when I remember those honourable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which could give a higher ethical creed than that which is now professed by the very large majority of the people of India. I do not see it in London society ; I do not see it in the slums of the East End ; and I do not see it on the London Stock Exchange. I think the morality of India compares very favourably with the morality of any country in Western Europe.' This is exceedingly well put, and the position which these words so well emphasise is simply unshakable.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st November 1901 to 20th January 1902 are acknowledged with thanks :—

HEAD-QUARTERS FUND.	RS.	A.	P.
Mr. C. Sambiah Chettiar, Mylapore, subscription	3	8	0
Mr. Bertram Keightly, M.A., General Secretary, European Section, Theosophical Society, 25% Dues for six months ending 31st October 1901, £61-13	924	12	0
Mr. W.B. Fricke, General Secretary, Netherlands Section, T.S., 25% Dues from 30th April 1900 to 1st May 1901, £15-5-11..	228	1	6
Babu Upendra Nath Basu, General Secretary, Indian Section, T.S., 25% for quarter ending 30th September 1901	577	14	0
Dues of South American Members collected by Col. Olcott, P.T.S. £9-14-0	145	8	0
Mrs. Hotaling for purchase of horses	1,500	0	0
Mrs. C. V. Viswanatha Sastriar, Namakal	5	0	0
Mrs. Ida R. Patch, through Mr. A. Fullerton	30	7	0
Mr. Schwarz	25	0	0

LIBRARY FUND.

Mr. C. Sambiah Chettiar, Mylapore, subscription	3	0	0
AnF.T.S. of Burma, subscription for November 1901..	50	0	0
Do do for December ..	50	0	0
Mr. C. V. Viswanatha Sastriar, Namakal	2	0	0

ANNIVERSARY FUND.

Mr. P. Nagesa Row, Coconada, Donation	2	0	0
Mr. P. D. Khan, Colombo, do	25	0	0
Sirdar Jogendra Singh, Lahore, subscription	50	0	0
Babu Bhola Nath Chatterji, do	10	0	0
Madura Theosophical Society, do	10	0	0
Sivaganga Theosophical Society, do	10	0	0
Namakal do do do	9	0	0
Dr. M. Jagannatha Razu, do	2	0	0
Nine Parsi brothers @ Rs. 15 each, do	135	0	0
Kumbakonam Theosophical Society, do	10	0	0
A. Brother, do	3	0	0
Mr. G. Naranier, do	5	0	0
Messrs. Seshayya and Subramanier, do	3	0	0
Mr. C. Seshachela Iyer, do	2	0	0
Vedaraniam Theosophical Society, do	5	0	0
A Brother, do	5	0	0
Vizagapatam Theosophical Society, do	10	0	0
Cuddapah do do do	20	0	0
Belgaum do do do	5	0	0
Mr. U. Venkata Row, do	5	0	0
Tanjore Theosophical Society do	15	0	0
Mr. A. Subramanier, do	2	0	0
Coimbatore Theosophical Society, do	12	0	0
Bezwada do do in part	3	0	0
A Friend subscription	2	0	0
Mr. P. S. Narayan Iyer, do	5	0	0

		Rs.	A.	P.
Nellore Theosophical Society	subscription	10	0	0
Mr. C. Sambiah Chettiar, Mylapore,	do	10	0	0
Karur Theosophical Society,	do	3	0	0
Mr. G. Surianarain Naidu,	do	3	0	0
Palghat Theosophical Society,	do	5	0	0
Mr. B. S. Ramaswami Iyer, Salem,	do	2	0	0
A Brother,	do	2	0	0
A Member,	do	1	0	0
Mr. S. Anantanarayana Sastri,	do	1	8	0
A Member,	do	0	8	0
Chittore Branch, Theosophical Society,	do	15	0	0
A Brother,	do	5	0	0
Another Brother,	do	1	0	0
Mr. V. Purushotham Naidu,	do	1	0	0
Akola Theosophical Society,	do	5	0	0
Madanapalli do do	do	5	0	0
Mr. M. Singaravelu Moodeliar,	do	2	0	0
Captain C. Stuart Prince, Belgaum,	do	50	0	0
Sirdar Jogendra Singh, Lahore,	do	25	0	0
Mr. A. Schwarz, Colombo,	do	25	0	0
Mr. J. Boys, Mangalore,	do	10	0	0
Babu Upendra Nath Basu, }	do	10	0	0
Babu Govinda Das, }	do	10	0	0
Dr. D'Silva, Colombo,	do	4	0	0
Mr. C. Jinarajadasa,	do	2	0	0
Sénor José Xifré Madrid, through Col. Olcott, Subscription	do	25	0	0
Hope Lodge Theosophical Society	do	25	0	0
Countess Von Brockdorff, F.T.S.	do	10	0	0

WHITE LOTUS DAY FUND.

Mr. W. B. Fricke, General Secretary, Netherlands Section, T. S., Collected in May 1901, £ 11-17-9, cashed by the Madras Bank	177	4	3
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PANCHAMA EDUCATION FUND.

Mr. Alexander Fullerton, New York, Donation	15	0	0
Mr. A. L. Williams, Donation	7	8	0
Amount Collected by Col. Olcott	4,788	14	6
Mrs. A. C. Ellison, for Golden Chain children	30	7	0
Miss M. A. Culver do	15	4	0
Miss Ella M. Fiske do	1	9	0
Mr. Venkatakanniah and Namakal Branch T. S. Donation	4	0	0
A Friend, to create an Olcott Prize for Panchama Boys	500	0	0
An English F. T. S., Donation	1,500	0	0
Gift through Col. Olcott, £1-1-3	15	15	0
Mr. Thomas Williams, Donation, cheque for £ 5, cashed in Madras Bank	73	10	9
ADYAR, MADRAS, } 20th January, 1902. }	T. VIJIARAGHA VA CHARLU Treasurer T. S.		

CONVENTION NOTES.

In our issue of last month we omitted to mention the cordial greetings received by post and telegram, during our recent T. S. Convention at Adyar. Messages were read from Señor José Xifré of Madrid (cable), from the General Secretary of the New Zealand Section T. S. from Prince Harisinhji, of Varal, from Babu Priya Nath Mookerjee, of Calcutta, from the Kashi Tatwa Sabha, of Benares, from the Branches at Bhavnagar, Tinnevely, Karachi and Mandalay, also from the Sarada Lodge lately formed at Puttur.

The Convention of the Indian Section was held on the 28th, the President-Founder in the chair. The General Secretary, Babu Upendra-nath Basu, read the Annual Report. An account of the further proceedings of the Section may be found in the *Prasnottara*.

HONOR TO THE PANCHAMAS.

The following letter has been sent to the Headmaster of the Olcott Free School in recognition of his recent success in causing every one of his pupils to pass the Government inspection of candidates in the Fourth Standard. The medal is in silver, excellently made by the leading firm of Madras jewellers, and bears on its face the inscription: "The Panchama Education Fund, created February 7th, 1899." On the reverse side one reads: "Presented to M. G. Venkatesa Nyagar, for superior excellence as a Teacher." Naturally enough, the recipient of this honorable distinction feels very proud and grateful:

To Mr. M. G. Venkatesa Nyakar.

DEAR SIR,

The undersigned, Managers of the Panchama Education Fund, having observed with pleasure that all the pupils presented by you at the late Examination at Saidapet, in the Fourth Standard, passed, have had made the accompanying silver medal and present it to you in token of their appreciation of your excellent work as a Teacher.

Yours truly,

H. S. OLCOTT,

W. A. ENGLISH,

Managers, P. E. F.

OUR PANCHAMA FREE SCHOOLS.

Three of our Four Schools were examined in 1901-1902, Tiruvalluvar Free School (Mylapore), not having been established long enough for recognition.

Olcott Free School and H. P. B. Memorial School were examined in 1899-1900 and 1900-1901.

In the four preceding years Olcott Free School alone was represented—

	Number Presented.	Number Passed.	Percentage.
1895-'96 ...	14	12	86
1896-'97 ...	33	25	75
1897-'98 ...	34	21	62
1898-'99 ...	54	33	61

In accordance with the Code pupils must be on the roll at least six months before examination. In consequence many are debarred from taking the examination. On account of the nature of the employment of Pariahs there are frequent changes of residence as compared with other classes.

When Panchama children become old enough to help support the family by their little earnings they are often from necessity withdrawn from school, their wage-earnings being frequently not more than half an anna, equal to the English half-penny or the American cent. Yet the little education given is not wholly wasted. With six months' schooling, pupils have been known to acquire a taste for study and have learned to read ordinary books in Tamil. As an experienced educator of Pariahs remarked, the education acquired does not end with this generation. These, the parents of the future, will strive to give their children opportunities they themselves have learned to appreciate.

The kind friends who have helped us with their donations will be both astonished and delighted on reading the following comparison of the average passes earned by our Pariah pupils with the reported totals and averages of the entire Madras Presidency:

MADRAS PRESIDENCY.

FOR 1900-1901.

Number of boys and girls of all castes presented and passed at the Results Examination, according to standard—

Standard.	Number Presented.	Number Passed.	Percentage.
Infant ...	58,058	42,605	73
First ...	64,928	50,928	78
Second ...	53,859	42,910	79
Third ...	39,172	27,990	70
Fourth ...	11,199	8,026	71

Average...75.9.

OLCOTT FREE (PARIAH) SCHOOLS.

	1899—1900.			1900—1901.			1901—1902.		
	No. Presented.	No. Passed	Per-centage of passes.	No. Presented.	No. Passed	Per-centage.	No. Presented.	No. Passed.	Per-centage.
Infant Standard ...	37	27	.73	29	25	.86	81	61	.75
First Standard ...	28	24	.85	26	16	.61	66	51	.77
Second Standard ...	10	10	1.00	24	23	.95	42	39	.92
Third Standard ...	10	10	1.00	10	9	.90	38	20	.52
Forth Standard ...	5	5	1.00	7	7	1.00	15	15	1.00
Total...	90	76	.84	96	80	.83	242	186	.76

Average passes per cent. of Pariah pupils .84 That is to say 4 per cent more than the average for the whole Presidency.

This year all of the Schools were closed for several weeks on account of an epidemic of cholera. They were re-opened shortly before examination.

S. E. PALMER,
Gen. Sup't.

The above splendid results are due, in reality, more especially to the faithful and intelligent services of the teachers (about half of them Panchamas), and the very able general direction of Miss Palmer. It is a great pity that at this moment of triumph she should be forced, by the debilitating effect of the climate on her health, to leave Madras, for the more bracing climate of the Punjāb, where Mrs. Besant has arranged for her to take up important educational work among Indian ladies and children. The best wishes of her colleagues and the loving thoughts of her Pariah teachers and pupils will follow her into her new field of philanthropic activity. The management of the Panchama schools will be transferred to Mrs. N. A. Courtright.

H. S. O.

NEW BOOKS FOR THE ADYAR LIBRARY.

“A descriptive catalogue of the Sanskrit MSS. of the Government Oriental MSS. Library, Madras,” Part I., by the late Prof. M. S'eshagiri S'āstri, M.A.; Archæology—“Progress Report of the Archæological Survey

of Western India," for the year ending 30th June 1901; "Annual Progress Report of the Archæological Survey Circle, North-Western Provinces and Oudh," for the year ending 31st March, 1901; The "Helmet of Navare," by Bertha Runkle; "Soldiers of Fortune," by R. H. Davis; "Lally of the Brigade," by L. McManus; "Kelabai," an Anglo-Indian Idyll, by Charles Johnston, Bengal Civil Service (retired); "A Sketch of the Vedânta Philosophy," by Manasukharâma Sûryarâma Tripâthi; "Brahmavidyasâgara" (Sanskrit); "Dâdûpada Sangraha" (Sanskrit), 1st and 2nd parts; "Guladastai Khial"; "A Grammar of Sinhalese Language," by James Chater, (1815), presented by Dr. W. Arthur D'Silva (Eng. and Sinhalese); "Prapanchasâra Vivarana," hand-written copy of the gloss on Prapanchasâra; "El Meterialismo yel Espiritualismo" (31 pages); "A Buddhist Funeral Discourse"; "Jarathostî Râhappar."

EUROPEAN SECTION ; NEW BRANCHES.

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