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THE THEOSOPHIST.

(FOUNDED IN 1879.)

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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OUR TWENTY-SEVENTH VOLUME.

WITH the present (October) issue the *Theosophist* enters its twenty-seventh Volume.

From the beginning until now H. P. B. and I have rigidly shaped its policy so as to keep it within the strict lines of the constitution of the Theosophical Society: the line of Universal Brotherhood, of equally kind treatment of writers of all different religious schools and varying social ideals. We have eschewed all fads and fancies which are opposed to common sense and perfect tolerance. We have discouraged fanatical distinctions between individuals, and opposed in every way the creation of cabals in the interest of chosen leaders; thus striving to keep always before the public the standard of Eclecticism, equality, and inviolability of private rights in belief and action. We have aimed to drive out of the minds of our members all idea that they have the privilege of foisting on the Society their own personal convictions upon matters of religion, social reform, diet and propaganda. The Survivor will try to be true to the trust reposed in us by those Elder Brothers of the race who gave into our hands the white banner of the Theosophical Movement. And he counts upon the brotherly support of all who approve of his policy.

To secure, if possible, a much wider circulation for the Magazine and thus help to spread Theosophical teachings to countries where they are as yet but little known it is decided to reduce the subscription price for foreign countries from £ 1 (or \$ 5) to 12 shillings sterling

per annum, post-free. I shall be glad if friends and well-wishers will help to get new subscribers. The Indian price will continue to be as at present, *viz.*, Rs. 8.

As regards its literary merits the contents of the present issue show that every effort will be made to keep up the old high standard, and it is hoped that writers who are not yet on our list of contributors will, for the sake of helping an old but not yet worn-out public servant, send in some articles from time to time. At my death, or sooner, the Magazine, its bookshop, and all my other property will be passed over to the Society as a free gift.

H. S. OLCOTT.

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER X.

(Year 1897.)

THE King of Siam sailed away in his Royal yacht on the 22nd April, as above noted; but my connection with royalties was not yet ended: though His Majesty of Siam had gone I was now brought into close relations with an important representative of a far more powerful sovereign, the Czar of Russia.

When the Czarewitch made the tour of the world in the year 1891 he was accompanied by Prince Hespère Oukhtomsky, Gentleman of the Chamber of His Majesty the Emperor (Czar), who acted in the capacity of his Private Secretary. The Prince is one of the most highly educated men of Russia and a paramount authority on the subject of Lamaic philosophy. His family is one of the oldest and traces itself back to the time when it ruled over the whole Empire. His collection of books, images, pictures and the apparatus of religious worship of the Northern Buddhists enjoys the reputation of being one of the richest and finest in

* 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.

the world. His studies, pursued for many years, have created in him a deep interest in the subject of Buddhism, and this community of taste drew us together in correspondence. His museum has since been acquired by the Russian Government, and later, in the year 1900, Brockhaus, of Leipzig, published a descriptive catalogue, which I mention because of an Introduction by Prince Oukhtomsky, himself, in which he speaks hopefully of the prospects of a friendly mutual understanding being created between the representatives of Northern and Southern Buddhism, as an outcome of my successful attempt to get them to unite in accepting the Fourteen Fundamental Propositions common to both Divisions of the Buddhistic cult. The author of this learned monograph is Herr Alfred Grunwedel, Dr. Phil., and it is entitled : *Mythologie des Buddhismus in Tibet un der Mongolei*.

Although it is out of the strict chronological sequence, I might as well quote a few sentences from the translation of the Introduction, kindly made for me by my friend Herr J. Van Manen, F. T. S., of Amsterdam, to show the kindly feeling of the Prince for myself. He says : "The illustrious [*sic*] American, Colonel Olcott, as President of the Theosophical Society, has for years energetically followed the plan of finding the links of the spiritual chain which binds together the countries in which Buddha is honoured as a God [*sic*]. He travelled over Asia, made himself acquainted with the leading native Priests, and then composed a kind of creed for the Buddhists of the whole world. All things unessential and conventional, all things narrowly national and purely casual therein, were put aside. . . . In Japan, Burma, Chittagong and Ceylon, Colonel Olcott's platform of the Fourteen Fundamental Propositions has already been accepted. It remains to be seen how far Colonel Olcott's efforts in connection with the solidification of the spiritual ties between the Buddhist peoples in Indo-China, in Central China, in Korea, and in Tibet will work. As far as I could find out in conversation with the Indo-Chinese Laos they are Buddhists, but probably stand nearer to Lamaism than to the Sinhalese or Siamese-Burmese form." The Prince goes on to say that : "The connection of the followers of Sakyamuni in Ceylon with their fellow-religionists in the Far East has been existing since the most ancient times. The relation existed not only by sea but also by land. Many Sinhalese went on pilgrimage across the Himalayas to China. . . . The middle-ages strengthend this consciousness of the inner oneness between the countries, politically strange to each other, in which the worship of Buddha flourished. What holds good for Tibe

also holds good for Mongolia, for our Buriats and Kalmuks ; the ideas of the convinced co-workers of the deceased Madame Blavatsky find sympathy and attention also there. The moment is now not distant when the Buddhist world in its manifold subdivisions will wake from its dream and link itself together as one organic whole."

Undoubtedly there was intercourse between the Indian Buddhists and the people of different countries ; in fact, we know that the missionary parties sent out by the Emperor Asoka went to fourteen Indian nations outside the boundaries of India and to five Greek kings ; it also appears from Sinhalese records that five of Asoka's monks carried the religion to the five divisions of China. But I need not dwell upon these details as all the facts are given in the latest (10th) edition of the "*Buddhist Catechism*." The international relations between Northern and Southern Buddhists have not been kept up, and for this very reason the Buddhists of Japan sent their now historical committee to invite me to come to that country and explain the foundations of the religion ; moreover, the High Priest Sumangala, in the Samskrit letter of credence which he sent by me to the Japanese High Priests, specially mentions the fact of the non-intercourse between the North and the South and the great necessity for its establishment. I cannot leave the subject without entering my protest against the Prince's statement that the Buddha is "honoured as a God," for he is not by those who know the bases of their religion.

The foregoing is but preliminary to the meeting between the Prince and myself, at Colombo, on the 23rd April 1897, and will show the absolutely non-political character of our mutual relations. He was almost as deeply interested in the study of Buddhism as I, myself, and our meeting at Colombo on this occasion was the result of a request of his to that effect in a letter received by me from him some weeks before. As fortune would have it, my presence at Colombo in connection with the visit of His Majesty, the King of Siam, made it very easy for me to comply with his request. He arrived on a German mail steamer, in company with Prince Wolkonsky and two other gentlemen of his suite. As no hour was fixed for the arrival of the steamer, there was, naturally, no exact appointment for our meeting, so I just sent a note by the pilot-boat asking him to be pleased to wait on board until I should arrive ; this he did, but his associates went ashore with the Russian Consul. His greeting to me was most cordial and at once prepossessed me in his favour. He had all that high-bred courtesy, ease of manner, and social polish which is so marked among the Russian nobility. He told me that

he was on his way to China as a special ambassador to the Emperor, with an autograph letter from his master and numberless cases of costly presents down in the steamer's hold. It being none of my business, of course, I asked him no further questions as to the object of his mission, but proceeded to arrange for our getting ashore.

Among the boats that encircled the ship were those curious dug-out canoes with outriggers, that are peculiar to Ceylon. I pointed to one and asked him if he had ever had the experience of riding in such a craft, and whether he would like, for the joke of it, to discard my boat and take one of these to the jetty. He said he should be delighted with the novelty of the experience, one that would never have fallen in his way but for my happy suggestion. So we called the canoe, got in, and with great precautions adjusted the disposition of our feet to suit the exigencies of the small space left for that purpose in the hollowing out of the log. There being no keel nor centreboard, the outrigger is indispensable to prevent the upsetting of the craft. When the small sail is full one of the crew has to sit out on the outrigger to counterbalance its pull ; in a strong breeze two men are needed, and that is what is called a "two-man breeze." As neither of us had sailed in such a contrivance before we were equally delighted with the experience, and laughed like boys all the way to the jetty. As the steamer was only to remain at Colombo until the next morning there was no time to waste ; so I spent the whole day with the Prince, taking him to the Kotahena Temple, to see Prince Jinawarawansa, to Mrs. Higgins' "Musæus," and the "Sanghamitta" Girls' schools, and to call on the High Priest, Sumangala, with whom the Prince had a most interesting conference, through a Sinhalese interpreter. In the middle of the day we took train to Mount Lavinia where we had one of those delicious fish dinners for which the local hotel is so famous. Towards evening I accompanied him to the ship and was introduced to his travelling companions. The meeting with Prince Wolkonsky was particularly gratifying to me because H. P. B. and I, in 1884, at Lady Caithness' palace at Nice, got intimately acquainted with his aunt, a most charming lady, who was one of the distinguished party who joined our Society during our stay there and who were deeply interested in Theosophy. She was one of the three ladies mentioned in "Old Dairy Leaves," Volume III., p. 85, whom at H. P. B.'s request I psychopathically cured of serious diseases : one having the stubborn remnant of a stroke of hemiplegia of twelve years standing, which impeded the free use of her left hand and left foot : within a half-hour

I freed both limbs from their bonds. The second, a Countess and a cousin of H. P. B.'s, whom she had not met from childhood, was extremely deaf but within fifteen minutes I made her able to hear ordinary conversation, and she came back from a concert later in the evening enchanted beyond measure with her restored sense of hearing. The third lady I relieved from some minor spinal trouble.

At parting, Prince Oukhtomsky expressed to me his great delight with all that he had heard and seen during the day, and carried away with him several unique images and other Buddhistic curios, given him by Sumangala and by the Prince-priest, Jinawarawansa. He was so pleased with the Musæus and Sanghamitta Girls' Schools that he made them generous donations, while to me he gave his photograph and, the most valuable thing he had to offer, his friendship.

If I am not mistaken, it was his intention to revisit the Buddhist Lamaseries of Mongolia before returning home from his Chinese mission; at any rate, he gave me a cordial invitation to make the grand tour with him and personally discuss with the chief priests, the resemblances and differences between Northern and Southern Buddhism. He has translated into the Russian language my Fourteen Fundamental Propositions, and assures me that they have all been approved by the Mongolian and Tibetan Buddhist scholars; their only objection having been to Proposition IV. which says: "The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage and his name was Siddartha Gautama."

They have an idea that Sakya Muni figured on earth many thousand years before the sixth century B.C. : a belief that I cannot understand, since all the Buddhist scriptures about which I know anything agree as to the correct date. In mentioning this discrepancy elsewhere, I have tentatively offered the suggestion that they may possibly have confused the date of Buddha Gautama with that of his next immediate predecessor in the Buddhist tradition.

If he was pleased with our day's outing, I am sure that I was, for the making of so distinguished an acquaintance was one of the greatest intellectual treats that I have enjoyed.

While I was at Colombo the Spiritualist author and lecturer, Dr. Peebles, arrived there on one of his round-the-world tours, and as we were old acquaintances, I put him in the way of seeing some things which would not normally come under the notice of globe-

trotters. Among other incidents was a visit to an interior village, named Walpolla, in the jungle back of the village of Rambakkana, where it had been arranged that I should lecture to delegates from several villages of very low caste people, something like the Indian Pariahs. Although there is no caste in Buddhism, yet, all the same, the Indian dynasties who have ruled Ceylon have left behind them marked social distinctions, and in the hill country the Kandyan aristocracy have treated the labouring classes with as much harshness and injustice as though they had been their slaves. The people in the district to which I was going had been taught next to nothing about Buddhism, and since they were made by the aristocrats to feel themselves the vilest of the vile, they fell a natural prey to proselyting agents of the Salvation Army, who told them that if they would drop this accursed Buddhism and come into Christianity, they would be free men and could look anybody in the face. It was to open their eyes to the truth that I was asked to go to this obscure hamlet in the heart of the forest.

Accordingly I left Colombo on the sixteenth of April, in the early morning, with my old colleague and friend, C. P. Goonewardene, as interpreter, a Buddhist priest to hold the service, and the indefatigable Bob Appu, my old servant, for Rakwana : Dr. Peebles, coming from Kandy, met us there and went on with us. The poor people had sent as transport one big elephant, one half-grown one, and an ox-cart, without springs and apparently constructed with a view to pulverising the bones of unfortunate travellers. As Dr. Peebles had never had an elephant ride except as a boy at the circus, he gleefully accepted my benevolent offer to let him ride the big beast ; without howdah or pad, he it said. Although experience had prepared me for the terrors of the ox-cart, I preferred to face them rather than the risk of being swept off the big elephant's back by a bough of some one of the many trees of the forest that we would have to pass under. This, however, I did *not* mention to Dr. Peebles, for I thought that it might do him good if his pride should have a fall. He having mounted by a short ladder to the back of the kneeling elephant, and been nearly flung off when the beast rose to its feet, we entered the forest. Dr. Peebles had on, I remember, white trousers, and although his legs were long they were not long enough to bestraddle the elephant's broad back ; so, perforce, they stuck out straight athwartship, and I was nearly convulsed with laughter to see him clutching at the back of the guide who sat in front of him, and trying to balance himself so as to adjust himself to

the elephant's stride. As to myself, there was not a bone in my body that did not feel as if it had been passed through a threshing-machine. When we reached our destination it was as much as Dr. Peebles could do to get down to *terra firma*, and then his white "continuations," after serving as a clean towel to wipe the elephant's dusty back, were more like a crash roller that has hung all day in a machine-shop for the use of the men, than anything else that I can recall. As for his body he said that he felt as if "there would have been two of him if we had gone much farther!" A large audience had assembled to hear my lecture, which I gave after the Buddhist priest with us had given the *Pancha Sila* (the Five precepts). It was a beautiful landscape that spread out before us, one of broad stretches of emerald green fields, majestic forests, and encircling hills. I placed my back towards the wall of the monastic building that stood there and the people sat cross-legged on the ground in many hundreds. Of course the theme of my discourse was an indignant protest against the treatment which these hard-working peasants have received from the Kandyan higher classes on account of caste. I gave them to understand as distinctly as possible that, not only was Buddhism free of caste distinctions but that the Lord Buddha, himself, had denounced it as an unnatural and unwarrantable social injustice. I quoted to them things that he had said in various sermons, or sutras, among others, those known as the *Vāsala* and *Brahmajāla*, wherein he says that it is not birth that makes a man a Brahman or a Pariah, but the actions of the person. "By deeds," says he in the *Vāsala Sutra*, "one becomes an outcaste, by deeds one becomes a Brahman." I illustrated the principle also by telling them the story of *Prakriti*, a girl of the *Matanja*, or Pariah, or *Chandala*, caste, from whom Ananda, the great disciple of the Buddha, took water at a roadside well. Passing along in the heat of the day and feeling thirsty, he asked the girl to give him water to drink. She said that she dare not do it because she was of such a low caste that he, a high-caste man, would become contaminated by taking water from her hands. But Ananda replied: "I asked not for caste but for water, my sister;" and the *Matanja* girl's heart was glad and she gave him to drink. The Buddha blest her for it. I told them, moreover, that in that very sermon, the *Vāsala Sutra*, the Buddha told the *Brahmana Aggikabharadvāja*, who had sought to insult him by calling him an outcaste, that a certain *chandala* of the *Sopaka* caste, had become a Buddhist monk and attained to such a glorious renown "as was very difficult to obtain," and many *Kshattriyas* and

Brahmanas had rendered their personal services to him ; whereas there were many Brahmanas born in the highest families who "are continually caught in sinful deeds and are to be blamed in this world, while in the coming (world) hell (awaits them) ; birth does not save them from hell nor from blame." I then called up the acknowledged headman of the outcastes and, through the interpreter, asked him to bring me a drink of water. I took it, held it up before the people, and said : "I drink this water as a Buddhist who protests against the falsehoods that have been spread among you about our religion."

There were no more conversions made by the Salvation Army in *that* village, and I never saw an audience in Ceylon hang more attentively upon the lips of a public speaker than they did upon those of the Buddhist priest who had come with me and who preached to them after I had done. At their request he stopped with them some days and held religious services day and night.

It goes without saying that the carrying on of a great educational movement like ours in Ceylon and the supervision and management of some three hundred schools and three colleges involves no end of labour and large pecuniary expenses. The Sinhalese, as I have explained before, are poor and might well be excused for not denying themselves, as they have been doing since the movement began in 1880 ; yet they have gone on making constant sacrifices of luxuries, and sometimes even of comforts, to contribute towards the maintenance of the movement, while without pay or hope of any material benefit whatever, they have given ungrudgingly their best services in time and labour. The costs of the movement have been met in different ways ; largely by the profits earned by our successful Sinhalese semi-weekly journal, the *Sandaresa* ; some money has come from proceeds of annual fancy fairs ; much from Government Grant-in-aid ; the rest by individual subscriptions. During this visit of 1897 it occurred to me that a more than ample revenue could be derived by the voluntary imposition upon themselves of a monthly tax of one cent (one hundredth of a rupee, or one-sixth of a penny, or one-twelfth of an American cent) per capita for each man, woman and child of the Sinhalese Buddhist population. With the *Sandaresa* circulating throughout the whole Island and the petty postal employees and villagers all friendly, it seemed to me possible to organize an agency system for the collection and forwarding to the Central Committee at Colombo of this tax, so as to have a stream of money constantly coming in ; much more than would be required to put a Buddhist school in every Ceylon village. The plan commended

itself to my principal colleagues, and some small show of a beginning was made ; but the novelty of the scheme rather dampened popular enthusiasm, and it soon became self-evident that it could never succeed unless I, myself, or some one equally in their confidence, should remain in the Island and organize the movement. This I had to refuse, as I had already refused the similar request of the Japanese in 1889, that I should take up residence in their country and develop a great Buddhist movement under the auspices of our Society. Well, at any rate, I have thrown out the suggestion and perhaps it may be taken up by my successor.

H. S. OLCOTT.

THE SPREAD OF THEOSOPHY.

NO one who watches the trend of the thought-currents which bear on their bosom the civilised world of to-day, but must be aware that they are carrying it swiftly towards Mysticism in Religion, Idealism in Philosophy, Super-physicalism in Science. The Theosophist often points to late discoveries which substantiate Theosophical theories ; to books which turn their backs on materialism ; to sermons or speeches which show how far "theosophical ideas" have penetrated into the churches. But these isolated facts, however numerous, are far more important for what they indicate than for what they prove ; they may prove various isolated theosophical teachings, but they indicate that the world of thought is being borne along a current that rose in the East and flows into the furthest waters of the West.

When the Theosophical Society was born, it opened its eyes on a world in which materialism reigned triumphant, and in which the vanguard of science supported the position of agnosticism. In thirty years the attitude of science is wholly changed, and its vanguard looks as eagerly for manifestations of an ever-present life, moulder of forms, as its leaders, thirty years ago, looked for the evidence that matter engenders consciousness. Christianity in the West is turning swiftly towards mysticism, as its saviour from the assaults of Comparative Mythology and the Higher Criticism, and is seeking to rebase itself on the rock of the spiritual consciousness, the only Peter against whom the gates of hell may never hope to prevail. Facts of super-physical planes, the honest recognition of which nearly drove Sir William Crookes out of the respectable ranks of the Royal Society, are now being eagerly welcomed and profoundly studied. "Occultism is in the air," and finds its way into the most frivolous as well

as into the most serious literature. The Cinderella of the seventies is the Princess of the twentieth century, and her oppressors are warmly protesting that they never sent her to sit among the ashes. The immense change in so brief a time seems to be incredible, and yet it gazes at us from the pulpit and the stage, from the scientific transaction and the sixpenny novel.

How has this change come about? What magician's wand has made the desert blossom with the rose? The Theosophical Society? But how small in numbers is the Theosophical Society; its members how unknown and how insignificant; can such mighty workings really have their source in a Nazareth so despised? Yes and no. Yes, if the question means, has the Theosophical Society been the outer agent, the sacrament of the Wisdom. No, if the question means, has the Theosophical Society wrought the mighty change. It is the wand in the hand of the magician, but it is not the magician, and the force lies in the magician and not in his wand. The mighty stream of spiritual life which is flowing from the Himálayas is the force which is bearing the world on its bosom; the Theosophical Society is only a small boat, borne on that stream, the rowers in which are consciously rowing with the stream on which others are drifting.

This view which, at first sight, may seem to diminish the importance of the Society, really immensely increases it, and gives the assurance of the success of its work. For if the Theosophical Society stood alone, sole witness to a conception of truth opposed to the current of the world's thought, it would be as a forlorn hope amid hordes of the enemy, dying gloriously but in vain. But if it be the self-conscious embodiment of a truth towards which the world is being impelled by the hands that guide the destinies of humanity, then it may be derided at the moment, but presently those who deride will find themselves left behind, while the world goes on. It is the swallow that is the promise of the coming flock that are heralds of the summer, not the lonely wanderer left behind who is doomed to find his grave in the oncoming winter.

There is a vast Theosophical Movement going on in the world, and every department of thought is affected by it, and it is this Movement that finds a partial embodiment in the Society, and spreads beyond it, far and wide, in every direction. We see it in the idealistic school of painters, whereof the late G. F. Watts was a splendid example; we see it in the widening influence of mysticism, exemplified by such writers as Inge; we see it in the numerous efforts to

simplify and at the same time beautify life, evidenced by the various guilds upspringing through the country ; hundreds of separate rills are carrying the waters of life, and all regions are being irrigated with it ; the " New Thought " is everywhere spreading, and the new thought is Theosophy. Mental Science, Spiritualism, Psychical Research, are all movements inspired by the Theosophical Idea. What matters it, save to themselves, whether they are friendly or hostile to the Theosophical Society ? We are all parts of the Theosophical Movement, and the Society should joyously recognise this, even though the others may be blind to it.

It is this which gave its impress to the late International Congress in London, which saw in painting, in arts and crafts, in music, in drama, vehicles for theosophical thought : which welcomed to its platform representatives of kindred movements ; which claimed for itself only the privilege of serving all. All the precedence the Society can claim is that it knows whence it comes and whither it goes, and its wisdom lies in the frankest, fullest, most ungrudging recognition of the fact that many, besides itself, are labouring towards the same end, and that greater than the Theosophical Society is the Theosophical Movement.

ANNIE BESANT.

SUCCESSIVE LIFE-WAVES.

THE conception of the successive life-waves which pour out from the Logos should not be a difficult one, yet it frequently happens that some confusion seems to arise in the mind of the student in connection with it.

Perhaps this comes partially from the fact that the term " Life-wave " has been employed in our literature in three distinct senses. First, it has been used to denote the Three Great Outpourings of Divine Life by means of which our solar system came into existence—by which its evolution is carried on. Secondly, it has been applied to the successive impulsions of which the Second Outpouring is formed ; and it is in this sense principally that I shall employ the term in this article. Thirdly, the expression has been accepted as signifying the transference of life from one planet of our chain to another in the course of evolution. As will be seen later, when we come to consider our diagram, a life-wave of this third type does not at all correspond to the life-wave of the second type, but consists of synchronous portions of seven of the latter, treated as though they constituted a

single entity. As we all know, we have with us at the present time seven kingdoms in manifestation—the human, the animal, the vegetable, the mineral, and the three elemental kingdoms which precede the mineral. We must realize that all these are manifestations of the same life—the one life of the Logos manifesting in that Second Great Outpouring which comes from His Second Aspect after the primitive matter has been prepared for its reception by the action of the First Outpouring which comes from the Third Aspect (see “The Christian Creed,” p. 40). That Second Outpouring comes forth in a series of successive waves, following one another as the waves of the sea follow one another. Each of these waves has reached its present stage by passing through all the earlier stages, and in each of those it has spent a period of time corresponding to the life of a chain of seven worlds, sometimes called a manvantara.

This Sanskrit word manvantara literally means the period between two Manus, and so it might be applied at very different levels. We see from “The Secret Doctrine” that each root-race has its Manu, a great Adept who takes charge of it, and superintends its formation and growth. But there is also a Manu for the world-period which includes the seven root-races; and yet again there is a still greater Manu who superintends the progress of the life-wave (using that term in its third sense) through all the seven planets of the chain; and since one complete journey through all those seven globes has been called a round, He is spoken of as the Round-Manu. Seven such rounds complete one life-period for a planetary chain—one incarnation of the chain, as it were; and over this enormous period there is a Great One who presides, and to Him also this title of Manu is accorded. Higher still there is One who presides over the seven successive chains, which may be regarded as the seven incarnations of our chain, making one complete scheme of evolution; but He is usually spoken of not as a Manu, but as the Logos of seven chains, or sometimes as the Planetary Logos. So we have here a graduated hierarchy of mighty Adepts, extending up to Divinity itself.

It is obvious, therefore, that the term manvantara might indicate very different periods of time, corresponding to the levels at which it was employed; but in our Theosophical literature, it has generally been used to indicate the duration of one chain—the time occupied by the life-wave in making seven rounds. To the greater period of the seven successive incarnations of the chain, the name of mahâ manvantara (which means simply great manvantara) has sometimes been given.

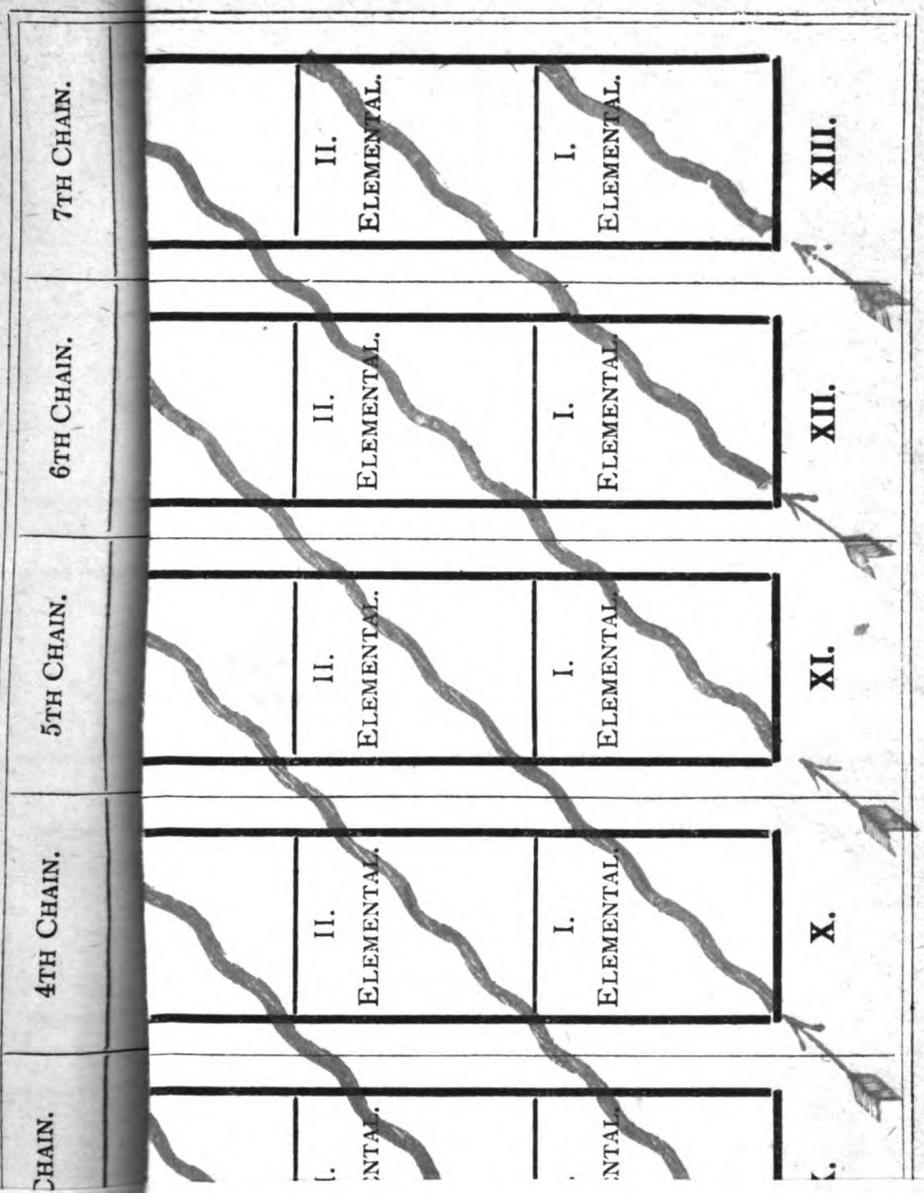
Our earth-chain is the fourth of the seven incarnations, as may

be seen from the fact that it possesses three physical planets. This is the lowest stage of materiality to which the chain descends. It will be observed that in a single chain the evolution descends into matter and returns from it again ; for while globe A is on the lower levels of the mental plane, globe B descends as far as the astral, and globes C, D and E are physical. Having passed this lowest point of its progress, the evolution commences to rise again, for globe F is once more upon the astral plane and globe C, at the lower mental levels. If we look carefully at any diagram showing the complete set of seven chains, it will be observed that they also, on their grander scale, follow precisely the same general plan of a descent into matter and a return to the higher level. For example, if we image either the third or the fifth incarnation of the chain, we shall see that each of them has only one physical planet, and its globes A and G are not upon the lower but upon the higher levels of the mental plane. In the case of the third chain that one physical planet was our present moon, for which reason we usually give to that the title of the Lunar chain. If we look at the second and sixth incarnations of our chain we shall see that neither of these has a physical planet at all, but that its lowest descent into matter extends only as far as the astral plane. The first and latest incarnations of the chain are still less material, for in them the lowest point touched is the lower mental plane, while the highest globes belong to an exceedingly lofty level.

It is scarcely practical for us at present to endeavour to estimate in years the exact length of these enormous expanses of time. In exoteric Hindu books definite numbers are given, but Madame Blavatsky tells us that it is impossible to rely fully upon these, as other and esoteric considerations are involved, which the writers do not take into account. We have no direct information upon these points, but there seems some reason to suspect that the time of the rounds is not an invariable quantity, but that some are shorter than others. It has been thought that those in front of us will probably not be so long as those through which we have passed ; but here again we have no certain information, and it seems useless to speculate.

It will be observed that at all these stages there are always seven life-waves in action. In every one of these chains there is a human kingdom, and it is always accompanied by its brothers, an animal, a vegetable and a mineral kingdom. But each of these is steadily evolving ; so that the life-wave which is ensouling the animal kingdom of the present day will in the next chain have arrived at the human level, and will provide the causal bodies for the humanity of

CESSIVE LIFE= WAVES



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that chain. In the same way the life-wave which ensouls our vegetable kingdom now will ensoul the animal kingdom then, and so on. It of course follows from this that we were the animal kingdom of the moon-chain, and the vegetable kingdom of the chain previous to that. That is not precisely an accurate method of expression, because we as separate egos did not exist then; but that wave of essence which in chain I. ensouled the mineral kingdom, in chain II. the vegetable, and in chain III. the animal, has now been employed in the formation of those causal bodies which we are inhabiting at the present day.

What then will be the future progress of that wave, and how will it appear in the next chain? It will not appear there at all, for we must remember that at the close of his human evolution man finds always before him the seven paths which open the way to still further developement. I have tried to explain these, so far as they may at present be described, in the concluding chapter of "Invisible Helpers," so that I need not detail them here. They will be seen to be indicated in our diagram by the seven lines which radiate from that higher portion of each diagonal line which represents the human kingdom. When the time comes for our chain to disintegrate and for the life from it to pass into chain V., we shall already have moved on to a stage beyond the human, along one or other of these seven paths. consequently the humanity which will commence as primitive man in chain V. will not be ourselves at all, but will be the wave next behind us—that which is ensouling our present animal kingdom. In the same way our vegetable monad will have evolved a stage higher, and will ensoul the animal kingdom of that new chain; while the life-wave which is now animating the mineral kingdom will by that time have risen to the level of the vegetable kingdom. Thus we see that of the seven life-waves which we know, six will be present in chain V., but each will have gained a stage in its development. The human life-wave, having obtained the object of its immersion into matter, has passed out of this series of chains altogether, though some of those who were its members may still retain a voluntary connection with it for the purpose of helping its evolution. But since each of our waves has moved on a stage, how is the place of the hindmost supplied? Are we to suppose that the first elemental kingdom will no longer be represented in the new chain? By no means; for we find that a fresh life-wave from the Logos is following close behind the others, and so this new influx completes the seven.

Precisely the same process has taken place in connection with

each chain in succession. In each of them one life-wave has attained its goal, and passed off through seven channels to some entirely higher form of manifestation ; and each of those behind it has moved forward one stage, and the place of the hindmost has in each case been filled by a fresh influx of life from the Logos.

The accompanying ingenious diagram was designed by a prominent member of the American Section in order to assist students in the comprehension of this subject. The seven columns standing side by side are intended to represent the seven chain-periods ; and the seven sections or stories into which each column is divided denote the seven kingdoms through which the Divine Life is manifesting itself in each of those chain-periods. The lines which run diagonally upwards from left to right represent the successive life-waves, and they are numbered at the left-hand side and along the bottom in the order in which they must have come forth from the Logos. It will be seen that each of these waves enters in each chain period at the lowest level of the kingdom which it is ensouling, and passes out of that kingdom at its highest point. When a fresh influx of life from the Logos enters the first elemental kingdom, it is indicated by an arrow, and it will be seen that there are six such influxes, so that we have altogether thirteen successive life-waves at work in this scheme of seven chains, though never more than seven of them are in operation simultaneously. All are moving steadily onward, but always preserving the same distance between them, and we can take up any particular wave at any point in its progress and follow it backwards or forwards as we desire.

Take for example wave VII. It will be noticed that it enters into the first incarnation of the chain as the first elemental kingdom ; in the second chain it has reached the level of the second elemental kingdom, and in the Lunar chain it ensouls the third. In our present chain it animates our mineral kingdom, while in the fifth and sixth chains it will ensoul respectively the vegetable and animal kingdoms and in the seventh chain it will arrive at the level of humanity, and will then pass off through its seven channels, as the other humanities have done. We have then the complete history of this life-wave before us, from the time when it emerged into manifestation in the first elemental kingdom, until it is again attaining divine levels at the end of its appointed evolution.

It will be noticed that we have not before us the complete evolution of any other wave than this. If, for example, we trace back our own life-wave, we shall find that it ensouls the animal kingdom in

the moon chain, the vegetable kingdom in chain II. and the mineral kingdom in chain I. Where then did it gain the evolution of the three elemental kingdoms? For it must obviously have advanced through those stages before it manifested as the mineral. It has passed through them in some previous scheme of chains—we know not where or when. It is evident that the only entirely new impulse in that first chain of our scheme was the life-wave which we have called VII., for all the others which form part of that first chain had already gone through some portion of their evolution in anterior schemes of worlds. Its humanity must evidently have passed through the six antecedent stages in that unknown past, and it has come here only to acquire the finishing touch to its education which prepares it to pass off along the seven paths which lie open before it.

But our life-waves stretch onward into the future as well as back into the past. Wave VIII., for example, which entered for the first time in chain II. as a fresh impulse from the Divine Life, has not time in our scheme of evolution to reach the human level. In our present chain it is ensouling the third elemental kingdom, and causing us a great deal of trouble in the shape of desire-elementals. In the seventh chain that wave will be ensouling the animal kingdom, and it will therefore attain humanity in the first chain of some unknown scheme of globes, hidden at present in the womb of the future.

Naturally the remaining waves from IX. to XIII. are also unfinished, so that out of all the waves which use our scheme as the theatre of their evolution only one finds time to complete all its stages—a fact which, if we can realize all that it involves, gives us a deeply impressive illustration of the vastness of the resources of Nature, a glimpse into the illimitable eternities through which, never hastening yet never resting, her unfoldment proceeds with such splendid precision.

Now that we have clearly in our minds the steady progress of these life-waves, we must immediately proceed to modify our conception by the introduction into it of another important factor. In each case of transference from one kingdom to another, there is always a certain part of the life-wave which does not succeed in passing, and is therefore left behind. We may perhaps understand that most easily if we begin by thinking of the future of our own humanity. We know that the goal set before us is the attainment of that level of initiation which has been called adeptship—the position of the Asekha, “the one who has no more to learn” with regard to our planetary chain. But we also know that it will not be the whole

of humanity that will succeed in this lofty aim, but only a certain part of it. We are told that in the middle of the next round a separation will occur between those souls who are strong enough to undertake the higher stages of evolution and those who are not. This separation has been prefigured by the many legends of a "last judgment" at which the future destiny of the souls for this æon would be decided. The diseased imagination of the mediæval monk, always seeking an opportunity to introduce grotesquely exaggerated horrors into his creed in order to terrify an incredibly ignorant peasantry into more liberal donations for the support of mother-church, distorted into "eternal damnation" the perfectly simple idea of æonian suspension. Those who are left behind at this period have sometimes been described as "the failures of the fifth round," though perhaps even this is somewhat too harsh a term. There may well be some among them who by greater exertion might have qualified themselves to pass onward, and these are rightly spoken of as failures; but the majority will be left behind simply because they are too young to go on, and so not strong enough for the more difficult work.

The facts of the case may be stated quite simply. It will be remembered that the lower classes of the pitris passed only very gradually from the animal kingdom into the human during the earlier half of our present chain-period. Some of them are still, consequently, at a very early stage of the human evolution, and are therefore exceedingly unlikely to overtake the classes who are so far in advance of them. We have been given to understand that it is just possible for even the lowest savage to reach before the middle of the fifth round the level necessary for continued evolution, but in order to do this he must never once fail to take advantage of each opportunity as it is offered to him, and the number who will do this will be infinitesimally small. It is calculated that the proportion who will be prepared to go on will amount to about three-fifths of the total population of the earth—not merely of the physical population, it will be understood, but of the total number of egos who constitute the human life-wave evolving through this chain, while the remaining two-fifths will be left behind.

What then, it may be asked, will be the fate of these laggard souls? A precise analogy may be obtained from the management of a class in one of our schools. Each class has a certain definite amount of work for the year, in which it has to be examined at the close of that period. A good teacher will naturally graduate the work

which has to be done, and will assign so much of it to each month, expecting to carry his class progressively through its various stages. It is quite conceivable that a boy who joins the class at the end of the first or even the second month may by special diligence and application overtake his class-mates and be able to work along with them ; but it is evident that those who come in when half the time has already passed will find it practically impossible to do this. It may also happen that among the original members of the class are some who either through idleness or through lack of natural capacity have fallen very much behind the rest ; and if that be so, very soon after the middle of the year's work the teacher will probably find it necessary to say both to them and to the new comers " It will be quite useless for you to think of presenting yourselves for the examination at the end of this year ; the difficult teaching which I now have to give to the more advanced scholars would be quite incomprehensible to you ; if you stay in this class you will only be wasting your own time and hindering the progress of the others." Obviously it will be necessary that these backward children shall commence over again in the lower class the preliminary work which as yet they have not done, or have done but very imperfectly. They must prepare themselves, not for this year's examination, but for the following one ; and in that lower class, instead of straining after what is incomprehensible to them at their stage of development, and so hindering their class-mates, they will be able to take the lead in work which to a great extent they already know, and so will be prominent and useful members of their class instead of hopeless failures.

This is exactly what will happen to those who are " condemned " at the critical period in the fifth round. The surroundings in the world at that time will be specially adapted for the rapid progress of the more advanced egos, and will therefore be wholly unsuitable for entities at a much lower stage of development, as the gross vibrations of violent passion and of strong coarse feelings which are necessary for the development of the inert and half-formed astral body of the savage will be no longer available. We can easily imagine many ways in which this unsuitability would show itself. In a world of high intellectual and spiritual development, where war and the slaughter of animals have long been things of the past, the existence of savage races, full of undisciplined passions and desire for conflict, would obviously introduce many serious difficulties and complications ; and though no doubt means might be devised for their repression, that

very repression would debar them from the activities requisite for their early stage of evolution.

Obviously, therefore, the kindest and best thing to do with those who are thus backward is simply to drop them out from this evolution, and let them prepare to take their place in next year's class—in the next planetary chain. Such entities will not suffer in any way ; they will simply have a very prolonged period of rest in such heaven-life as they may be capable of appreciating, and no doubt, even though their consciousness during this period will probably be but partially awakened, a certain amount of inner progress will be going on. From that condition they will descend into the earlier stages of the evolution of the next chain, and will be among the leaders of primitive humanity there. We should not think of them as in any way put back, but merely as assigned to the position to which they really belong, where their progress is easy and certain. It is to this class that Madame Blavatsky referred when she spoke of vast numbers of "lost souls ;" though this term "lost souls," when employed in this connection, has somewhat misled students who had not yet grasped the full splendour and certainty of the evolutionary scheme.

We may think then of each life-wave in its passage through the chain as breaking up into wavelets. Consider what will be the progress made by our own life-wave. Broadly speaking, this represents the animal kingdom of the moon, though the failures of the lunar humanity will naturally have joined it, and will probably be among its leaders.

The whole of the wave which ensouled that lunar animal kingdom should theoretically have entered humanity during the earlier part of this chain, and should by the end of the seventh round attain the goal appointed for it. When that time arrives, however, we shall find that the series of monads composing the wave have by no means all attained that goal, but that many are still scattered at various levels along the Path. The actual distribution will probably be into several well-defined classes, somewhat as follows : though obviously each of these might be further subdivided—

1. Those who, having intelligently studied evolution and determined to take the shorter and steeper Path to the goal, have already attained Adeptship in previous rounds.
2. Those who attain the Asekha level in the seventh round. These are the highest class of the men who have moved along with the ordinary stream of evolution—the vanguard of those who have followed the usual path. They may

be taken as corresponding, for our chain, to the first-class pitris of the Lunar Chain.

3. Those who have fallen short of this perfect attainment, but yet have succeeded in reaching the Arhat level in the seventh round. They correspond for our chain to the second class of the Lunar Pitris, and will need very few births in the next incarnation of the chain before they also gain the level of liberation.
4. Those who, while they passed the examination at the middle of the fifth round, have not yet succeeded in raising themselves above the three lower levels of the Path Proper. These may perhaps be taken to correspond for our chain with that third class of Lunar Pitris (which Mrs. Besant in "The Ancient Wisdom" numbers as the first) who had only just contrived to separate themselves from the animal kingdom, and consequently had much preparatory work to do in the new chain.
5. Those who, while they succeeded in attaining humanity in our earth-chain, yet failed to raise themselves sufficiently to justify their continuance in that chain after the middle of the fifth round. There will, no doubt, be several subdivisions or classes among these.
6. Those who have failed altogether to gain the level of humanity. These will be some of the very lowest of the pitris, who had only just reached the animal kingdom on the moon, and have been slowly rising during the earth-chain, but have not succeeded in attaining individualization.

We must realize that it is not only in the case of humanity that we find this failure to attain the destined level. The same thing appears to happen in connection with every kingdom all through the course of evolution. While the majority of each wave of monads fulfill the destiny appointed for them, there is in each a minority who fall behind, and a much smaller minority who run far in advance of that destiny. For example, just as a very few men are now rising far above their fellows and attaining Adeptship, so a very few animals are even already breaking away from their group-souls and becoming individualized. The great body of the animal life-wave will arrive at individualization only towards the end of the seventh round, and will form the humanity of the fifth chain. We are somewhat less certain as to the fate of the few pioneers of their race who are even at this early stage attaining the goal of their animal evolution. At first we were

led to believe that they would have to wait on their own plane until the rest of their life-wave over-took them, and that they would not appear in human evolution until the next chain. We have now, however, some evidence to show that their opportunity will come far earlier than that, and it seems probable that they may manifest in the human form at the beginning of our residence upon the planet Mercury, as soon as the life-wave passes on there. Presumably among the animals that succeed there will also be various classes, corresponding in a general way in this evolution to the various classes of pitris in the lunar evolution; and some of the animal essence at present ensouling the lowest forms of life will certainly fail to attain the human level in this chain, and will therefore, correspond in the animal kingdom to our "failures of the fifth round." As to whether these forms also will disappear from the earth at that same period in the fifth round we have no direct information, but analogy would seem to require that this should be so. The same differentiation into classes according to the measure of success achieved has been observed in connection with all the lower kingdoms, so that in reality each life-wave ought to be symbolized as breaking up constantly into ripples or wavelets, some of which in time join the preceding or succeeding waves, though the majority move steadily along their appointed course.

The seven life-waves which ensoul our seven kingdoms have always for their principal field of action the planet to which the attention of the Logos is for the moment directed; but a certain small proportion of their action is always manifesting in the other worlds of the chain also. Thus, although the attention of the Planetary Logos is now fixed upon our earth, there are yet representatives of all the kingdoms simultaneously existing upon every one of the six other globes of our chain. These are often described as the seed from which the forms will develop when the life-wave reaches the planet—that is to say, when the special attention of the Planetary Logos is turned to it once more. These forms have remained in existence upon their respective planets ever since they were first constituted by the third class of the pitris in the first round, and in this way the trouble of what might be called fresh creation for each globe in each round is avoided. The life ensouling these forms during the comparative obscuration of those planets is still part of the great wave, and is still moving onward in connection with it. It serves other functions besides that of providing the seed for the incoming wave, since it is also employed as a means of more rapid evolution for certain

classes of monads. It is by the special treatment thus given that it is possible for the second-class pitri to overtake the first class and become one of its members. Under certain conditions of strong desire for advancement he may be separated from the great masses of his fellows on this planet, and may take his next incarnation among the very limited population of Mercury. In that case he will spend there about the same time that he would otherwise have devoted to incarnations in one root-race, and will then pass on to the astral planet F. After a similar stay there he will be transferred to globes G., A and B successively, and then to Mars and to the Earth.

As in each of these spheres he will have made a stay about equivalent to the normal period of a root-race, the life-wave will have left the earth before his return, but he will overtake it upon the planet Mercury, and will then join the ranks of the first-class pitris and share the remainder of their evolution and their varied opportunities of more rapid development. Entities engaged upon this special line of evolution, which has been called that of the Inner Round, form the majority of the very small population of Mercury and Mars at the present time. In the latter planet there is also a certain residuum of primitive mankind which was unprepared to pass on when the life-wave left for the earth—a race which represents a stage of humanity lower than any at present existing within our cognizance. It will probably be extinct long before we reach Mars in the fifth round, since there appear to be no other egos needing manifestation at that level for the moment.

In the same way we find that all the kingdoms are represented upon the astral and mental globes. It is not very easy for us to grasp with our physical consciousness what can be the condition of the life of the lower kingdoms on these higher planes; the idea of the evolution of a mineral on the mental plane, for example, suggests nothing readily comprehensible to the ordinary mind. We may perhaps help ourselves towards the understanding of it by remembering that every mineral must have its astral and mental counterparts, and that the special types of matter which form these are also on their respective planes manifestations of the mineral monad, and we may suppose that through such manifestations that monad is evolving during its existence on these loftier levels. The group-soul must always contain within itself latent possibilities connected with the higher planes through which it has descended; and it may be that in those stages of evolution these potentialities are being developed by some method quite outside of those with which we are familiar. Without

the unfolding of psychic faculties we cannot expect to understand in detail the hidden growth in those exalted spheres of finer matter ; the important point is that we should realize that although the great life-wave resides only upon one globe of our group at a given time, the remaining planets are by no means dormant, and useful progress is continually being made in every part of our chain.

C. W. LEADBEATER.

RELIGION AND SECTARIANISM.

THE greatest English philosopher of modern times, Herbert Spencer, has defined evolution, in terms which one may simplify, to be a progress from the simple and uncompounded to the complex and compounded through successive separations and unions. If one takes a ball of some homogeneous matter and allows a force to strike upon it, the resultant vibrations through the mass will be unlike, and so will arise a tendency for particles vibrating alike to separate from the rest. If the process is repeated on the separated portions there will be further disintegration, with a tendency for all particles vibrating alike to unite. This fact pervades all nature. What is true of physical objects is true also of thought, and what is true of thought is equally so of sentiment. So too if a thought impinges upon a sentiment, there results the same tendency to disruption and then to a union of similar particles.

Now religion is a sentiment. Morell, in his "Philosophy of Religion," shows that in its ultimate analysis religion is a sense of dependence. Man is conscious of a Being above him upon whom he depends, and it is that relation which subsists between the two. It is not long, however, before thought strikes upon this sentiment, and then man begins to speculate as to the character of the Being, his own nature, and the nature of the relation between the two. As this process goes on through ages there inevitably come about very varying conceptions of God, of man, and of the tie between the two, and these are expressed by theology, anthropology, and ritual. There arise theories about God, about His dependent, man, and about the way in which He may be approached, His favour secured, His anger placated, the modes through which by prayer, sacrifice, propitiatory rites His good-will may be gained. The whole object is to bring God and man more closely together, and to do so through a ritual of more or less complexity, its parts significant of the ends to be obtained.

All this is illustrated in the different classes of religion, and we may roughly divide them into three. (1) First there is the Pantheistic

class. The idea here is that God consists of everything, that the totality of all beings is the Deity, that man is a part of this totality and therefore has no need for prayer or propitiation, since this would be addressed virtually to himself. His policy is therefore to ascertain the relation of the part to the whole, to conform himself thereto, and thus to rest safe in the surgings and conflicts of the great ocean of life. Prayer is superfluous, for the Pantheistic conception means nothing more than a determination to conform to the laws of the whole. (2) The second is the Creative conception, *i.e.*, of a God, a Father of all mankind, who by force of His will creates the universe and rules it as a Lord and Governor. Here the idea is that of an outside Being first projecting a universe and then imposing on it the laws he deems best. There would be the widest scope for conceptions as to the character of the Governor, the nature of his creature, man, and the quality of the liturgical services necessary to maintain his favor. Ingenuity would be taxed and symbolism exhausted to express every possible phase of the relation between God and man, every conceivable theory of the human and the Divine, every possible method to deprecate wrath or extract blessings. (3) The third is the Emanative conception, the Theosophical. Here the idea is that God has sent out emanations from himself, little sparks from the infinite fire, and that He Himself is the sustaining, informing life of all. The idea is not of a creation from which the Deity is separate, but of a universe evolved from the Deity Himself and sharing in His life; and the consequent conception of human duty is that of entire conformity to the Divine will and law, not with the purpose of pleasing God but because such conformity is right, because it is natural for the human to be at one with the Divine, which is his own nature in procreation. And so in the third conception there is no necessary ritual, no elaborate ceremonial, no system of approaching God: there is the idea of making the human resemble, coalesce with, the Divine.

In accordance with the law of evolution as formulated by Herbert Spencer, we can trace the history of religion through the centuries of humanity and see how the original sentiment of a sense of dependence has been played upon by human thought and has developed into many distinct religions and into numberless sects in each. Variant conceptions of the Divine have furnished ground for variant creeds and theologies, differing conceptions of man have supplied the basis for separated organizations, and the more or less demand for art and symbolic teaching has furnished ceremonial

ranging from the extreme simplicity of Quakerism to the ornate and elaborate ritual of the Roman Catholic Church. The study of the formation of religions, then, their sub-division into various competing sects, furnishes many a lesson and enforces many a truth. We may find it not unprofitable, I think, to take four of the many illustrations which show how the process of evolution works, giving rise to increasingly various churches, sects, and elaboration in worship, and what are some historical and collateral effects of the process.

The first of the illustrations is how a very simple epitome of religion expands through centuries into divergent creeds, separated sects, and an apparatus of ceremonial. We may take as examples three historic religions. First, the Jewish. One of the later Prophets, Micah, sums up the nature of true religious duty in a very simple and beautiful definition. "What," says he, "doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" But this very clear and impressive statement did not long remain simple and uncompounded. As thought impinged upon it, it differentiated into a strange conception of God which became so narrow as time went on that God was considered the head of one nation only; and, on the other hand, there arose an exceedingly elaborate ritual, an hereditary priesthood, a complicated system of fines and forfeits for offences, a temple unsurpassed for richness, the sacrifice of animals, and a minute code of regulations affecting every minute act of daily life. Every moral offence came to have its financial equivalent, all of personal or social matters were subjected to minute rules, and the whole of existence became so burdened with ceremonial and with trivial distinctions that one of the writers in the New Testament says: "Neither our fathers nor we were able to bear it." Various sects arose, not indeed, repudiating the primal bond of race and faith, but denouncing each other as heretical and ceaselessly combating the orthodox standing of others. The later sacred writings of this religion show how the sectarian spirit, theological distinctions, and ritual observances all grew out of the original and simple doctrine of duty.

The second illustration is Buddhism. Buddha was asked if he could put into a very brief expression the essence of his religion. He replied in these words: "Cease to do evil, learn to do well, cleanse your own heart: this is the religion of the Buddha." Here we have much the same simple and practical conception of Godliness as that given by the Prophet Micah, but the same process of histori-

cal development followed. The Buddhistic Church split into two Branches, Northern and Southern, as well as into a variety of sects. There long ago arose a tendency in Northern India, and also, more particularly in Tibet, to ritual. All sorts of minute, complicated metaphysical and religious speculation, a creation of extensive rites and ceremonies, are there. So exactly did the Tibetan ceremonial correspond with that of Roman Catholicism in relics, amulets, talismans, rosaries, priests, monasteries, holy water, saints' days, and the like, that the Abbè Huc pronounced them identical. Chronology, indeed, forbade the supposition that Tibet had borrowed from Rome, since Tibet was earlier, and the Abbè was driven to the explanation that the Devil had impiously framed an anticipatory counterfeit, the genuine article to appear later on. One very significant analogue is in the prayer-barrel. This is a cylinder on the surface of which are inscribed or pasted prayers, and which is made to revolve by water or wind power, the idea being that each revolution wafts up to heaven the prayers upon the barrel and that the petitioner receives credit for each. One is at once reminded of the Romish arrangement for "Perpetual Adoration of the Blessed Sacrament," by which nuns relieve each other in prayer before the altar every few hours, and of paid-for masses "with intention." Mechanical iteration of formulae and forms as accomplishing celestial influences is the common element. One cannot but marvel at the limitless credit which ample means can secure to the devout. A toy wind-mill or a water-mill by a rivulet is within range of the poorest, and not a small stock of good is thus procurable through a prayer-barrel constantly in action; but what an enormous capital may be accumulated by a rich man fitting up a whole mill with numberless spindles driven by steam! And when one recalls the growing resources of electricity and considers what would be possible to a multi-millionaire, the mind is staggered by the demands on celestial book-keeping. What a transition from the heart doctrine of Buddha!

The third illustration is in Christianity. One of the Apostolic writers, St. James, gives a description, as exquisite as the others, of religion. "True religion," says he, "and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." Charity, you see, and purity. But what in fact has been the evolution of Christianity? Beginning as an almost doctrineless system, it has developed to an unequalled degree into theologies, creeds, churches, and sects, revelling in metaphysics and speculation and doctrines,

piling up fanciful and monstrous dogmas revolting alike to reason and reverence. There has grown up a peculiar, elaborate, far-fetched ritual, with sacraments and rites and intricate ceremonials, culminating in the Roman Catholic Church where everything is carried to the highest point of symbolic fancy. Religion itself is almost lost sight of in ecclesiasticism, the life of the soul in the ceremonies of a church.

In these three historic examples we see how a simple germ of religious principle has expanded, thought acting upon sentiment, into a doctrinal system and a detailed ritual.

The second of the four illustrations I referred to is the fact that the original cause of separation has usually been very trivial. In the latter part of the 3rd and the early part of the 4th century there lived a Presbyter by the name of Arius. One doctrine he promulgated threw the whole Roman empire into confusion. It was a definition concerning the Son, the second Person in the Christian Trinity. Arius contended that He was not of the *same* substance as the Father, but of *like* substance with the Father. No human being can define the difference, or even make it intelligible. Such a speculation is arbitrary and meaningless. But that in no wise prevented an uproar. The partisans of the two views proceeded to violence, riots occurred in the streets, churches were desecrated, murders and even massacres went on. So widespread was the disorder that the stability of the Empire was threatened, and the Roman Emperor was obliged to summon a General Council to settle the question for all time. It met at Nice or Nicea in Bythinia in the year A. D. 314, and comprised 325 Bishops drawn from almost all parts of the Roman world. Now the whole controversy turned upon a single letter. In Greek he term "of the same substance" is expressed by the word "homoiousion"; the term "of like substance" by the word "homöusion." It was over the letter "i," therefore, that the battle had raged in the streets and now in the Council. The vote was for "same substance," a Creed containing it was set forth, and the Emperor enforced conformity.

Some four or five hundred years later, another question arose about the Trinity. This time it concerned not the Son but the Holy Ghost. Defining this origin, the Nicene Creed had stated, "Who proceedeth from the Father." But a Bishop of Rome, wholly on his own motion and without any authority from a Council, added the words "and the Son,"—in Latin, "filioque." The East resented and rejected this unauthorized addition, the West maintained it, and then and thus came a schism which has existed to the present day. The former quarrel was over a letter; this was over a word. For a

thousand years the Greek and the Roman Churches have thus been separated.

The whole history of Christianity has been of an incessant and injurious splitting into sects, always upon either some recondite matter in doctrine, as to which there must always be mere speculation because the facts are out of reach and there is no authority to determine them, or upon some ceremonial observance which has no possible value and in no way affects the spiritual welfare of any human being. The Baptists, for instance, have a separate organization of their own because they hold it vital that the water in Baptism should be applied to the whole body and not only to the head. In England and the United States there are over 300 Protestant sects, usually kept distinct by some triviality. Dean Swift in "Gulliver's Travels" wittily satirized the whole matter. He describes a kingdom divided into two factions, bitterly hostile and in perpetual contest. The difference was over the doctrine whether an egg should be opened at the big end or the little end, and the whole kingdom was kept in tumult by hostilities between the Big Endians and the Little Endians. It is an epitome of religious controversy.

The third peculiarity of the evolution of religion into sectarianism is that gradually the doctrinal and ceremonial part has overwhelmed the practical and spiritual. As time went on, the test of a good man was not whether he loved and served God and befriended his fellow-men, but whether he believed in certain doctrines, championed a particular church, practised specified forms. If so, he was all right; it made no difference what he did in daily life. And why? Men do not argue about things on which they agree, but about those on which they differ, and these assume larger and larger proportions. And so as more and more attention has been fixed on doctrinal differences, more and more has true religion receded into the back-ground. To the sectarian the brother is he who supports the same dogmas, and in the face of that fact religious and moral obliquity is readily ignored. This is strictly exemplified in the condition of religious organizations to-day. Excommunication for evil life is utterly unknown. Did you ever hear of a man being disciplined by his church because he broke a bank, swindled a partner, misused public funds, or cheated in business? Do you know of a case where notorious profligacy or dishonesty imperils church connection? Is money well known to have been acquired by "shady" practices ever refused by a Missionary Society or a denominational College?

The severance of morality from religion is one of the most

ominous facts in our time. Religious reputation is not understood to imply honesty or integrity. Church connection means nothing more, than adhesion to certain doctrines or sacraments. Indeed, any conspicuous ecclesiastical devotion often causes some suspicion. It will not be otherwise until the historical evolution is reversed and both dogmas and ritual dissolve away from the simple conception of religion which they have encrusted.

The fourth peculiarity of the development discussed is religious persecution. Nothing in the human mind is more amazing than its wish to injure those who hold different opinions about God and Divine things. Yet in fact every great religion with the exception of Buddhism has persecuted. Christianity, in astounding contrast with the spirit of its Founder, has excelled all others. Mahomedanism at least allowed three alternatives,—the Koran, death, or tribute. In Christianity arose the term which is supposed to express the most bitter and vindictive of all forms of hatred,—*odium theologicum*. The cruelties practised on believers of a somewhat differing color have been far more atrocious than those practised on what are called heathen or infidels. Nothing in history is more lurid than the tortures, mutilations, executions by the Roman Catholic Inquisition, and some of the Protestant sects. One shudders and turns away from them as from savagery almost too revolting for belief. One very strange part of it all is that Christian persecutors, inhuman, bloody, abominable as were their acts, have often been sincere and good. Their argument was that it was better for a man to lose his body than to lose his soul, and that temporary agony from rack and fire might save from eternal torment, with larger resources. And the freedom from religious persecution which the last two centuries have brought about has not been in the least due to any reform in religious sentiment (the Pope's Bull expressly condemns the doctrine that heretics should not be punished), but to that wholesome secular spirit of the age which insists on spiritual as on civil liberty. We do not have religious persecution because there is a new, an enlarged conception of human rights and human freedom, a better understanding of the proper function of Government.

Yet the disposition to domineer is not extinct. It has been driven into parishes, vestries, families, and there survives. All of us have read of clergymen ousted by their congregations because of some doctrinal point which the clergyman had studied and the congregation had not. Many of us have known of persecution in families, usually where a young member had become liberalized by

reading, while the parents remained stolid in ignorance. The backward, because older, claim the right to dogmatise over and constrain the more forward though younger, and so on the one side there are anger, hatred, and oppression ; on the other bitterness, resentment, and revolt. Only too often would fathers, if unrestrained, eagerly crush down every belief divergent from their own. And here, as everywhere else, the desire to tyrannize shows at once the unfitness for it, since it is always the illiberal and narrow who suppose their own views infallible and imagine a right to enforce them on others. The really cultivated, the truly informed, shrink from dogmatism. It is illogical, inconsistent with knowledge, unworthy, undignified. It must be left to stupid minds and petty hearts. Never can it be successful. You cannot bind the human soul. You may harm the body and torment the mind, but the man will go on believing what he will.

It is an instinct that men sympathetic in interests should combine in an association. When the interests are religious and the beliefs identical, that instinct becomes an impulse. A church is the natural outcome. What is natural is right. No one would gainsay the wish for sympathy, mutual help, a common worship. And so long as this is unaggressive, respectful to other faiths, conservative of all human rights, it can be only wholesome. But the moment it attacks and impugns, claims to be the sole proprietor of truth, claims infallibilities, and calls names, then the spirit of religion vanishes and the spirit of sectarianism takes its place. When the Christian calls a man of different faith a "heathen" and the Mahomedan calls the Christian "a dog of an infidel," then indeed has dogma supplanted godliness.

What will be the consequence as the spirit of sectarianism subsides and the spirit of true religion resumes force? There will be no more fantastic attempts to inject theological dogmas into races of different genius and different civilizations thousands of miles away. Missionary Societies, unless for purposes medical or educational, will disappear. Controversial religious literature, waste of strength when half a dozen denominations struggle for support in a village able to maintain but one, starving pastors, ignorant preachers, sectarian rivalries will be unknown. Ostracism for mere belief will be felt monstrous. Not only direct persecution will cease, but even domestic or personal attempts at constraint. In the presence of grand conceptions of God and man and evolutionary law, ritualistic elaborations will seem trivial, ceremonies and finery and body worship drop back into humanity's nursery.

Now how is individual insistence on opinion to be ended? In other words, what is the remedy for dogmatism? Simply this,—*recognition of one's own fallibility*. It is a remarkable fact that a man who knows nothing of science or literature and who is utterly ignorant of scientific religion in every one of its departments, feels himself competent to pronounce off-hand on any question of doctrine and to denounce as heretical the most learned students who hold different views. He might hesitate to dogmatize on matters terrestrial of which he consciously had no knowledge, but on the nature of God, the intentions of the Divine Will, and the corrections of current theologies, he supposes himself thoroughly informed and quite fitted to pronounce. There is only one way in which this ludicrous delusion can be dispelled. Let a man see that he thus makes himself ridiculous, and his ready dogmatism will cease. Once open his eyes to the obvious fact that he is, like others, an erring mortal, far from any possibility of certainty in things beyond his ken, that the claim to infallibility is not only a mistake but an absurdity, and you have the cure. Then indeed will come to him the further disclosure that religion is not a matter of creed but of character, and that all true men are fundamentally at one. He will echo the words of Pope,—

“For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right.”

We are told that in the evolution of the Chela there is an Initiation in which he renounces adhesion to any one special faith. His broad vision takes in all faiths as partial presentations of the one eternal truth, but it is that with which he is concerned, not with them. In the possession of religion, sectarianism vanishes. Many of us at our lowlier stage are members of some religious body and find its doctrines, perhaps its ceremonies, warning and helpful. Why not? Every human spirit has its own needs, and therefore its own way to supply them. And if it sees this to be true of every other, there is no intolerance, no bigotry, no invasion of equal rights. Recognizing our own fallibility, we claim nothing that we do not concede. Long time hence, when we stand among the Initiates, we shall perceive how wonderful is the process of evolution through which we have passed, an evolution which carried us through many forms of faith, dropped each as we rose to the conception of a nobler, disclosed that even the noblest has its limitations, and then set us free, free from prejudice, free from partiality, free in the boundless universe of Truth itself,

ALEXANDER FULLERTON,

“THE THEOSOPHIST :” OLD AND NEW.

OUR dear old friend, *The Theosophist*, long ago passed through one of those changes of form which are so often seen in nature. But few probably among those now engaged in the active work of the Society remember our premier Theosophical Journal in its pristine form, resembling rather a broad sheet or a newspaper than a magazine. And though some of us had, and even still cherish, a tender sentiment towards that old body now long abandoned ; just as those who knew her closely and loved her with all their hearts will never quite cease to regret the bodily form, with its wonderful eyes and beautiful hands which then served our teacher and the inspirer of our whole movement, H.P.B. its first editor ; we yet appreciate fully and highly value the many advantages greater convenience of our *Theosophist* in its second form, the one which it will still retain, though with improved materials, in the future on which it is even now entering. So likewise, shall we gladly welcome H.P.B. back again and shall welcome in her the same inspiring spirit and fiery devotion in her new body just as we hope that in her child, the *Theosophist*, that same inspiration, that same breadth and catholicity of outlook, of sympathy, will reign even more completely than it has done hitherto.

At a moment, however, when our *Theosophist* is thus to appear in improved and embellished outward garb, it seems not unmeet to dwell a moment upon the spirit which should inform it. For the *Theosophist* was the first, and must be always the premier organ of our movement, and upon the *Theosophist*, beyond all others, falls the duty of keeping alive and cherishing that spirit, of fanning its inspiring flame and making it burn ever more brightly.

But what is that spirit ? What the real, fundamental key-note of our whole movement ? What the essential life, the living fire within it ?

For others I do not pretend to speak. Let each man answer these questions as he may, and each woman as the Gods have given her wit. But I will venture in these few lines to state very briefly what the answers to them are which really appeal to me.

The spirit of our movement is Love—all-embracing, all-comprehending, destroying as with fire, selfishness, pride, isolation and all the barriers that shut man from man. But because it is the *spirit*

of Love, it is also perfect Freedom and the unceasing, unrelaxing aspiration towards Truth.

And its key-note is the renewed proclamation of the Path—that ancient narrow path which leads to Divinity—that Path which is the path of knowledge and of Power, less than of Love and Devotion. For the one undesirable, unquestionable achievement of our movement, has been to bring back the knowledge of the existence of that Path to a world that had forgotten it, and to evoke some gleam at least, of understanding as to its nature, to throw some light, however faint, upon its conditions, its difficulties and its earliest steps.

And the living fire within our movement is ardent aspiration towards that Path and the goal it leads to—in their *true* sense and nature. For it is not “powers,” whether psychic or other, nor knowledge, whether phenomenal, of the astral, scientific, of the physical, or even intellectual apprehension of spiritual truth alone which I mean. For the aspiration which is the essential life, the living fire within our movement is the desire, the ardent, unquenchable longing, to awaken and vivify the Divine Spark within ourselves, to feel its quickening thrill, to sense its peace and its unsurpassable strength, to live in and for and through it alone, however blindly we may gropingly stumble on our way, however feebly we may respond to its outwelling impulses.

Such a statement as this is all too brief, too terse and condensed for such a topic. It needs must be open to many misunderstandings, and therefore I crave the utmost indulgence in its interpretation. I am the last to undervalue or depreciate the usefulness of the many other lines of work, effort and interest which have grown up within our movement. But to me they seem non-essential as compared with what I have tried to indicate above, and to have real, lasting value for us solely in proportion as they subserve that one end and object. Thus all the floods of information which have been found out since “Isis Unveiled,” with regard to the nature, the evolution, the past and the future of man and the universe he lives in, seem to me to derive their most intense and deepest significance from their bearing upon that Path which man must tread if he would realise and bring to expression the divinity within himself.

It must not be thought, however, that this view is an individualistic or selfish one, ignoring the needs and interests of the many for the sake of what, admittedly, but few are yet prepared to attempt in real earnest. Just the contrary seems to me to be the actual fact. For once a man has *really* understood and grasped the great truth, the absolute

fact, that the divinity within himself is *one* with the divine in all men, and hence that its awakening to activity implies above all things an ever-growing realisation and expression of his indissoluble solidarity and unity with his fellows—when he thus comes to know, not merely with brain, but with heart-knowledge that this is so, then he sees also that love and care for all, patience, helpfulness unlimited, self-sacrifice with wisdom, untiring effort to make the world around himself a little less dark, are the true means and the only effective methods by which that Divine Flame can be kindled and fanned to greater brightness, fed and quickened till its heat melts utterly away the flinty rock of selfishness and the *Ahamkâra*—the personality—dissolves at last completely in the glow of love grown divine and united to perfect wisdom and perfect power.

But let us not forget that the inspiring fire of love, just *because* it is spiritual and divine, is also essentially and in all things *sane*; that it is conspicuously distinguished in its purest manifestations by perfect balance and the fullest measure of common sense; that since it is all-embracing and universal, it should also be free from eccentricity and crankiness, from exaggeration and undue bias. For the power of that which is of the spiritual is so immense, that even its reflections so abound in force as to most readily produce, in natures imperfectly prepared for its action, all sorts of cranks and crazes, eccentricities, exaggerations and distortions, all the more regrettable because they are but too often mistaken for the true spirituality itself, instead of being recognised for what they really are, the clouds upon its brightness, the distortions of its perfection, the dark shadows and inversions of reality which mislead so many a true and earnest seeker for the divine.

And we should ever remember with gratitude, among the many other debts we owe to our honoured President-Founder, that he has for these many years steadfastly upheld the banner of sanity and common sense, and striven in the *Theosophist* to show things in correct proportions and to preserve a universal and truly catholic outlook, a world-circle sympathy and interest without narrowness or sectarianism.

In conclusion let me add that our deepest debt of gratitude to H.P.B. consists in this: that she reproclaimed the Path and taught us somewhat of what it really meant. And in this journal which she founded it seems fitting at this moment not only to recall her name and the incalculable debt of gratitude we owe to her, but also to again direct attention to the essence of her message and to point out the most vital as also the most inspiring of its words. In her life and

work, in her eager devotion and untiring labour, she showed us what in its essence the Path of Life means ; her wonderful powers and faculties, both literary and psychic, served but to call attention the more vigorously and loudly to that message ; and I am deeply convinced that the future of the human race itself, to say nothing of that of our own movement, depends more upon a true and correct understanding of this her message and of the nature of the Path to which she ever pointed, than upon any other factor.

And it is because of this—that to me the Path is the very centre and life of our work and our movement, and because that Path is the path of all true human perfection and human hope—that I have now endeavoured, however feebly and imperfectly, to once more recall it to the minds of all readers of the *Theosophist*.

Let us therefore hope and desire with all our hearts that our old friend the *Theosophist*, on its improved paper, and in the glory of new type, may prove all the more eloquent and persuasive an expounder of the message of its creator and first editor, our dear “old lady,”
H. P. B.

BERTRAM KEIGHTLEY.

THE COMING PERIOD OF OUR MOVEMENT.

THERE are different periods to be distinguished in the progress of everything which has life. Where there is no change of form, there is stagnation, not progress ; death, not life. Our movement shows life and progress : which are its periods ?

The *first* period was, of course, that of its establishment. It includes the foundation, extension and consolidation of our Society. This work was done by our venerable President-Founder, Colonel H. S. Olcott, assisted by H. P. Blavatsky and A. P. Sinnett. The success of this period is phenomenal, and it is undisputed that our President has proved to be an unrivalled organiser. Our Society founded in 1875, formed its first branch in 1879 ; in 1891 (when H. P. B. died) it consisted of 295 branches and centres, in 5 Sections ; now (or end of 1904) it has 457* branches and centres, in 10 Sections. (Inactive branches are not counted here). A net-work of living theosophical centres has been spread all over the civilized world, including the not—yet—sectionalised parts like South Africa and South America.

The first propaganda was done by Col. Olcott's Lectures and Mr. Sinnett's books, “The Occult World” and “Esoteric Buddhism,”

* Count not officially verified. Ed.

supported by the *Theosophist*.* Until the first crisis sifted our Society in 1885, we had no theosophical literature of importance besides this. Then H. P. B. began her "Secret Doctrine" and other fundamental literary work, while she was in Germany. She gave us revelations and full outlines of the work to be carried out. In setting us the tasks to be fulfilled, she pointed out in the first instance, that our work has two sides, that of *religion* and that of *science*, and that both have to be *harmonised* by philosophy, which ought to be practice as well as theory. But, above all, I heard her say more than once: "If you do not make Theosophy a *living factor* in the *mental culture* of our race I shall have lived in vain!"

She left us, and her work was taken up by her most able successor Annie Besant, assisted by C. W. Leadbeater and others. The *second* period of our movement began. It is needless to speak of the grand success with which Mrs. Besant has promulgated our ideas extensively and, even more so, intensively. All the world knows the former, and her disciples testify enthusiastically to the latter. No more capable and competent human frame of soul, mind and spirit, could have been found to attain the great aim which had now to be realised. The soul of our movement was to grow and had to be infused by the divine spirit. This is going on now in a wonderful way to be seen and heard by every one who has eyes and ears for it. This is truly the *religious* part of the work to be done. Not only are all religions reconciled with each other on the basis of their esoteric comprehension but also true religiousness blossoms in every one coming virtually under the influence of this movement.

No one can imagine that this work could be carried on better and that this task could be fulfilled more sympathetically. Also no one will ever think that this religious period could come to an end and would become a matter of the past. Like the first period of forming the *body* of our movement, which has not ceased and cannot cease, this second period will not cease: the *soul* will always grow within this body, and it will continue blossoming. But this ought not to make us believe that *our* work is finished, that we can rest now quietly and that the remainder will be done *for* us. Is this not one half of our task only? What about science and the mental culture of our race?

This task has also been taken up most ably. George Mead leads the way in this direction, and no one could do this literary work

* H.P.B.'s "Isis Unveiled" contains mostly Occultism, but very little of Theosophy, not even the knowledge of karma and palingeneses⁴⁴

more competently, skilfully and thoroughly than he. This is historical research in bringing to light important but forgotten documents of the past and in correcting current views of the beginnings and foundations of present beliefs. These masterly researches tend also to prove the unity of mankind in spirit, the ancient belief in the divinity of this spirit and in the possibility of its full realisation in every human being. Moreover, these researches will help to deliver us from the fetters of dogmatic theology ; and it appears that this is the most important and necessary work to be done, particularly for the English world, while the other protestant nations do not seem to be so much under the sway of theological traditions. In these other countries the Church has not the leading influence in mental culture, but the *natural sciences* ; and these are surely of greatest importance now for our whole civilisation. This has always been recognised by our leaders. Mr. Sinnett and several contributors to *The Theosophical Review*, lay particular stress on this point. And in introducing theosophical views into our present *mental* culture these views have to be made a living factor not only in historical research, but surely also in the researches of natural science.

This is the beginning of the *third* period of our movement. Now, a few words on the *principles* which will lead us to attain this purpose might perhaps not be out of place here. These principles, relating to the *method* in which such a research has to be carried on, cannot be systematically expounded here ; for this would form a separate essay and could be only of theoretical interest. But it is useful first of all to ascertain what kind of work will *not* help to attain the purpose of bringing theosophical views home to a scientific mind. This may be stated to be, particularly, all kinds of "apologetic" literature. We read often interesting articles explaining how the researches of natural sciences more and more confirm theosophical views and their previous assertions. This is interesting for theosophists, but it can *not* attract the attention of a scientific mind.

Why not ?—The idea at the bottom of such apologetic work is, that it is a *fault* of the *scientists* that they do not take any notice of our literature and of our assertions, which might help them. But, truly, this is *not* the fault of the scientists, but *our* fault. All our views are hitherto given as dogmatic assertions. If they are not actually stated as revelations, they are, anyhow, offered in the form of a *deductive* exposition. This deductive method is likewise used in the manuals of science for our students. This, however, is not an excuse for us ; this method *can* be efficaciously used for scientific

facts, but it can *not* be applied to theosophical teachings with the same effect—for the following reason :

Although all the facts presented in the scientific manuals have been found by *inductive* research, the *deductive* method of teaching and explaining them to students justifies itself as being the shortest and easiest way of instruction ; and at the same time the student gets informed by some occasional proof-experiments of the manner in which these facts have been found inductively. As all these facts have long since become generally recognised, the deductive method of instruction is unhesitatingly admitted. But no scientist can and will ever admit this deductive method of dogmatic assertion for any *new* fact or view which had *not* yet been generally recognised. Now, our theosophical assertions, like for instance human palingenesis and karma, are such new and not yet recognised facts. Therefore, if we wish to introduce them into our mental culture, if we wish to make them living factors in scientific research, we shall have to represent them by the *inductive* method, as this is being done successfully, for instance, by the Society for Psychical Research, in proving occult phenomena.

It is a universally accepted rule of our mental culture, that any one who offers *new* assertions, new facts or new views, has to *prove* them, if he wishes them to be accepted by others. Our movement offers many new assertions and views, therefore, *we* have to *prove* them. Without that, we may repeat them dogmatically ever so often, they will never influence the mental culture of our race. Especially all the *facts of Nature* which we assert, should be made plausible by inductive argumentation. Thus we have, in the first instance, to show the scientific *possibility* of human palingenesis (reincarnation), if we wish to help our race by introducing this knowledge into their mental culture. I have briefly stated the attitude of science towards this asserted fact of nature in the last number of "*The Theosophical Review*.* There are many other principles of method which have to be our guide, if we can ever hope to have any success in this our coming third period ; but the first principle has to be, the exposition of our views as *inductive research*.

If we look round the world, there are, I think, two countries

* See *The Theosophical Review*, August 1905, page 531. What is required is not—as Mrs. Besant says in her postscriptum there—"the large use by theosophists of scientific facts and the illumination cast on each other by scientific discoveries and theosophical teachings ;" but our *fundamental* views and assertions have to be exhibited *systematically* in a manner which is *acceptable* in the light of scientific facts and knowledge and which is *adapted* to the *critical requirements* of our mental culture.

which can claim to be, above all, the countries of Theosophical philosophy ; they are *India* and *Germany*.* *India* has done her duty for ever so many centuries, and she is now reviving for fresh activity to do again the duty of her ancient destination. *Germany* pretends to excel in all those sciences which are in closest contact with Theosophy : biology, psychology and the theories of mind (*Erkenntnis-Theorie*). Will *Germany* now do her duty again ?—Let us hope so !—But whether she will or not, our movement will find all those competent men who are necessary to carry on its third period, as it found the right organs for the first two periods. Hail to this coming period !

HÜBBE SCHLEIDEN.

THE GOD GANEŚA.

THE Hindus worship many a god. *Ganeśa* is one of the chief among them. His worship precedes every other, at every religious ceremony. In modern days the worship has degenerated a good deal. The external ceremony is all that now remains and that in a very crippled form. It is but seldom that the real truths underlying the ritual are understood and explained. It is therefore worth while to discuss the nature of the god, and his place in the evolution of the human race.

The god is represented as having the form of a man, with the head of an elephant. To an outside observer this appears to be a very ridiculous conception of a god ; and the Hindus are branded as rank fetish worshippers, and the most ignorant class of semi-civilized savages.

A little consideration will however show that the physical appearance of *Ganeśa* is merely a representation—a deliberate one—and nothing more. The most incongruous elements have been jumbled together, with the object of telling the student that he should not rest satisfied with the form, that he should at once see that there is a meaning behind, and this he should try to understand.

The elephant's head on the body of a man is the chief mark which distinguishes the god *Ganeśa* from all other gods, and this discloses the nature of the god. *Ganeśa* is the power of *thought in action*—the powers of the head and the hand together. The power which thinks out the best means of acquiring any desirable object, and then at once carries out the conception, and works it up to success, is named *Ganeśa*. The business of the world is largely

* See *Theosophist*, January 1895, page 254.

carried on by the head conceiving and the hand carrying out. If either of these powers were missing, where would the world be, as we see it now? The possession of this power is the *sine quâ non* of success in all human affairs. The head would be useless without the hand to carry out its behest, and *vice versa*. A man may have the best intentions and the finest intellect; yet if he has not the pluck to put them into action he is but a useless dreamer. If, on the other hand, he has the power to do but not the intellect to direct, he may possibly succeed in making some mischief, but can put his power to no good uses. It is therefore of the highest advantage to humanity, both collectively and individually that the powers of conception and execution—represented by the head and the hand respectively—should both be present. Any one who would succeed in life should try to evoke this dual power in himself. In the world both these powers are seen working in one place in the elephant only. His proboscis, called in Sanskrit *hasta* (hand), is a part of his head. Hence the *elephant's head* has been placed on the *human body*. The elephant's head represents the powers of conception and execution acting in unison, and this in *Ganeśa* is represented as guiding the human being and leading him up to success.

Desire and grasp, conceive and execute—these are the chief characteristics of this power. The appropriate name which suggests these characteristics is *gajānana*—the elephant-headed.

Another name which suggests another important characteristic of this power is *lambodara*, meaning one who has a large stomach. Technically it means one who digests everything. The power thus shows itself to be one that desires, takes and utilizes anything to the best advantage.

Another characteristic of this power is shown by the allegory that the vehicle of this power is the rat. Is there any place in anybody's house, where the rat may not go without his knowing it, or for all that he may do to keep him out? The rat has been given as a vehicle to this god, simply to show that his conceptions are the boldest and the most far-reaching, and his executions the most heroic. Nothing checks him. Wherever the object of desire may be, this power will reach it, grasp it and digest it.

The four hands represent the four quarters of the globe, and this shows *Ganeśa* to be a power which from its place will extend its operations all the world over.

The eight female attendants are the eight well-known *siddhis*—*anima* and others. They are always the handmaidens of the divine

power of bold conception, and undaunted immediate execution. The lotus posture signifies the firmness of an unshakeable resolution to succeed.

This then we see is the power of *Ganeśa*—the boldest conception, the most unflinching resolution, the most undaunted execution, the surest success, and a world-wide scope.

All these qualities are the elements of success in life—physical, intellectual, spiritual. The god *Ganeśa* may therefore briefly be called the *god of success* in life.

Does such a god actually exist? This opens up a wider question. Does any god exist? Are the *devas* a fiction or a reality? There are many ways of looking at the question. But the most important problem to decide first is, Are there any worlds in this universe other than that which the ordinary man sees? What is this world which the ordinary man sees? Every man can take his stand on the undeniable idea of the '*I am*.' This no one ever thinks of denying and no proof is required to make it intelligible to anybody. Now it is the '*I am*' which becomes through the five senses conscious of a world without. He becomes conscious of the '*I am*' changing into various appearances, putting on as it were various garbs, and he infers that this is due to a world without. The ordinary world visible to every one is the world of gross matter. But a higher world too becomes visible. Distance disappears, time is annihilated, and visions of a higher world become certain. No doubt remains that we are surrounded by a world of finer matter, which men of the day have begun to call astral. And what is more, it becomes visible that in this astral world live the causes of all the phenomena of the gross world. In fact the gross world, in the sequence of causation, owes its very existence to this astral world. A higher world again shows its brighter rays in the distance. This has been called the world of thought. This again is responsible for the existence of the astral world.

Thus as we start with the '*I am*,' we find that the first modification of this individual consciousness is the "I know this;" the second is the "I see this," "I hear this," "I touch" this, &c.,—the five sensations and the five actions. It is easy to see that the '*I know this*' is a modification of the '*I am*,' and the sensations and actions are but modification of the '*I know this*.'

The '*this*,' let us say, is the world without the gross world, the immediate mother of the gross body in which we find the sensations,

actions and thoughts working. As the gross body has a gross world, so the sensations, actions and thoughts have a fine world of their own, and thus, we see that the visible universe—not only the one which every one *does* see, but which every one can see—has in fact three worlds known as the physical, astral, and mental, or as *sthūla*, *sūkshma* and *mānasika*, or as *bhūr*, *bhuvah*, and *svah* or the *mahābhautic*, *tanmatric* and *mānasika*. These are all below the “I am” and are its modifications. Then is there the world of the “I AM.” Then onwards still is the world of the “am” only—the pure BENESS after the individual “I” is eliminated. The “I” too is but a modification of the “IS,” the pure *Satva* as it is called. It is plain that the *I* and the *Thou* are comparative terms, and they cannot exist without differentiation. What is common to both is the pure *Satva*. That is a world higher still. That in fact is the world in which all separation disappears, but which is the beginning of separation.

Man is but a microcosm. His gross body is an individualization of the gross world without. Therefore his individualized astral and mental bodies must be individualizations of astral and mental worlds. This process of reasoning makes it clear that the ‘I am,’ which no one thinks of denying, is really clothed in three several vestures which he makes himself and then puts on, and that the materials for these vestures are taken from surrounding appropriate worlds. The same conclusion might be arrived at in another way. Let us briefly examine the gross world.

According to Indian philosophy the gross—the *mahābhautic* world is made up of five states of matter—the *prithivi*, the *āpas*, the *tejas*, the *vāyu* and the *ākāśa*. Each of these as ordinary observation shows is a compound of five kinds of *minima* grouped together in various numerical proportions,—the *minima* of sound, touch, vision, taste, and odour. These are the five *tanmatras* of the Sankhya yoga philosophy. As the gross atoms appear from these *minima*, the *tanmatric* state of matter is evidently separate from them and exists independently of them as their cause. Then there evidently exists the force which groups these *minima* in various forms, and gives also the various forms to the *innumerable* groups of gross atoms. These are the powers of action known as *Karmendriyas* in the Sankhya philosophy. *Vak* gives circular motion—the sound vibration. *Pāni* gives spherical motion, the *Vāyu* vibration. *Pad* gives the quadrangular—the *prithivi* vibration. *Vāyu* gives the semicircular motion—the *āpas* vibration. *Upushtha* gives the triangular motion—the *Agni* vibration. The comingling of all these motions in various proportions, gives birth to

the *tanmatric* and thence to the gross forms. This evidently presupposes the existence of another force, which commingles these forces in various proportions. That other force is named the idea—the *manas* of *Sankhya*. The powers of *manas* are described as *saukalpa*, putting together, and *vikalpa*, putting asunder. Out of the *tanmatric* material it makes forms, and destroys them on the pattern of its own conceptions—the *ideas*. And the ever new forms it makes are carried to it by the five *Jñanendriyas*, the powers of sensation that it may see and judge them with a view to future changes. Thus in order that the gross world should exist, it is necessary that the *Tanmatras*, the *Karmendriyas*, the *Jñanendriyas* and the *Manas* should exist. These in fact are the objective, instrumental, and subjective appearances of the subtle *tatvas*. The instrumental modification is variously known as the *Karma* or desire principle. The *manas* is the power of intellect. These three—the subjective, objective and instrumental modifications are all manifestations of the *ahankara* the principle of individuality, the 'I am'; pure, and then above it we have the world of pure Being, *Satva*.

This brief statement of the line of thought to be followed is principally meant for those who may not have studied theosophical books up to this time. Theosophical students are of course convinced, and any other student who may dispassionately follow the lines of study suggested, will certainly be convinced very soon of the fact, that the 'I am' is surrounded by many worlds, that the universe is not a barren heath but every point is full of divine life and that the emotions and intellect of man are quite independent of the gross world; that man lives first in the world of intellect, then in the astral world, and last of all and for a very short time comparatively, in a physical garb.

Now in considering the nature of gods we are principally concerned with the relatively subjective worlds of the emotions and the intellect—the astral or *tanmatric* and mental or *manasic*. Just as the physical world is full of physical bodies, these subjective worlds are full of astral and mental *bodies* or forms. Some of these forms represent the forms of the *devas* as gods. They are constantly influencing our lives, through the astral and intellectual portions of our body. They have all an individual *tatvic* appearance, and each appearance has the capability by the very nature of its existence, of influencing the physical world through its astral and mental counterparts.

Every power that man puts forth is mental and astral in its

origin, as everybody now knows, or at least can know by very little study ; and as the students of "Nature's Finer Forces" know, every power is an appearance of the five *talvas* in various proportions. Which is the same thing as to say that all the powers that man shows forth are individual existences of the astral and mental worlds. As the sun is the source of heat and light and all physical life, so there is an individualized power in the astral and mental worlds from which rays proceed to every human being, evoking in him the powers of sensation and action in innumerable degrees, as also the powers of thought, intellection, conception, judgment, contemplation, imagination, &c. To a thoughtful student of the Upanishads this statement will appear to be a truism. A student of Theosophy will never think of denying it. But any other man must turn to the study of either of these with an earnest desire to see the truth. Then he will see that every power that shows itself in man comes from the astral and mental worlds, and that in the astral and mental worlds these powers exist as individualized *latvic* appearances appropriate to those worlds. To him who sees, the whole world is full of gods—divine appearances of the powers of the Logos, clothed in the *latvic* garbs of the astral and mental worlds. And such a god is GANESHA.

A full discussion of the subject from all points of view is not possible in a single paper. But a few words may be added on the worship of this deity. As already remarked, he is worshipped at the beginning of every religious ceremony. The object is not difficult to see. It is to evoke in the sacrificer the power of achieving success in life—the power of clear conception, immediate execution, and unflinching resolution—by devotion. Devotion is that state in which the mind and astral body of the sacrificer are placed in a state of *latvic* receptivity by the power of will, or by the effect of a *mantra*, or the power of music or by contemplation of the qualities of the deity worshipped, or by a recitation of stories illustrating the working of those powers. To a beginner, mere physical symbols are of great help. To a more advanced student the symbols are explained. A more advanced student may do away entirely with physical symbols and their explanations. To him a study of the names of the deity, and an intelligent recitation of hymns will serve the purpose of putting him *en rapport* with the deity. And while thus gradually are evoked in the sacrificer the highest powers, which render him more and more of a god in human shape, he is led on to see ultimately Him whose manifestation all the deities are, and in whom ultimately, every one must seek for eternal rest. Surely the best way of reaching Him is by an

intelligent and detailed inquiry of *how* His divine work goes on, rather than by an unthinking and blind assertion that He is omnipotent, and omnipresent.

RAMA PRASAD.

THE GARDEN OF REEDS.

“WHO IS THERE WILL SERVE GOD FOR NAUGHT.”*

THE bare grey walls of rough stone were flushed pink with the sunset ; the purple-blue sea heaved beneath a flaming stormy sky ; the light that lit the grey walls gleamed on two faces ; the faces of a man and a lad of twenty.

The man was of great dignity of bearing, a warrior-monk, the head of a great community of soldier-priests. His face was stern, quiet, and a little contemptuous. The lad, clad in the dress of a novice of the Order, was white with sullen anger, and his eyes flamed with excitement.

“Is it thus, then,” he said sulkily, “you condemn me without a hearing?”

“I will not hear you. I know enough. You have no excuse.”

The young man leaned his cold hands, quivering with rage, upon the table.

“You shall hear this, then ;” he said, “if you would have heard, I would own I have no excuse. But you condemn without hearing. A man who knows not to be just, is not fit to be head of this House, though he were the greatest knight alive.”

“Yvon,” said the man slowly, “as God lives, if you were not my sister’s son, and she a dead woman, I would have you flogged for this.”

“Herein, then,” retorted the lad, “is injustice still. If I deserve flogging for speaking truth, not flattery, in your petted ears, it is not my mother should save me.”

“She shall save you, nevertheless.”

“You cannot hear the truth. They call your tyranny, leadership ; your folly, wisdom ; did you swear the sea was dry, they would whine, ‘Yea, lord, thou knowest best ; our eyes have deceived us.’ They love you because you make them feel as though they were God-filled heroes, instead of self righteous braggarts”—

The Head rose.

“It is enough, Yvon,” he said, “Your mother shall *not* save you.

* “Imitation of Christ.”

You have let your tongue rage against me like a fire, in secret, for the last three months."

"Your spies have reported it—have they?"

"I will make a public example of you, before you set the White Company of novices in rebellion."

The lad became silent; his lips turned grey, and quivered. At last he said:

"There are those here who will cry shame upon you."

"I can bear my share of the shame, if you can bear yours."

The young novice did not speak for a while; then he said, gasping:

"If you carry out that threat, I shall kill myself."

"Will you own you have lied and slandered me?"

"No. Flog me like a serf, if you will. I am not forced to live, after you have disgraced your sister's son in the eyes of the whole community."

The tall man put his hands on the shoulders of the novice, and pushed him forcibly towards the door.

"Go," he said, "Use your tongue—it is a woman's weapon—as you please. Creep underground, mole-like; slander as you please. Defy me if you will. You have free leave to behave as ill, and do as much harm as you choose, or as you can."

He pushed the lad by main force from the room, and bolted the door. The young novice walked slowly down the passage, trembling from head to foot. He went to the little narrow cell allotted to him, and threw himself on the floor. He was torn by complex emotion; a bitter hatred of the man under whose authority he lived, and a frantic desire not to hate him, but to follow him to the death.

Every thing this man said or did gave his young nephew the sharpest pain one human being can give to another. He was a man who possessed what the modern world calls "personal magnetism"; he led the whole company of his followers, not only because they believed in his power, but because he had the capacity for giving to others a pleasurable exaltation of mood. But to his dead sister's son, Yvon the novice, he gave bitter agony; he did not know the cause of this mental anguish; it bewildered him, and his slanders and fault-finding were the outer expression of the inner torture.

Yvon took advantage of the position; for a month he tried to force the great warrior-priest, his kinsman, to notice or punish him. He began to do serious harm in the community; and the elder of

the knights became alarmed. They brought complaints without number to the Head ; to be met by the quiet words :

“ My nephew, Yvon, has leave to do as seems good to him. In no case will I, or any other, resist or punish him.”

The bewilderment and indignation caused by this reply was great. Men began to whisper that the great soldier was under the glamour of an evil spell, which led to blind and infatuated devotion to his sister's son, who could do no wrong in his eyes. But in truth the Head was enduring a struggle which was the bitterer by reason of his inner strength, and outward calm. He knew that to Yvon the novice he was bound by links subtle and unbreakable ; he disliked the sense of being bound to one who loved him not, and for whom he felt no love, but rather the strong bond of dislike. The young man's insolence, his defiance, his shrewd method of dragging all weakness and flaws of conduct into the light of day, his apparent blindness to all strength and nobility in those whom he disliked, moved the strong ruler in a way which caused him to smart with anger. He was vexed, moreover, because this young Yvon had power to make him angry.

Often he was tempted to send the rebel forth—expelled in disgrace. His chief knight, the ruler of the novices, urged this course upon him ; he ventured to urge it strongly, when a very serious disturbance arose, and was traced to Yvon.

The Head spoke after a long silence of listening :

“ I cannot,” he said, “ I cannot do it. I cannot tell you why ; I do not plainly know why. I cannot do it. This boy loves me, moreover, more than any here.”

“ My lord,” said the other, dryly, “ He never ceases to slander you openly and secretly.”

“ I know it. But he loves me in his heart. The love that comes by way of hate stands to all eternity. It has found no joy by the way ; it is pain—pain—pain—and bitter pain till it knows itself as love. But it is not because he loves me that I cannot cast him forth.”

The head of the novices bowed silently. He was very angry ; and with reason : The harm that was done was incredible, seeing the relative strength of the disturber, and the great man whose works he undermined. His hints, his openly spoken slanders, his comments in which he ever imputed the worst, drew the slightest apparent flaws into the light of uncharitable observation, were having effect. His suggestions of unworthy motives and weakness in the

great leader rested in the minds of the community. The strength of the man attacked gave fictitious strength to the lad who attacked him, sometimes openly and insolently, but oftener by confidential gossip among his fellows.

The great leader heeded not ; and even carelessly gave fuel to the flame by word and deed.

The tide of rebellion rose ; it rose through the weakest of the young novices, to the younger of the pledged order. At last it touched the mightiest of the great band of " fighting monks," who had been, and were, so vast a power in the land.

And the two fighters, the great Head, and the young rebel, Yvon the novice, never spoke to each other. Their eyes would meet like the blades of a pair of duellists ; but neither spoke until one day when they met in a little cloister alone.

The elder stretched forth his hand, caught the other by the shoulder, and stayed him. They looked at each other. The elder spoke :

" I do not know why I suffer you to wreck this Order, Yvon," he said, " Unless it be that its hour has struck ; and a Power greater than I constrains me. I could stay you. I could cast you out or imprison you. There are those who say I sacrifice this House to one unworthy member ; and they ask the reason, and whisper the answer."

The young man answered with an effort, as though his lips were numbed : " I do not know why you spare me," he said, " I work against you till I am sick at heart with shame. I cannot help doing it. I find reasons for it ; but I know they are false. There is a reason. What is it ? We do not know why we act. The reasons we give ourselves are all false. I lie concerning you. I know I lie, and they know I lie ; but they believe me too. We are only dancing dolls. The showman pulls the strings, and we dance."

He stopped, and then spoke in whisper, with quivering lips :

" You are too gentle with me. It maddens me. Crush me ! I am a coward, for all my insolence."

The Head laughed :

" Yvon," he said, " I have learned something which I have known but a few months. There is one man here who loves me. The rest love to be inspired and uplifted, and given consolations and sweetnesses of the soul. There is one man who will love me if I fail him. One who will love a statue with feet of clay, and love the clay as he loves the gold. One who would not be moved in his thought of me, by all the whispered slanders in the world, because if they

were true he would love me still. And he, Yvon, is a liar and a slanderer ; but, look you, he is also the touch-stone whereby the strength and breadth of mind and heart of every man in this Order is being tried and sifted. Who is he, Yvon ?”

The novice struggled with himself a little space, and burst into tears :

“ Do not,” said the great Head, gently, “ You have taught me much ; more than I have taught to you. We understand each other, Yvon. Not here, perhaps ; but there is a dwelling-place of the mind where we do understand, and know that no one is wholly what he seems to us to be ; and nothing is, as this vain show makes it appear.”

His young opponent sobbed, leaning convulsed against the cloister wall.

“ Do you think there is,” he gasped, “ Do you think there is ? I hate myself. I cannot cease doing as I do ; and I would give the heart out of my body if I could. Who moves me ? *What* moves me ? If you would be merciful, and crush me, as you could ! Who moves me ?”

“ Yourself,” said the elder man. “ Poor boy ! You are so young in body yet ; it is hard upon you.”

“ No,” sobbed the other, “ It is not myself. It is I who hate what I do.”

“ You are wrong,” said the Head, calmly, “ It is your love for me, which lies out of sight, beyond your ken, that hates what you do. But there is a place wherein you and I dwell at peace ; and do not hate either each other or your action.”

“ Do you *know* that ?” said the young man in a whisper.

“ I think so. Be patient ; and we shall both know more.”

The younger shook his head, and went down the cloister, trembling with agony ; he opened the chapel door, went in, and knelt near the altar ; his agony had at last found relief in tears ; he bowed his head and cried like a broken-hearted child. He knew the Head had followed him into the chapel, and was also kneeling near a tiny side altar ; his arms were folded on a *prie-dieu*, and his head was bowed upon them. He sighed now and then, a strong, tired, patient sigh that shook his whole frame, as the young man's was shaken by his sobs of agony.

Yvon held the carven wood of the *prie-dieu* with his cold hands, and tried to resolve upon an action which had tempted him of late to take his own life. He had woven a web he could not disentangle ;

death might do it. He thought of it more definitely now ; the means were very near and simple ; the chapel tower reached by a narrow winding stairway, and below it a paved court-yard. It was not until the tortured mind of the young man turned towards the means of compassing the death of his body, that the watchful powers took action to preserve the tool they needed.

For behold ! while he knelt thus in the chapel, racked with pain, tempted to suicide, ashamed of himself, powerless to change his action, and undo what he had done, sobbing like a child in misery, listening to the long deep sighs of the man against whom he battled in spite of himself, he found he was elsewhere. Not that he ceased to sob in agony before the altar ; that agony of the body endured. The little spark of life which he knew as Yvon the novice, flickered still in its dark prison house ; but one calmer, older, greater than the young novice, to whom this Yvon was a mere thread of his life, was elsewhere. It was a great garden of reeds rustling in the wind ; the reeds blossomed, and they sprang from clear pools of water ; the stillness and peace about the reeds was such that the quiet of the chapel was, compared with it, as a clash and blare of brazen trumpets. He sat by the pool and listened to the reed-whispers ; it was from the reeds he learned that which he must do. He felt a hand touch him, and lo ! the great Head against whom he fought, stood by him smiling ; and their eyes met in a great peace, trust, and love. It was wonderful to stand thus at peace, and listen to the reeds rustle ; and hear at the same time the sobbing, and the long sorrowful sighs in the chapel. How the two were co-existent and related, moreover, each to each, he could not perceive. He lost the sense of bodily form ; and then it seemed to him that he grew as a reed in the garden, (his roots in living water) bowed by a great Wind which blew as It listed. And it was then he saw the dwelling of the Order, and all the men therein ; and lo ! there stood by the reeds one in the likeness of a youth, shod and girded as a messenger, a rod in his hand ; and he said :

“ The old Order goeth, and the new is at hand ; it must be fashioned and cherished in the body of that which dies. But which of these living stones shall bear My Fire, that may build the foundation of the new Order with the stones of the old ? The Fire of My Rod falls as lightning, and splits and blackens the stones so that no Builder may use them.”

And he seized with a strong and ruthless hand the reed that held the life of Yvon the novice, and rooted it up, and touched it with his rod. And it withered in his hand, and became a lighted torch ; with

it he touched the dwelling of the Order, and lo ! the House vanished, and became a whirl of flame.

At last it became as a sea of clear white light ; and thence came forth twelve lights, and stood circlewise ; and in the circle sprang up a thirteenth light of pure white flame ; and the messenger with the torch of reed in his hand went and stood in the midst of the circle. And he said :

“ Behold ! Here are twelve, and one who bore the fire of the reed in my hand ; of these shall We build.”

And he touched them with the rod in his hand, and they gave forth brighter light, and colour, and sweet sound ; and he cast the reed earthwards, and set his foot upon it, and put out its light. It had no part in the new Order ; it was but a reed, lit by his fire—no more.

Now one year later there dwelt in a lonely land thirteen men. One had been the Head of a great and powerful House ; but it conspired against him and cast him forth ; and but twelve followed him, and founded a small, poor, and weak community in a very lonely and barren place.

When they had been dwelling there six months or more, the Head sat alone by a fountain that welled from the sand and made there a little circle of greenery and beauty.

And he, looking up with a great peace and faith on his face, saw a man, young and slender, coming towards him. He drew near ; and fell down panting at the feet of the Head ; there was blood on his lips, and it was plain his death was near. The powers had taken from him the knowledge of the garden of reeds ; because his work was done, and it was no matter whether he remembered. And he murmured : “ Forgive.”

But the Head of the little new Order in that lonely land, gathered him tenderly in his arms, and kissed his brow ; and he spoke in his dying ear these two words : “ Well done.”

MICHAEL WOOD.

BUDDHA AS AN ATHEIST.

THERE are some people in the West, among them scholars like Professor Pischel of Berlin, who maintain the opinion that the Buddha's belief in gods was not a serious one, that he only retained it in order to set in their accustomed earth the weak plants among his converts. But this is certainly a mistake. The gods could not play such an important part in the cosmical system, in the doctrine of the Samsâra, if they had not been considered real in some sense. They rank * as laymen in the Buddha's system, that is true; they cannot, as a rule, enter the path of Arhatship, but this is quite clear, because the Buddha-Dharma of course cannot be conceived where there is nothing but joy (as with the gods), nor where there is nothing but pain (as in the hells), but only where there is both joy and pain and where individuality and limitation is understood (not only felt) as Dukkha, as pain, that is, nowhere else but in the world of *men*. If the Buddha had not believed in gods, he would not have spoken of them so often, and he surely could not (as he did) have proclaimed the rule that lying, not even in joke, was ever to be excused.

On the other hand, there can be no doubt whatever that the idea of the one and absolute personal God of the so-called monotheistic religions was decidedly rejected by the Tathâgata. The reasons of this atheism are nowhere directly named, but they may easily be inferred, firstly from the principles of his doctrine, secondly from some very interesting passages of the Holy Books. Let us see which they are.

The very basis of Buddhism is the conviction, that substantiality and causality exclude each other. The Buddha teaches that, wherever there is causality, there cannot by any means be an Attâ (Âtman), a substance, an absolute being, but only a person or a thing, and he further teaches that all and every existence is nothing but causality (karma) and hence relative and limited, not absolute. He does not deny the Absolute, the supernatural One, but he denies that *in* the world, sensual or supersensual, you may ever find an absolute being.

So the Buddha of course *must* decline the idea of an absolute person, as a *contradictio in adjecto*, nay as a *double* contradiction, inasmuch as a person is in two respects—as an acting and as a limited being—the very counterpart of the Absolute One. Strange enough

* With only one exception, namely, that of the Anâgâmins, who attain Nirvâna in a Brahman heaven.

that most of the monotheists have not the slightest idea of the existence of such a difficulty. "Your god," would Buddha explain to a Christian, "is not over, but *in* the world; is not over, but *in* time. He is not different, in the principle, from all the other living beings."

Exactly this point of view is represented, however, in the form of tales, in the Suttas which we may take in consideration: the Brahmâ-jâla-Sutta and the Kevaddha-Sutta of the Dîgha-Nikâya, the Brahmâ-nimantanika-Sutta of the Majjhima-Nikâya, and the Baka-Brahmâ Sutta of the Samyutta-Nikâya (the last one being nearly identical with Jâtaka No. 405). In all these Suttas the "Great Brahmâ" is treated with an evident scorn. The idea is everywhere that there *is* no Mahâ Brahmâ, in the traditional sense, as the Creator and supporter of all, but only one or the other being in the third floor, from below, of the sixteen floors of the Rûpa-Brahmâ-Loka, that is, in the heaven of the Mahâ-Brahmâs, which by a certain reason *fancies* and is believed by others to be the Supreme One.

For instance, we read in the Samyutta the following story told by Buddha: "One time the Baka Brahmâ had got the false view:— Here is the Eternal One, here is the Firm One, here is the Everlasting One, here is the Absolute One, here there is no change of state. For birth and old age and death and passing away and rebirth are unknown here. And so there is no higher refuge than this.* And I knew the Baka Brahmâ's ideas and appeared instantaneously in that Brahmâ World. And when I was approaching, the Baka Brahmâ exclaimed: 'It has been my hope already a long time that the Noble One would come here. For here, O Noble One, is the Eternal One,' etc. Upon this I answered to the Baka Brahmâ: 'Deluded, verily, is the dear Baka Brahmâ, deluded, verily, is the dear Baka Brahmâ, as he tries to denote as the Eternal One what is not eternal, as the Firm One what is not firm,' etc. And the Buddha informs him that in consequence of the long time spent in heaven He, the Baka, had only forgotten his former births.

A splendid irony as to the "Great Brahmâ" is developed in the Kevaddha Sutta. A monk wishes to know, "where these four great elements are annihilated without a rest." By the force of his Yoga he rises to the lowest heaven, but the gods dwelling there cannot answer his question and send him to their higher neighbours, and so he comes, sent from one heaven to the other, at last to the Great Brahmâ. But to his question Brahmâ replies: "I am, O monk, Brahmâ, the Great Brahmâ, the Omnipotent, the Irrisistible, the All-Seeing, the

* The following is somewhat shortened.

Ruler, the Lord, the Maker, the Creator, the Chief, the Judge, the Father of all that are, and will be." And the monk said: "I did not ask you that, my friend. But I ask you, where the four great elements are annihilated without a rest." Then again Brahmâ said: "I am, O monk, Brahmâ, the Great Brahmâ, etc., and again the monk said the same. And a third time the same phrases were exchanged. Then, however, the Great Brahmâ took the monk by the arm, led him aside (that the other gods could not hear his words), and confessed, pusillanimously, that he also did not know the right answer to that question, but that the Tathâgata would surely know it and therefore the monk ought to return to his Master.

I have not mentioned till now the Tevijja-Sutta of Dîgha-Nikâya, because it is, in my opinion, of a special kind. This Sutta, as far as I understand it, is directed against the theory of salvation of the Upanishads. The *Brahma-sahavyatâ* ought to be explained, therefore, as the union with Brahma (neuter), not Brahmâ, and the constant "Brahmâ" instead of "Brahma" would consequently be a mistake of the copiers who altogether could not understand the short a, because it did not occur anywhere else in the whole Tripitaka. Taking this for granted, our Sutta is much the more interesting. It contains not a single word against the Brahma nor any critique of that idea. It only shows that it is nonsense to strive for a union with a wholly unknown thing. Those Brahmans, the Buddha explains, who strive for the *Brahma-sahavyatâ*, are like a man who pretends to love the most beautiful woman in the land but is totally ignorant as to her family, appearance, and abode; or like a man who makes a staircase to mount up into a house which he has never seen (compare the Tower of Babel!). The Impersonal and Absolute One, he says, is not an aim for such creatures as we are. We can only strive for the ceasing of *dukkha* (pain), that is of limitation or not-absoluteness; for getting rid—by suppressing *Tânhâ*—of the fetters of personality.

DR. F. OTTO SCHRADER.

THE AWFUL KARMA OF RUSSIA.

THE tragical results of centuries of misrule and oppression, of contempt for human rights, and of injustice of the strong towards the weak, is now culminating in a reign of terror and of social upheaval in unhappy Russia. For a parallel to it we must go back to the time of the French Revolution.

For many years we have had isolated members of the Theosophical Society scattered here and there throughout that Empire ; small groups have even been formed, and our colleagues have met together in private to study Theosophical literature, and spread, so far as their individual influence extends, the noble teachings of the Masters. But they have never dared to openly form themselves into chartered Branches, so pitiless and powerful has been the influence of the Orthodox Church and the officials who are dominated by its authority. A letter just received from one of the purest, sweetest and most cultured of our members, opens a door through which we can get a glimpse of the social hell that is raging in the Muscovite Empire. The reader will observe how thoroughly the writer is imbued with the Theosophical ideal of personal and national responsibility. She says :

“ I think all my strength will be wanted before long : the situation of our province is waxing more dangerous every day ; already in northern Kurland the revolt is nearly universal ; armed troops of ruffians are burning houses and stables and all the new harvest and murdering quite openly. To be shot dead now seems by contrast quite nice if it is just done quickly, but already the savage Beast in the unhappy, blinded masses is showing itself and the same atrocities are beginning as made the French Revolution a chapter of eternal horror. Up to the present they have murdered within the past month four of our country neighbouring gentlemen, shooting them dead ; but several managers and engineers have been tormented quite hideously, the mob dragging them by the feet over the rough roads, their mouths filled with dejecta. Every day the papers and private letters bring reports of fresh crime, and it seems that this “ revolution ” of ours is nothing but the outburst of the coarsest instincts of the most degraded class : there is nothing of that ideality which threw a golden hue over the great French Revolution before it sank into its mire of blood and crime. With us, here, it is simply the lust of robbing, killing, plundering, and soon it will be the lust of

torture and rapine and blood of the real savage. And here in our . . . provinces the workmen are so well off, so well paid and well fed—every family having its cow and two sheep, not to count swine and poultry—whilst the farmers are all wealthy . . . but the anarchistic propaganda has blinded all the best instincts and upset all sound thinking.

There is, in our poor Russia, the great mass of the Russian peasants, whom I love so deeply, a mass yet little awakened but full of power and promise—enduring, deeply religious. And then at the top of the whole *social* structure (which does *not* mean at the head of government) there are *elite* souls, refined, spiritualised, full of devotion. But throughout the intermediate stratum there reigns the so-called 'Intelligentzia'—the curse of Russia, the host of the "eye doctrine"; absolute nihilists, respecting nothing, giving nothing, destroying, corrupting, terrorising the people and each other. When they are poor they are simply nihilists; if they happen to get into some official post, they are the worst of the bureaucracy. And it seems sometimes as if there were nobody to really help the people, to lead them towards light and freedom. Either no schools at all, or schools with nihilist teachers poisoning the budding souls: either the knout of some dishonest officials or the terror of the anarchists. And our Emperor with his weak and wavering character, giving some freedom to-day, retracting his gift to-morrow, and giving again the day after; and the monstrous dishonesty of the whole body of officials. As it is now in our unhappy land, one can steal and rob and kill almost with impunity, and the police will even help you; but if you want to teach some poor children, you are sure to be prevented; and so on to the end of the black chapter. Such a dark, heavy karma is hanging over this hapless land—its best men paralysed or killed, and a mysterious force bringing the most incapable individuals into the most important situation!

In our immediate neighbourhood all is quiet as yet and people are working peacefully at their harvests. In the capital town, a few miles away, they have tragedies happening every now and then—strikes, street revolts, murders, and then there is shooting by volleys, but one has got quite used to it; but the country is quiet and more beautiful than ever in the golden glory of ripe corn, the silvery loveliness of warm moonlit nights heavy with the perfume of flowers, the sweet-scented flowers of midsummer. As the breath of roses and mignonettes comes to me through the open windows, I wonder whether the next summer will find us still on this plane.

And who knows but that it is this thought that gives such a strange sweetness to the lovely summer world !

In this connection I wish to ask you a question : if our house should be besieged by some hundreds of howling ruffians—human beasts shrieking for murder—have I not the right to shoot my daughters, to break the fairest of my flowers, lest they should fall into the hands of those maddened fiends ? I suppose one is not to kill one's self, as it may be the karma one has to endure, but may not one help others ? In Odessa they have done such unspeakable horrors on lovely young girls, poor things belonging to their own socialistic party ; unhappy creatures who went on board the rebel ships to take "proclamations to the brethren." The sea brought back their bodies : and *how* ! Of course, this may be all unnecessary worry and we may be spared such calamities, but I would like to know your idea on the subject.

Despite the newspapers and their dreadful news I am clinging to the conviction that we should try to keep quiet and to banish fear and apprehensions : you understand what I mean. I do not let the children get afraid and I am keeping them in the garden or busy with the few lessons that we have now ; and we speak as little as possible of public events and as much as we can of the Beauty and Harmony of the universe and most especially of the Good Law, and how *everything* will prove to be for the best in the end. And then I try to guard the hearts and souls of the children from those dreadful feelings of hatred and revenge which so easily gain entrance by the impression of all these crimes about us. Happily, the souls of these children are of an unusually pure constitution ; especially the two elder ones, who are quite incapable even of resentment.

So we try to make our cottage a centre of peace and harmony. I cannot pretend we always succeed, but we *try*. I keep my belief in the irradiative force of such small nuclei of people filled with thoughts of kindness and hope. Of course, no one can ever know. I often think it will be our fate to get killed very soon Friday : The newspapers bring heartrending descriptions of new disorders and publish the names of many persons who are leaving for abroad, seeking shelter in Germany, at least for the women and children ; perhaps we too would go to Germany if we had the money, but at this moment we have nothing. The little income that still remains to me does not get paid, my husband has lost his situation, and what will become of us we scarcely know. Indeed I have come to think that a well aimed bullet would be a very peace-

ful and happy ending, bringing us over to the other worlds, where at least one needs neither food nor clothing! You will scold me for such thoughts and I do not cherish them very long myself: only one gets such a queer disgust of living under the present circumstances. And the summer around is so beautiful, so quiet in its ripe glory."

I ask my readers if they ever saw as striking a case of true Theosophy practically applied. Was it not for the comfort and helping of such souls that our movement was begun? Put yourselves, you mothers and wives, in the place of this lady, forced to agonise daily over the possible fate of her four young daughters, and her scholarly husband, with the fiery circle of savagery contracting about their peaceful country village day by day. Their property virtually gone, they cannot seek shelter in flight across the nearest frontier, and so must just sit and wait for the last scene of the tragedy to crush them. She asks no alms, makes no complaint or appeal to my benevolence, for they are gentles and self-respect keeps them tongue-tied. But I know what is my duty and yours, my more fortunate colleague. I have sent them a draft for what I could spare, and I feel sure that when their case is known many others will respond to the unuttered cry of despair. Those in America who wish to give may do so through Mr. Fullerton; those in Europe through Miss Ward of the T.P.S. (161, New Bond St., London, W.); others through me. No time is to be lost; our delay may mean their massacre.

H. S. O.

THE TRUE THEOSOPHIST.

THE subject that presented itself to my mind, on being asked to write an article, was "The Theosophist," for I had been in London attending the Congress of the European Section of the Theosophical Society. Here members from all parts of the World were gathered, nearly every language of civilized nations was spoken, old friendships were strengthened, new ties were formed.

With the realization of the efforts of the past, the work of the present, and the future development of this Society, one feels, I think, a justifiable pride in being a member of so world-wide a movement.

But membership in the Theosophical Society does not necessarily make a man or woman a Theosophist. What is a Theosophist?

To my mind, the term is applicable only to one who *knows* Theosophy. But again, the word "Theosophy" does not suggest the same idea to all who hear or speak it—its meaning varies with one's development. For me, whether right or wrong, the word Theosophy signifies, esoterically, the "Wisdom of God" itself, of which, naturally, we can have no idea, so far is it above all possible human conception. Exoterically, Theosophy is that imperishable record of Divine Wisdom imprinted in matter by the Divine Will, and showing forth as the "Law of the Universe." Theosophy then may mean that body of truth regarding this Law as it exists and operates in our "three worlds"—it is Philosophy, Science, Religion : combined. A Theosophist—one who knows Theosophy—must be at once the Prophet, Priest, and Sage ; the preacher, teacher, thinker. He must touch life, every phase of life, at every point ; must enter into every field of thought possible to man.

In olden times, he was called prophet who " interpreted the past, measured the present, and foretold the future." Such must he be who merits the title to-day. Cosmogony and Anthropology must be known by the Theosophist, for the whole course of evolution is to be interpreted, measured and foretold by him as prophet.

The past must be studied that its lessons may be learned, its mistakes avoided, for each event in history contains a message, every life is an utterance. And it is the rise and fall of nations, the growth and decay of institutions, the influence of individuals, which are the object lessons prepared by a past for the instruction of a present.

And the present must be measured. Its currents and cross-currents, largely the result of forces set going in the past, must be estimated anew each day, and checked or re-inforced as they retard or accelerate the onward sweep of progress :

The prophet, with clear vision sees the dangers and difficulties of the times, warns or encourages. At each advance, he holds before humanity the highest practical ideal, and, by repeated formulation and presentation of its claims, makes possible its realization in tangible form.

He knows the past, he judges the present, he foretells the future. And he lives amongst men to-day—a seer, whose eyes have beheld the "Glorious Vision," whose heart has been touched by the spirit of the living God, and whose lips again proclaim His Law !

The Theosophist is also the Priest. Now, as in times of old, the priest officiates in sacred offices, is concerned with religious practice. His work is the work of service, service to God, service to man,

for he is the mediator between the two, and brings each into closer communion with the other. He is mediator also between man and man. His mission is to teach, to enlighten.

Within the limits of any nation, the people composing that nation are found to be of different tastes and different temperaments, of different stages of soul-growth. And much more is this apparent in people of different nationalities for to their own personal differences are superimposed national traits and characteristics that result from the form of government and institutions under which they live. And the priest must be able to instruct and inspire each man from the standpoint of the man's development.

He must bring the souls of men and nations into communication with the common soul of humanity. Ever the principal doctrine of his creed—under whatever form of religion he may worship—must be : "Fatherhood of God, brotherhood of man."

Consecrated to the highest ideals of truth and life, this guardian of the Temple is custodian of its holy traditions, initiator into its sacred mysteries.

And the Priest is amongst us to-day. True mediator, true teacher, true initiator : extending the bonds of kinship from man to mankind, spreading throughout the world knowledge that uplifts and ennobles, making possible communion of self with self, of self with God.

If the prophet and the priest deal more especially with the inner life of man, the work of the sage lies in the outer world.

It is on his work that public prosperity and therefore individual happiness so largely depends. For it is the sage, the thinker, who works out the solution of important problems of government and institutions. He must adjust relations between individuals and between the individual and the state.

To aid humanity, the sage must be in touch with individuals serving in every possible condition. To counsel the poor, he must know the poor man's point of view ; to counsel the rich, he must know the rich man's view-point. But also, to be truly the adviser and helper of the man of wealth, he must have definite knowledge of the conditions, feelings, and experiences of the workingman. To truly advise and assist the workman, he must know the heart, the mind and the methods of the man possessing millions.

His power in the world depends upon his ability to bring men into harmony with their environment, and of that environment the civic institutions are the most tangible expression,

As each advance in civilization renders life more and more complicated, and its problems therefore more difficult of settlement, the sage must devise and adapt such changes in civic and religious institutions as meet the demands of the masses and the classes. Ever his watchword is Justice.

And the sage is amongst us to-day—influencing the highest and the humblest, administering law physical in conformity with law spiritual ; directing individuals and nations to their ultimate good, whether the way for them be the way of pleasure or of pain.

Such is my conception of the “Theosophist” one whose life and thought exhibit the wisdom, love, and power which, in its essence, is divinity. Too high an ideal? No. For the ideal of to-day is the reality of to-morrow, and so unerring is law that by constant effort and aspiration, the humblest member of the Society may at some future time, for some future humanity, be the Prophet, the Priest, and the Sage:

EDITH A. HOUSTON.

REVIEWS.

OUR FIRST ANNUAL CONGRESS OF FEDERATED EUROPEAN SECTIONS.*

An interesting “Reminiscence of Madame H. P. Blavatsky” is included in the papers which were read before the First Annual Congress of the Federation of the European Sections of the Theosophical Society, in Amsterdam last year. The paper is written in French, and the writer merely subscribes the *nom-de-plume* “A friend.” The following are translations of portions which will be of general interest to our readers :—

“The Theosophical Society, in its actual form and such as the Congress which has just re-united us presents it, was the creation of Madame Blavatsky and Col. Olcott. We all know its commencement and we are proud to be able, from year to year, to acclaim at our re-unions these glorious names which recall to us the Founders of a great work of progress. There is no need on this occasion to go through the details of the life and work of those who were called to give back to the world, in a new form, the ancient and unchangeable truths. Mr. Sinnett and other competent writers have given these to the world in books which have become classics ; and Col. Olcott, in his admirable “Old Diary Leaves” of which the third volume has just

* Held in Amsterdam June 19th, 20th and 21st, 1904. Edited by Johan van Manen, Secretary of the Federation.

appeared, has erected to the Society as well as to its great co-founder—his faithful collaborator and courageous companion in the struggle in the interests of humanity—a living monument which will be the most complete record relating to the Society and a psychological study of the first order. Everything has been said regarding the powerful individuality of Madame Blavatsky, her genius and character, and if I have yielded to the request which was made to me to lay before the International Theosophical Congress some of my own impressions and personal recollections of the great friend to whom we are so firmly allied, it is because I should like to place before this audience—so well able to understand them—some of the traits of her character, and because I should like to perfect a new portrait of this great historic figure. I should like to give you a glimpse of her sweetness and womanliness, of her nature as it appeared to her intimate friends ; of traits of character which impressed themselves on the heart and which were the secret of the ascendancy which she exercised over her immediate followers ;—traits which most of her followers have not dreamed of reviving or depicting, absorbed as they have been by her intellectual and spiritual grandeur. The task which I have undertaken is all the more difficult because feelings and impressions are almost impossible to describe. It is necessary to divine them : they are intuitive and can only be understood by those who also feel them

H.P.B. was a complex being : character great, spirit colossal ; everything in her was big. Above all things she possessed a large heart and her thoughts were profound. She had all the feminine virtues, devotion, self-denial, tenderness, trustfulness which was almost simple, a burning desire for a reciprocal affection on the part of her friends, a capacity for sacrifice for the good of a cause or for a person, happiness in being able to make others happy. . . . Everything in her was great, and her soul was as beautiful as it was great. In laying before you, in these few words, these traits of character which increase our admiration for this great personality, I am but the mouth-piece of her numerous friends, who all, I am sure, join with me in bearing witness to her feelings of devoted sincerity, to her loving heart, to her soul, noble and lofty, which has made her so dear to us,—which traits formed the solid foundation upon which she built up her Theosophy.”

Other papers of exceptional interest were laid before the Congress. Mrs. Besant contributed one on “Occultism and Occult Training.” In this she accepts Madame Blavatsky’s definition of Occultism as “The study of the Divine Mind in Nature,”—or, in other words, the study of the Universal Mind as shown forth in the universe. Most philosophies agree that the universe exists first in the Universal Mind, as idea, before it comes into manifestation in the

grosser forms of matter. And Theosophy draws for us the picture of the beginnings of a universe, in which these ideas in the Universal Mind are drawn out by the Great Architects ; and then the Builders take them from the Architects and shape them into grosser kinds of matter, mental, astral and physical. The occultist finds himself face to face with two kinds of evolution, along both of which he must go. First he must devote himself to the study of the Divine Mind in Nature ; and inasmuch as that mind manifests itself through form in subtle matter, on which the grosser forms are modelled, he finds it also necessary, in his study of the thoughts of the Supreme Thinker, to prepare himself for the observation of the subtle forms in which those thoughts are clothed. The writer then demonstrates the enormous importance of keeping the mind under control. " Until the mind is under control it is useless as an instrument of occult research ; for if it is to run about here, there and everywhere, as it pleases, dragging its owner with it, it is clear that it will tend downwards towards the lines along which it has come in its evolution, impelled by desires, moved by attractions and repulsions." Whereas the occultist must study in the clear light of reason, neither shrinking from one study nor leaning towards another. After he has gone along the line of evolution by which his consciousness has been unfolded, the time comes when he must work for the development of the subtler senses. And when he has made progress in both directions he will be ready to work on the next two higher planes. Here he is beset with the difficulty of distinguishing between what he contributes to those two planes and the things which exist there independently of himself. Every feeling he has there takes to itself astral matter and presents itself as a living being ; every thought clothes itself in mental matter and presents itself as an independent existence. He will be surrounded by representations of his own thoughts, emotions and wishes. As he advances, a change takes place in the higher vehicles of the occultist. The astral and the mental, as well as the physical matter of which our bodies are composed is elemental essence with a tendency downwards. Thus, the ordinary mental body is made up of elemental essence, of the higher kingdom coming downwards towards the astral plane ; the essence of which the astral body is composed is striving to come down towards the physical. Hence there is a continuous downward movement in the matter of our bodies. But as the occultist evolves a change takes place in the material of which his astral and mental bodies are composed ; the change consisting of a rearrangement of the matter ; and that rearrangement of the matter gives vehicles respectively for different kinds of life. The former arrangement of matter gave vehicles for the downward-coming wave of the Logos: the new arrangement of the matter of the astral and the mental bodies gives vehicles for the

upward-climbing life of the Monad, the spirit of the man himself. The result is an entire change in the direction and tendencies of these bodies. Before, they tended to go down. Now they tend to go up. This revolution makes the body useful instead of a hindrance; removing the downward-pulling tendency and giving, as it were, wings in its place. The whole paper is worthy of perusal by all students of occultism.

In the Department of Comparative Religion C. Jinarâjadâsa contributes a paper on the Bhagavad Gitâ. Two points are discussed in an interesting and intelligent manner, namely, its date of composition, and its leading doctrines. He gives reasons for concluding that the Gitâ in its present form was composed in about the first century B.C. Dealing with its leading doctrines he lays stress on the fact that the Gitâ is an attempt to harmonize the systems of philosophy with which it deals, and considers that even if the poem had no other intrinsic merits this peculiarly theosophic standpoint would in itself render it worthy of study by students of Theosophy. The Gitâ is probably the earliest instance in history of the study of religion and philosophies with the aim of finding the unity underlying them all. Mr. Jinarâjadâsa briefly outlines the philosophical systems of the Upanishads, of the Sankhya and of the Yoga, and finds that all three systems are agreed as to what is the ultimate aim. It is, to arrive at that supreme state of consciousness or existence where the notion of individuality is merged in the realization of the true nature of the Self. So long as the individual soul does not realize its real nature, it exists in the world of non-reality, and hence must submit itself to the working of the law of Karma, which measures out pleasure or pain as the result of action. So long as man creates Karma there cannot be liberation. The Gitâ unites the philosophies of the Upanishads, of the Sankhya and of the Yoga, and shows them to be but one and the same path.

Mrs. Cooper-Oakley contributes a paper on "Traces of the Wisdom-Teaching in the Italian Renaissance," and cites as her opening text the words uttered at the Council of Florence, in 1439, by Gemistus, the sage of Mizittera, as follows:—"Before many years have elapsed there will be one religion taught everywhere and universally adopted: a religion which will be neither of Christ nor of Mahomet; but another, differing but little from that of the Ancient Greeks." The writer elucidates points in the doctrines of Gemistus which are of interest to students of Theosophy.

It is impossible to refer to all the papers in the volume, but that by M. Gaston Polak (in French) on "Symmetry and Rhythm," is of interest, as pointing to the conclusion that symmetry and rhythm play the same part in the constitution of man as they do in the

constitution of the rest of the universe. "Our ideas are rhythmical vibrations of an exceedingly subtle ether; our thoughts are rhythms of an ether still more subtle." Dealing with the doctrine of reincarnation he says that to fully realize its value one must bear in mind the fundamental duality of the human being. Man is, on the one hand, a conscience, an Ego, a ray, which has burst forth from the divine sun and which returns, at the end of its long journey, towards the centre from which it emanated. But, on the other hand, this conscience, in order to effect its development, and to gather the experiences necessary for that development, is obliged to cover itself with envelopes, with vehicles of consciousness, with different bodies. In the present stage of our evolution we possess three envelopes or bodies: the physical, the astral, the mental, each vibrating in unison with its corresponding plane. But these bodies, physical, astral and mental, are only vehicles, only means of discernment. They cannot be confounded with ourselves any more than a traveller can be confounded with the carriage which carries him along the road, or with the ship in which he sails, or with the balloon in which he allows himself to be raised in the air. Such, then, is the human duality:—of the one part a consciousness, a centre: of the other part, envelopes, the vehicles of this consciousness. M. Polak then gives reasons, illustrated by diagrams, for comparing the human ego with a ray of light. His conclusion is that our successive lives are only vibrations of isolated waves, distinct from each other; and as long as we identify ourselves, with our envelopes, the personality actually living in one envelope will have nothing in common with that which clothed our preceding life. But the real "Me" and the real "I" progress, whether we know it or not, higher and higher, and nearer each time to the universal consciousness.

A paper by Mr. Mead on "As Above, so Below" has been published elsewhere, so it is not included in the volume before us. Papers are published in the Departments of Science and Art, as well as in that relating to Administration, &c. The only one which we have space to refer to is that on "Criminality and Karma," by Mr. Samuel van West, which deals with the theories of criminologists relating to the so-called "criminal by birth" and "his moral irresponsibility," as viewed from the standpoint of Theosophy, and in relation to the doctrines of Karma and Re-incarnation.

THE TEXT-BOOK OF UNIPATHY.*

NATURAL MEDICINE AND HYGIENE.

By B. B. Batabyal.

The author of this system of cure—with its newly-coined name—is evidently a student of Nature, and has devised a system of treating human ailments by very simple remedies. His fundamental idea is, that in all diseases of the human body there is a deficiency or excess of some of the blood elements, which are the finer essences that have been derived from our food. To restore the balance, he uses as medicines the substance or elements of various 'food-stuffs' previously changing them "into essences similar to those....found in the blood in a healthy body." He also, in some cases, uses these substances as medicinal food, in their natural state. He claims that these medicines assist nature in her normal activities, never do harm, and that the percentage of cures in all diseases "is greater than that met with in any other system." The treatment of disease by diet, medicinal food-extracts and hygienic appliances certainly seems more in accord with nature than to use poisonous substances as therapeutic appliances, which often do more harm than good, and cure one disease by producing another; and the author of this work has taken a step in the right direction in entering upon this promising field of research which is destined, in future, to be brought to a high state of perfection. In his Introduction the author quotes from Paracelsus, who says:—"He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools can create physicians. They can confer privileges and cause a person, who is not a physician, to appear as if he were one; they can give him permission to kill, but they can not give him the power to cure; they can not make him a real physician if he has not already been ordained by God."

Just at this moment we notice a paragraph in the latest issue of the *Metaphysical Magazine*, relating to those physicians who "give any amount of poison—arsenic, strychnine, corrosive sublimate, sedatives, etc., "heedless of the ultimate results; and the physician who writes it, adds: "The giving of medicines in doses as directed in the pharmacopœia is absolutely dangerous, and should not by any means be administered to the sick." In the same magazine we notice a paragraph relating to *garlic*, which is styled a "new and old remedy for consumption." Dr. Minchin, of England regards it as "a perfectly safe treatment, and also an efficient one in all cases of incipient pulmonary tuberculosis, in nearly all cases of moderately advanced, and in many of advanced cases." He says he has had so much success that he has "come to look upon few cases of consumption as hopeless." We cite

* Batabyal & Co., publishers: Bowbazar St., Calcutta, Price Rs. 4.

this as corroborative of what we find in the book before us ; for *Allium Salivum* (*garlic*) heads the list of the seventeen articles therein mentioned, as comprising the author's chief materia medica, at present. These medicines are prepared in globules, and seven of them in tinctures also. The book contains about 530 pages. The contents being arranged in seven parts, each of which is subdivided into chapters.

It is nicely bound, well printed, and has a copious Glossary and an Index.

W. A. E.

BRAIN BUILDING.*

BY JOSEPH RALPH.

The author of this little book has devoted much time to the treatment of mental ailments by *suggestion* and having demonstrated the practicality of his methods desires to call the attention of the public to them. The brain being the instrument for "receiving and interpreting Cosmic influences" through the channels of the senses, resulting in "perception and reflection," it follows that these impressions and thoughts are "a result of some definite molecular change in some part of the cerebral hemispheres." Mr. Ralph uses suggestion as a stimulus "for the rebuilding of impaired fibre processes" in mental ailments ; "to replace an old trend of thought for a new and more desirable one, as in eradication of habits and vices," and also "to stimulate motor areas by arousing dormant cells, thus influencing impaired physical functions." He briefly alludes to the principles upon which the various mind cures are based, and says that,

It may eventually dawn on the 'man in the street,' that 99 per cent. of the virtue of a drug is a product of his own mentation, and that a similar percentage of his physical inharmonies arises as a direct result of living wrongly ; when he has reached such an attitude as this, he will have attained another step in his mental evolution.

W. A. E.

THE RATIONALE OF ASTROLOGY,†

BY ALFRED H. BARLEY.

This is an *Introductory Manual* of the science, and aims to present to the reader "a general survey of the working basis of Astrology as practically studied in the West to-day by those who have acquired their knowledge by their own independent thought and study, and not from books." The work contains fifteen chapters, and an additional one by Alan Leo, on the "Education of Children in the light of Astrology," and will be found particularly valuable to those who

* L. N. Fowler & Co., London ; Fowler and Wells Co., New York. Price 6s. net.

† 9, Lyncroft Gardens, West Hampstead, London, N. W. Price one shilling.

desire to gain a knowledge of the elementary principles of this little-understood science.

W. A. E.

THE SIMPLE WAY : LAOTZE.*

This is a ' popular edition ' (in paper cover) of the precepts of the great Chinese sage—the first edition having been issued about a year ago—and is considered the best of the Chinese classics. ' Tao,' means Wisdom or enlightenment, like the Sanskrit *Bodhi*, and also has a two-fold significance, being regarded as the "Supreme Essence of both Spirit and Substance." We are told that "The word 'Teh' (virtue) is understood to be the equivalent of the Buddhistic term *Dharma*," and is the manifestation or operation of Tao. The Introduction, and Comments on the numerous precepts evince much careful thought, and the work would be a valuable acquisition to the library of any theosophist.

W. A. E.

THE SIXTH ANNUAL REPORT OF THE CENTRAL HINDU COLLEGE, for the year ending September, 1904 is received.

We notice the steady growth of the institution ; it has 35 professors and teachers on duty, while the previous year shows only 23. There is also a gain of 148 students, over the preceding year's list. As the College is growing so rapidly, a larger boarding house is needed, more rooms for the scholars, a better library, and a gymnasium, and we trust the necessary funds will be secured.

THE ENGLISH-TAMIL POCKET DICTIONARY, by T. A. Swaminatha Aiyar, Editor of The "Arya," is a very useful and timely work of 600 pages. It has been prepared with much care, and contains definitions in Tamil of all English words in common use. It is nicely bound in cloth, and as the price is only 12 annas it should meet with a large sale.

MAGAZINES.

The Theosophical Review, September, has a very interesting paper on "The Talmud and Theosophy," by Rev. J. Abelson. The writer has gathered many gems of thought from that vast repository of Jewish

* A new translation of the "Tao-Teh-King;" Introduction and Commentary by Walter Gorn Old. Philip Wellby, 6, Henrietta St., Covent Garden, London, Price one billing.

lore, which are quite in line with the teachings of Theosophy. Mrs. Besant contributes one of her valuable articles in which she contrasts "Eastern and Western Ideals of Life." In her closing paragraph she says :

Those great ideals of the East were in danger of perishing. Humanity can not afford to let them die ' Western energy, Western initiative, Western willingness to bear responsibility, are all good for Eastern life ; but we also have much to learn from the East, as well as much to teach, and the danger was, lest the growing power of the West in the East should kill out those great ideals which change men's attitude to the world and to life as a whole. And if the balance is being redressed to-day, if on land and sea an Eastern nation is conquering a Western, it is because the West will only learn to respect where armed force can hold its own against the West....

" Philo : Concerning the Logos," by G. R. S. Mead, and " What is Beauty ?" by Powis Houlst, are both concluded. " In the Sanctuary " is a thoughtful poem by Eveline Lauder. Michael Wood writes on " The Mystery of the Son of God," " Ancient Architecture and its Mysteries " contains much that is important, and, " In Praise of the Mere Intellect," by S. Corbett, is the closing article, which is followed by some interesting Correspondence, Reviews, and Notices.

The N. Z. Theosophical Magazine, August, contains further important extracts from notes made during Mr. Leadbeater's informal addresses to Auckland Members, and, among other matter, a paper by Eveline Lauder, " Anthis the Wonderful. The " Students' Page " is exceptionally interesting. The children's department is always attractive to the younger ones. There are also answers to questions and reviews.

The Theosophic Gleaner for September, commences its fifteenth volume under new editorial auspices ; Mr. Bahman P. Wadia having succeeded Mr. N. F. Billimoria who has for so many years worked faithfully and unselfishly for its welfare. The new Editor, in tendering his thanks and best wishes to his predecessor, refers, feelingly, to " the self-sacrificing services that he has rendered for the cause of Truth." It is to be hoped that Indian Theosophists may echo the wish of the incoming Editor, that the *Gleaner* may " prosper in bringing home the Truth of Theosophy to misguided and track-lost pilgrims." May the efforts of Mr. Wadia, as a light-bearer " be crowned with success. The chief articles in the issue before us are " Count Saint German " (editorial) ; " The wave of dissent among the Parsees," by J. D. Mâh luxmivâlâ ; " Theosophy and Modern Science," by G. E. Sutcliffe ; " Persian Mysticism," by R. P. Masâni ; and a portion of Mr. Vimaldal's lecture on " Evolution of Consciousness."

East and West for September is laden with a rich store of matter for its many readers. Among the articles which may be considered especially important may be mentioned " Our Educational Needs," by

Mr. K. Natarajan ; "Hindu Women ; Their Social Progress," by Mr. T. N. Sundaram Aiyar ; and "Esperanto—What can it do for India," by Mr. T. Adinarayana Chettiar. Among the other subjects discussed are the following : "Jewish Theocracy and Christendom ;" "George Sand and Alfred de Musset ;" "On the Steps of a Throne." "Character : its Materials and External Teachers ;" "Sarkhej ; its Saint and its Kings."

The Editorial on the departing Viceroy is a very able production.

The Metaphysical Magazine, for the quarter ending with September, is an interesting number.

Mind (July) opens with an important, reliable and comprehensive article on "The Significance of the New Thought Movement," by R. Heber Newton, D.D. Following are some of the other articles : "The Caste system of the Hindus ;" "Are Colors Physical or Mental ?" "The Cult of the Virgin ;" "The Great White Negation ;" Building the Good Within ;" "Walt Whitman ;" "The Power of Thought ;" "Antiquity and Meaning of the Cross Symbolism," "The True Ideal in healing."

The Arena, for August, abounds in matters of vital interest to Americans—especially on political and Socialistic lines.

Fragments, the little T. S. monthly published away over in Seattle has its pages crammed with exceptionally valuable reading matter, both for theosophists and others.

The Theosophic Messenger, *The Light of Reason*, *Theosophy in India*, and the *Central Hindu College Magazine* all deserve commendation. The latter publishes a good portrait of Miss Arundale, the Hon. Principal of the C. H. C. Girls' School, Benares, and a wood-cut of Charles Darwin.

Révue Théosophique :—Commandant Courmes opens his August number with a translation of Mr. Leadbeater's article on "Vegetarianism and Occultism" ; this followed by a continuation of Mrs. Besant's discourse on the "Genealogy of Man." In his notice of the recent International Theosophical Congress, Dr. Pascal enunciates the important idea that the object and effect of these International Congresses is to supply a vehicle to the spiritual force which is brooding over humanity to descend among men, refine and elevate the influences about them and so help to raise them to higher levels of ideals and actions. He says that a Theosophical Congress nucleates centres around which circulate in ever-widening orbits currents of theosophic thought of the most elevated character as pertaining to the departments of mentality, art and science : that, in short, the effects of such a gathering are not merely transitory but enduring. The Editor

speaks highly of a lecture given at the Institute Psychologique upon the "Phenomena of Haunting," by Dr. Maxwell, the author of that very fine work, "Metaphysical Phenomena" which was recently reviewed in this magazine. A long report of the London Congress follows and the number closes with the usual instalment of the continuous translation of the "Secret Doctrine."

Sophia :—Bearing in mind the fact that our Madrid Branch is working in the most priest-ridden of countries and in an atmosphere than which nothing could be more hostile, it is always of great pleasure to receive the monthly issues of this fine organ of our movement. The issue for August naturally contains a lengthy report upon the London Congress since Señor Xifre was himself present and took part in the proceedings.

Theosophie :—The useful little organ of our earnest workers in Belgium opens with an article on "Providence" by Dr. Pascal, in which the writer explains that the action of the Divine Spirit in nature is what goes by the name of Providence and that this penetrates to the remotest limits of the universe, always acting by law and through intelligent agents.

De Gulden Keten ; the children's paper of the Dutch Section, and the *Theosofisch Maandblad*, both published at Djombang, Java, have appeared punctually and are always welcome.

Teosofisk Tidskrift, our Scandanavian organ, for August, has also come to our table, affording the usual object lesson of the sustained activity of our colleagues who are working hand-in-hand for the spread of our teachings.

La Verdad :—is being sustained very creditably by its Editor and Founder, the Commandant Fernandez. He has shown good judgment in filling his pages with translations from the writings of our leading teachers instead of giving the room to crude speculations of tyros in metaphysics and occult science, as an editor of less firmness of character might be tempted to do to please the friends and acquaintances immediately about him.

Theosophia :—This, our Dutch organ from Amsterdam, comes in its usual very attractive form, and with it the following list of the articles contained in it, very kindly translated for us by the Editor :—"Theosophy in Relation to Religion, Philosophy and Art," by Joh van Manen ; "The Soul in Popular Belief," by P. Pieters, Jr. ; "Buddhism," by C. W. Leadbeater ; "From Foreign Periodicals," by Dr. W. H. Denier van der Gou.

Broad Views :—As Mr. Sinnett settles down to his great task of successfully founding a high-class London magazine his great latent

capacities develop themselves. In the September number of *Broad Views*, he attacks the questions of the moment with a vigor and lucidity that are very marked. For example, he has an article on "Socialism in the Light of Occult Science by an Occult Student," in which this subject is treated in a manner to arouse the attention of every thoughtful person who has concerned himself with it. The "Occult Student" must be none other than Mr. Sinnet himself, unless there is a living Double who can write in his exact style and use his exact expressions. He dismisses the Utopian dreams of Bellamy, Count Tolstoi, and Miss Clapperton as dreamers' fancies, begotten in minds which are quite ignorant of the law of human development, and suppose that there is such a thing as uniformity of character among masses of men. He says: "All writers of the Tolstoi or Bellamy type start with the assumption, as if it were an undeniable axiom, that every child that is born, comes into the world on equal terms with every other, free of all previous claims or responsibilities, a new divine creation in each case set up by Providence with a stock in trade of limbs, appetites and capacities, identically the same throughout the race, and constituting an equal credit on the accumulated resources of the race, if the selfishness of individual magnates had not enabled them to absorb their proper share." He explains this stupid conception as the outgrowth of Christian theological teachings during the last dozen or so centuries. He then proceeds to elucidate the grand theory of human development, in which it is shown that both the human body and spirit are equally the outcome of evolutionary agencies. A Symposium of several well-known writers of the Conservation and Liberal, discuss the question of party fealty but it may be passed over as uninteresting to persons from tastes and inclinations. Other good articles fill up the number.

CUTTINGS AND COMMENTS.

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

An Exposition of Buddhism. The following brief presentation of the leading features of Buddhism, we copy from the *Sandarsea* of the 16th ultimo :—

There is so much nonsense written about the Religion of Buddha, that it would be well if writers who enter the arena of controversy would think beforehand whether they are doing the right thing in condemning the religion before they have made a comprehensive study of the Vināya, the Sutta and the Abhidhamma. Buddhism is no child's play. It is a completely comprehensive code of ethics. In the *Cullavagga* there are instructions on sociology, hygiene, architecture, and decorative art. In the *Suttas* there is a complete exposition of the different philosophical systems that existed in India 2500 years ago ;

therein are also the sermons of Buddha enunciating the principles that make Buddhism a mirror of truth. In the Abhidhamma is to be found a scientific psychology anticipating the latest researches of the leading experimental psychologists of America and Europe. Buddhism is a Religion of Analysis, of Ethics, of Philosophy, of Psychology, and of transcendental Wisdom. Its nature is absolutely unique. The Buddha does not preach the doctrine of Nirvâna indiscriminately to all. There are in Buddhism the "Navangas"—Sutta, Geyya, Vyakarana, Gatha, Udana, Itivuttaka, Jataka, Abbhutadhamma, and Vedalla. Buddha first preaches the principles of charity, of purity, of heavenly life, of the variations of pleasures and their resultants, and last of Renunciation. When the mind is made sensitive to receive the impressions of Truth after it had gone through the stages of psychic evolution, then the Buddha preaches the Four Noble Truths.

Buddhism is for the householders (Upasakas) and the religious Brethren (Bhikkhus). The code of ethics to the former is to be found in the Anguttara Nikaya, and in the several Suttas in the Digha, Majjhima, Samyutta and Khuddaka Nikayas. The domestic duties of the householder and his wife are clearly enunciated in the Sigalovada Sutta and in the several sections of the Anguttara, and in the Dhammapadattakatha. The Buddha was eminently practical as we see in the parables. Therein He holds out the examples of the farmer, horse-trainer, elephant-trainer, of the king, of the crown prince, of the trader, of the goldsmith, of the dhoby. The culmination of the Religion is in the grand consummation of Nirvânic Wisdom: but very few reach the goal. The way to Nirvâna is one, his way of worldly gain is another. Buddhism holds out the hope that no man is absolutely lost. The Tathâgata is to the Buddhist the teacher of gods and men; He is the successor of the former Buddhas; and no man unless he persists in the path of evil, following the inclinations of the evil one, is entirely lost according to Buddhism.

There is also a stupendous amount of ignorance shown by superficial writers who claim that Buddhism is against married life. The Buddha accentuated the importance of married life to householders. He taught parents that they should find out proper wives and husbands for their sons and daughters. The example of the devoted wife and husband is shown in the discourse which He preached to Nakula Mata and Nakula Pita. The duties of the wife are given in the 6th section of the Anguttara, what she should learn so that she may be a helpmate to her husband. The fault of superficial critics lies in their inability to sift the householders' morality from the celibate ethics of the Bhikkhus. Supposing one is tempted to ask a Christian, "If married life is the best why did not John the Baptist, Jesus Christ, John and Paul marry? This is a digression, Buddhism is a religion of daily life. It teaches man the complex variations of this complicated life, and expounds in simple language the happiness that attends the life of the householder if he will abstain from evil and do charitable deeds, use gentle speech and think thoughts of loving kindness and helpfulness. The happiness that Buddhism promises to its followers is both here and hereafter in the many lives to come, either in physical body on this earth or in angelic form in the celestial regions. The "low place which woman generally occupies in the teaching of Buddha" is a fiction. To woman is given the highest place in Buddhism. With the chief of the great disciples, Sariputta and Moggallana, are associated the names of Khema and Uppalavanna, the two chief nuns (Bhikkhuni). Nirvâna, the highest consummation attainable by man, is equally attainable by woman. There is the Bhikkhu Law and the Bhikkhuni Law,

The earth to the Buddhist is the place of joy (*magul sakwala*). Here he can do good deeds, reach the highest stages of Arhat, Pratyeka Buddha, and Buddha. He can become the *chakravarti* king ; here he can become a Kshatriya and a Brahman. The highest Nirvâna which the Arhats enjoy is in consciousness on this earth. In the Satta Bojjhanga (seven aspects of Wisdom) the religious devotee is expected to enjoy the bliss of vigilance, of analysis, of exertion, of cheerfulness, of a serene life, of calmness and of equal mindedness. The happiness of Nirvâna that Buddha speaks of is incomprehensible to the unlearned in Buddhist lore, and He does not therefore preach it to men who want to enjoy the sense pleasures of egoistic personality. The "bitter cup" of renunciation was not given to be tasted by all. The fleeting phenomena of sense pleasure are not to be confounded with the permanent joys of Nirvânic life.

The Dogmas of Buddhism teach us that the sense enjoyments are fleeting, that the Nirvânic bliss is eternal, that till man attains the Wisdom of Emancipation he is liable to be reborn ; that the only way to attain the eternal condition of unchanging bliss is to follow the principles of the Noble Eightfold Path.

* * *

*Jap and
Muscovite.*

The following, clipped from the *Pioneer*, was enclosed in a letter to us.

There is one rather curious point about the victory of the Jap over the Muscovite, to which we have not noticed hitherto that attention has been called—the personal sobriety of the former as contrasted with the rather free and jovial habits of his rival. It does not follow, of course, that the abstainer is necessarily a better man than he who drinks moderately, but it may be recalled that in the Ladysmith relief march the first men to drop out were the men who drank. Taking intoxicating liquors, even in moderation, is incompatible with the very highest degree of physical efficiency, as every athlete knows. To be absolutely fit it is necessary to abstain. If this is true of the friendly contests of peace, it is no less true of the exhausting ordeals of war. The drunkenness among Russian officers and men must have impaired their physical endurance and mental efficiency, and consequently must have rendered real service to their more prudent enemy.

* * *

*More about
the
Horticultural
'Wizard.'*

Some very interesting matter relating to Luther Burbank's marvellous work in developing new and strange varieties of plants and flowers is contributed in *April Century* by Mr. W. S. Harwood. Among other things we learn that Mr. Burbank has developed a scentless variety of verbena into a fragrance identical with that of the arbutus, but double its strength. He has changed the odour of the dahlia, a flower with an offensive odour, into the rich fragrance of the magnolia blossom. A blue rose he declares to be quite possible. "You can have any colour you wish." He has made a blue poppy. He has developed gladioli so that they will blossom around the entire stem, and not on one side only. He has developed the tiny field daisy into a splendid blossom from five to seven inches in diameter. He has increased the geranium in size and in brilliance of colour. He has made the little amaryllis grow to fully ten inches across. He has developed plumes of the Pampas grass from white to pink. Taking the common wild American plum, a Japanese plum and an

apricot as the basis of his experiment, he made a new fruit, the plum-cot, with a flavour superior to that of any similar fruit and absolutely new. He has matured and intensified the flavour of a plum until it has the meat texture and aroma of a pear. More than 500,000 plum trees, developed through years, have been raised for a single test, and all but one or two of them have been put to death.

Mr. Burbank claims to have entirely upset Mendel's law, that in the crossing of plants the dominant characteristics would appear in the invariable ratio of three to one of the recessive characters. Mr. Burbank has accomplished what Darwin hinted at, the transformation of a tree without fertilisation, the accomplishment of a complete cross by grafting. Wallace and Weismann's theory of heredity, that acquired characteristics are not transmitted, has been disproved by Mr. Burbank over and over again. He claims to have established the opposite. The only characteristics that may be transmitted are the acquired ones. He defines heredity as the sum of all past environment. The survival of the fittest and natural selection are to him interesting phrases and full of import, but he has found in the midst of his vast tests that crossing goes far beyond them in significance. It is of paramount importance, the grand principal cause of all the existing species and varieties on earth, and sea, and air.

Replying to a question by Mr. Harwood relating to materialism, Mr. Burbank said :—

“ My theory of the laws and underlying principles of plant creation is, in many respects, diametrically opposed to the theories of the materialists. I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal, or planet is only an aggregation of organised unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive.”

* * *

*The shame of
Christianity
and
civilization
(so-called.)*

The following which we find in *The Arena*, expresses the earnest thoughts of many at the present time :—

If we are to slaughter the flower of our people—husbands, fathers, brothers and lovers—to gratify the whims, greed or avarice of rulers who refuse to submit international disagreement to arbitration, civilization and Christianity are failures. During the present war in the Orient hundreds of thousands of white and yellow men have left happy homes where they were the support of wives, little ones and aged parents, and have perished miserably in or around the ramparts of Port Arthur on the shamble-like fields of Manchuria or in the waters of the sea. The dependent ones are starving to-day, and all the high hopes, all the cherished plans and the joy of living that a year ago filled the dwellers in these hundreds of thousands of homes have gone out in a midnight of misery, grief and despair. This holocaust was due primarily to the avarice and perfidy of a great but corrupt and criminally despotic nation that claims to march under the banner of Christ, and secondarily to the fact that other nations claiming to be civilized have been so supremely indifferent to the teachings of Christianity and the dictates of enlightened humanity that they have failed to rise to that measure of greatness and wisdom which would lead to a united declaration forbidding war between peoples, or at least forbidding it unless all the rulers and persons responsible for the war be compelled to personally march at the front of the attacking forces. The hour has come when civilization should demand in such terms that rulers and statesmen *could not* disregard the popular mandate, that international arbitration take the place of armaments and armies.

Indian Jugglers. Mr. Andrew Lang quotes in *Longman's Magazine* a letter from India, in which a strange tale of jugglery is told.

"Yesterday," says the writer, "we were all marching in from Khimlasa when we passed a village, and on the roadside a juggler was resting. We said to him, 'juggle!'" We stood within six feet of him, all round him, all the time, and he was half-naked. He took a rudely carved little boat, empty and undecked, about eight inches by four inches, with one thwart across it with a hole for a mast. We all examined this boat, and handed it round. It was empty. He then stuck a thin bamboo stick about two feet long in the hole, and then took a cocoanut and handed it round. This cocoanut was empty, with three holes in it. It was a small one, and we all saw and felt it was empty. He then stuck the nut on the bamboo, and stuck a little bamboo spout in one hole of the nut, and stood five yards off, and said, 'Spout.' And it spouted water like one o'clock for a long time. He said, 'Stop,' and it stopped; 'Spout,' and it spouted. It spouted much more water than could ever have been in the nut or boat. All the time the man, who had a monkey's skull with him, kept on saying, *Bandar ka kopra* ('monkey's skull') over and over again."

From Mr. Hugh Clifford Mr. Lang has a similar story. The juggler was a Malay, who stroked with his fingers the blade of a long knife or kris. Mr. Clifford saw water fall drop by drop from the blade, which became flaccid, like a strip of india-rubber. Thrown on the ground, it bounced about, but was a knife blade again when lifted by the juggler. This looks like a clever case of 'palming' a thin bag, full of water, for the knife-blade. But there was no water on the mat on which Mr. Clifford saw the drops falling!

* *

Another Buddhist Temple in America. There is a movement among the prominent Japanese residents of New York City and vicinity to erect a Buddhist temple, either in New York or in the adjoining suburb of Harlem, to cost 50,000 dollars, and nearly half of this sum has been already subscribed. Sunday meetings are now being held at the residence of Mr. Sutzuki, No. 370, West 118th St. Mr. S. has recently visited Japan and has been authorized by the church officials there to complete the proper organization, and commence the erection of the temple as soon as the necessary funds are secured. Following are part of the principles of the alliance, as set forth in the circular:

First.—The Society is formed in the nucleus of the Universal Brotherhood of Humanity, under the Most Merciful Buddha, without distinction of race, sex, creed or sect.

Second.—The principal objects of the Society are to glorify the essence of Buddhism, to settle each others' belief, to refine individual character and to present its influence to the world.

There is already a Buddhist temple in San Francisco.

* *

A Mysterious Writing. On the 11th ultimo Professor Charles Richet, President of the Society of Psychological Research, read a paper, *De Quelques Observations de Clairvoyance*, to a general meeting of the Society, at 20, Hanover Square, London, with Sir Oliver Lodge in the chair.

The Professor dealt with the subject of automatic writing in languages not known to the person, in a state of half-consciousness, and commenced his remarks by saying that cases were frequently reported

in the newspapers, but that very few were properly authenticated. His intention was, however, to speak of a case which he had thoroughly studied, the case of a lady, a friend of Mr. Frederic Myers, whom he called Mdme. X. She gave Dr. Richet some writings in Greek, a language of which she was completely ignorant, and her explanation of the fact was that a short time before, she had thought of learning Greek, and that one of her friends had brought her a Greek book for the purpose. She did not look at the book, but put it away. Dr. Richet, to make sure, read the book through, but could not find the sentence Mdme. X. had written, which, as it happened, came out of Plato. A few days later, in a trance, Mdme. X. wrote another Greek word, which was slightly misspelt. Again, about five years ago, Dr. Richet happened to call on Mdme. X. at about seven in the evening, when it was dusk, and she wrote a Greek sentence to the effect that in the morning and in the evening the shadows lengthened.

But the most curious event occurred in October last year, when Mdme. X. wrote Dr. Richet a long letter in Greek, which she commenced by saying that "It is allowable to use the Greek letters when the Roman letters are not convenient." This and the other phrases in the letter were so remarkable that Dr. Richet set to work to find out if they occurred in any volume to which Mdme. X. had had access, but he could not trace them. Then a friend of his, Dr. Vlavienos, of Athens, of whom he made enquiries, told him that the phrases occurred in a Greek-French and French-Greek dictionary, by Byzantium and Coromelas, a rare book in which were translations of passages from Bernardin de Saint Pierre's "Paul et Virginie," and from Eugene Sue's "Mystères de Paris." The opening phrase about the Greek letters is a Greek translation of a remark in one of Cicero's letters. The book itself was published in 1866. Then, a fortnight ago, while in a trance, Mdme. X. wrote a sentence in Greek in the presence of Professor Richet, and made exactly similar mistakes in accents and spelling to those she made in her letter. This sentence, too, occurred in the French-Greek dictionary.

The faults made in the transcriptions prove clearly that Mdme. X. had no knowledge of the Greek language, and Professor Richet gave some curious examples of them. The accents caused wrong letters to be used: for instance, omega with iota subscript was written as phi; "on" with an accent on the o, written su; "on" with a grave accent on the o, was written dn, and so on. No one who knew Greek could make such mistakes. But it is remarkable that all the phrases in question occur in the Greek-French part of the dictionary, a part which would be quite useless to anyone ignorant of the language. The writing of these phrases could not be a feat of memory, for Mdme. X. had never seen the book, and did not even know of its existence, and to suspect her perfect honesty in the matter would be absurd. It could not have been a feat of conscious memory, but there remains the supposition that it was unconscious memory. Setting aside the fact that Mdme. X. had not seen the book, this is quite impossible, for the sentences used are scattered over twelve pages of the dictionary, and she could not understand a word of them. In all the circumstances, unconscious memory is equally out of the question.

The only thing to be said in such cases is that a strange power exists in some persons, which does not exist in others, and which we do not understand. This power is inexplicable, or rather it is unexplained. We cannot lay down the law in the matter, and our safest course is modesty of statement. We are in the position, said Professor Richet, in which an electrician of a century ago would

be were he to be suddenly confronted with the results in electricity which are commonplaces to us to-day. He would be utterly bewildered, because, not having the knowledge which has been acquired during the last hundred years, the electricity of to-day would be quite inexplicable to him. We have not enough knowledge at present to understand the psychic phenomena, which will perhaps be understood some day. We have before us a fact which is true, but cannot yet be explained, and we can but speak guardedly and moderately about it.

Several members of the Society also addressed the meeting. Sir Oliver Lodge summed up Dr. Richet's speech, and referred to the case of an infant musical prodigy in Spain who played music correctly at the age of two. Mrs. Verrall pointed out that automatists find it easier to reproduce that which has appeared in print than that which is passing through the minds of other people, and she gave an instance of automatic writing by her daughter and a friend, who on a table rapped out the gist of a story by Heliodorus in Greek, though the case was so far different from that of Mdme. X., that both were good Greek scholars. Mr. Harris and Professor Barrett also spoke.—
Madras Mail.

* * *

Among the many questions answered by Mr. Leadbeater during his stay in N. Z. is one of general interest, to which we give place :
Mr. Leadbeater's Answer to a Question. "Why is it that the people more highly developed intellectually or spiritually than we are, are not attracted to Theosophy?"

Those people, he said, have a great deal that we have not, in that splendid intellectual or spiritual development, but at the same time we have something that they have not. We are all a very long way yet from all-round perfection and every one of us is unequally developed. Each advances along his own line. Your man of high spirituality, of deep and true devotion, like St. Thomas Aquinas or St. Francis of Assisi, is of course far more spiritual than you or I. But it would also have been a grand thing for them if they had known some of the things that we know. They have been throwing their force for many lives perhaps into the development of that one grand quality. Take some of your great men of science. It would take us several incarnations before we could build up such an intellect as they possess. They have been throwing their energy into that line of growth. But we also shall have to do it. We shall have to acquire all the intellect of the greatest scientist and more, and all the spirituality of the greatest saint, before we attain adeptship. What we have attained at present is a knowledge of the way to apply powers, and this is the result of our past devotion to another line of progress. When you acquire the intellect of a Huxley or a Tyndall, you will be able to apply it to investigations more fruitful and less restricted than those of present-day science. The knowledge which our pursuits have brought us is the sense of unity and of brotherhood. Your saint has not that. He thinks of the brotherhood of Christians perhaps. It is the synthesizing element which we are working towards. We have not perhaps recommended our knowledge to the world as well as we might. Some of us have allowed our personal feelings to obscure Theosophy for a time so that our life has not been in perfect accord with Theosophic teaching.

So, one reason why the greater people have not joined us, is perhaps that we ourselves have not stated our case as well as we might.

* * *

Another Origin of Life.

We clip the following exceedingly interesting summary from the *Madras Mail* :—

Following Mr. Burke, of Cambridge, comes Dr. Charles W. Littlefield, with an article in *Harper's Weekly*, describing experiments by which he claims to have demonstrated how life-forms first came to be on this planet of inorganic matter.

In his experiments he has taken unorganised chemical compounds, that is, mineral compounds and water which is also an inorganic compound—and built up life-forms without the aid of similar antecedent life-forms, which could not happen without the presence and operation of the life principle.

Dr. Littlefield does not claim to have discovered any new organism. What he attempts to show is how these things originated ; why one species differs from another ; and to point out the place of beginning of organic life. The principle of "Creation," under which he attempts this, may be stated as follows :

In the grouping of mineral compounds and the environment lies the first cause of all physical phenomena in the organic kingdoms of nature.

Dr. Littlefield set himself to reproduce what he considers to have been Nature's process, on a miniature scale. He mixed the mineral compounds essential to vegetable and animal tissue in tumblers of pure water—twelve miniature oceans that will fairly represent the condition of the sea before life appeared upon earth. He poured into each glass one drachm of bisulphide of carbon, and left the glasses uncovered in a temperature of 75 deg. to 80 deg. Fahrenheit and replaced from time to time by fresh water, previously boiled, the amount lost by evaporation. A few drops of this fluid were placed on a glass disc and allowed to evaporate. When crystalline forms resembling well-proportioned vegetation were obtained, he set the plate where a regular temperature of 75 deg. to 80 deg., and a moist atmosphere, surrounded the disc and left it undisturbed for twenty-eight days. At the end of this time a number of microscopic plants and animal cells were found growing on the plate. During that time, moreover, numerous small moist spots or droplets were found scattered over its surface from which small crystals developed, some of them growing into plant life, and some developing animal cells.

A series of remarkable micro-photographs is shown, revealing the various stages in the evolution of cells into living forms. They have been magnified 800 times and "no attempt to change or modify them in any way" has been made.

Of these, Dr. Littlefield says :—

If they are what they seem to be, we have three of the five geological ages of animal life represented—the age of mollusks, the age of fishes, and the age of reptiles. The specimens represented developed from cells which originated in crystals, and each one from a different solution and upon a separated plate. What seems at present conclusive evidence that these forms are produced from non-living matter is, when the proper grouping is made and a drop of the solution is placed upon the plates the forms appear ; when the grouping is not made the forms do not develop. That the plant and animal forms do not come from germs previously existing in the air, the writer says, will be evident to any one who will carry out the experiments. Dr. Littlefield says he believes his experiments to be a solution of the riddle of the ages—the beginning of life-forms on this planet of inorganic matter. He wisely confesses, however, that he may be mistaken.