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# THE THEOSOPHIST

A MAGAZINE OF  
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[Founded October, 1879].

CONDUCTED BY H. S. OLCOTT.

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# NOTICE.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 8, MAY 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.\*

SIXTH SERIES, CHAPTER V.

(Year 1896.)

MY present visit in Paris, covering a period of seventeen days, was devoted to theosophical business and to the consultations with learned men above mentioned on the subject of Zoroastrianism. At the Bibliothéque Nationale, in the absence of M. Feré, Director of the Oriental Manuscript Department, my talks about the Parsi sacred literature were held with his junior, M. E. Blochet, to whom reference has been made above. There was in Paris at the time a smooth-speaking young Bengali Babu who claimed to have been a pupil of the respected Sivanath Sastri, the erudite and respected leader of one of the three divisions of the Brahmo Samaj which were caused by an excited controversy which had resulted from the marriage of Keshub Chandra Sen's daughter to the young Maharaja of Cooch Behar at an immature age and in violation of the terms of the Brahmo Marriage Act which he, himself, had persuaded the Government of India to pass. The young Bengali in question came and made a piteous appeal for my help because of his alleged impecuniosity, offering his services as a teacher of Sanskrit for any pupils that I might be able to find. Believing his statements, and always anxious to give a helping hand to stray Indians encountered in foreign countries, I introduced him to Señor Xifré, M. Gaillard, Jules Bois and others; the latter gentleman interviewing him for one of the Paris papers

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

with which he was connected. Many of our Western colleagues are so imbued with a sentimental love for India, and have formed such exalted notions of the noble character of the Hindu, that they eagerly stretch out the welcoming hand to members of the race whom they may meet. Among our French friends were a number of this class and I had very little difficulty in arranging for this Bengali gentleman's comfort and profit at Paris. I am very sorry to say, however, that he did not wear well on close acquaintance, became entangled discreditably with a French girl and ultimately cast her off to bear her shame as best she might, borrowed money from our theosophists, and took himself off to fresh fields of exploitation. I am pained to say that of the travelling Indians who have been in Europe and America only a minority have deserved the kind treatment so generously given out to them. As to our theosophists they need not run the least risk of being swindled if they would only demand of the Indian visitor a certificate from myself or the General Secretary of the Indian Section that they are to be trusted.

I left Paris on the 3rd of September for Margate *via* Boulogne, reached the former place at 7 and Herne Bay at 8 that same evening: my host was again Mr. F. J. Johnson. In that part of Kent along the coast there were even then quite a number of highly intelligent persons interested in Theosophy, and at Mr. Johnson's bidding a number of these came to see me to talk about it. I remember among them a charming literary lady, the mother of some pretty children, who had passed through sad domestic experiences, had reached almost the point of despair, and who put to me numberless questions about the Eastern teachings. She seemed comforted by my explanations and I hoped that I had aided her in regaining the courage to struggle against her hard lot. But alas! the clouds had gathered too thickly about her to allow rays of light and hope to penetrate into her troubled mind, and with inexpressible sorrow I heard some time afterward that she had taken her own life.

On the 14th (September) I left Herne Bay and my hospitable friend Johnson and came up to London and was put up at the Avenue Road headquarters. On the evening of the 17th I presided at a lecture at the Blavatsky Lodge by Mr. Virchand R. Gandhi, the Jain representative at the Chicago Parliament of Religions. On the 19th I again left London for the Continent, this time for Amsterdam and without the intention of returning. The train started at 8-30 P.M. from the Liverpool Street Station for Harwich, where we embarked on the boat which makes the transit to the Hook of Holland, Mr. Leadbeater, Mr. Mead and some others were at the station to see me off. At Amsterdam the next day my time was fully occupied with receiving visitors, and in the evening there was a largely attended conversation meeting. We were all gratified the next day to see Mr. A. M. Glass, of the European Section staff, on his way home from a health-seeking visit to Germany. Mr. Glass' modesty is so great

that, although a large share of the burden of Sectional work has always been thrown upon him, yet his name is seldom mentioned in our prints. I, myself, have always held him in great esteem and regarded him as one of the most useful workers among my colleagues. On the evening of the 21st I lectured to the Amsterdam Branch on "The history of our society." On the same day I arranged with Mr. Fricke the preliminaries for the formation of a Dutch Section.

Naturally enough, my report of the successful search on the astral plane for the Marquis de Mores, by Mme. Mongruel, excited great wonder at Amsterdam, as elsewhere. Mr. Stark, F.T.S., having had no practical experience whatever in this direction, determined to accompany me to Paris to test her powers. Accordingly he joined me when I left the next morning for that city at 8 o'clock. After a pleasant journey of ten and a half hours we arrived there and as I wished to leave no possible ground for suspicion of any understanding between Mme. Mongruel and myself, I left him at the station to find his way alone and went to my hotel. In due time he joined me there and his report was most enthusiastic. She had answered all his questions correctly, but a test prepared by his wife without his knowledge completely won his confidence. When he was leaving his house at Amsterdam Mrs. Stark handed him a small packet and told him to give that to Mme. Mongruel and see what she would say. He put it in his pocket and thought no more of it until his séance with the Seeress was proceeding. At the moment of a break in the conversation he executed his wife's commission. Taking the packet in her hand she said: "What a charming little girl!" A remark which caused Mr. Stark much amusement, for his wife was certainly not young enough to be called a little girl. But the clairvoyant went on to describe accurately his little daughter, whom he had left suffering from some temporary illness involving, if I remember rightly, an ulcerated sore throat and pain in the head. This physical derangement was accurately diagnosed by the sleeper and he was told that he need not worry about it for it would pass away within the next day or two. Mr. Stark returned the packet to his pocket without opening it, after making a pencil note on the cover as to what had been said, as he preferred to let his wife open the packet herself in his presence and so be able to know that he, himself, had not said anything to Mme. Mongruel that would influence her remarks. When he got back to Amsterdam and handed over the packet, Mrs. Stark told him that it contained a small lock of the sick child's hair, which she had given him to serve as a test of the Seeress' lucidity. Needless to say they were both very much pleased with the result. Mr. Stark and I visited some of our theosophical colleagues and went out to Nanterre to breakfast with Xifré at Mme. Savalle's. I called on Mme. Mongruel alone every day that I was in Paris, and on two occasions put her into the mesmeric sleep and asked her to tell me things that I wanted to know. Of her own accord, without my giving her the slightest

clue she said: "You seem to be connected with a very large Society; nothing to do with business, but a sort of philanthropic and religious organisation. It seems as though it were divided into two parties or camps and that certain persons were determined to break it up, from interested motives. I think that a man and a woman are the moving spirits in this, the former actuated by vanity and ambition, the other resenting a supposed slight, which you never intended." She then went on to give me an accurate description of Mr. Judge and a certain lady, whom I certainly had no recollection of ever having offended, but who was at the time in close relations with the leader of secession. "But you need not give yourself the least anxiety," she went on; "I see this hostile force breaking up and dissolving away like a morning mist, and after a time you will find yourself stronger and more respected than ever." She then, to my surprise, told me that a certain woman in our Society had the intention of bequeathing me a large sum of money, and that she had ordered her lawyer to draw up her will to that effect; that the lawyer had advised her not to dispose of her whole property to me, for family reasons. The Seeress then held my hand and seemed to be looking into my physical condition because she said presently: "How strong you are; it seems as though you were built to last a hundred years. But have you no trouble with your feet? There seems a tendency of the blood to decompose in that quarter. Do you not have pains?" I told her that she was right as there was an inherited tendency to gout and that this was the only physical derangement from which I suffered. She then advised me to follow a certain diet and take certain remedies. The next day, when again mesmerised, she reiterated energetically her prophecies about the success of our Society and the giving to me of the legacy. Both seances were interesting, because she certainly had not read in my mind thoughts which would have furnished a basis for her predictions.

On Saturday the 26th (September) I packed my trunks and left by the "Rapide" for Marseilles, reaching there the next morning. Commandant Courmes and Baron Spedalieri met me at the station and the Baron took us to his house, gave us a splendid lunch and saw me on board the Messageries steamer, "Ernest Simons," which sailed for Colombo at 4 P.M. Captain Maubeuge, the Commander, was an officer of the Navy assigned, like many British Naval officers, to a merchant vessel in time of peace; he was an old friend of Commandant Courmes, who gave me such an introduction to him as to make him show me every courtesy during the voyage. A tempest had raged in the Mediterranean for several days previously, but on the day of our sailing the sea was calm and the sun smiling. The Captain talked to me a good deal about our Society, Buddhism and H. P. B., upon whom he had once called at Bombay and preserved very vivid remembrances of the interview. He showed himself to be deeply interested in the problems of karma and reincarnation, declaring his belief in the truth of the latter. The fine weather stayed with us to

Port Said, to Suez, down the Red Sea to Djibouti and thence on to Colombo, where we disembarked on the 17th day after leaving Marseilles. I spent the time in calling on different friends until the afternoon when there was a T. S. meeting at Mrs. Higgins' school, for the admission of a Mr. Faber into membership. After dinner I went to our headquarters in Maliban Street and was escorted on board the "Eridan," the connecting coasting steamer of the Messageries Company, which plies between Colombo and Calcutta.

In looking over the things in my cabin I found that I had left something on board the "Ernest Simons," and as she was moored not a hundred yards away from us and was announced to sail at 10-30 that night, giving me a leeway of an hour and a half, I asked my escort, Mr. C. P. Goonewardene, Secretary of our Colombo Branch, to take our boat and go to the other steamer and bring me the missing object while I got my things to rights in the cabin. As he could not speak French I gave him a brief message in writing to the steward who had waited upon me, asking him to send me the lost article by the hand of my friend. I expected the latter back in fifteen or twenty minutes, but time passed on and he did not come. Meanwhile other friends came aboard to say good-bye and I was kept talking in the saloon so that time slipped by without my noticing it. Suddenly a steward came and told me that a boatman wanted to see me. He turned out to be the one in charge of the boat that had brought Goonewardene and myself from shore and he said that the "Ernest Simons" had just sailed and carried off Mr. Goonewardene! He, the boatman, had clung to the gangway waiting for his fare until the ship's quartermaster threatened to throw him into the water unless he let go the ship; as for the gentleman whom he had brought, he knew nothing; the boatman had finally to jump into the water because the ship had started. One may imagine what my feelings were when I reflected that Goonewardene had come off with me just as he was, in his office, without a change of clothing or, probably, the money for his travelling expenses: besides which he was an interpreter in one of the courts and the next day would be reported as absent without leave. My only consolation was that he was sailing in the ship of which my friend, Capt. Maubeuge, was the commander, and I felt sure that when he came to know of the circumstances he would make everything right for his unwilling passenger. I, however, cabled to the President of our Branch at Singapore—the steamer's next port of call—to supply Goonewardene with whatever he might need and look to me for payment. I also wrote an official letter to the proper authorities at Colombo explaining the facts and asking the favour of Mr. Goonewardene's being granted leave of absence until he could return by the next boat from Singapore. My friend, however, had a hard time of it, thanks to French red tape. Although a gentleman, he was put in the third-class and on arrival at Singapore locked up in a cabin until the money for his passage was forthcoming. This was not long

delayed, for my correspondent, acting on the notice by cable, came aboard, paid the passage money, took our colleague to his house, and sent him back by the next homeward-bound French steamer.

We carried the fine weather with us all the way up to Madras, which we reached on the 18th (Oct.) and I found Adyar as lovely as ever. Literary work occupied my time during the next few days, and as I had made up my mind to answer all the sophisms of the Judgeites about our Society's history by compiling a narrative from the papers in my possession, I enlisted the help of Dr. English and my other associates in the house to rummage through the boxes of archives.

On the 27th I received from Bangkok a case of books for the Adyar Library containing the thirty-nine volumes of the Buddhist Tripitika in Siamese character, which had been sent me by His Majesty the King of Siam through his relative, Prince Chandra Dat. This edition had been prepared by command of His Majesty as a memorial of the completion of the twenty-fifth year of his reign, and each volume was stamped with the royal arms and contained the King's portrait. As we had already complete collections of the Tripitikas in the Sinhalese and Japanese languages, this present made our collection very valuable.

At this same time the Tingley Crusaders reached Bombay on their voyage around the world and opened their proposed Indian campaign with a public meeting at the Town Hall of Bombay. In the report of this event and in the handbill which was distributed at Bombay, we see the same display of boastfulness and recklessness of statement which has been noticed in the remarks upon their doings at Paris. The handbill states that they are travelling around the world on behalf of the Theosophical Movement "Which was begun in America by Madame H. P. Blavatsky, continued by William Q. Judge and is now under the leadership of Mrs. Katharine A. Tingley." The purpose of the visit to India "is to organise a Theosophical Society in this country on the *original* lines laid down by the Founders of the Movement. The members of the party are as announced in the Paris handbill, with the amplification that Mrs. Tingley now styles herself "Leader of the entire Theosophical Movement throughout the world." Considering that we, leaders, had lived and worked, at Bombay four years, and that our names were familiar in Hindu households throughout the whole Continent, this vain-glorious announcement naturally provoked the mirth of the country, and the scheme to organise Theosophical Societies on an improved pattern, fell flat. The Crusaders had their journey for their pains and there remains not a trace of their passage through the country.

The *Times of India*, for 30th October, 1896 said :

"The above visitors to Bombay, who are stated to be travelling round the world, occupied the platform at a meeting held at the Town Hall last night, but although seating accommodation had been provid-

ed for some five hundred of the general public only about seventy-five persons, principally Parsis, attended the meeting."

"Mrs. Tingley, with an eye to the shortcomings of the Brahmins, as it would seem, said that :--

"Spiritual pride was one of the greatest barriers to enlightenment and the idea that some one form of religion was the oldest or the most profound in some cases blinded people to facts. The speaker did not believe that India was the source of the world's religions, though she said that some teacher or other might flatter the Indians with that view in order to gather them into a special fold. The occult learning that India once shared in common with other nations, did not originate here and does not exist to any extent in India proper to-day. There was no religion now existing that had remained pure and undefiled and she urged the Hindus to seek beneath the mere external form of their religion for the deeper and grander truths underlying it. The same thing should be done by the Mohammedan and the Parsi. The first step to take was the practice of unselfishness. Work for the world should be done, for such work was of far greater importance than the mere cultivation of the intellect."

Mr. E. J. Hargrove thought that :--

"the time had arrived for the West to take the lead in the higher evolution of humanity. Old souls were incarnating in America ; old forces were coming up. The Theosophical Society had been founded in New York and with the impetus generated there, the movement had since spread over the entire world. The time had arrived for a new impetus to be given the movement from the same source. The present leader of the theosophical movement, Mrs. Tingley, seemed to him like one of these old souls, grown wise in past incarnations, who had returned to carry on the work begun by Madame H. P. Blavatsky and furthered by Mr. W. Q. Judge. Mrs. Tingley's occult powers were not only of a most remarkable and unusual character, but her brilliant leadership since Mr. Judge's death, had more than justified her appointment to this post of grave responsibility."

Mr. Claude Falls Wright allowed his fancy to spread its wings after the following fashion :

"When the American Theosophists went back to their own country they were to lay the foundation stone of a great School for the revival of the lost Mysteries of Antiquity. In this school would be demonstrated the workings of nature and the spiritual laws of life. The temple mysteries of the ancients would there be revived. This revival would only now take place because Western humanity had reached a point where interest was taken in the higher science. A great mystic, Mr. Wright said, had been born into the world, capable of leading humanity to an understanding of these mysteries, and the work begun by Madame Blavatsky and continued by William J. Judge and other great souls was to find its blossoming in this great School under this great mystic : he referred to Mrs. Katharine A. Tingley. In time

he hoped a branch would be started in India, when things were less disturbed than now."

Something went wrong before the tour was finished, for Mr. Wright and his wife left Mrs. Tingley on the way home, Mrs. Cleather (another Crusader) shortly after, Mr. Hargrove likewise, and the promised School of the Ancient Mysteries has never, so far as is known, taken root or turned out a single adept or Mahatma.

H. S. OLCOTT.

### SOME CONSIDERATIONS OF SOCIALISM.

[Concluded from p. 417.]

IT appears to me one of the most extraordinary things in life that men and women who are otherwise gifted with a kindly nature and a certain amount of common sense and who go to church or chapel Sunday after Sunday professing to believe in a good, loving and just Creator whom they call "Father," should not only ask for no explanation, but calmly accept the awful conditions of poverty and oppression that are around us daily and hourly. Look around this London of ours and what do you see? Thousands of shrunken, undersized children, starved before birth and after—many of them feeble minded or mentally deficient. Women whose natural vocation is the care of the children and the home, forced into the factories and workshops or falling a prey to the sweater, working their very lives away for starvation wages. Men—genuine working men willing and anxious to work—setting off morning after morning on the eager search while wife and children are slowly starving. Look at all the crime, injustice and corruption, the horrors of the slums and of the streets by night, the increasing lunacy. And all this is accepted as almost a normal condition. And yet I venture to say that it is in this unquestioning attitude and almost indifference that we find one answer at any rate to all this. Just as the acts of childhood lie unforgotten in the consciousness, but unremembered until some strange or abnormal occasion brings them to our memory, so, deep in every man lies unforgotten yet not remembered, like experiences of misery such as we deplore. Each one of us whose life has been thrown into pleasanter paths than those who seem condemned to a life of physical misery has at some time of his existence passed through a similar period of stress and storm, perhaps even under conditions not very unlike those of the present, for this is not the only civilization that has flourished. We must have spent lives full of trouble, misery and even crime, learning by that very degradation to work out our own salvation. So the attitude of calm acquiescence in the modern social state need not always be considered mere selfishness. It is often (I do not say always) innate knowledge and untranslated experience, dormant in the inner consciousness of man. When that inner consciousness is awakened to the mysticism of

life, when it begins to recognize the fact of the immanent God that "nods from the stars" and smiles from the eyes of each gutter-child; when it realizes as did St. Francis of Assisi that the birds of the air and the fishes are but 'little brothers,' then a man rises to a sense of the true socialist Ideal. A soul has to come out of separateness over the mountains and morasses of experience into the tableland of knowledge whereon grows the mystic rose of love before it can catch a glimpse of the full glory of the Unity. It must pass through great tribulation in order to enter the New Jerusalem. And until a man has seen the Model City whose walls are four square—the cube being the symbol of perfection—he cannot hope to fashion, with any chance of success, an ideal state here.

But how, it may be asked, is this ideal to be effected? Men cannot be evolved by act of parliament nor New Jerusalems built by order of the County Council. True, but there is a way by which beautiful cities may be built and peace and progress be assured for the people. That way is by the power of thought and by the force of love. Those men who have been the true democrats of the world, the mystic socialists and altruists of their day, have always known this. Their difficulty has been to make others understand. Listen to Wm. Blake, one of the pioneers of Socialism:—

"Bring me my arrows of desire" he cries

.....  
I will not cease from mental fight  
Nor shall my sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land."

and Walt Whitman, later:—

"I will make the most splendid race the sun even shone upon.  
I will make divine magnetic lands  
With the love of comrades."

"I dream'd in a dream I saw a city invincible to the attacks  
of the whole of the rest of the earth.

I dream'd that was the new city of friends ;

Nothing was greater there than the quality of robust love."

Here you have the two aspects of the same force. The passionate creative mental effort and the all impelling power of love. One is of the intellect, the other of the intuition, but both have their meeting place "in the great Idea—the idea of perfect and free individuals."

Love is not the duty of the socialist—it is, his necessity. His whole nature must be open to the divine energy that manifests as love to flow through him into every corner and cranny of the universe, healing and creating as it goes. It is not enough to love our neighbour as ourselves, we must lose ourselves in the love of our fellows. The law of sacrifice is the sign and seal of this love. Men must not only learn to love but also to think. The "arrows of desire" must be aimed high.

We know that what a man thinks, so he is. His thoughts produce a spiritual environment which filters down through the emotional to the physical plane and produces due effect there. We have said that a nation is the macrocosm of a man. The outward conditions are but expressions of the national consciousness. Slums exist not only as a means of growth for certain egos, but they are the results of slum thoughts—the crooked places of the land are a manifestation of the obliquity of the mental outlook of man. Bad thoughts produce bad and ugly surroundings. Loose, careless, colourless thoughts produce a misty atmosphere that prevents the growing egos from developing as they would in clearer air. Concentrated thought on the contrary has a definite shape and colour and produces a definite actional result. If then as we believe that the thinkers are among the most powerful factors of evolution, the first duty of every would-be socialist is to cultivate the art of right and strong thinking. All social aims and reforms can be—nay have been—thought into existence and thought being electric in its rapidity of transmission from one to another it merely requires the sustained effort of an idea to ensure its acceptance as a concrete fact. What is the usual curriculum of any new idea. First it presents itself as a dim shadowy sort of thing which folk smile at. Then it slowly shapes into something that appears unfamiliar and antagonistic to the general ideals and folk begin to dislike it and to ridicule and oppose it. Then one and another here and there arise and champion and nurse it until it is strong enough to arrive at maturity and by that time, people having got used to it, it becomes a commonplace and is involuntarily accepted as one of the factors of life.

Comparatively a few years ago, for instance, most of the commonplaces of municipal life, such as free education and the like, were considered but mad socialistic ambitions and were opposed all around. In a few more years many other projects now being gradually built up in the minds of the people will become ordinary realities. Things now considered charities, such as feeding the children and providing for the aged poor will be accepted as duties.

But man is not only a physical entity, he has a mental, moral and spiritual nature, all of which must be catered for and evolved. Considerable progress has been made of late years in providing for the necessities of the first three but the time is arriving for the development of what may be termed spiritual Socialism. Unity and spirituality go together. While manifesting on this plane an ego should be the possessor of a healthy organization—moral, mental and spiritual, in a healthy physical body. I am aware that there has always been a tendency to despise the physical body as a thing of little account in comparison with the cultivation of the other parts of man's nature, but personally at any rate, I hold this an error. The physical body is a necessary vehicle for us on this plane of existence

and is the expression of not only the character of its possessor but of his experiences. It acts and re-acts upon his other bodies. A clean, well ordered, temperate physical body produces a better atmosphere, if I may so term it, for the mind and spirit to expand in, for it is closely connected with the matter of the other bodies that compose man. The very food we eat affects in a measure the development of what may be roughly termed the psychic man.

Therefore the aim of the Social reformer should be the establishment of sanitation and physical culture for the physical body; education, philosophies and the arts and sciences for the growing minds; religious or ethical teaching for the moral nature; while for the spiritual nature of man should be provided opportunity whereby the soul has leisure to wander forth into the gardens of the earth and among the silences of the woodland glades and where perchance may be heard the pipes of the great god Pan, or to listen away on the mountain heights for the voice of the silence or by the shores of the tireless sea to catch the meaning of the divine rhythm. It is not possible in a life of incessant toil and anxious thought for the morrow to attain to 'other-worldliness' with much chance of success.

When a man becomes a spiritual or mystical socialist his interpretation of the events of life changes rapidly. Indifference to the misery around gives place not to passionate indignation but to divine understanding. He realizes that utilitarianism is not the aim of life. The aim of life is life itself. Pain and strife are necessary factors in the evolution of that life. The Fatherhood of the first Great Cause is the key-note of his life and he knows without doubt all things are good. In this he contrasts with the ordinary socialist who while he believes intensely in the brotherhood of man has somewhat illogically discarded the idea of the Fatherhood of God. But if there be not somewhere a common Father how can there be a common brotherhood. Another error of the everyday socialist is to mistake the means for the end. He aims at making the world a better place for its inhabitants instead of trying to make the inhabitants fit for the world. The socialist whose eyes are opened makes no such mistake. He uses the world as one of the factors in the scheme of evolution and aims solely at the education of man, deeming that only desirable—the passing phases of existence and the comforts and discomforts of the social temper but milestones on the road of life. Mazzini, the Italian democrat, puts the case very well. He says: "The suffrage, political securities, progress of industry, arrangement of social organisation, all these things are not democracy, they are not the cause for which we are engaged. They are the means, its partial applications or consequences. The problem whose solution we seek is an educational problem; it is the eternal problem of human nature."

The question of education then is one of the greatest problems to be faced by the socialist. Most people I think admit that the present educational system is somewhat of a failure. Why? The question is more easily asked than answered, but the answer may be summed up in two words—want of focus and want of right aims. The educational enthusiast has often enough a grand view in front of him. His scheme for filling up the sensitive plate of the child's mind with the magnificent picture of knowledge that lies before him is admirable, but he focusses wrongly and the result is all out of proportion and useless as a whole. He needs to study the capacity of his subject, to pay due regard to the lights and shades of the nature of man and the possibilities contained therein, otherwise it is waste of time and energy to attempt to make the impression desired.

The more common cause however is want of right aim. Why is a child educated at all? Not merely to fill its mind with a certain amount of knowledge in such a manner that it becomes a mere vehicle for holding facts, but surely the aim of education should be the development of the intellect towards rational independent observation in such a manner that the intuition can operate freely, gathering up fresh experiences by the process and working upward towards the higher planes. That not only to *know* but to *be* should be the ideal. Intuition is not only the indwelling experiences of the ego: it is soul energy breaking through mental matter. This ignoring of the value and even of the existence of the intuition is responsible for a good deal of the partial failure of the educational movement. The mind must be recognized as the servant—not the master—of the intuition, if the education of the future is to be successful.

The ordinary socialist differs from the spiritual socialist in his outlook too on the subject of war. It is part of the modern socialistic programme to object to the use of war in the settlement of international disputes and to most it would seem the objection is perfectly valid and praiseworthy. What is war? Roughly speaking it is the physical working out of orderly adjustment and readjustment on the physical plane. War is truly terrible—there is no doubt about it. Devastation of fruitful country, desolation of homes and families, pain and indescribable suffering, famine and pestilence, loss of thousands of promising human lives—these are the things that horrify and appall. But side by side with the terrors and horrors of the battlefield and siege stand forth the magnificence of endurance, courage, heroism and true brotherhood, resource and strength of purpose.

These qualities and many more are evoked by the conflict of nation with nation to a degree that would be impossible in the piping times of peace. War makes for righteousness in spite of any passing phase of injustice, cruelty or greed. There has been no war in the world's history in which the combatants have not each gained something. The conquering nation learns the lesson of self denial

in extending its protection and fostering care to its new dependency and widens its interests and knowledge in so doing. The conquered has the more difficult task of renunciation before it. It has also to learn the new lessons of obedience, order, patience and larger hopes. War also is necessary in order that the lesson of peace may be fully learned during this particular race. Each root race we are told is developed for a certain purpose. We of the fifth root race are chiefly concerned in developing our mental faculties. The next race will be endowed with much greater psychic powers and will in due course evolve those powers to a stage little imagined at the present time. The wars of the sixth race will be war between the mental and what may be classed the spiritual forces before they can be blended into a harmony. The lessons of physical warfare as we know and are learning them will be transferred to the mental and more spiritual planes. The purity of intention, singleheartedness, courage and endurance of the true soldier will be needed for the more subtle conflicts of those higher planes. Brotherliness especially must be inculcated in the nature of man, or spiritual wickedness and the practice of black magic will result from the evolution of the psychic gifts without love, and nowhere is brotherhood better learned than amid the horrors of a battlefield. Common misfortune and the presence of wide-spread suffering as well as acts of heroism must of necessity soften the hearts of those who witness them and must erewhile by the very stress of circumstances engender feelings of pity for the severity of the sufferings and admiration for the courage and heroism displayed.

Of course more often these sentiments bear fruit after the war-glamour is over—not perhaps at the time. So while the denunciation of war is right on the whole, for the present at any rate war is necessary. The larger outlook must be borne in mind. The spiritual socialist will not seek war. He will do all in his power to avoid it, but if in spite of all, the nations concerned have not attained to sufficient mentality to enable them to settle their differences by arbitration or other peaceful methods, he will accept it as a still needed means of evolution.

What, then is the ultimate destiny of Socialism? Socialists have loved to speculate on this. One seems to imagine a millennium of intelligent or non-intelligent (it matters little which) mechanism from which human nature has been almost eliminated. Another portrays a fair and kindly city flowing with the milk and honey of good will and gentle manners, with every one happy, busy and contented, filled with the delight of an existence without care for the morrow, but by very reason of its perfection of contentment with no room or opportunity for any further growth of the soul. Yet another considers a sort of anarchy in which every body is a law to himself because each person is developed to that point of evolution where the central law of brotherhood becomes a part of his

being. The ideal is very beautiful and that there will be a time when the realization of the social ideal of brotherhood comes to all, there is no shadow of doubt, but there will be no anarchy. There will be still some brothers more fitted to rule and others more fitted to serve. The elder shall serve the younger and the greatest shall be servant of all. The ruling shall be love, the ideal of all, service. Faith, a thing somewhat discounted in these days, shall take her proper place in the making of the nations, faith in the possibilities latent in mankind, faith in the power of the son to become as the Father, faith based on knowledge and the law of correspondences, an intelligent, rational, overwhelming, united faith that shall mould social conditions to a state of altruism by its very power of atonement.

Educate the coming generations towards this unity and the ultimate destiny of Socialism is accomplished.

ISABELLA JEAN BIRD.

#### PRAYER.\*

**P**RAYER is the recognition of a beneficent, all-conscious power in Nature. It is the sensing of the greatest of all truths, *i.e.*, that the essence of the universe is a living, loving consciousness, however limited by form. It is not a very difficult thing to trace out a line of reasoning that will convince us of the truth of this statement, and until we do grasp this fundamental conception, details in regard to prayer will only appear as unconnected fragments.

Suppose then that we dismiss for the moment arguments in regard to prayer, and try first to prove that there is a consciousness capable of responding to appeal. One's own self is always the best point from which to start, for an individual consciousness is surer of itself than of anything else. "I am" is a better basis than "I was," or "I may be." So let any one balance himself upon his present consciousness, and from that think backward into past states, and forward into future states.

What is his present consciousness? First he has his individual consciousness, *i.e.*, a knowledge of his thoughts, emotions, and actions, more definite to himself than to others; then he is cognizant of the consciousness of the group called his family, a combination of individual consciousness which is distinctly characterised by a certain quality; then his consciousness embraces the composite consciousness of his town or city; then of his country; and then it expands to a consciousness of many countries, making up what we call the World. His wider reaches of consciousness are vague in comparison with his individual consciousness, but nevertheless this expansion of consciousness exists and becomes clearer and more extended as he evolves.

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He has perhaps proved to himself the truth of telepathic communication and knows that a strong thought sent out by himself has been almost instantly responded to by some one in close sympathy with him. Perhaps he has evolved still further and is conscious of seeing as well as of hearing and feeling those to whom his sympathetic thought has gone out. He, at a medium point in evolution, has this extension of consciousness, and reason tells him that this is to expand continuously with his advance in the scale of being. Now taking that for granted, what may that further development produce? First a clearer consciousness of himself, then clearer consciousness of his family, community, state, country, the world, expansion into a knowledge of other worlds, other universes, and a telepathic power that will instantly send and receive messages, a consciousness so sensitive and a sympathy so responsive that all appeals made to it will meet with ready answer.

This is to be his state of consciousness later on, reason tells him that it will be a logical result of growth along his present lines, and, granting this, he can well believe that those far in advance of him have already achieved this state of consciousness. He knows that there must be as many in advance of him as there are in rear of him, and these too are evolving. What then must be the delicateness, the sensitiveness, the responsiveness of a consciousness that represents the ultimate consciousness to be attained, and that which we call God? Could it be anything less than ever present, all knowing? The opposite becomes an impossible conception, and grasping this fact one is ready to say: "God is ever conscious of me; not I of Him, but He of me." And this assurance is enough to convince us that we are heard and answered, perhaps not in our own way, but in some way.

Men may well say that the universe is governed by law, and that we ignorantly imagine that laws may be turned aside by our prayers, but they must not forget that the laws are guided by beneficent intelligences and that compassion is the highest attribute of divine law. A wise mother and father are not uncompassionate because they carry out the regular order of a day in opposition to a child's pleading or demand that things should be otherwise, but neither is the child disregarded. Its ignorant opportuning is tenderly hushed, its attention is pleasantly distracted from its desires, its supposed needs are lost sight of, but its real needs are attended to, and all this is done in love and safe-guarding. The higher powers are no less observant of us. Of all the ignorant misconceptions of the human mind, none is so astounding as that which imagines us to be struggling along unaided. It is not only untrue and unjustifiable, from a logical standpoint, but it sometimes takes a coloring so ungrateful and arrogant that it shocks those who have definite knowledge of the higher workings of life. The effort to make man "a manly man" often produces a creature so self-satisfied that it becomes decidedly

unprepossessing. However ungrateful one may himself be, he feels ingratitude to be an offence against concord, against that law of love which is the thread of life, and when self-reliance blinds a man to those who have been and are his helpers, one turns away, repulsed by his arrogance. One pictures to himself a child strutting about among his father's possessions, eating, sleeping, merry-making, totally oblivious of the fact that things have been provided for him in love and that he is under an obligation of filial gratitude. And the analogy holds good in the position of man to those beings whose duty it is to protect the human kingdom,

Above the human kingdom, and supervising it is a kingdom of divine beings who stand in relation to us as we stand to the animal kingdom, but with this difference, let us believe, that they fulfil their protective duty to us better than we do to our younger brothers, the animals. Divine man has a consciousness whose expansiveness embraces an entire knowledge of human affairs and is therefore capable of efficient aid in any case, and it is from this source that we get much of the aid that comes as an answer to prayer. These beings are variously named, by some Gods, by others the angels and arch-Angels. Mrs. Besant gives us an illuminative description of them in her book "Evolution of Life and Form," lecture II., "The Function of the Gods." This glimpse of the higher consciousness shows us that we are heard, that there are those who cannot help hearing, and that it is impossible to send out an appeal that does not reach some order of consciousness in the regions of subtler life that surrounds us. Having established the fact, we may now turn to the nature of those appeals.

In the first category of prayers are those which are very much of the nature of requests made by little children for material things, and they get about the same attention. In the universe governed by love, we must think that those above us take just as much pleasure in gratifying our reasonable requests as we do in the same case with children, and to do so costs them no greater effort. At the same time, we may grant the statement that answers to prayer are often the result of unrecognised telepathic communication. If thoughts are things, the thought forms that we create in prayer must be drawn by attraction either to the object to which they are directed or towards that with which they are concerned. Now suppose that one who longs to see another makes a prayer to this effect. The prayer is addressed to God, but the strength of the thought current is centered on the object of affection and goes to that one. If there is responsive desire in that one the natural result will be an effort to go where wanted, and so the answer to that prayer would be the appearance of the object prayed for. But even this direct telepathy would not push divine response out of the question. The appeal was made to an object of higher love than the object desired, and gave a double character to the

thought vibrations contained in the prayer; the lower vibrations reached the object with which they were concerned, but the higher vibrations were not lost; what became of them? They were addressed to an object of reverence, perhaps to an object definitely pictured, perhaps not pictured at all, but they represented faith, hope, and a higher kind of love. They belonged to a certain quality of consciousness and they found their level just as does water. They drew upon their kind and necessarily upon the consciousness of a being of the order pictured. Just who this one might be or in what relation such a being might stand to the prayer-maker, we cannot say, but among the hosts of divine beings, servants of the One God, some one heard and answered. The faith and hope and reverence were not poured out upon empty space, while the lower love was answered by its objects; their object answered also, for the Gods love us as parents love their children and rejoice in our happiness as much as do these. And in this there would be no infringement of law; there is no law against faith and hope and reverence, these things are in accord with the law that makes for progress, they are part of the fulfilment of the law, they lead to its consummation.

The only question of law might be found in Karmic ties between the individual desiring and the one desired. If past Karma forbade the appearance of the desired only, the appeal in that respect would not be answered but its higher aspect would draw out a compassionate response that might show itself as an increased power of patience, of resignation. No appeal of love ever goes unanswered, the Law of Laws, which is Love, does not outrage itself; the lower form may be denied, because in that, it is against law at the time and place considered, but a response will surely come from higher sources, from those planes where unity makes one feel a fellow-creature's pain as his own.

Prayers that have no material end in view are often sent out to Deity, prayers for strength, for love, for faith, any of those things that fulfil emotional rather than material needs. And these, too are not wasted in space; the need will be satisfied. Even if we think of those prayers only as examples of concentrated thought-power, which they unmistakably are, we know that their very intensity will awaken answering vibrations and open up a channel for the downpouring of the qualities prayed for. They will bring about their own fulfilment just as certainly as that air will rush into a room if we open a window. But apart from that, the gracious service of divine beings will also be evoked, for their duty and pleasure is to serve their less evolved brothers, and to aid their efforts is in accord with law and progress.

Now if every man is related to one or other of the Gods, according to his qualities, we may conclude that an appeal sent out will reach that particular divine being who by affinity stands as

his protector. To think of affinity, helpfulness, sympathy in co-operation with what we call law is a pleasanter and by far a truer conception of Nature's methods than is that of inexorable law, unconscious, unheeding of all that stands in its way. If the heart of the world is love and the law of laws is compassion, we must believe that in the degrees of evolution above us, these are more lavishly expended than in the kingdom of man, with a power and knowledge far beyond man's imagining. Ignorant and mistaken methods may shut man out from objective gains, but where love raises its voice, compassion is bound to answer, for these things are of spirit, of unity, and know no barrier, no denial. The love will be answered although the objects which it demands may be denied, for love is the fulfilling of the law and they sin who turn against it. We cannot believe that the more evolved beings whom we call the divine hosts are as liable to this sin as we are, and if we look to them in love, surely they will answer.

After the form of prayer dealing with the emotions, we have the purely intellectual prayers, such as are written in the prayer books and mechanically recited by thousands of people. Cold enough they are though warmly worded, but we must not for that reject them as worthless. Many people voicing the same thought simultaneously are projecting a forcible thought-current towards the fulfilment of that which the prayer dictates, and are drawing out responsive vibrations not only from subtler forms of force and matter, but also from the divine beings who govern these.

Looking upon this class of prayer simply from the point of view of cause and effect, in relation to thought, we will soon concede that the efficacy of such concentrated thought must be sufficiently valuable to warrant its being retained in the Churches. It is not an easy matter to get people to agree to concentrate upon a given subject, and if the stated phrases called prayer will do this, and certain results ensue, as we believe they will, surely the practice is worth preserving. That love which is God, being lacking, they cannot reach consciousness to which they are dictated, but they will at least affect the workings of nature in a beneficial manner. We are told by occult investigators that where united prayers for rain have been offered in times of drought, the answer has usually been rain, showing that man's thought could affect the elements, whether he attributed this to God or not. In "Old Diary Leaves," we are given a description of a man who by his single effort produced a cloud across the moon and called down rain. There was no prayer in his method, simply intense concentration of thought, but the motive force was the same as that used in prayer so we may boldly deny the assertion that prayer cannot alter prevailing conditions in Nature. Thought can do this, whether we call it prayer or otherwise. We will not conclude from this that man may alter Nature's laws, but simply that he may by accident or design aid in manipulating her laws.

When one has grasped the truth of man's inherent divinity and is striving to reach God within himself, rather than thinking of him as without, prayer as a petition loses both its attraction and its compulsion and in its place arises endeavour. Realizing that his life, his consciousness, is a part of the One life, the One consciousness of the universe; that, in other words, there is no life but God's life, no consciousness but God's consciousness, he grasps this truth and holds firmly to it, knowing that only as he makes his own brain receptive to that which is within him, in the inner receptacles of his being, can he come into conscious communion with the higher powers of the divine life. If he is to be conscious of aid when it is given, if he is to avail himself of it when offered, he must cultivate the ability to respond, must awaken within himself those vibrations which will be of the same nature as those of higher beings; otherwise, he may not feel their protective influence, hear them when they console, or see them when they smile upon him. Fellow beings more highly evolved than himself; Angels, Arch-Angels, God in his fulness, are close at hand; it is lack of power of response that separates him from any of these, and until he evolves this power within himself, he will remain unconscious of them.

This realization will put him upon his own responsibility, and the only appeal that he will want to make will be endeavour, for this will achieve its own end. Illuminating, fortifying this endeavor, will be the marvellous knowledge, forever dismissing doubt, that his consciousness is a ray of the inseparable consciousness of the High God; feeble in comparison with the broader rays from which it emanates, but nevertheless a part of and like to any greater part in its undimmed inner state. At any moment he may say "my consciousness;" or "God's consciousness," there is but one. But he will not presume to say, "My consciousness, the fulness of God's consciousness;" rather "My consciousness, however small, a part of God's fulness of consciousness, a ray which I may retrace to broader sources, to the infinite source of all." And this ray is to be retraced, opened up in the course of evolution, and all evolution comes from within, from the effort of the inner life to manifest more and more of itself in the outer form.

Let us compare a re-incarnated entity to a child awakening from sleep in a darkened room. It does not know how to pull up the shades and let in the sunlight and so it lies there in darkness and wonders about it. By-and-by it cries for aid, and some one hears, comes in and opens the windows to the light. It will cry again, morning after morning, and believe itself dependent upon others, until it learns that it can pull up the blinds itself. After it has learned this, it no longer lies in darkness nor calls upon others to open up the blinds upon the light that it wants to see, but it acts

for itself. Such is the case of the man who has learned to act rather than to pray, to be rather than to long after that which others are, to intelligently plan and bring about that which is needed.

But an enlightened man abandoning prayer does not abandon praise, abandon gratitude, abandon recognition of those who are more exalted in the scale of evolution than himself. He does not because he has recognised his higher possibilities, delude himself into believing these to be actualities. Rather does he recognise himself to be part of a great co-operative scheme of life, and finding his place in the circle, link hands harmoniously with those on either side; to those less evolved than himself he is loving and helpful, to those more evolved than himself he is loving and helpful, to the lesser he is tolerant, to the greater he is appreciative. He believes in his power of advance, of development, in his inherent Godhead, but he does not delude himself by an exaggerated self-sufficiency, nor ignore his helpers by an arrogant self-complacency. But whatever a man's attitude may be, Nature's co-operative methods will continue, in this her law is unchangeable. Man may violate her minor laws, but only to his confusion, she is bound to re-adjust things harmoniously, and although the process may be painful to him, the result will be for his welfare. Those who seek out law and put themselves in harmony with it may sweep far ahead of their fellows in evolution, just as a boat whose sails are turned to the breeze will cover its course more quickly than one unadjusted to its direction.

We have seen that the motive power of prayer is thought; that prayer shorn of its determining qualities is concentrated thought; that it is this concentrated thought that affects the purpose of the prayer, whether with or without intermediaries; we have seen that there are innumerable grades of consciousness sensitive to this thought; we have seen that thought as prayer will act and will be answered by action; we have seen that while law is not to be turned aside we may alter conditions by understanding and working with it, and we have laid bare the truth that law is directed by love and that the primal source of law is harmony. Now after what manner we may pray is a matter for individual decision, the form of the prayer is not of great importance, and whether the heart be filled with longing, or grief, or love, or fear, as thought is directed upward or inward, is not the greatest of considerations; but what is of importance, and what calls for consideration is the recognition of a divine spirit, a divine consciousness, an ever present, all-compassing love to which we may turn because we are a part of it.

ANNIE C. MCQUEEN.

### THEOSOPHY IN EVERY-DAY LIFE.

IN the course of this series of lectures we have spoken of many different subjects from the Theosophical point of view, in some cases explaining by means of Theosophy matters which otherwise seem wrapped in obscurity, in others simply telling you how various matters of religious interest appear when viewed through theosophical glasses, with the added knowledge which Theosophy gives us. Now we have to consider how this same Theosophical knowledge affects us in every-day life. As you will have seen from the previous lectures, Theosophy gives us a definite point of view from which to regard everything; it is a clear and coherent theory of life, a system of philosophy through which one may look forth upon all the different problems that come before us, with the hope of being able to solve them, to understand what they mean, and what part they bear in relation to our lives. It is manifest that in our studies of higher subjects this will give us a great advantage; but how will it affect us in the same somewhat dreary round of every-day life? We find that it makes a very great difference indeed; in fact, the various ways in which Theosophy affects our attitude towards the world, towards our fellowmen and towards our evolution are so many, the whole subject is so large, and the difference which Theosophy makes to those who imbibe its teachings is so fundamental, that I can give you only the leading points of it in such a lecture as one can deliver in a single evening. If you will think carefully, however, you will see that each of these points opens up a line of thought, and each of these lines has many ramifications.

The difficulty is to know where to begin and what to include, but perhaps we may take as our first great point the calmness and serenity which comes from this knowledge. The man who really grasps the fundamental principles of Theosophy begins to see every thing in different proportions, and necessarily learns to be very much less personal in his view of affairs. Merely to hold the theosophical ideas in the vague way in which so much of modern theological faith is held would be of comparatively little use; but if he really grasps the teaching, if it is vivid and lifelike to him, it certainly means a great alteration in his whole attitude. He will find that there is almost nothing which appeared in his life before, his view of which has not been very much altered and greatly widened; in every way his very basis of thought and of life has been changed by the teaching of Theosophy.

The point of view of the average man is usually an exceedingly limited and personal one. I am not thinking of a definitely selfish man, one who is unscrupulous in the pursuit of his own ends, and would

push his personal interest regardless of direct and obvious injury to others. That is the definitely selfish man, and the ordinary man is less selfish than self-centred. That is to say, he sees everything primarily as it affects him, and he does not as a rule look naturally and instinctively beyond himself to see how it affects the community at large. If that idea should occur to him at all, it would be only as a second thought, and every problem would present itself to him first and foremost simply with reference to himself. That attitude cannot but be entirely changed for the student of Theosophy; he realizes so keenly the brotherhood of humanity, he sees vividly that we are all spiritually one upon higher planes, and that therefore even here in this physical world our true interests must be fundamentally one and the same. We have already seen in other lectures that the only true gain for a man is that which he can share with all his brethren without thereby losing anything for himself; and we have also considered how the radiation of his thoughts and feelings affect those of his fellowmen. From this we may also see that if a man succeeds in conquering an evil quality in himself, and developing the opposite virtue, he distinctly helps those about him to tread the same path. While he indulged in some wrong thought or feeling the vibrations which poured out from him were constantly acting as temptations to other men, and making it harder for them to control similar feelings in themselves. Now that he has gained the victory over that fault the vibrations which pour forth from him are of an exactly opposite tendency, and consequently they help the man who is suffering under the same difficulty and strengthen him in his efforts to obtain the mastery over it. So it is really true, and not a mere poetical figure of speech, to say that every victory which a man gains over himself is really an advantage for all his brothers as well. In raising himself he has raised the whole—very slightly of course, but not imperceptibly.

This sense of an underlying brotherhood, this feeling that he is one of a community, will never leave him. And therefore before he embarks upon a certain course of action he will naturally consider how it will affect others around him. He will realize vividly that his habits, his thoughts, and his feelings are not so exclusively his own business as most people think, because they assuredly affect others for good or for evil and thus he sees that there is a great responsibility in all this of which the ordinary man never thinks at all. We shall see that this imports an entirely new factor into his life and makes it impossible for him to consider it otherwise than seriously. I do not for a moment mean that he would feel sad about life; on the contrary he would be especially serene and calm and joyous. But along with his serenity and happiness there would be no frivolity. He cannot but have the distinct sense that the life in which we are engaged is a serious business, that there are vast possibilities in it which it is within our power to realize, and that it has definite

objects which we can have no right to neglect. Too often we find men frittering away their lives and wondering what they shall do to while away the time; whereas in reality we should rather ask ourselves how it will be possible for us to find time enough to do all that is waiting to be done. For our duty is never done while there is one person that we can reach who is unhelped, who is not being assisted in his progress. All about us opportunities are standing open in many different directions; and when a man once sees this, when he knows what life really is, he cannot but take it seriously. He sees that none of his time can be wasted with impunity, for all the while he is giving birth to thought, and that thought not only reacts upon himself but is constantly influencing others also. Assuredly when he understands this he will be a far happier man than when he devotes his whole life to the pursuit of amusement; because he will see things in their proper proportion, and therefore he will be calm in the midst of sorrow and trouble, just because of his wider point of view, just because he realizes so thoroughly that every thing is in the hands of an eternal and beneficent power.

The exceedingly personal point of view of the average man brings with it as a necessary consequence an entire want of perspective with regard to his personal troubles and sorrows. Quite a small trouble will often, because it is so close to him, loom up so large as to obscure for him the entire horizon, so that he is unable to see that the sunlight of the divine Love still floods the world, even though a dark cloud may have settled over him. Because he is suffering, everything else seems altered; all life takes on a gloomy look, and he believes that he is the victim of some special misfortune, that he is selected as the sport of evil influences; whereas in reality the trouble may be a very small matter, but it is so near to him that it seems in his eyes larger than all else. Such an attitude would be quite impossible for a man who has studied the Theosophical system, and realizes himself as part of the whole. He knows that under the unerring will of Divine justice if suffering comes to him, it comes because he has deserved it; it comes because it is necessary for his evolution in consequence of actions which he has committed, of words which he has spoken, of thoughts to which he has given harbour in previous days and in earlier lives; and so the whole idea of injustice as connected with suffering is absolutely removed from him.

This feeling of injustice makes in many cases a very large part of the suffering for man. Many men instinctively compare themselves with others, so that when any trouble or sorrow falls upon them they are inclined to grumble, and to say to themselves, "Why should all this fall upon me? There are my neighbours whom I know to be no better than I, and yet they are flourishing; they do not lose their friends or their fortunes, they do not suffer from ill-health; they have not all the sorrows that are crowding so fast

upon me." And so they feel that they are unjustly treated, and they resent it, and that attitude colours all their habits of thought; they become dissatisfied, discontented men, and instead of bearing their troubles patiently, they are always in a state of irritation, growing embittered and making the worst of it all instead of the best. All such feeling, all this which is so sadly common in the world, is entirely swept away by the Theosophical teaching; for the student realizes that if his friends or his acquaintances are in better circumstances than himself, then either it is because they have deserved so to be, or else it is that their evolution at the present moment does not render it necessary for them, or well for them, that the trouble and the sorrow which they have stored up for themselves should be in immediate activity. So he takes his troubles philosophically, he rates them at their true value, and resolves to make out of these fruits of his evil doing in the past an opportunity for good in the present, by bearing them nobly and uncomplainingly, and developing under their action the virtues of determination, courage and endurance.

There is yet another consideration which Theosophy puts before us which helps to make sorrow easier to bear. You may remember a strange text which tells us that, "Whom the Lord loveth, he chasteneth." It is naturally very difficult, without a theosophical explanation of it, either to accept or to make any sense out of such a text as that. Usually people try to explain it by teaching some vague idea of advantage in suffering in itself; they say that it is a good thing for a person that he should suffer, and that when God particularly loves any one He consequently causes him to pass through great sorrows in order that he may more quickly develop high qualities. It is quite true that such qualities as courage and endurance may be incidentally developed through suffering, as we have already said; but it is not true that the Deity exhibits caprice in this matter, and imposes this suffering upon one and not upon another, as though by favouritism. Most certainly no suffering can come upon any man except that which is the result of his own action; and yet there is a definite truth hidden behind that strange text, which I will try to explain.

Those who have studied the Oriental scriptures will remember that in them this great law of Cause and Effect is called by the name of Karma. This Sanskrit word Karma is a verbal noun, literally signifying "doing;" but in the Oriental philosophy it bears three shades of meaning, important to be understood by any one who wishes to have a comprehensive grasp of Eastern teachings. First, it sometimes means simply action; secondly, it means the result of action, the reaction upon the doer which sooner or later invariably and inevitably follows; thirdly, it means a great law of Nature under which this reaction takes place—the law of Cause and Effect, or the

readjustment of equilibrium, which operates in the mental and moral worlds exactly as it does in mechanics.

They tell us that Karma is of three kinds.

First: There is the Sanchita, or "piled up" karma—the whole mass that still remains behind the man, not yet worked out—the entire unpaid balance of the debit and credit account.

Second: There is the Prâabdha, or "beginning" Karma—the amount apportioned to the man at the commencement of each life—his destiny, as it were, for that life.

Third: There is the Kriyamâna Karma, that which we are now by our actions in this present life making for the future.

We shall find this Eastern division helpful to us in our efforts to understand the subject. The first variety described is evidently the result of all the man's previous thoughts and actions, both good and evil, which is hovering over him and waiting to come into operation. This is that self-imposed destiny which makes his life and surroundings such as they are according to his previous lives and actions. In one sense it may be regarded as a debt which he has to pay; yet it is far too great a debt to be paid in any one life, for in our earlier existences we are almost certain to have done on the whole a far greater proportion of harm than of good; in the savage period of our evolution we must necessarily have been ignorant and therefore our actions are likely to have been selfish and violent, and they must have left as their result much that is highly undesirable. It is because of this that the arrangement indicated in the second type of Karma is a necessity. Because the debt is far too great to be paid at once, a certain proportion of it is allotted to the man in each life—a reasonable proportion with a fair balance of good and of ill, so that he shall not be weighed down and utterly crushed, but shall have the opportunity of making his way through life, even though it be with a struggle, and thus rising ever from the lower to the higher. We must never forget that the object of the entire scheme is man's evolution, and that consequently all the arrangements are intended to favour that evolution. No man therefore ever receives more trouble than he can bear, although sometimes he may be tempted to think so; for if that were really the case evolution would be working to defeat itself, which is of course unthinkable.

Since the man is steadily paying off more and more of this debt that lies behind him, there comes a time when the majority of the evil has already been worked out, when he has come very nearly to the balancing of the evil and the good results of his past history. This point, perhaps, has hardly been reached by the great majority of men; and yet there are many who are nearer to it than we may think, even though the lives of men are as yet very far from being perfectly pure or noble or unselfish. This may perhaps seem strange to many; but we must take into consideration a fact which happily for us is very prominent in our evolution—that, other things being

equal, good is always a greater force than evil, and comparatively a little energy on the side of good will often counter-balance a great deal turned into the lower levels of evil and selfishness. The reason for that is simple when once we understand the physics of the higher planes. All that belongs to good, all that is high and pure and noble, expresses itself through the higher and more rapid vibrations. Let us take, for example, the astral body of man, which is the vehicle of his desires, his passions, and his emotions. That astral body is exceedingly complex, for it is built up of many different kinds of astral matter. If a man has within him only pure, high, and unselfish desires and emotions, he will chiefly set into vibration the more refined matter of that astral body; if on the contrary his desires, emotions, and passions are coarse and selfish, almost the whole of them will express themselves in the lower, denser, grosser parts of that astral vehicle. Note the result which follows. Supposing the man had an equal amount of good and of evil desire, the good desire would be considerably the more powerful, because it works in that finer matter where vibrations are so much more rapid, where force is so much more penetrating and enduring, because the matter through which it has to work its way is of a less gross character. The ordinary man's life contains a great deal which we cannot approve, a great deal that is coarse and selfish. Yet I believe that it always contains also something that is good, something that is noble, something that is really high and true; and so out of such a life he gains not some retrogression, as one might have expected, but a certain amount of progress. The ordinary life of the ordinary man (who is in no way particularly spiritual, but yet has his good points) is almost sure to bring him a little further forward at the end than he was at the beginning; so that there is progress in every life even for the man who is as yet comparatively undeveloped from the spiritual point of view. Naturally it follows from this that the moment a man really begins to train himself, and to have deep and strong spiritual thought, the good in his life enormously preponderates over the evil, and he commences to make really rapid progress.

The true understanding of this changes the aspect of life very much for us all. We can no longer despair of the world or of evolution, when once we realize how that evolution is working. We see what a stupendous strength lies behind it; how resistless is the law of God which is always moving onwards to good; and not only do we arrive at that as a matter of certain deduction, but we see that even now in this period when man is not yet highly developed as regards spirituality, there is still a steady progress even though it may be somewhat slow. We see how soon and how easily, when people begin to understand it, this slow progress may be turned into a very rapid forward movement, how soon humanity may be swept onward by a resistless tide in the direction of high spirituality, how

soon it may be raised far above even what we should now consider an advanced level of thought. Seeing this, we shall also see that in order to take part in this rapid progress it is necessary for us that we should work out as soon as may be whatsoever of evil still remains as the result of our previous actions. If we have still a debt to pay as the result of past evils, then the sooner we pay off the debt the sooner shall we be free to make this rapid progress and to devote ourselves to helping other men.

Now perhaps we shall be able to understand the explanation of that curious text. Suppose that a person is so far advanced that there is left only a sufficient amount of evil karma for this life and for the next one, it would obviously be the best thing that could happen to him that the rest of that evil or suffering which would naturally belong to the next life should be given to him now in this one, so that he might work through it and be ready to start in that next life absolutely untrammelled by any evil surroundings or conditions. Sometimes it happens that a man who is of spiritual thought, of clean and pure and unselfish life, finds an extraordinary amount of suffering coming upon him, out of proportion, apparently, to any deserts of his of which he knows anything, and out of proportion to what seems to be falling upon his neighbours. When that is so he may reasonably take comfort to himself from this thought, that because he is living a better life than others, because he is rising somewhat in advance of his fellows, the Lords of Karma have thought him fit to bear somewhat more of that which lies behind him than otherwise they would have apportioned to him. They may have originally given to him such an amount of debt to be paid as the ordinary man could bear in a lifetime without bending or breaking under the strain. They find him now to be somewhat more than the ordinary man, to be a little stronger and wiser and better than they had expected; so they say in effect, "Here is one who is on the eve of becoming a magnificent channel for the divine strength; there is only a little more of his debt outstanding; let him have an opportunity of paying that here and now, so that in his next life he may have the enormous advantage of not being hindered by any evil circumstances, so that he may then be put in the best possible conditions to use in the highest way all the power and strength for good which he is developing in this life."

That is the real meaning of the idea that "Whom the Lord loveth, He chasteneth;" and it can come to pass only in a case where the man is already somewhat developed, where he has made the definite choice of good rather than of evil, and has set his affection on things above and not on things of this world. When this truth is recognized, we see at once how small our troubles become. We are glad to have them and to bear them, we take them and use them as a lesson and an opportunity, because we understand why they

have come ; and if there be more than usual of them, even that very fact is in our favour and not against us. So that we see the advantage that we immediately begin to gain from a real grasp of the subject.

Another most valuable result of theosophical study is the absence of fear. Many people are constantly in a condition of anxiety or worry about something or other ; they are fearing lest this or that should happen to them, lest this or that combination may fail, and so all the while they are in a condition of unrest. The majority of their fear is wholly unnecessary, and most of the things feared never come to pass ; but nevertheless the fact remains that large numbers of people are constantly giving themselves a great deal of unnecessary suffering in this way. Most serious of all for many people is the fear of death. I suppose that the majority of men hardly know how widespread that fear is. Quite a large number of people seem to have it always in their minds as an ever haunting dread—a sword of Damocles always hanging over their heads, ready to fall upon them at any moment. The whole of that feeling is entirely swept away for the man who understands the theosophical teaching. When we realize the great truth of reincarnation, when we know that we have often before laid aside physical bodies, then we shall see that death is no more to us than sleep—that just as sleep comes in between our days of work and gives us rest and refreshment, so in between these days of labour here on earth which we call lives, there comes the long night of astral and of heavenly life to give us rest and refreshment and to help us on our way. To the Theosophist death is simply the laying aside for a time of this robe of flesh. He knows that it is his duty to preserve that bodily vesture as long as he can, to gain all the experience he can ; but when the time comes for him to lay it down, he will do so thankfully, because he knows that the next stage will be a very much pleasanter one than this. Thus he will have no fear of death, although he realizes that he must live his life to the appointed end, because he is here for that purpose, and that is the really important thing. See what a difference that makes in a man's conception of life ; the important thing is not to earn so much money, not to obtain such and such a position ; the one important thing, when we really understand it, is to carry out the divine plan. For this we are here and everything else should give way to it. It needs only that we shall comprehend the facts, and all fear at once ceases.

Pre-eminently and above all else Theosophy is a doctrine of common sense. It puts before us, so far as we can know them, the facts about God and man and the relations between them ; and then it instructs us to take these facts into account and act in relation to them with ordinary reason and common-sense. This is all that it asks from any man as regards life. It suggests to him to regulate his life according to these laws of evolution which he has learnt,

That is all, yet it means a great deal; for it gives the man a totally different standpoint, and a criterion by which to try everything—his own thoughts and feelings, and his own actions first of all, and then those things which come before him in the world outside himself. Always he applies this criterion, is the thing right or wrong? Does it help onward evolution or does it hinder it? If a thought or a feeling arises within himself he may see at once by this test whether it is one that he ought to encourage. If it is for the greatest good of the greatest number, then all is well; if it may hinder or cause harm to any being in its progress, then it is evil and to be avoided. Exactly the same reasoning holds good if he is called upon to decide with regard to anything outside of himself. If from that point of view the thing be a good thing, than he can conscientiously support it; if not, then it is not for him. For the man who sees the truth in this way the question of personal interest does not come into the case at all, and he thinks simply of the good of evolution as a whole. This gives the man a definite foothold, a clear criterion, and removes from him the pain of indecision and hesitation. The will of God is man's evolution; whatever therefore helps on that evolution must be good, whatever stands in the way of it and delays it, that thing must be wrong, even though it may have on its side all the weight of public opinion and of immemorial tradition. It is true that all about us we see infringements of the Divine Law taking place, yet we know that the law is far stronger than the petty wills of those who ignorantly disobey it; we know that in working along with the law we are certainly working for the future, and that though at the passing moment our effort may not be appreciated, the future will assuredly do us justice. Therefore we care little for the judgment of those who do not yet understand, since our knowledge of the governing laws enables us to work in the right direction.

Not only is all fear of death taken away by this doctrine, but our entire view of life, both on this side of the grave and on the other, is changed and clarified and made reasonable. We realize that this earth life is only one small part of a very much greater life, and that although it is true that it has its special importance because it is the seed time of which in a very real sense the after-life is the harvest, still it is only a very short time as compared to the life in the heaven world, and that therefore its sorrows are but evanescent sorrows; at the worst its struggles are very soon over, whereas what may be gained from it, though not eternal, is enormous to the proportion of the time spent here on earth.

Those who know the Theosophical teaching about death will not be misled by that conventional phrase, "Here on earth." I have explained in "The Other Side of Death" that the dead are not far away beyond the stars, but are here about us all the time; so that when we speak of the earth-life, it is only a conventional term mean-

ing the life in this physical body, because we are just as much in the neighbourhood and in the atmosphere of the earth after death as we were before. The only difference is that we are not tied down to it, not bound to earth in our thoughts and feelings and aspirations. We have cast aside the physical body, and therefore we can rise into higher and finer realms of that existence, and in that way we may be said to be symbolically further from earth, even though as a matter of fact and as far as space is concerned we may have made no movement at all.

The ordinary orthodox view of life after death is not as it stands a reasonable one at all; but in the Theosophical teaching we see a perfectly coherent and graded ascent of man, first evolving through his physical body, then through the astral, then through the mental, until he rises again into the ego or the true self. The theory is at least a reasonable one, and implies that the same great laws hold good above as below, and it is surely clearer than that which gives us a sudden change from the known world working under certain great laws which to some extent we comprehend, into another of which nothing is known and in which no laws seem to operate such as those which here we know as the laws of Nature. In Theosophy we bring a grander gospel, we preach a holier creed than that; we hold that Nature is one magnificent whole, and that upon the higher and spiritual planes as well as upon the lower and physical, the will of God is always expressing itself in one undeviating Law, just and noble and helpful everywhere—after death just as much as before.

C. W. LEADBEATER.

[*To be concluded.*]

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#### THE SCIENTIFIC ASPECT OF THEOSOPHY.\*

THE influence which the Theosophical Movement has had upon modern thought may be viewed under two broad aspects: the scientific and the religious. In previous civilizations these two aspects appear to have been developed along concordant lines but in the present civilization religion and science are the outgrowth of separate, and to a large extent, antagonistic schools.

Three or four centuries ago the heads of the Christian Churches possessed almost absolute power in the West, and used that power to stifle as far as possible all scientific thought. During the eighteenth and nineteenth centuries science, in its turn, having obtained the upper hand, delivered a vigorous attack upon religious creeds, and before the close of the nineteenth century, it had practically shattered the foundations upon which the Christian Churches had based their

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teachings. This was the condition of affairs when twenty-five years ago the two founders of the Theosophical Society came to Bombay, and founded the lodge whose Silver Jubilee we are now celebrating. One chief function of the great movement which our founders initiated is that of peacemaker between the combatants. Its aim has been to show that religion and science are two aspects of the same great truth, and that it is by *co-operation*, and not by antagonism, that either can hope to attain its object. Twenty-five years ago science, although triumphant, had practically reached the limits of its progress along purely material lines. It had touched the borderland of matter, and could not advance further without entering a region which has always been recognised as the domain of religion. Now it has been the privilege of our two founders, and of some others, to come into touch with those great Beings whose function it is to watch over the evolution of humanity ; and as a consequence of this they have been enabled to give out in advance, a general forecast of coming progress in both religion and science. Sufficient time has not yet elapsed for more than a small portion of these foreshadowed events to be realised. But a sufficient number have been verified to give many of us great confidence in the sources from which the forecast originated. I propose to deal here very briefly with one or two instances of a scientific character.

One point of difference between scientific and theosophical teaching was in the length of time a solar system could last. Lord Kelvin had stated that our sun could not continue to give out light and heat for more than 100 millions of years ; while in theosophical writings it was said that the life of our solar system was identical with what is known as a Day of Brahmâ, which as many here know is 4,320,000 years ; that is, about forty times the length assigned by Lord Kelvin.

In a letter published recently in a leading scientific journal, it was shown that the discovery of an enormous amount of energy locked up in the atom, enabled the life of our sun to be increased to forty times the length of that calculated by Kelvin, or in other words to 4,000,000 of years, a period which is practically identical with that published many years previously in theosophical literature.

Another case of disagreement between science and Theosophy was in connection with the chemical atom. Twenty-five years ago science was teaching that an atom was eternally unchangeable ; that an atom of iron or other element had always been exactly as we find it at the present time and would for ever remain in that condition. One of our founders, Madame Blavatsky, on the other hand, stated that the atom evolved just as living bodies evolved, that it, was different in each planet and solar system, and also different on the same planet at different periods of its history. She and other of our writers moreover stated that the different elements were transmutable the one into the other, and that all the chemical atoms were com-

posed of different multiples of the same element. Only a part of these statements has so far been proved by ordinary scientific methods, but a part has already been demonstrated, and we may perhaps look for proofs of the whole in the immediate future. One part that has been proved is the transmutation of one element into the other. Prof. Ramsay whom once you heard in this Hall has already demonstrated that Radium transmutes itself slowly into Helium, and Prof. Soddy has more recently shown that Radium is itself a transmutation of the metal Uranium. Moreover science has now definitely concluded that all the chemical elements are composed of multiples of similar bodies much smaller than a chemical atom and which it terms electrons, so that here again we have a verification by science of what was previously given out by theosophical students.

Up to recently however there was a discrepancy between the atomic composition as given out by theosophical writers and that found by science. In the volume of *Lucifer* for 1895 it was stated that an atom of Hydrogen was composed of only eighteen of these small bodies, so that their weight ought to be one eighteenth of the Hydrogen atom, whereas science has found that the mass is only one-thousandth of the Hydrogen atom. This discrepancy naturally led some to suppose that occult methods of research were not quite reliable. But if reference be made to the most recent scientific literature it will be found that the mass of the so-called electron as at first measured is the *minimum* mass, and that this mass increases as the velocity increases, to an unlimited extent (Rutherford's "Radio-Activity," p. 111), so that it is only necessary for the electron to have a certain velocity in the chemical atom in order that the mass as found by science, and that given out in theosophical writings, shall be in complete agreement. It would thus appear that when important discrepancies occur between the facts of science and the results obtained by occult methods, it is well to wait either for future discoveries, or to look for their explanation to the *most recent* products of the scientific laboratories.

The velocity with which the electron should move when forming part of the chemical atom, in order to satisfy both science and occult teaching, and put them in agreement, is just a little short of the velocity of light. Science has not yet been able to ascertain the actual velocity when the electron is part of the atom. But in the case of radium some of the electrons after leaving the atom have a velocity which approaches that of light so closely that an increase of ten per cent. would make them equal. Now it is quite certain that the velocity within the atom is greater than after leaving it. When a stone is whirled round in a sling and flung away, it travels along its path with continually diminishing velocity. If the stone's velocity be measured after it leaves the sling, and found to be 100 ft. per second, it could be inferred with certainty that its velocity when in

the sling was *greater* than 100 feet. The electrons when forming part of a chemical atom are supposed to be whirling around like a stone in a sling. And for a similar reason the velocity in the atom must necessarily be greater than the velocity measured after the electron has left the atom and been flung into space. Now this measured velocity is already very near to the velocity of light, so that any further increase would make them approximately equal; and this would bring modern science and the results of occult research into complete accord.

This scientifically justified conclusion leads to results that are somewhat startling. If the mass and velocity of a body are known, its energy can be at once ascertained, and if matter consists of particles moving in orbital revolution with the velocity of light, then it follows that in a pound of matter there is as much energy as would be given out by the explosion of *sixty millions of tons of gunpowder*.\*

This enormous amount of energy exists in every pound of matter whether it be a piece of iron or of stone or even of the matter of which the human body is composed.

The question naturally arises can man ever hope to control the enormous energy locked up in the atoms of his body in the same way as he controls the smaller power locked up in his muscles? The smaller power as we know is controlled by his thoughts. Can these thoughts obtain control of the vastly greater energy? For if so he would become possessed of power so tremendous as to equal the wildest dreams of the visionary. He would possess in fact the 'vril' of Bulwer Lytton's "Coming Race." For the amount of energy locked up in the body of an eleven-stone man could be only represented by the explosion of a mountain of gunpowder 7,000 ft. in height and eight miles around the base. Even if he could only utilise the force contained in his daily food supply, say 3 lbs. of food and drink per day, his available energy would still be represented by a hill of gunpowder 2,000 ft. in height, or nearly the height of Matheran, and two miles around the base.

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\* Perhaps a better conception of the immensity of the energy locked up in the atom can be gathered from the fact that since the eighty or more factories in the City of Bombay do not require, to drive them, more than one hundred thousand horse-power, the energy locked up in one pound of matter would drive the whole of the Bombay mills night and day for fifty-six years, or if working ordinary time for more than a century. The relative amount of energy in the atom and gunpowder is ascertained as follows:—A gramme of gunpowder occupies one cubic centimetre and expands on explosion to three thousand cubic centimetres against the atmospheric pressure, which is one million dynes. The energy given out is therefore three thousand million ergs. The velocity of light is thirty thousand million centimetres per second and the atomic energy of one gramme in ergs will be half the square of this number, or 450 trillions of ergs, a number, of twenty-one figures. It is roughly 150 thousand million times as large as that of the gramme of gunpowder and therefore equal to about 145 thousand tons of gunpowder, thus making the energy in a pound of matter the equivalent of that given out by the explosion of sixty-six million tons of gunpowder. This amount of energy is 123 thousand billions of foot pounds, a number of eighteen figures, which is equal to sixty-two thousand million horse-power hours or five million six hundred thousand horse-power for one year. This is the equivalent of one hundred thousand horse-power, or the combined horse-power of all the Bombay mills, for fifty-six years of continuous running.

Now it is the possession by man of just such powers as these that is testified to in all the world's great scriptures. Our deceased founder, H. P. Blavatsky, states the same fact over and over again. The name "vril" she tells us may be a fiction, *the force itself is a fact*. In ancient Atlantis this force went under the name of *Mash-Mah*. In the science known in India as Ashtar Vidya it has some other name which Madame Blavatsky preferred not to give. But what I wish to lay stress upon is that if modern scientific theories of the atom be correct then there is a force locked up in ordinary matter sufficient to explain the powers referred to in the world's great scriptures.\*

Amongst the early Christians it was known as the power of the Holy Ghost or the third person of the Christian Trinity. This leads to the question as to what connection there is between the power of the Holy Ghost and the power locked up in the atom. To this question Theosophical literature gives the answer. In the evolution of a solar system the work undertaken by the third person of the Trinity is the building up of the material atom. Hence to possess the power of the Holy Ghost is to control the forces locked up in the atom.

Students of the Christian scriptures will remember that the disciples of Jesus were promised powers which could remove mountains and cast them into the sea, and no better or more accurate description could be given of the nature and magnitude of these atomic forces. A man of science could of course give the exact amount of energy by a figure, but the figure would be so large that

\* Madame Blavatsky gives a detailed account of this power (S. D., Vol. 1, pp. 605 to 618) in a chapter entitled "The Coming Force," and the student would do well to read it in the light of recent scientific theories. She tells us it is a power which will be in the possession of the sixth root race a few hundred thousand years hence, and describes it as one which could counteract that generated by a million Niagaras (p. 606). The power of the Zambesi Falls in South Africa which is greater than Niagara is about 500 million horse-power and the power of one million such falls I have calculated could be counteracted for a little more than one minute by the atomic energy in the body of an eleven-stone man. It is evident, therefore, that Madame Blavatsky was speaking of this force from real knowledge, otherwise she would not have been thus quantitatively exact in her description.

It would seem that one method of controlling this force is by means of sound, and is known in India as Mantra Vidya. It is conceivable that a series of chords which are harmonic with the complex atomic vibrations, may form a link with them, and so make available a portion of this locked up energy. It is said that by striking certain chords solid vessels can be ruptured and even dynamite exploded, so the utilization of atomic forces may be only an extension of the same laws. The shout that brought down the walls of Jericho, as arranged by Joshua, a man trained by Moses in the occult sciences, may be an instance in point. Mr. Keely of Philadelphia claimed to have discovered how to use this force by means of musical sounds, but as Madame Blavatsky predicted, he was not permitted to succeed, because had this been the case, he might as she tells us "have reduced a whole army to atoms in the space of a few seconds." Scientific men have pronounced Keely a fraud, but orthodox science often does this, even against the evidence, when the new fact cannot be assimilated to existing knowledge. Mesmer was another instance of this. Had scientific men investigated the matter in the light of the latest atomic theories as they exist at present, the verdict might have been different. Keely suffered the penalty of being born too soon. I am aware that in the end Keely confessed himself a fraud but this I take to be the despairing cry of one who, like Job of old, was sitting in dust and ashes amidst the wreckage of all his hopes. This at least is a charitable view of the case and will appeal to those whose disposition it is to be merciful to the fallen.

no idea would be conveyed by it. And in order to give a mental picture of the magnitude of the forces, he would need to use some such expression as that of the Christian Founder and describe it as a power which could remove mountains and cast them into the sea.

The true significance of these most recent discoveries of science has not yet been fully recognised. And it falls to the lot of the Theosophical Society to point this out and accentuate its importance. Science has stumbled at last upon one of the great truths of Nature, that formed part of the body of teaching in the esoteric schools of antiquity. It is in the twentieth century that this has happened, and it constitutes an interesting fulfilment of a prophecy of our deceased Founder that "in the twentieth century scholars will begin to recognise that the Secret Doctrine has neither been invented nor exaggerated" (S.D. vol. I, p. 21).

The method by which thought obtains control of the atomic forces is known in India as the science of Yoga. Its main principles are laid down in that gem of the East, the Bhagavad Gîtâ. But the science has not been confined to India. There were schools of Yoga amongst the early Christians, and the Gnostics and Neoplatonists are said to have practised it largely. It is a science which bristles with difficulties and also with dangers for those who pursue it; and it is right that it should be so. For the possession of such enormous powers if used for selfish ends would be a terrible danger to the community at large. None but the pure in heart can hope to acquire it; and the ordinary average man would be wisely advised to leave it alone. One should not attempt to enter Nature's Holy of Holies with unclean feet. It is for this reason that the Founders of the great Religions of the world had always a select few to whom alone the Sacred Science was taught; and these few were solemnly warned, as in the Christian Scriptures, to "throw not their pearls before swine." For the highest truths of Religion and Science are SACRED. They are Nature's brightest jewels which *only the elect* can wear with safety.

G. E. SUTCLIFFE,

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#### THE ROSE FAIRY.

ONCE upon a time a gentleman, who was a great lover and connoisseur of roses, had a beautiful garden made, which he devoted entirely to the cultivation of his favourite flower.

Nearly every variety of rose tree was to be found there and the various and lovely colours of the blossoms, and the delightful and subtle perfumes they exhaled made a walk in the garden of an early morning, seem a veritable stroll in some earthly paradise.

The flower spirits as fairies knew the keen delight and pride the owner took in their development and they all did their utmost to bring their charges to the greatest perfection,

However there was one tree that the Master prized more than any other, and it was a present from a friend in a far distant land. The blooms were of wondrous design, and their colour and perfume were said to excel any other rose known.

This season the Master had told his gardener to spare no trouble but do his utmost to bring this particular tree to perfection, as he hoped to take the first prize at the "Show" with its products. Only the finest blossoms were to be preserved and any stunted or misshapen roses would be cut off and destroyed.

When the Lord of Life sent forth his army of rose spirits to their various duties, he gave particular instructions to those who would live in and develop the flowers of this favoured tree, to give the most earnest attention and care to their individual charges; as the Master of the garden loved the little fairies, and was a kind and noble man.

The little rose spirits were in great glee, and each resolved to do his very best, not only to please the Master of the garden, but the Lord of Life, whose servants they were, and who duly recompensed them after their labours, each according to the merit of his work.

Merrily away they went and each one took up his abode in the heart of one of the then almost imperceptible rose buds and set in motion the forces that would mould and build up ultimately the beautiful rose blossom.

Now we shall not trace all their careers as that would take too long, but only the life history of one,—one who was proud and ambitious and desired most earnestly to achieve the greatest success.

His name was Elfin.

The bud he had selected stood somewhat higher than the rest and from his elevated position he would look down on the others and was *sure* to get his full share of the golden sunshine. He used to chat and laugh with his brother spirits and tell them all he would see from his lofty position, and some of them even felt a little bit envious of him.

Time went on and the buds developed, stage by stage, till finally they began to open and the petals to show themselves, and gave promise of the magnificent flowers that would finally unfold.

The gardener was most assiduous in his attention to "our rose tree" as we will call it, and the Master, his wife, children and friends often came and admired it, as the flowers began to expand.

"Our rose" was rapidly developing and the gentleman said to his gardener,—

"That will be a beautiful blossom."

"Yes," replied the gardener, "but I am afraid it is a little too forward, which is mainly due to its exposed position."

A strange chill struck the heart of the rose spirit on hearing these words, but the next moment he cast it aside and rejoiced in the sunshine and admiration of the Master.

Then came a terrible experience—a great gale with a fierce strong wind from an unusual quarter struck the beautiful garden and injured many of the lovely flowers. “Our rose” was one of the unfortunates.

It appears that an assistant gardener had fastened a temporary wire support too near the rose tree and the high wind rushing among the trees had dashed “our rose” several times against it, and as a *prize* bloom irreparably injured it.

The poor little spirit was in a terrible fright during the gale and in the morning when it realized the calamity that had befallen its charge, it was almost heartbroken.

Round came the stern old gardener, and after viewing the damage and rating his assistant soundly for his carelessness, drew forth his pruning knife—*klick*—and the poor blossom fell severed from its home, and rolled on the cold earth beneath.

O, his agony—poor little Elfin—as his charge lay there crushed and fallen, after all his pride and ambition. It was so sad! Nay was it not unjust after all his labours, all his striving?

Why should he be singled out from the others for such an ignominious end and all his beauty and fragrance lost on the desert air? His thoughts were very bitter and sad, and he felt in the very depths of despair.

But there was worse to follow.

As the rose lay with its spirit crushed and broken, suddenly the ungainly form of a half-grown puppy galloped towards it, and opening his shining mouth he seized the poor little rose and bounded away down the path and out through the open gate into the street, coming almost into violent collision with a big mastiff that was passing by. This startling experience so terrified the puppy that he dropped the flower and clipping his tail between his legs, he ran for his home as fast as he could scamper.

Unfortunate rose spirit! It did seem as if fate was against him. Verily, his pride was being humbled to the dust.

Cut off from his associates—then the toy of a puppy, the playing of a dog! and finally cast into the gutter to parch and perish as an outcast on the streets of the great city.

Separated from those he loved and no one to give him succour, poor Elfin gave up almost all hope and felt the end must be near.

Then, O, dread hour! when he would have to appear before the great Lord of Life and tell his woeful tale of ambition, failure and final humiliation. Instead of cheering words of praise, how sad the Lord would look. The rose-spirit felt as if he was quite forsaken and utterly forlorn.

But it was not so!

Even as he mused thus a little pair of bare feet approached, and a small hand reached down and lifted the rose from the gutter; and was pressed close to the face of a child.

"You pretty rose," said the child, "however did you get there? How sweet you smell? You are lovely, I will take you home to my dear sick Mother."

Carefully dusting the rose bloom the child hurried away with its treasure. The little rose spirit felt comforted by such care and tenderness, and his spirits began to revive.

Arrived at home, the child washed the petals with cool water and then placed the rose in a bottle filled with the same fluid, and took it to the sick mother's bedside.

"Mother, dear," said the little one, "see what a lovely rose I have brought you. Someone must have dropped it in the street, but it will soon freshen up now I have put it in water. Smell it, mother, it is *so* sweet!"

The sick woman opened her eyes and smiled.

"Thank you, dear," she said, and reached her thin hand out, for the fragrant flower.

As she gently inhaled the soft perfume, her mind was carried back to her days of childhood. Happy, sunny days they were, spent in the country, out on a farm.

Yes, of late years her life had been a *sad* one. The hard battle with poverty and sickness, and now the end seemed very near—it was truly heartbreaking.

But as the memory of those happy days of yore came back to her a sense of peace stole over her tired mind and body and she fell asleep and dreamed a beautiful dream.

Little Elfin's heart overflowed with compassion towards the sufferer, and he exerted all his powers to cause the flower to exhale the finest perfume and as the water refreshed the weary energies of the rose, he endeavoured to restore the flower as much as possible to something of its original beauty. His efforts were not in vain, and he had the gladsome satisfaction of knowing that he brought not only joy to the child, but comfort in the last hours to the poor sick mother, by awakening thoughts of childhood and *home*, in her mind, which had a much more far-reaching and subtle influence than the rose spirit had the slightest conception of.

So out of tribulation and sorrow came infinite good.

When the rose spirit's work was done, they all assembled together to give an account of their various stewardships to the great Lord of Life. They were all bright and cheerful, but little Elfin was somewhat more thoughtful than the rest. When the examination was over, the Lord of Life called Elfin to him, and placing a golden chain round his neck, said:—

"Thou hast done well, my child ; my blessing rest on thee, but beware of *pride*, exultation, and over confidence ; bear all they burdens with a cheerful heart, confident that thy turn to serve will come in due season."

Watch, and be ever ready under all circumstances and thou shalt perceive that the "stone that was rejected" may become the corner-stone of the building. Bless you my children, go in peace.

S. B.

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#### THE MAGIC HORTICULTURE OF BURBANK.

NATURE evolves, from time to time, human beings whose nervous systems, or to be more accurate, whose psychical temperaments, are attuned to the general harmony which exists between us and the lower kingdoms. This is probably due to the predominance in them of the elementals which belong to these kingdoms respectively. This is no new teaching that we are giving out, but the majority of people are so ignorant of the connection between them and their environment that it is profitable to restate the facts from time to time. An excellent opportunity presents itself just now in noticing the case of Mr. Luther Burbank whose horticultural achievements have begun to astonish the public. His temperament is undeniably sympathetic with the vegetable kingdom. One has only to read the accompanying article from the *Madras Mail* to be satisfied of this. If the reader will also refer to the numbers of the *Theosophist* for May 1885 ("The Left-Hand Path"), September, 1885, ("The Aura of Trees"), and November, 1885 ("Interpretations of Folk-Lore, the Hastha Visesham"), facts of great importance will be found which bear upon this subject. The writer of the *Madras Mail* article ascribes to Burbank a power of selection of plants which would seem to preclude the necessity of seeking further proofs of his possession of this intimate relationship with the elementals of the vegetable kingdom. He has, manifestly, what in India is called "The Lucky Hand" (Hastha Visesham), to a degree unprecedented in history, so far as our reading goes. We strongly advise the reader to consult the third of the *Theosophist* articles above referred to.

Of course one would expect to find in that compendious epitome of occult knowledge, "Isis Unveiled," references to this question. In fact, in Vol. I, pp. 208-209, we read of Father Kircher, a mystic and monk who, in 1643, "taught a complete philosophy of universal magnetism," which has its source in the "central Spiritual Sun, or God." "He proves the mysterious sympathy existing between the bodies of the three principal kingdoms of Nature, and strengthens his argument by a stupendous catalogue of instances." He refers to the fact that "some plants are attracted to the Sun and others to the Moon." "As examples of antipathies or sympathies among

plants he instances the aversion which the vine feels for the cabbage, and its fondness for the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig.

The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the 'most extraordinary ferocity,' and on page 246 we read:— "It is sufficient for one to express belief in the existence of a mysterious sympathy between the life of certain plants and that of human beings, to assure being made the subject of ridicule. Nevertheless there are many well-authenticated cases going to show the reality of such an affinity. Persons have been known to fall sick simultaneously with the uprooting of a tree planted upon their natal day, and dying when the tree died. Reversing affairs, it has been known that a tree planted under the same circumstances, withered and died simultaneously with the person whose twin brother, so to speak, it was. The former would be called by Mr. Proctor an 'effect of the imagination;' the latter a 'curious coincidence.' Max Müller gives a number of such cases in his essay 'On Manners and Customs.' He shows this popular tradition existing in Central America, in India and Germany. He traces it over nearly all Europe; finds it among the Maori warriors, in British Guiana, and in Asia."

Also in Vol. II., page 589, we read in reference to the wonderful mystical properties of plants that "the secrets of the herbs of dreams and enchantments are only lost to European Science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius did not carry their secrets away, with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well."

The article from the *Madras Mail* of 30th March, is as follows:—

Some American papers which I receive have of late published interesting information regarding the life and work of Luther Burbank, whose wonderful experiments in horticulture were made the subject of an interesting leading article in your paper a few days ago. Americans have, with pardonable pride, given Burbank the title of the Wizard of Horticulture; and yet, although Burbank commenced accomplishing horticultural marvels quite 30 years ago, it is only within the last ten years that American and European societies have come to know of the wonders he has achieved, and, as a result of the spread of his fame, medals and other testimonials have been pouring in upon him, and hundreds of horticultural experts have made pilgrimages to the Burbank experimental farm near Santa Rosa, in Sonoma County,

California. The casual observer is disappointed by a visit to this farm, for all that there is to be seen by the eye of the uninitiated is an ordinary nursery garden, with no sign of the floral wonders which Burbank has evolved from cross breeding and selection, and some of which will be referred to later on.

Recently, the Carnegie Institute gave Burbank an allowance of \$10,000 a year for ten years, for his experiments, and, freed from financial anxiety, the great 'Wizard' will hereafter find it less difficult to wrest more of her secrets from Nature and add to the wonders he has already accomplished. I have not been able to ascertain Burbank's exact age, but judging from circumstantial evidence, he cannot be much more than 50. He was born in Lancashire, Worcester County Mass, and after a thorough Grammar School training, he entered a firm in which his uncle, Luther Ross, held a responsible position. This uncle was a grape grower, and young Burbank spent his leisure time among the grapes and other plants. This was a case of favourable environments; but it was not all, for we are told that on his father's side young Burbank inherited a bent for mechanical invention, while his mother's family had produced several horticulturists of repute. The doctrine of heredity soon asserted itself, when, at the early age of six, Luther designed a valuable labour-saving improvement in the wood-working machinery of the firm in which he was employed. But the bent towards mechanical invention was not as great as that towards horticulture, and young Burbank left the shop to devote himself to horticulture. He began by experimenting with the potato, and, selling the bulk of his crop to a seed house, trekked to the Pacific coast, mainly for the sake of his health, and settled down near Santa Rosa, in the beautiful Sonoma Valley, where he has remained ever since.

He established two experimental gardens, and began with his own potato, ten seeds of which he had brought with him from Massachusetts. The high quality of California and Oregon potatoes is due entirely to his labours. He next took up the plum, and, by a combination of the best qualities of the Japanese and American varieties, produced the hybrid which bears his name and is universally admitted to be superior to every American plum. Having regard to what your well-informed Special Planting Correspondent wrote the other day about the unreliability of hybrids when planted in strange localities, it may be of interest to mention that the late Mr. Cecil Rhodes put down 10,000 Burbank plum trees in South Africa, and they fruited so abundantly that the tree was successfully introduced all over the region, from Rhodesia down to the Cape. Burbank next turned his attention to the German prune, with the result that hundreds of acres in California are now growing hybrid prunes four times as large as the French prune of commerce, and containing such a large percentage of sugar that if the fruit be stewed slowly, no sugar is needed to flavour it. Burbank is now

hard at work trying to produce a stoneless plum. He has partly succeeded, but the work has still to be fully accomplished. Another of the wonders of the 'wizard' is a thornless raspberry, a cross which he took seventeen years to produce, which is absolutely thornless and bears an abundant crop of mulberry-coloured berries.

In the realm of grasses and forage plants, Burbank's experiments and achievements have been no less remarkable. He is now developing a species of sugar-cane of very small size, but containing a far higher percentage of sugar than the canes now grown. As to the floral wonders which Burbank has evolved from cross-breeding and selection, there is almost no end to them. During the last thirty years he has created eight new varieties of roses, two new cannas, an enlarged daisy, and several beautiful varieties of lilies. As for his enlarged daisy, he evolved it out of the common flower, transforming it into a large, double blossom, each petal perfectly regular and of a creamy white. His hybrid carnations, clematis and gladiolus are also floral marvels of form and beauty. But the latest and the most striking of his creations is the everlasting Australian flower—a large pink blossom, which does not shed its leaves either on the tree or when cut from the stem. It is said that Burbank has one of these blossoms in his study, and though the only moisture it has received has been that from the air, it has retained its petals, its colour and its fragrance for nearly a year, the stem alone having dried up considerably. Regarding this fadeless blossom, the *Westminster Gazette* recently wrote thus facetiously:—"When is a flower not a flower? When it will not fade? Our mind goes back to the garden of our childhood and to the everlastings grown there--flowers which made winter hideous for many a long month afterwards. Unfading flowers indeed—the next thing will be immortal butterflies!"

Further, Burbank possesses all the faith, all the enthusiasm and all the perseverance of the true votary of the Starry Angel Science. He maintains that there is no barrier to obtaining fruits of any size, form or flavour desired, and none to producing plants and flowers of any form, colour or fragrance. This may be, but let it not be forgotten that Burbanks are needed to pull down these obstacles. It is said that the peculiar genius of Burbank, his sixth sense, if I may say so, is his insight. Out of thousands of seedlings, all apparently alike, he can immediately select those which are best adapted for breeding new varieties. He is said to possess remarkable powers of forecasting results. He seems to understand the very nature of a plant, to be able to tell how it will turn out. Horticulturists, as a rule, do not possess these wonderful powers. Burbank came to possess them, we read, not through study, but through experimentation and close observation. He is, as Professor Sitchell, head of the Department of Botany of the University of California, said recently, "one man out of thousands." The work he is doing, Professor Sitchell also remarks, has a bearing more particularly on the problem of heredity rather than on

the wider problem of evolution, while to the Botanist, "his methods are of intense interest because they offer some data toward solving the baffling problem of how ancestral traits can be combined and changed—really transmuted—into new traits."

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### THE RELIGION OF SCIENCE.

#### ANCIENT PANTHEISM.

[Continued from page 48.]

JUST as the religion of India indicates a highly refined and cultured state, so in like manner does the Mythology of Greece indicate a state utterly barbarous and savage, of course it is not in a religion like this that we can look for any traces of Pantheism. The sudden increase of knowledge and consequent increase of power in Greece almost entirely owes its origin to one momentous event—the opening of the Egyptian ports. To the opening of these ports may be attributed two important events, directly influencing the civilization of Greece, indirectly influencing the civilization well-nigh of the whole world. The first of these events was the gradual disbelief in the old Mythology. The second was the commencement of Greek philosophy, consequent on that gradual disbelief. It is true that Greek religion survived for many a long year after the opening of the Egyptian ports. But it is none the less true that it was at that period it received its death-blow. Thirty years after that critical event was born Thales, the first of the four philosophers who constitute the Ionian School. Thales, Anaximander, Anaximenes, and Heraclitus may claim the honor of having been the first Greeks who set themselves to investigate and study the order of Nature. Their crude speculations may be considered the germs out of which all modern science and philosophy have sprung. Thales taught that the origin of all things, the first principle of the Universe, existed in water. Anaximander attributed the first principle of all things to the earth. Anaximenes made choice of air as the universal agent. The doctrines of Anaximenes received a very important development in the hands of Diogenes who asserted that all things originated from one essence, which, undergoing continual changes, becoming different at different times, turns back again to the same state. He not only believed that air was eternal and imperishable, but he believed it must be endowed with consciousness. If by the air Diogenes meant God, it is obvious that his teaching was verging towards Pantheism, that in this Ionian School was planted that seed of Pantheism, which was so soon to spring up into that tree of Pantheistic philosophy for which afterwards the Greeks were so distinguished. The last Ionian philosopher was Heraclitus who maintained that the first principle is fire. By this term fire, he most probably meant what we

should call heat. The doctrines of the Ionian philosophy might be called indifferently Materialistic or Pantheistic, according to the medium through which they are viewed. Anaxagoras belongs by birth and early education to the Ionic School. Anaxagoras too, like the four Ionians, sought for a first principle of all things. He was acquainted with the speculations of Thales and Anaximander, with those of Anaximenes and Heraclitus. But he was not satisfied with either of these four speculations. It was quite possible that water, air, fire, or earth might be the first visible principle of all things. But none of them could of themselves act as they did. There must be some intelligence at work, something more than mere matter. It is true that Anaxagoras did not set forth in plain terms that he believed this Intelligence to be identical with God. As he has not done so, we have perhaps no right to call him a Pantheist. The philosophy of Anaxagoras may be said to constitute one of those subtle lines of demarcation where Theism is merging into Pantheism. The four Ionian philosophers then were the first Greeks who sought for the origin and principle of all things in Nature. In so far as they severally believed water, earth, air or fire to be the first principle—taking their philosophies in their apparent and perhaps superficial meaning—they were materialists. If, as some have tried to think, there was a hidden and deeper meaning underneath their words, if water, air, fire and earth were mere words or names used allegorically for some deep wider consciousness they could not explain and scarcely even comprehend, then we must say their philosophy was the first faint indication of a high and abstract Pantheism. The four Ionians then must be called Materialists or Pantheists, according to the medium through which we view them. Anaxagoras, on the contrary, can, by no possible means, be called a Materialist. If by the one Principle, Intelligence, he meant an overruling Providence sitting apart, commanding and ordering the elements to obey him, then his philosophy must surely be called Theistic. If, on the contrary, he believed this Intelligence to be a subtle pervading power, dwelling within every portion of Nature, inhabiting man as much as inhabiting what is generally understood by Nature, then the philosophy of Anaxagoras must certainly be called Pantheistic; just as the philosophy of the four Ionians would be indifferently called Materialistic or Pantheistic, according to the medium through which it is viewed, so would the philosophy of Anaxagoras be called indifferently Theistic or Pantheistic, according to the medium through which we view it. Pythagoras followed the Ionians in seeking for a first principle of all things. He thought that numbers lay at the root of all being. Numbers can never lie. Resolve a thing into its particles and each particle is One. All comes from One. God embraces all and actuates all; yet is but one. Take away every mode or condition and there remains still the One Being which cannot be made either more or less than one. Numerical existence is the only invariable existence.

Therefore the Infinite, or Existence in itself, must be One. One is the absolute number. It exists in and by itself. All modes of existence are but finite aspects of the Infinite and in the same way numbers are but numerical relations of the One. In the original one all numbers are contained and therefore the elements of the whole world. Just as the four Ionian philosophers severally proclaimed water, air, fire and earth to be the first principle or beginning of all things, so did Pythagoras proclaim the number one to be the beginning of all things. But we must be careful not to confuse the opinions of Pythagoras with the opinions of his disciples or with the opinions of the later Pythagorean brotherhood. Pythagoras seems always to have spoken in a language more or less figurative and his disciples were in consequence apt to confuse the figure and the reality, one with the other; numbers soon ceased to be symbols with them and were exaggerated into things. The philosophy of Pythagoras is evidently a development of the philosophy of the Ionians and is also a forerunner of the Eleatic Philosophy. We have no right perhaps to call the philosophy of Pythagoras pantheistic any more than we have any right to call the philosophy of the Ionians pantheistic. Yet they were both of them legitimate forerunners of the Eleatics, who were acknowledged to be purely and entirely pantheistic in the manner of their doctrines. With *Zenophanes*, the founder of the Eleatic School of thought, philosophy appears to be passing into a new phase. He was an earnest and consistent Theist, but we equally cannot doubt that he was an earnest and consistent Pantheist, for with him Pantheism and Monotheism are synonymous and convertible terms. The Ionians seem to have believed in more or less degree in One Being, the sum and essence of all things. But they never named this Being 'God.' *Zenophanes* proclaimed God as an all-powerful Being, existing from eternity. In the nature of things there could not be more than One all-powerful or one all-perfect; for if there were even so many as two, those attributes could not apply to one of them, much less then if there were many. In the same way, since there cannot be two eternal or two Omnipresents, the Universe must necessarily be identical with God. God and Nature were thus identical. God, being Nature, was therefore the sum of all Being. There could be but one Existence and all conditions were modes of that Existence. In a figurative way he conceived and represented God to be a sphere encompassing man and the whole of Nature. There was no need for the hypothesis of two eternal principles, God and matter. For God was matter and yet he was also mind—in a word he was the One and the all. *Parmenides* was the second of the Eleatics. The philosophy of *Parmenides* may be called a sort of combination of the highest and best portions of *Zenophanes* with the highest and best portions of the philosophy of Pythagoras. *Parmenides* argued that there was but one Being and since nothing can come out of nothing, non-Being could not be. If therefore Being existed, it

must embrace all existence. Therefore Being or the One Existence must be Identical, the one with the other and were, indeed one and the same thing. Zeno, the third of the Eleatics argued that it was more easy to conceive the many as a product of the One, than to conceive the one on the assumption of the existing many. Just as it had been the object of Parmenides to establish the existence of the One, so in like manner was it the object of Zeno to establish the non-existence of the Many. Zeno started with the presumption that only One thing really exists and that all others are merely modifications or appearances of that one thing. Although these ancient philosophers have been proved to be wrong in their scientific conclusions, it is quite open to question whether they were so philosophically, nay, it is even open to question whether the discoveries and improvements effected by modern Science do not actually throw some light and verification upon these early philosophical speculations. Modern science strikingly confirms the doctrine most prominent in the philosophy of the Eleatics, the doctrine that set forth the principle that the All is derived from the One. Euclid was considerably influenced by the Eleatic Philosophy. Euclid lived subsequent to Socrates while the three Eleatics lived prior to him. With Socrates, the investigation of the physical universe or of Being was supplemented by the study of Ethics. Euclid agreed with the Eleatics in thinking that there was only one Being that really existed, phenomena had merely a transitory existence, but that everything was contained in this one Being. But what was this one Being? (Here the Socratic element comes in.) This One Being was the Good. He was the One Existence. Every other created thing, such, for instance, as Evil, came under the denomination of phenomena and consequently had only a transitory and not an actual existence. Euclid was the last of those philosophers who can in any manner be considered as belonging to the Eleatic School of philosophy. And indeed an interval of some four hundred years occurs before Pantheism of any description re-appears and discloses itself amidst the multiplicity of Greek philosophies and systems. The last Greek Pantheistic philosophy was the Neo-Platonic Philosophy. It is strange that though Plato's teaching cannot be designated pantheistic, yet his teaching gave rise to a system of philosophy calling itself by his name, though arising nearly 400 years after his death, which was entirely pantheistic in its principles. Plato did not repudiate Polytheism and his views could not be clearly ascertained. The Neo-Platonists were Pantheists, not in the doubtful sense of Anaximenes or Pythagoras, but wholly and completely Pantheists, as much as were the Eleatics themselves. The pantheism of the Eleatics was a philosophy; the pantheism of the Neo-Platonists was a theology and in order to be able to trace the reason why theology had thus taken the place of philosophy, it is necessary to give a slight sketch of the gradual changes through

which philosophy had passed during these four hundred years. Anaxagoras, as well as the Eleatics, had come to the conclusion that the senses were deceptive and unreliable and gave us no criterion of Truth and that consequently Reason was to take the place of sense as guide in life. But for the investigation of the physical universe or of Being, even Reason seemed scarcely adequate or sufficient, and a kind of dreamy painful uncertainty was the result. After Eleatics arose Socrates, who, perceiving the uselessness and futility of all inquiry into the why or wherefore of phenomena, was determined to devote himself instead to the study and investigation of conduct. With Socrates, therefore Philosophy was passing into an ethical phase. After Socrates came Plato. Then followed Aristotle; utterly opposed to the subjective method of Plato. With Aristotle moral philosophy was again changing into mental philosophy and the study of Logic was taking the place of Ethics. After Aristotle came Pyrrho, the founder of the sceptical school of philosophy, which destroyed the other systems of philosophy. Amongst all the philosophical systems that had been built up only to fall helplessly to pieces, there was yet one that had not been tried. The groundwork of that system was the cultivation and study of happiness and the name of its founder was Epicurus. Epicureanism soon degenerated into effeminacy and luxury. It was condemned by the Stoics, whose philosophy made the cultivation of virtue its highest aim, thus in a measure imitating the Socratists. The Stoics must not be confounded with Cynics. They were an offshoot of the Cynical philosophy, it is true, but they were an offshoot which managed to absorb all the good qualities of the parent tree without any of the bad; yet in the midst of all these philosophies and systems, in the Socratic or Platonic, in the Cynic or Stoic or Epicurean, through each and all of them alike was to be seen the cold, logical finger of Pyrrhonism, pointing in quiet satire to the multiplicity of different opinions and asking whether anyone of them could be proved to be really more tenable than another. Before the time of Plato, there had been the Ionians and Pythagoreans, the Eleatics and Sophists; since the time of Plato, there were the Cynics and Stoics and Epicureans and yet even now men were in as great uncertainty and as divergent in opinion as when the study of Philosophy was in its early infancy. Such was the question that perplexed the hearts of earnest men in the century immediately preceding the commencement of the Christian Era. A sad, dreary Scepticism prevailed, yet man will have an answer to his inquiries; he refuses to remain long in the state of sullen or despairing acquiescence in his own ignorance. This was what the Neo-Platonists did. This was in reality the origin and cause of philosophy being superseded by Theology. Philosophy was discarded. Theology took her place. Reason was dethroned. Faith reigned in her stead. Such was the origin of the transmutation of Pantheistic Philosophy into Pantheistic Theology. For fifteen hundred years we shall

hear little or nothing of Philosophy, she will be almost entirely obscured and superseded by Theology. Neo-Platonism was only the first germ and faintest indication of the Theology that was to shortly follow ; it was more, indeed, a species of religious philosophy than an actual Theology. The Neo-Platonism partly resembled the Eleatics, partly followed what were generally supposed to be the leading features in the Platonic Philosophy and there was also intermingled with the other doctrines a strong element of the Stoical Philosophy almost amounting indeed to the Cynical. The Neo-Platonists followed the Eleatics in concentrating all their energies upon the investigation of God and Being. The Neo-Platonists followed the Eleatics in seeking for some knowledge of God. The Eleatics, they believed, owed their failure to the incapable method they pursued. They had tried the method of poor human reason, whereas the knowledge of God could only be obtained through faith. The Neo-Platonists believed their endeavour was successful; for the form this faith took was that of Ecstasy. Mysticism began to take a prominent place in Philosophy and it continued for the next three hundred years. Faith thus assumed a mystical and Oriental character. Some three or four hundred years before the birth of Christ, the Greeks had settled in Egypt in such numbers that as soon as Alexander's Army had occupied it, they found themselves constituting the ruling class. Egypt became in a moment a Greek kingdom. Alexander assured the Egyptians that he came to re-establish their ancient monarchy. He laid the foundation of the New Greek Capital, calling it after himself by the name of Alexandria. On the death of Alexander, his lieutenant made himself King of Egypt. Egypt then became a second time the Chief Kingdom in the world. The wisdom of Greece and Egypt became united in the Alexandrians. Every sort of religion was tolerated and men of all creeds and of all countries flocked there. But still the Nature-religion of the people had the most preponderance; more especially as the Greeks were naturally inclined to scepticism, whereas the Egyptians were naturally inclined to devotion. The religion of the Egyptian lower classes was a gross Polytheism ; that of the higher a pure Pantheism. But accompanied with this Pantheism was a large intermixture of mysticism. As we had said before, men of all creeds and from all parts of the civilised world frequented the New Greek Capital. Among these were many Brahmans. The doctrines of the Brahmans should have possessed a profound interest for such Greeks as were admirers and disciples of the philosophy of Plato. The Neo-Platonist Philosophy was thus pervaded with mysticism. The three principal Neo-Platonist were Plotinus, Porphyry and Proclus.

In addition to the Greeks and Hindus, there was a large Jewish population inhabiting Alexandria at this period. It was a Jew, Philo, by name, who is considered by some to be the founder of the Neo-Platonic Philosophy, although others assign that place to Ammonius

Saccas. Philo declined oriental Pantheism, but he laid his foundation on the oriental theory of emanation. A Philosopher somewhat resembling Philo in his principles was Numerius, the Pythagorean. The doctrines of Numerius led in a great degree up to the doctrines of Ammonius Saccas, who, by some, is considered to be the founder of the Neo-Platonic Philosophy. He is chiefly known through his disciple, Plotinus. Plotinus believed that the great aim and goal of existence was to draw the soul from the contemplation of external things and, separating it from individual consciousness, pass into a state of ecstasy, which is the only state in which it is possible for man to become really united to God, who is the one and absolutely perfect Being. Porphyry was the disciple of Plotinus. Iamblichus was the next Neo-Platonist. Proclus followed him. Though the Neo-Platonists were as pantheistic in their ideas as the Eleatics, yet pantheistic theology had taken the place of pantheistic philosophy and consequently the Neo-Platonic Pantheism was overlaid with mysticism. Each and every one of the Eleatics is superior to any of the Neo-Platonists. Pantheism has throughout been represented to be the strictest Monotheism ; but the Neo-Platonists believed in a plurality of gods. They did not however resemble in the least the Greek Mythologists. They resembled the system set forth by the Vedas, but even this resemblance is not a very exact one. The early Greeks were Polytheists in the most comprehensive sense of the word. They believed in a plurality of gods, each of whom was perfectly independent of the others. No such Polytheism is to be found either in the Vedas or in the philosophy of the Neo-Platonists. In the Vedas, a multitude of gods are invoked, it is true. But they are only different names for one and the same God. No one god is independent of the other. Now with the Neo-Platonists there is not any kind of representation of one God under different names, but a very clear acknowledgment of a belief in a variety of gods. Neo-Platonism may therefore appear to be a species of polytheistic philosophy, yet if it be remembered what Pantheism really and truly is, the Neo-Platonists will be found to be as pantheistic as in Eleatics. For Pantheism is that doctrine which identifies God with the entire universe. In the philosophy of Neo-Platonism, there was a large intermixture of mysticism. But it in no wise detracts from the Pantheism inherent in its philosophy. In that system there was but one God—absolute, incomprehensible, though comprehending all within Himself. The Neo-Platonists were not in any sort or degree believers in Polytheism. They were the strictest Monotheists. They did not even believe in Dualism, as do the majority of sects calling themselves Monotheists. Pantheists are Monotheists, but all Monotheists are not Pantheists. With Proclus, the last Neo-Platonic philosopher, we bid farewell to any study or investigation of philosophy for well-nigh eleven hundred years. Men will be no longer seekers for wisdom ; they will be scarcely even

seekers for God. They will believe that both God and wisdom had been miraculously revealed to them and that in that revelation was included all science, all philosophy, all learning. Reason was dethroned and Faith usurped her place.

N. K. RAMASAMY AIIYA.

(*To be continued.*)

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## Reviews.

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### SEPTIME CE'SAR.

Our gifted colleague, Mr. Reepmaker, of Rotterdam, has published another of his most interesting romances, the scene of which is laid in Palestine in the time of the Christ. Though a Dutchman by birth he writes French as though it were his mother tongue, and in the present volume displays the same faculty of observing and describing the scenes of Nature and the aspects of human nature as in his previous works. No more vivid contrast could be made than that between his picture of the state of society at Rome under the Consul Marius and his great adversary, Sylla, when the unchained passions of men converted the Capital into a hell on earth, and the other where Jesus as a radiantly pure and spiritually illuminated Essene moved about the Holy Land, working his miracles and filling all hearts with that spirit of love of which he was the incarnation. At the epoch of the story, Alexander Jenneus was High Priest and King of the Jews. This, of course, means the adoption of the theory that Jesus lived upon earth a century B.C., for the era of the cruel despot in question was from 104 to 79 B.C. Our author makes the death of Jesus occur from stoning, not crucifixion, and of course the whole dramatic framing of the tragedy as given in the Bible narrative is lacking. Full justice is done to the ideally perfect character of Jesus; the descriptions are, in fact, most impressive. With what will seem to orthodox Christians extreme audacity, our author puts into the mouth of his Divine hero the ideas about karma, reincarnation, evolution and the rationale of such "Miracles" as rising into the air and walking on the water, as are given in our latest theosophical books. To the heterodox this would not appear unreasonable, if one is to concede to the Christ even a very small share of that psychical development which we occasionally encounter in our days, "Septime Ce'sar" as a literary picture of a certain historical epoch, deserves a place on our book-shelves along with the others of its class which have so interested our generation.

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### ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION.

The volume issued this year by the Smithsonian Institution—for a copy of which we are indebted as heretofore, to the courtesy of the erudite Secretary—is more than usually full of valuable matter, and the illustrations are particularly good; they embrace pictures of rare wild beasts, special instruments of the Smithsonian Astro-physical Observatory, the physical aspect of the Moon at different ages, the progress of air-ships and lifting-kites, the luminosity of the "N." Rays (a most important article to all students of occultism), confirming the "Od"

discoveries of Reichenbach and the psychometrical ones of Buchanan, Electric Railways, Terrestrial Magnetism, Mount McKinley, North Polar and Antarctic Explorations, Desert Plants for Drinking-water, Flamingoes' Nests, Musk-Oxen, the Siberian Mammoth, Excavations at Abusir, the Hittites, Central American Hieroglyphics, an Aboriginal iron Mine, Central Tibet, Chinese Turkestan, The Somali Coast, The Republic of Panama, and Reclamation of the West. This bare enumeration of the pictures in the book gives one an idea of the richness and variety of its contents. It is a valuable addition to any library.

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“ LA MORT, L' AU DELA, LA VIE DANS L' AU DELA. ”

This magisterial work (Death, the Beyond, and Life in the Beyond), of which our old friend Mme. Agathe Hæmmerle' has given us a splendid translation from the original German, was the last from the pen of that profound thinker, brave pioneer, and modest author, the late Baron Carl du Prel. We might almost say the crown of his industrious and profitable life in the interest of Metaphysical science; for he writes with the ripe experience of a quarter-century of scientific researches. The history of the connection of the late Baron du Prel with our Society has been related by me in “Old Diary Leaves.” I shall never forget those bright sunny days when Mme. Hæmmerle' and several others of us were in his company at Prof. Gabriel Max's house on the shore of the Starnberger See, discussing those high problems of the Now and the Hereafter, which no one was better able to handle than this clear thinker. In his present work the author opens by saying that: “If it be true, as Kant affirms, that the well-being of humanity depends on metaphysics, it is evident that the question of immortality has for us a supreme importance. Its influence on social life might show itself clearly if the opinions which men have adopted on this grave problem were not divided as follows: The church erects immortality as a dogma without proving it; physical science denies it on assumption; finally, among philosophers we find defenders of both these opinions. Since for thousands of years such intellectual efforts have been made to reach a solution of a question of such paramount interest to humanity without being able to arrive at a definite conclusion in the debate, it is evident that one can never come to it except by an entire new route. Our business is to prove that we have a soul and that it can separate itself from the body without losing its essential qualities. That this proof may be generally admitted and that faith in immortality may become the common property of mankind to the point of exercising an influence on our general welfare it is necessary that it shall be different from all the proofs heretofore given and which have been valueless; it will consist in *demonstrating by experience that the soul can detach itself from the body, even of the living man.* If one succeeds in proving, besides, that this soul, thus separated from the body during the life of man, acts and judges in a different manner than when in the body, and that it can function in an independent way, then the clashing of opinions should cease and one would thus have solved the problem of the future life: a problem for which the *ignorabimus* was regarded as so certain that one did not even give himself the trouble to try to lift the veil. So long as

man remains in doubt whether he is a physical and mortal creature, or a metaphysical and immortal being, he will have no right to boast of his personal consciousness; and to limit himself to regarding death as a leap into the outer darkness is not fit for a philosopher whose first duty according to Socrates, is to know himself."

Having thus clearly enunciated his proposition, du Prel works out the details in the fascinating volume before us. Among the many witnesses whom he cites we are glad to see that he gives the importance they deserve to the convincing psycho-physical experiments of Colonel de Rochas. My only regret is that I have not the time to bring out this work as I did D'Assier's "L'Humanite' Posthume." I hope that some one of our many French scholars in the Society will make this important contribution to contemporary literature.

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#### THE RELATION OF MAN TO GOD \*

BY A. SCHWARZ.

When one reads of a work of literature reaching its Third Edition, it goes without saying that its worth has already been recognised by a discriminating public and that it only remains to us to recall again the work to the reader's notice. So it is with great appreciation that we commend this small pamphlet for earnest study to all students of a philosophy that ever presents anew to us, golden thoughts clothed and re-clothed in the language of thinking writers. We who have followed this scheme of study for many years can more fully appreciate a line of thought which endeavours to simplify and clarify this Eastern scheme of philosophy, than can those who open and read for the first time any attempt to unravel life's mysteries. This pamphlet is therefore more for the trained student whose mind is attuned to these ideas, than for the novice; and for this reason it is all the more valuable, since it embraces a wide field of ideations which, coming from one who has shown previous evidence of having given these subjects a considerable amount of earnest thought, is entitled to, and deserving of, our intelligent study.

All concepts dealing with the Universal Source of Things are necessarily abstruse and complex, and the "Eternal, Boundless and Immutable Principle—on which all speculation is impossible, since it transcends the power of human conception—can only be dwarfed by any human expression or similitude." That is quite true, as the author justly says, but it is none the less true that he has himself done much to bring these speculations into a coherent form in a logical and simple manner. The diagrams are as illuminative as we dare expect them to be when dealing, as they do, with sublime yet subtle conditions, of which we have still such an enormous amount to learn.

So, perhaps, until we are in such a stage of evolution as to be able to verify for ourselves these Cosmic mysteries, we can but offer our gratitude to those who so ably try to lead us nearer towards the goal of perfect knowledge. We therefore welcome this short but comprehensive contribution to the sparse literature the subject has previously offered on such a wide and all-comprehensive text.

FIO. HARA.

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\* Republished from *The Theosophist*.

## LOVES' CHAPLET.\*

BY THE AUTHOR OF "LIGHT ON THE PATH" AND "THE IDYLL  
OF THE WHITE LOTUS."

We regret to notice that proper distinction has *not* been justly made between the original author of "Light on the Path" and "The Idyll of the White Lotus," and the "*medium*" through whose hand they were transcribed, for the joy and help of their readers. And it is in view of the above fact that we note all the more acutely the difference between the exalted teachings that inspired those two noble books and those of the author of the booklet we now have under review.

One would never expect a gramophone to give back the exact tones of a human voice however good that instrument might be; and so it is with a "medium," who takes down the thought of another, whose influence is directed from the mental plane into the receptive cells of the brain of the writer. The soul impress is wanting, and never again can the same beauty of thought be transcribed by the "medium" unless again under the influence of the former divine thought. This evidently has not as yet occurred to the writer-down of that exquisite treatise, "Light on the Path!" and though "Loves' Chaplet" will doubtless afford much pleasure to its readers, the aroma of its predecessor will never make it a manual of spiritual endeavour, such as ever will be the case with that which bears the 'Master's touch.' We, who are ignorant of the mysteries the author so constantly refers to, would gladly know what a "numa" is? Is it "a vesture," "an instrument," or "a glove upon the hand" all are implied; and in our humility we dare not presume to suppose that the "pneuma" of St. Paul would be a more appropriate rendering.

FIO. HARA.

## ADVAITA SIDDHANTA GURUCHANDRIKA

OR

## THE MOONLIGHT OF ADVAITA DOCTRINE.

This is a valuable treatise in Samskrita on the Advaita philosophy by Chandrikâchârya Swâmi (a Brahmana ascetic living in the Tanjore District). He is the author both of its text consisting of 1,640 verses and their commentaries in Samskrita. The book contains his dissertations on the following ten subjects, *viz.*:— (1) That the universe is superimposed on the Self; (2) that such superimposition is due to one's ignorance of Self; (3) that the Self is unlimited by bodies; (4) that the universe owes its existence to Karma; (5) that Karma is neither the material nor the efficient cause of the universe; (6) that the universe is an illusion due to Mâyâ; (7) that Jiva is one alone (not many), and is both the material and efficient cause of the universe; (8) that by knowing that one Self, everything becomes known; (9) that the individual and universal Selves are one as *expressly stated* by the text "That thou art"; and, (10) that they are identical as *implied* in the same text. In support of his statements the author has quoted profusely from the commentaries of S'ankara, Râmânanda and other A'châryas. The author has also dwelt at length on the comparative merits of the theories of CREATION, EVOLUTION and SUPERIMPOSITION. The book

\* T. P. S., London.

is a reliable manual of Advaita philosophy consisting of 369 pp. of Demi octavo matter printed in Devanagari characters, and can be profitably read by students of Vedânta.

We are also in receipt of a booklet of a few pages (Demi 32 mo.) containing the essence of the book under notice, by the same author. These books can be had of the Manager, Theosophist Office, Adyar, or from the Author, care of Neppattûr Ranganathier, Tirunagari Post-Tanjore District. Prices are not mentioned in the books.

G. K.

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#### MAGAZINES.

*The Theosophical Review*, April. After the "Watch-Tower" notes, which are especially interesting, we find a well written article, "The Truth-Seeker," by Fen Hill. In the conclusion of the important contribution on "William Law, an English Mystic of the Eighteenth Century," by Miss Elsie Goring, we find many quotations from the published works of this mystic, that are worth reproducing. Here is one :

We are apt to think that our imagination or desires may be played with, that they rise and fall away as nothing, because they do not always bring forth outward effects. But indeed they are the greatest reality we have, and are the true *formers* and *raisers* of all that is real and solid in us. All outward power that we exercise in the things about us, is but as a *shadow* in comparison with that inward power that resides in our *will, imagination* and *desires*; these communicate with eternity and kindle a life which always reaches either Heaven or Hell.....

In the closing paragraph which deals with the 'Spirit of Love, which he defines as an "*unchangeable Will to all Goodness*," he says :

"and, therefore, every creature must be corrupt and unhappy, so far as it is led by any other will than the *one Will to all Goodness*."

Mr. Mead commences a new series with an important article entitled, "Philo of Alexandria on the Mysteries." This and the following articles in the series are to be included in Mr. Mead's forthcoming work, of two volumes. "Pure Verbalism," by B. D., is an excellent paper dealing with a recent review of Mrs. Besant's "A Study in Consciousness," in which the reviewer designated a certain clause in the book as being "pure verbalism." B.D.'s paper is philosophically critical, and shows how largely one's conclusions depend upon one's standpoint. In "The True Inwardness of Karma," the writer, Miss Charlotte E. Wood's endeavours to present, in this first portion of her continued article, a broader view of the universal law of Karma than is usually held. Referring to the conception of a rigid "Mechanical Necessity, she says : "To lift this conception to a more spiritual plane, and to break down, as far as may be, the distinctly mechanical setting in which the doctrine of Karma has been presented in the past, is the aim of the present paper ;" and, further on we read : "The judicial aspect of Karma is but a partial statement of all that is involved in that perfect law of justice on which the worlds are built, by which they are evolved, and apart from which they have no sustaining purpose." Mrs. Besant's article on "The Perfect Man" will be read with intense interest by all who aspire to reach the higher life. After referring to that inner state designated as the 'Christ-life,' or the 'Buddha-life,' the writer says : "The first of the great Initiations is the birth of the Christ, of the Buddha, in the human consciousness, the transcending of the I-conscious-

ness, the falling away of limitations ;" and again, " With the falling-away of limitations comes an increased intensity of life, as though life flowed in from every side rejoicing over the barriers removed ; so vivid a feeling of reality that all life in a form seems as death, and earthly light as darkness. It is an expansion so marvellous in its nature, that consciousness feels as though it had never known itself before, for all it had regarded as consciousness is as unconsciousness in the presence of this upwelling life." Rev. G. W. Allen contributes No. IV. of his series on " A Master Mystic ;" then follow, notes " From a Student's Easy Chair," " The Houses of Rimmon," with Correspondence, Reviews, etc.

*Revue Théosophique.* The March number opens with a rendering into French of the Synoptical table, showing the successive phases of evolution on our globe, which is attached to Mrs. Besant's lectures on " The Pedigree of Man." This is followed by a translation of a compendium of the lectures themselves. An article on " The Value of the Ideal," by Marc Pollar, is short but clear and good. In his opening he says, very justly : " The value of a high ideal is so great that it is immeasurable, for an ideal lived is for us a reality. When, then, we concentrate our thoughts upon it to, in some degree, make it objective, we give to our soul an employment which transfigures and transforms it, makes it firm, permanent and no longer impermanent and fugitive. As soon as a man possesses an ideal really worthy of the name, his eyes open upon life; he penetrates into Nature, he perceives that heaven with which the earth, we are told, is impregnated. He sees the divine forces working in brute matter itself; he returns to the days of his childhood, to the time when the murmuring stream, the stone and the leaf spoke to him by turns, when the world was full of fairies, of spirits and of the presence of God. The more his vision widens, the more does the world transform itself in his eyes, and the more he sees new heavens and new earths." Translations from the writings of Mr. Leadbeater and H. P. B., interesting paragraphs on Theosophical activities in general and those in France in particular, and of Madame Blavatsky's " Theosophical Glossary " and the usual Supplement of the French version of the " Secret Doctrine," complete an interesting number.

*Bulletin Théosophique.*—Doctor Pascal gives us full information about the activities within his Section, among which we are glad to note the formation of a new Branch at Nantes, thanks to the devoted energy of our Brother M. Leblais, of Marseilles. Dr. Pascal also makes an earnest recommendation that his colleagues shall do their best to help make this year's Congress at London, on the 8th, 9th and 10th July, a success and to begin preparing for the Congress of 1906 which, as already noted, will assemble at Paris.

The official Bulletin of the Netherlands Section, *De Theosofische Beweging* (the Theosophical Movement), shows signs of the judicious editorship of our respected colleague, Mr. A. J. Cnoop Koopmans.

*Sophia*, Madrid. The March number of our welcome contemporary begins with a mournful refrain in a notice of the death of Dona Francisca Martín y Rojas, the wife of our dear and valued colleague and friend, D. Manuel Trevino, Secretary of our Madrid Branch, and a conductor of *Sophia*. We offer the expressions of our sympathy, but at the same time with the conviction that so well read and so convinced a

Theosophist as he, cannot possibly feel the despair of one who has not our knowledge of the law of Karma. The matter in the review is interesting, as usual.

*Theosophia*, March. Following the Watch-tower notes is an article on "The Doctrinal Views of the Timaeus," by Dr. Ch. M. van Deventer; another instalment of "The Treason of Judas," by Chr. J. Schuver; a further translation from "The Pedigree of Man;" notes on the *Review of Reviews*, by Dr. van der Gon, and the usual review notices.

*The Central Hindu College Magazine* contains in its April issue a portrait of Dr. Arthur Richardson, Hon. Principal of the College, and two students. It has short articles on "The Ideal Student," "The Common Language of the Hindus," "Robber and Rishi," "The Love of your Enemy," "Rajahmundry," "Some Birds" (illustrated), "Music," "Should Meat be Eaten?" and "Science Jottings."

The March *Arena* contains several papers which are exceptionally interesting and of world-wide importance. Especially instructive is David Graham Phillip's delineation of the present status of Socialism in Continental Europe. But we regard the article on "Co-operation in Great Britain" as the crowning feature of this number. It is written by J. C. Gray, Secretary of the Co-operative Union of Great Britain, and gives an authoritative account of the rise and phenomenal success of the greatest movement in voluntary co-operation in the history of the world. The affiliated co-operators of Great Britain are to-day dividing more than \$45,000,000 annually among themselves. Rudolph Blankenburg's powerful exposure of the rise and domination of corruption in Pennsylvania gains in strength and interest with each succeeding issue.

Another paper dealing with corruption in public life is Mr. Flower's story of "The Rise, Domination and Downfall of the Tweed Ring," based on that part of Albert Bigelow Paine's life of Nast which deals with the great cartoonist's effective work against this Mammoth New York Ring. The paper is entitled "How Four Men Rescued a City from Entrenched Corruption" and is illustrated with reproductions of a great number of Nast's best drawings.

Friends of the drama will be interested in Professor Archibald Henderson's critical study of Gerhart Hauptmann's dramatic work and social ideals. There are several other papers, also the Editorial Mirror of the Present, and Book Review Departments, which have become popular features of *The Arena*.

The full-page portraits, all of which are printed in deep sepia ink on India-tint paper, include M. Jaures, David Graham Phillips, J. C. Gray, and a fine full-page half-tone reproduction of William Ordway Partridge's "Madonna," which forms the second of the *Arena's* series of reproductions of famous works by American artists.

Those who wish to keep in touch with the vital problems of the day will do well to read *The Arena*.

*The Occult Review*. To judge from the number sent us (April) this new magazine promises to be one of great interest to the student of occultism, and with proper business management, should secure a large circulation. The number before us contains articles on "Recent Hauntings," by Mr. Andrew Lang; "The Subliminal Mind," by our old Adyar colleague, Mr. St. George Lane Fox-Pitt; "World Memory and Pre-existence," by our dear Mrs. Campbell-Praed; "A Criticism of Telepathy,"

by Dr. C. W. Saleedy; and several other good papers. The price is sixpence net, so that we can safely recommend it, even to our poorer readers. It is obtainable from Messrs. Thacker and Co. of Calcutta and Bombay, or direct from the publishers, Messrs. Wm. Rider & Son, 164, Aldersgate St., London, E.C.

The Annual Report of the Ramkrishna Mission at Kankhal, for 1904, is before us, and the good work which has been accomplished at the Ashram in prescribing for patients, distributing medicines, nursing, caring for and feeding the sick, should enlist the sympathy and help of the philanthropically inclined. During the past year, 2,500 patients have been treated. This labour, in addition to superintending the building operations, has been accomplished by two Sannyasis and one Brahmachari, with the assistance of a cook, a house servant and a sweeper. Contributions, however small, in aid of this work, may be sent to Swami Kalyanananda, Ramkrishna Sevashram, Kankhal, Saharanpur Dist.

*The Indian Review.* The April number of this enterprising Monthly is at hand. It contains an attractive variety of articles, especially interesting to Indian readers, and is always well edited.

*East and West.* The April number is good, as usual. We have been specially interested in the article on "Reconstruction in the Brahmo-Samaj," by Babu P. C. Mozoomdar, one of the greatest leaders in that religious movement. The sub-title is "A Decadence," and the tone of the paper is, on the whole, very despondent. When he joined the Brahmo Samaj, 59 years ago, the writer tells us, its condition was not very high; but even now, "there is an apparent decadence which is striking. Since Keshub Chunder Sen's death in 1894 his 'church' has steadily declined till of late it seemed as if it could not sink lower. Of very late, however, by the steady efforts of his family, his 'church' has made a rebound upwards." It is said that his 'church' is well attended now—meaning the particular church in which he used to preach—and this attendance is secured by a sort of milk-and-watery idol worship, the pulpit of Keshub being kept, like the sandals and begging-bowl of a sannyasi in a temple, as an object of adoration, not to be occupied by any other minister; and, moreover, it seems that the form of service and of belief laid down by Keshub are not to be departed from in one jot or tittle. From the beginning the claim of the Brahmo Samaj was its universality; "The present reconstruction power, forever falsifies that claim." The Brahmos have started various social reforms but it appears that they lack the impulse of spirituality. That the organization, as such, is tottering to its fall seems, unfortunately, too evident, and the article under notice but too clearly corroborates the views which have been expressed in our magazine from time to time. Several other articles in *East and West* are well worthy of notice but space is lacking to do them justice.

*Broad Views.*—Mr. Sinnett's Review moves on from month to month in its majestic way, spreading our Theosophical teachings among the cultured class, to which it caters. The Editor and his contributors supply matter of high literary quality and profitably instructive. Mr. Sinnett gives a Theosophical article every month, the scope of which is indicated by the titles of those which appeared in Vol. II., *viz.*, "The True Meaning of Occultism;" "The Civilisation of Atlantis;" "The Future Life of Animals;" "The Purpose of Knowledge;" "Professional Occult-

ism ;" and "The Origin of Life : " his others have been of like character. His contribution to the April number on "Life in the next World" is the continuation of his subject treated in the February number. With his own peculiar style, he traces the entity from its escape from the physical body at the time of death, into the astral planes, showing how it finds its psychical abiding place, which, at the same time is its starting-point for further evolution ; he shows that the disembodied scum of humanity, "murderers, ruffians, violent criminals of all types, drunkards, profligates, the vilest of mankind," gravitate into what we may call the *sedimentary levels* of the astral plane, the nearest to us, survivors. "Terrible passions of revenge and hatred are stirring the majority of these unhappy beings. Helpless longing for physical enjoyments no longer possible on that plane of existence, contribute to render the lives of all who are there, deplorable and wretched, to an extent that can hardly be overcolored." The state of those of superior development is described, and facts are given, drawn from his own personal intercourse with departed friends, who are able to describe intelligently their surroundings ; he maintains, also, that genuine communications have often been received through mediums at spiritual seances. A notable paper on "Modern Spiritualism," by the late Mr. T. B. Harbottle, should commend itself to the editors of Spiritualistic papers. Other noteworthy articles are, "Dante's Occult conception of the Soul ;" "The structure of the Atom," and "The Religion of the Man in the Street."

*Theosophy in Australasia* (March) contains an original article on "Occultism and the Ordinary Person," and a reprint of an interesting paper on "Creeds and dogmas," along with a variety of other matter.

*The N. Z. Theosophical Magazine*, contains Mr. Leadbeater's letter of greeting to N. Z. Theosophists, and articles on "Physical Culture," by Annie C. McQueen, "Brotherhood," by Kaber Harrison ; "An Artist" (poetry), by Eveline Lauder ; "Does Christianity demand Unconditional Forgiveness ?" "Have we lived on Earth Before," together with the "Gleanings from the Report of the Benares Convention ; the "Student's Page," and reading matter for the children.

*The Lotus Journal* for April is very interesting. In "Far and Near" we are told how to form a Lotus Circle, Mr. Leadbeater writes letter No. III. from Southern California ; then follow, "Nature Notes," by W. C. Worsdell ; "The letter Zed," by E. L. Forster ; "The Princesses and the Gardener," by A. R. Orage ; "On Easter," by Herbert Whyte ; the second instalment of an excellent article on "Outlines of Theosophy," by E. M. Mallet, this dealing especially with "the Building of character" ; and, "Golden Chain Pages." There is also a beautiful colored picture of the Caves at La Jolla, in California.

*The Theosophic Gleaner* opens with a lecture delivered by Mr. Nowroji B. Dalal, at the Blavatsky Lodge, Bombay, on "The Theosophical Society." In the historical portion of this we notice some slight mistakes, the date of the founding of the Branch being given as November 25th instead of Nov. 17th, 1875. "Thoughts on Glimpses of Occultism" is concluded, and there are some excellent reprints.

*The Message of Theosophy* (published by the Rangoon T. S.) has in its issue for April, in addition to some choice selections, an important and *highly useful* article on "Practical Theosophy," which should be widely circulated.

*Illattozhan*:—The fourth issue of this Tamil periodical (noticed on page 312 of our issue for February, last) contains 23 interesting stories narrated by a ghost. It is very moderately priced at 6 annas and can be had of the Manager, *Theosophist* office, or from the Editor, Mr. C. Vijayaraghava Mudaliyar, No. 13, Car Street, Mylapore.

## PAMPHLETS.

We have received from Ceylon a pamphlet containing a report of the 'Monster Temperance Meeting,' which was convened in Colombo in September last, at which 20,000 persons listened to interesting speeches by Colonel Olcott, Mr. Ramanathan and Mr. John W. De Silva, showing the fearful results of intemperance, which, according to past criminal statistics, has been the cause of about 90 per cent. of the worst crimes of all nations.

## MIRACLE AND LAW \*

By J. H. TUCKWELL.

This is a logical, well-written and nicely gotten up little pamphlet, containing chapters on "The Reign of Law," "What is a Miracle," "How events may appear Miraculous," "Laws Transcended," and "Below the Threshold."

## DENATIONALISATION AND THE EDUCATIONAL WANTS OF CEYLON.

The addresses delivered at Ananda College, Colombo, on 3rd September last, by Hon. Mr. Ramanathan, Hon. Mr. Hulugala, Mr. F. L. Woodward, M.A., Colonel Olcott and others, are embodied in this pamphlet, together with editorials from the Colombo papers on the subjects under discussion.

## A PILGRIMAGE TO BADIRIKASRAMA.

This is an interesting account of a pilgrimage to the Himálayan region by R. Ananthakrishna Sastri, in the year 1904. It is a well-written and neatly printed pamphlet of 13 pages.

## THE VEDIC COSMOGONY.

This is a pamphlet from the pen of Gowardhandas, a follower of Swâmi Dayânanda Saraswati, the founder of the Arya Samaj. The Cosmogony as taught in one of the Vedic Mantras forming part of the Yajurveda Aranyaka (called the Aghamarshana or destroyer of sins) is propounded in this essay. It is priced four annas and can be had of the commercial Printing Works, Lahore.

We have also received a small pamphlet relating to the Bombay Branch Theosophical Society, and another from the Madura Branch, T. S. containing a reprint of a lecture by Mrs. Besant on "Man as Master of His Destiny."

\* L. N. Fowler and Co., London, price 6d. net.

Acknowledged with thanks:—*The Vahan, The Theosophic Messenger, Theosophy in India, Pra Buddha Bharata, Dawn, L' Initiation, Christian College Magazine, Indian Journal of Education, Modern Astrology, Notes and Queries, Banner of Light, Light, Harbinger of Light, Phrenological Journal, Teosofisk Tidskrift, The Mysore Review, Theosophisch Maandblad, Brahmavâdin, Brahmachârin, Modern Medicine, The Theist.*

### CUTTINGS AND COMMENTS.

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

*A Mahomedan Fire-Walker in Bombay.* On Saturday afternoon April 15th, Sayed Akbarshah Bukhari who described himself as "the renowned walker on fire," gave a performance of walking on ignited coal in the presence of a large gathering at Bandora, in a specially erected mandap in a compound near the Municipal Office on Hill Road. A trench in the shape of a cross, about

twelve feet by twelve had been dug, and from an early hour fire was lighted in it with jungle wood. Shamianahs were erected all round the trench for the accommodation of the spectators. There was a recess in the north-east part of the compound in which the Sayed made some preparatory processes, and clad in a robe of green and armed with a green-coloured banneret, on which were inscribed texts from the Koran, the Sayed came forth in front of the trench and took out some of the burning fire-wood, on which water was poured to extinguish the fire. He then asked the Mahomedans present to join with him in reciting the "Kalma," and spoke in Hindustani words of advice and exhortation for the special benefit of the audience. He said by the gift of God, his family possessed the secret power of walking on burning embers: it was not done by any trick, nor with the aid of any medicinal compounds. Working himself up into a state of preparedness for the exploit, he invoked strength in the names of the Prophet. His friends sprinkled some rosewater on the fire and prayed that it should become a bed of roses or "flower garden" for him. With the banneret in hand, the Sayed then took five long strides on the embers north to south and after some minutes he walked on the embers from west to east.

It will be seen by the above, which we clip from the *Madras Mail*, that no race holds a monopoly for the performance of this marvellous ceremony, but even the Fiji Islanders and other aboriginal tribes are skilled in it. No doubt the fire elementals render important aid, and 'mediums' have been known to hold red hot coals of fire in the naked hand without being burned.

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*How the Pariahs are treated.*

Considerable correspondence has appeared recently in the *Madras Mail*, in regard to the treatment meted out to Pariahs by public officials in India. The following is a sample:—

SIR,—In regard to the treatment meted out to Pariahs in public Courts by Brahmin Magistrates and Munsiffs, one would have thought that Government would have put a stop to such ill-treatment of their subjects, but evidently they think this too light a matter for interference. Government should by a very strongly-worded circular, which should be sent to all their administrative officials, show that they are wide awake to the correspondence going on in your columns, and that any case of unjust treatment to the lower classes will meet with their severe displeasure. It is perfectly true that Pariahs are not allowed in some Courts to give their evidence in the witness box, but, like the publican of old, have to stand afar off. A friend of mine, whose veracity cannot be challenged, told me lately that he was an eye-witness to a procedure in a certain District Munsiff's Court, which caused him great pain. A

Christian Pariah convert was to give evidence in a certain case, and having to be sworn on the Bible, this book was handed by the Munsiff to the Court Duffadar, who, from a good distance, threw the Bible on the floor near this witness. This poor subject of His Majesty picked it up, kissed it, and was ordered to place it on the floor again, which he very reverently did, and then proceeded to give his evidence outside the door of the Court. Surely such cases, which I am sure are not isolated ones, should be stopped, and this can only be done by a strongly worded circular emanating from Government themselves.

D. I.

Is not such conduct a disgrace to any civilized community or Government ?

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*A lunch with the dead.* The following appeared not long ago in one of our Indian papers :—

A Hindu living thirty miles off Ajmer died recently from natural causes. His wife seeing her husband dead went into a kitchen and began cooking food. When the food was prepared, the woman, with a dish in her hand, went to the deceased husband, prostrated herself on his feet, crying :—“ Oh, my beloved husband, please get up and dine with me.” After the lapse of a few minutes the corpse rose and took a morsel from the hands of his wife and immediately fell back. The corpse was then removed to the burning ground. After the funeral ceremony was ended, the widow, seeing the corpse of her husband burning, jumped inside the pyre and was with the dead man.

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*Buddhist Scriptures on Plague and its causes.* We are indebted to the *Rangoon Gazette* for the following :—

In India, plague was known very early, and its appearance at various times and places is mentioned in the Buddhist Scriptures and in their Commentaries. From the course it then followed there can be but little doubt that the disease mentioned was the same as what we now call plague. The *Friend of Burma* contains an interesting letter on this subject by a learned hpoongyi of Rangoon known as U. Candima. His letter is in answer to a query by another hpoongyi, U. Yugandhara, and several other influential Burmans, as to whether the plague is mentioned in the Pitakas and the Commentaries, what kind of sickness it is and whether it can be cured. We have verified the quotations of U. Candima and found them correct. No doubt many more quotations might be produced if the Commentaries were carefully looked through. One quotation at least is from a book which has been proved by the best scholars to have been in existence before the time of Asoka the Emperor, that is, before the third century before Christ, the Mahavagga. The others are taken from works written or compiled during the fifth century A.D.

#### HISTORICAL NAMES OF THE DISEASE,

The Pali name of the disease is “ Ahivataroga,” that is, literally the “ Snake-wind disease,” but we prefer the Sanskrit etymology with which U. Candima appears not to be acquainted.” “ Ahix, according to native Sanskrit lexicographers means “ striking or destroying everywhere.”

#### THE CAUSE OF PROPAGATION.

As far back as the fifth century A.D., and very probably much earlier, the Indians and Sinhalese asserted, just as Western physicians

now do, that diseases were propagated by mosquitoes and flies and that plague in particular was spread by flies and rats. We read in the Dhammapadatthakatha (II. 2): "When plague occurs flies first die, and then all animals, even crows." A sub-commentary on the "Mahavagga" above mentioned gives in order the names of the animals they thought to be attacked before men. "When the Ahivata pestilence arises, flies die first, *then rats*, then fowls, pigs follow and cows; after that the servants die, then the master of the house." Here, flies or mosquitoes come first, then the rats. It is worthy of remark that slaves and servants are said to fall victims before their masters, probably, it must be understood, from their negligence and filth. It is what doubtless is happening now, too. It may be still remembered that in India fowls and cows died from the disease. The Indians did not know of any remedy against the fell disease. Flight, they thought, was the only remedy. In "Mahavagga" (L. 51) it is said that a whole family died of plague, only two boys being left; in this connection the compilers add that "he who breaks through the roof of the house or through the wall that is, who flees away) may be saved." The fear of contamination was great then as it is now, for the compilers go on to say that when the two boys that were left ran away, they met bhikkhus (Buddhist priests); but the bhikkhus, terrified, drove them away, and the boys who were not yet fifteen, cried.

#### CAUSE OF THE DISEASE.

From what precedes and from the statement that flies and rats were first to die, that the only remedy was in flight, that the disease was in the air—that is, caused by baneful gases and emanations from the ground—in a word, that disease was caused by filth, that people not over-careful and habitually dirty, such as slaves and servants, died first, it may be pretty safely concluded that the "Ahivataroga" the "Maribiyadhi" and "Mari" of old Pali and Sanskrit writers, was the plague.

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*The Reality of the Unseen.* Sir O. Lodge took part in a discussion in London the other evening on the "Reality of the Unseen." After illustrating in a graphic manner the relative smallness of the earth, he discussed the biological gradations from simpler to higher forms, affirming that while man was certainly the highest among living animals on the earth it was quite unlikely that he represented the most perfect of his kind in the universe or that man's limited senses can realize the possible higher developments of life and intelligence any more than bees and worms can realize the attributes of man. When this is admitted, "belief" in a God is reasonable. As to man's part in the world, the scheme of things might be compared to a piece of music with men as the players. Before it is played the music exists only in the mind of the composer, but the performers can cease playing at any moment if they so decide. Every individual has a part in the great symphony of life, which he might help to make or mar. He pleaded for more leisure for the toilers—more communing with Nature—a great sense of personal responsibility born of the introspection which unhappily became more and more difficult to attain in the increasing hurry of life. The world was ruled by visions and dreams. Mr. Chamberlain was a visionary, who dreamed of the federation of the English-speaking peoples; and the speaker admitted that, without necessarily agreeing with Mr. Chamberlain's methods, he found his vision stimulating and attractive.—*Advocate of India.*

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On the last page of the cover of the Annual Report of the Ramkrishna Mission, at Kankhal for 1904, we find the following—said to have been culled from the letters of Swami Vivekananda:

*A whole-some Creed.* “May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God that I believe—The sum total of all souls—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species,—the special object of my worship.”

“I do not believe in a religion or God which cannot wipe the widow’s tears or bring a piece of bread to the orphan’s mouth.

“Do you love your fellowmen? Where go to seek for God? Are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the shores of the Ganges?

“I am no Metaphysician, no Philosopher, nay, no Saint. But I am poor, I love the poor. Let these be your Gods. Think of them, work for them, pray for them incessantly,—the Lord will show you the way.”

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*The Contagiousness of mental States.*

A contributor to *Mind* (see his article on “Thinking Life,”) asserts that health is as contagious as disease. There is much of truth in his contention, though it is more clearly seen in the mental than in the physical realm. Here are some of his sayings:—

A great infidel complained that God did not make health contagious instead of sickness. But health *is* contagious. The healthy man is an invigoration. He is as much a tonic as pure air is. He is as much a cheering vitality as sunshine is. If he understands the law by which to think health for another, the health is catching, whether it is physical mental or spiritual health. Mental healing is on the principle of contagion. The sick catch the healthful thought of the healer and respond to it as a garden to sunshine, giving the answer of quickened flowers.

Often it is that we have thought a truth, but so unaccustomed are we to gather our power from within that it is hazy and dim and weak. Then some teacher utters it, some book says it, and lo, it clears and endows us with its power. So we may know that we have a right to perfect health, that fulness of life is our legal kingdom, but the mist obscures the knowledge and we are not certain of it till someone else comes, and by his thought clears our sky and makes us know and claim our right, which, before an earnest, persistent claim, is never denied. The life that radiates health, that with constant persistence thinks it can help the sick into a realisation of health as their normal right, as their substantial and eternal reality, is a contagious life infecting those about with the health it rejoices in and thinks.

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*Great Discoveries in Egypt.*

A majority of our readers must have read of this wonderful Egyptian discovery, but we give, hereunder, a brief notice of it, which we clip from the *Friend of India*.

Mr. Theodore M. Davis, who discovered the tombs of Thothmes IV. and Queen Hatshepsu, at Thebes, has been patiently pursuing the work of removing the mounds of *debris* in the valley of the tombs and has just made a discovery there such as has not fallen to the lot of any explorer since Egypt was open to European research. He has found a tomb which has never been visited or plundered since the age of the 18th dynasty, and is still filled with the royal treasures

of a time when Egypt was the mistress of the East and the source of its supply of gold. His workmen came across the descending steps of a tomb midway between the well-known sepulchres of Ramses IV. and Ramses XII. At the foot of the steps was a door cut in the rock and blocked with large stones. Some of these having been removed, a boy was sent through the opening and quickly emerged with a gaily painted wand of office in one hand and the yoke of a chariot thickly plated with gold in the other. The opening was thereupon widened and Mr. Davis stepped into the space beyond. There he found himself at the head of another flight of rock-cut steps twenty in number at the end of which was a second door also blocked with stones. Here, however, the outer face of the stones was still plastered with the mud on which were impressions of a royal seal with rows of fettered captives, while on one of the lower steps the two basins of coarse red ware were lying, out of which the mud plaster had been taken. Mr. Davis has arranged to have the work of opening the tomb carried on to its completion. It was accordingly opened the following day in the presence of the Duke of Connaught and his suite, and a marvellous sight met the eyes of the fortunate discoverer. The tomb itself was not large and its walls had never been smoothed or decorated, but it was filled from one end to the other with untouched spoil of ancient Egypt. Mummy cases encrusted with gold, huge alabaster vases of exquisite form, chairs and boxes brilliant with paint and gilding, even a pleasure chariot with its six-spoked wheels still covered by their wooden tires, were lying piled one upon the other in bewildering profusion. It was some days before the band of explorers could even ascertain the full extent of the treasures which the tomb contained. It was the burial place of Yera and Thua, the parents of the famous Queen Teie, the wife of Amon Hotep the Third, and the mother of the heretic King, Amon Hotep the Fourth, of the eighteenth dynasty. It was to her teaching that the villagers' revolution, attempted by her son, seems to have been due. Over a gilded mask which must have belonged to one of the mummies, a veil of black muslin or rather crape was drawn. It is the first time that anything of the kind has been met with in Egypt.