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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XI.

(Year 1897.)

I WONDER how many people who have been to Amsterdam or known any of our dear Dutch colleagues, are aware that when the league between the States of the Netherlands was established on the 16th of May 1795 the name "Batavian Republic" was given to the new organisation and that it was derived from that of the Batavi, an ancient German people who inhabited a part of the present Holland, who were brave, particularly strong in cavalry, who fought and afterwards faithfully served the Romans. This is interesting to us because we can now see where our modern Dutchman derived some of the conspicuous traits of his character. It was therefore from the old

* 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. Vols. 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.

country that the conquerors of Java and founders of Batavia, capital city of all their East Indian empire, took the name that they gave to the city at which, at the end of our last chapter, we were getting ready to disembark.

The traveller is struck on arriving by the view of the great and roomy port, the superb anchorage, the numerous public buildings, palaces, naval stores, military hospital, theatre, the Society of Arts and Sciences, the different schools and the bustle of a huge commerce. The private houses, with their gardens and shade trees, their wide verandas and air of domestic comfort give an unmistakable oriental appearance to the town. The hotel at which I stopped on the 26th May 1897, and which bears the appropriate title, Hôtel des Indes, offered a very agreeable contrast with our cramped quarters on ship-board. At the back of the house stretched a vast veranda paved with large marble tiles which gave an air of coolness that was most refreshing; * in the compound near the house was a monster banyan tree, one of the largest I ever saw, whose umbrageous shade was peopled by a multitude of birds whose twitterings and love-calls made music throughout the whole day. Under its shade an army of Chinese and Javanese peddlers spread their enticing wares on the ground and used all the arts of cajolery to secure our custom. The spacious grounds were carpeted with green lawns and shade trees lined the walks. To the right and left stretched lines of guest-chambers giving on to brick-paved verandas, while now and again gallant little Timoor ponies came dashing up to the doors with their curious cabs filled with passengers. The spirited little beasts reminded me of the Shan ponies of Burma and it was a pleasure for any lover of horses to see them. I cannot say that the vehicles they drew were equally enticing, for the passengers had to sit back-to-back in jaunting-car fashion, all the time nursing the idea that they might be pitched out on the road when the ponies dashed around corners. I had the pleasure of making the personal acquaintance of the brother of Mrs. Campbell, F. T. S., of Soerabaya, who was good enough to show me some of the sights

* In the *Journal of the China Branch of the Royal Asiatic Society* (Vol. xxxvi., ~~1904~~ 1903), Mr. Juan Mencarini says: I have never seen such lavish use of white marble as in Java. The most unpretentious foreigner's house is paved with this white stone, and elegant columns of the same material support the roofs of the entertaining rooms. In the evenings as one passes in front of these small but dainty-looking palaces, especially with open doors and windows splendidly lighted, the effect is superb and cannot easily be forgotten,

and see me safely aboard the steam launch that was to take us back to the ship. The ducking we got in transit is not a pleasant thing to recall, for it served as a sort of offset to the pleasant experiences of the day ashore.

We sailed the next morning for Semarang, our next Javan port of call and the port of the province of that name and lying about 280 miles east of Batavia. A fellow-passenger, well acquainted with the history of Java, told me that in the island there were about twenty-five millions of natives and but about five thousand Dutch. From his account it would appear that the first Dutch Governor must have been a terrible despot who obtained his ends by the unflinching use of cruelty. He offset his national stubbornness against the soft, sensual mildness of the Javanese. A story was told me to this effect. A broad, well-graded carriage road, necessary for military purposes, was wanted between two distant points. The chiefs were assembled and the situation explained to them. With oriental inertness they declared it impossible, for reasons stated. Thereupon the Governor, rising from his chair and looking at them with a Medusa-like countenance, said: "This carriage road is wanted within one month; it can be made; it shall be made; if it is not ready by the time specified I shall hang the chiefs." He did hang them. The road was then finished in a hurry.

We reached Semarang the next morning and anchored in the roads all that day and the following night. We then moved on to Soerabaya and anchored at the mouth of the river, distant twenty-one miles from the town, which we could not visit, much to my regret, for I had anticipated the delight of seeing my friends, the Campbells. At 4 P.M. the same day we weighed anchor and sailed for Thursday Island, a stretch of six full days. On the morning after leaving Soerabaya we passed the Peak of Lombok, on the island known to outsiders under the same name but by the natives called Sassak: it is one of the Lesser Sunda islands, in the East Indian Archipelago. Since I passed that way the island has been placed under the direct government of the Dutch, the people being, however, left in the undisturbed exercise of their own laws, religions, customs and institutions.

The peak we saw is one of the southern chain of mountains which traverse the island; that is, I suppose so, for I was told that it was not more than 4,000 feet high, whereas the real Peak of Lombok

towers to a height of 11,810 feet and is one of the highest volcanoes in the archipelago. With the accompaniment of fine weather, varied on the sixth day by head winds which made us ship water at the bow and sent sheets of spray dashing across the upper deck, we reached Thursday Island, that surviving link between us and the sunken Lemuria, on the afternoon of the fifth of June. The ship came to an anchor four miles from the town and none of the passengers went ashore. By the courtesy of the Company's local agent I was enabled to telegraph my coming arrival to our Queensland Branches and the Sydney Headquarters; this being their first intimation of my intended tour of observation. On Sunday, the 6th (June) we went through the Albany Pass of Torres Straits, seeing the pearling fleet at work on their fishing grounds.

According to the "Encyclopædia Britannica" this fishery has, for over twenty-five years, given a magnificent return on the capital invested. Pearls of great value are occasionally obtained, and the shells realise from £100 to £150 per ton in London. As an instance of the value of this industry, it may be stated that in 1898, £100,000 worth of shells were exported to London, bringing in a revenue of £1,100 to Government, the shells having been to a great extent collected off the shallow reefs; diving is now prosecuted in deep water of twenty-five fathoms, causing frequent and fatal accidents to divers engaged. This is not to be wondered at since in the waters throng voracious fishes, such as sharks of all varieties, gigantic sword-fish and saw-fish, and immense stinging rays.

As the well-informed reader knows, this sheet of water stretches between New Guinea and Australia and is so crowded with islets and reefs as to make its navigation very dangerous. It was discovered in 1606 by the Portuguese navigator, Luis de Torres, whose name it bears. Moving on towards Cooktown we encountered strong headwinds and were not at all sorry to reach the shelter of the Cooktown harbour on the 8th. After discharging some cargo we started again, reached Cairns, discharged cargo and resumed our voyage early that afternoon. The Company's agent, who came aboard, got himself introduced to me and in conversation expressed his interest in Theosophy. The next day we reached Townsville at 5-30 P.M.—the end of my projected sea trip. I disembarked, went to the Criterion Hotel and, with the old journalistic instinct, paid a visit to the editor of the *Bulletin*

to get his opinion about the chances of my having an audience at a lecture on Theosophy. It will be remembered that none of our people had been forewarned of my visit and so, of course, no preparations whatever had been made for my reception : moreover, our movement had not spread so far north. My editorial friend gave me so discouraging a forecast that I had serious doubts as to the advisability of my beginning a lecturing campaign at that point, and this opinion being strengthened by a jeweller who was himself very interested, I gave up the idea, took my luggage back to the ship, slept aboard and booked my passage for Rockhampton, which port we reached on the 13th, after passing on the way Bowen and Mackay. To reach Rockhampton we had to ascend the river forty-five miles. My telegram from Thursday Island having been misread, Mr. Will. Irwin, President of our local Branch, did not meet me, so I took a cab to his house and was given a most cordial welcome by himself, his wife and two daughters.

The next day was devoted to visits to our members and others. Coming from tropical Madras I found the temperature cold and the air biting at 47° Fahr. As Miss Edger was making a tour just then in Queensland, it was manifestly the best course for us to meet and arrange the combining of the two tours in one, so we exchanged telegrams and appointed a meeting at Rockhampton. She arrived on the 17th June at 10 P.M. and was met at the landing by some of our leading members and myself. The projected agreement was made between us the next day, and the campaign was opened that evening with a lecture by myself on "The Theosophical Society, Its Aims and Its Success." We held a joint reception and question meeting the next evening at the house of Mr. Greenish, President of the Branch. On the 20th Miss Edger lectured at the School of Arts on "Reincarnation," doing, as she always does, full justice to the subject. The 21st was a holiday to celebrate the Queen's Record Reign Jubilee, and at 10-30 P.M. we two embarked on the steamer "Burwah" for Maryborough. We reached that place after a most comfortable voyage, at midnight on the 22nd and put up at the Custom House Hotel. The next day, however, we accepted a most cordial invitation to become the guests of Mr. and Mrs. F. J. Charlton, who did everything in their power to make us comfortable and happy.

On the 24th Miss Edger and I left by train for Bundaberg and

reached there in three hours: Miss E. becoming the guest of our colleague, Mrs. Nicoll, a kind, liberal woman, and I, of Mr. J. E. Turner, a wealthy drygoods merchant, who was as well provided with children as with the means to support them. A drive to the famous Mon Repos sugar works and plantation, which we found thoroughly well-appointed and successful, occupied a good part of the next day. There was a lecture at the theatre on the 27th evening by myself on the "History of the Theosophical Society," and the next day, returning to Maryborough, the same lecture was given at the Town Hall. On Tuesday, the 29th, I presided at a lecture by Miss Edger in defense of Theosophy against an ill-natured attack on it by a local Presbyterian clergyman, who evidently believed there would not be room in heaven for his party and ours.

Miss Edger having been relieved of the responsibility of the General Secretaryship of our New Zealand Section and being free to work where she might choose, it occurred to me that it would be a great advantage to the Australasian Section if the Executive Committee should induce her to take the appointment of Travelling Inspector of Branches, and at a meeting of the Maryborough Branch on the evening of the 30th June the mattter was broached and a unanimous vote of approval recorded. Not every one who has the privilege of Miss Edger's acquaintance is aware of her claim to our respect by reason of her brilliant scholarship. Her sister was the first and she the second lady to take the degree of B.A. at the New Zealand University. Miss Edger won a Junior Scholarship (Latin, Mathematics, History and French) in 1878; a Senior Scholarship (Mathematics) in 1879; another one (English) in 1880; graduated B.A. in 1880, and M.A. in Arts, with honors (Latin Language and English Literature) in 1881.

On the 2nd July she and I left by train for Brisbane, reached there at 6. P.M. and were given a reception by the local Branch. My old friend, Mr. Justice Paul, with whom I have been on cordial terms since my tour of 1891, made me an honorary member of the Johnsonian Club, at which I was enabled to make the acquaintance of all the cleverest men in town. Old readers of this magazine will recall the circumstances of my visit to Australia in 1891 to inquire into the facts relating to the bequest to myself as P. T. S. of his whole estate by the late Carl H. Hartmann, of Toowoomba; of my refusal to

accept the legacy because of its injustice to the family of the deceased; and of my appointment of Mr. Justice Paul as my personal attorney, with instructions to transfer the property to the natural heirs as soon as they could agree in the choice of somebody who should act for them collectively to take title and dispose of the estate according to their wishes. In previous allusions to this case I have mentioned the fact that owing to legal impediments I was not able to strip myself of the property until after the lapse of nearly six years: in fact, the transfer had only been made a short while before my present visit of 1897. The full particulars I learned on visiting the office of Mr. Macpherson, and he and Judge Paul sent to my hotel the subjoined notes, which have their place in a candid narrative of this sort, which aims to exhibit to the reader not only the details of the Society's history but also the motives which actuate its responsible officers. I venture to say that there are few large societies like ours which would applaud and warmly endorse the action of their President which deprived them of a legacy of £5,000 because it connoted injustice. The notes of Judge Paul and Mr. Macpherson were worded as follows:

BRISBANE, *6th July* 1897.

COL. H. S. OLCOTT,

President, Theosophical Society.

DEAR SIR,

I have great pleasure in informing you that by your directions (contained in a Power of Attorney made about three years ago), in conjunction with Mr. P. Macpherson, your Solicitor, I have transferred all the real and personal property to Herman Hartmann, one of the sons and the nominee of the family of the late Carl H. Hartmann, of Toowoomba, Queensland, who had disposed by will of the whole of his property to you as President of the Theosophical Society.

Mr. Herman Hartmann expressed to me his heartfelt thanks and stated that he was very glad that his father had not left his property to a church.

Yours faithfully,

(Sd.) GEO. W. PAUL.

BRISBANE, *6th July* 1897.

COL. H. S. OLCOTT,

President, Theosophical Society.

[HARTMANN DECEASED.]

DEAR SIR,

Referring to His Honor Judge Paul's note to you of to-day, I have to explain that the delay which occurred in carrying your wishes into effect arose entirely through legal technicalities.

Pardon my expressing to you my admiration of your conduct in this matter and to say that it has been at once generous and just.

I am,

Faithfully yours,

(Sd.) P. MACPHERSON.

During the next few days Miss Edger and I were occupied with visits and receptions and each of us lectured at different times to good audiences. On the ninth of the month a man named Buckmaster, formerly of the 4th U. S. Dragoons, came and showed me papers to prove that his aunt had left a legacy of £18,000 to the Roman Catholic Church and that the priests did not give the heirs a penny although they were in want. This and another case which was made public at about that time, in which the trustees of a Presbyterian Church had refused to give to the pauper sister of the testator who had left to them her whole property, even a pittance to save her from the Poor-house, aroused public attention and restored our Society to the good opinion of the public and caused me to be received with great cordiality by my audiences during the remainder of the tour. The *Sydney Bulletin*, one of the most bitingly sarcastic of contemporary journals, had published a caricature in its issue of May 18th, 1891, an enlargement of which is in my possession. In this I was represented as sailing away on the steamer, while a black-clad clergyman was standing on the beach frantically waving his hand and shouting "Hi! I say, you have left something behind!" At the same time he points to a Hindu idol standing near-by on the beach, with the word "Theosophy" inscribed on its pedestal. This old friendly feeling towards us was now reawakened by the outcome of the Hartmann case. After a busy fortnight at Brisbane, Miss Edger

left me on the 6th to go to Toowoomba by rail to keep a lecturing appointment, and I sailed for Sydney in the "Warrage," one of the excellently appointed and comfortable coasting steamers that ply between the Australian, Tasmanian and New Zealand ports.

H. S. OLCOTT.

THE FUTURE OF HUMANITY.

(*Concluded from p.* 96.)

WE can really speak with greater certainty as to the remoter future than we can with regard to that which is more immediately impending. The study of man's earlier ages and its comparison with the state of affairs at the present day shows us quite clearly the direction in which his evolution is moving; so that there can be no question that, after a certain considerable lapse of time, qualities which are now only just beginning to dawn will be fully developed, and all the conditions of society will be radically changed thereby. There can be no uncertainty with regard to this; but the intermediate steps through which we must pass are not so clearly defined. I have often had occasion to speak to you of the possession by man of the astral and mental body, and of the development within some of us of the senses of these bodies, so that they have become what is commonly called clairvoyant. Those who possess these faculties now are those who have turned their attention especially to them either in this life or in some previous existence; but the faculties are undoubtedly the heritage of every human being, and there is no question that the race is moving steadily towards their fuller development. I have explained in one of my earlier lectures how the man who wishes for the use of these faculties may proceed to unfold them within himself. That process, however, is only an acceleration of what Nature is gradually doing for us all; and the time is not very far distant when a considerable portion of the higher races of mankind will possess them naturally and without any special effort. You have in this country the most striking evidence that this statement is true, for the proportion of partially psychic men and women is far greater here than it is in any of the older countries, with the exception, perhaps, of some of the

smaller and distinctly Keltic races, such as the Highlanders of Scotland. There must certainly be many among such an audience as this who know from their own experience that what I am saying is true, and there must be many more who know it from the evidence of relations or friends who already possess these faculties to a greater or less extent. Although to the majority of mankind these faculties will come only gradually, yet we must remember that they will come with steadily increasing rapidity, because the more widely they are known, and the more they are in the air, the easier it will be for those to develop them in whom they are already very near to the surface.

Let us think, then, of the time when the majority of the men of advanced races will possess such faculties as these, and let us see what difference that will make in their lives. Naturally the development of astral sight will come first. To the advanced and trained clairvoyant the possession of astral sight is a very small matter, for he can reach much higher than that, and has much more extended powers at his command. But for the majority of people the possession of even this faculty would change the whole face of life. I remember once hearing Mrs. Besant speak on this subject; and she explained that there were three great parallel roads, as it were, along which men would progress—the paths of Power, Wisdom and Love. She said that if one takes these three roads, one may easily see for oneself what difference will be made in each of them when the higher faculties of man are developed. Under these three headings she grouped the various activities through which the powers of man could be manifested. Under the heading of Love, for example, would be grouped the whole religious aspect of life—our devotion towards those above us, towards the Great Ones, and towards the Deity, and also, on the other hand, our love and sympathy and helpfulness towards those around us or behind us in evolution. On the Wisdom side of man's evolution we have his development along the lines of science, or philosophy, or art—developments at present, perhaps, somewhat rudimentary, yet they certainly will be built into fuller and more perfect knowledge as time goes on. Under the Power side of man's development comes the whole question of government and of organization in all its aspects. In all these lines of progress we are in reality only at the beginning; and yet, though we have not in reality progressed very far it would seem as though in all of them we are

coming to dead walls beyond which it is very difficult for us to see our way. Even in science, whose triumphs have been so great, we appear to be coming in many directions almost to the limit of what is possible for us. Science commences, naturally, with the study of the material, and its tendency is to be exceedingly materialistic. Yet it constantly finds itself transcending the material; as Mr. Fullerton has well remarked: "Hardly have we entered upon the examination of any phenomenon before we come to the borders of the unseen. We attempt the study of the expansive forces of steam. Yet steam is a vapour, visible only as it is chilled by the cooler atmosphere. We seek to discover what electricity is, to learn its actual nature, whether it is a current or a vibration. Yet in its one reality it eludes the keenest eye, and only can we examine its effects as they display themselves in the field of manifestation. Light, heat, gravitation, chemical affinity, what do we know of them in their essence, how do we know of them at all except as they emerge from the hidden world and produce some effect in the world of matter? Life itself we perceive only in its activities; what it is, the invisible force which sweeps over the world and through all things, we cannot define; not until its consequences palpably disclose themselves are we aware of its presence. And so with all the objects perceptible to the senses. But a very little way do we go in our examination before the senses are transcended, the border of the unseen is reached, and the examination is closed in powerlessness." *

Let us see, then, how the development of astral consciousness would affect mankind upon these various sides of their evolution. At present quite a large section of our people is still utterly uncertain as to whether there exists anything beyond the material; and a much larger section has no real belief in anything beyond the material, even though they may profess to have it. The whole of this uncertainty and practical scepticism would necessarily at once disappear if any large proportion of men possessed the faculties of the astral plane. The whole question of the survival of man after death, with all that depends upon that, would then no longer be arguable, for living men would see constantly around them those whom we call the dead. There could no longer be any scepticism as to the existence of the great Divine Power, for His action would be clearly visible to men in

* "Proofs of Theosophy," page 2.

many ways. No man who is clairvoyant, who possesses a properly developed sight of the higher planes, can ever be an atheist. It is not that he sees God Himself, for, as your scriptures tell you, "No man hath seen God at any time;" but he does see on all hands such direct evidence of a mighty scheme, of tremendous power wielded by transcendent intelligence, that it would be impossible for him to doubt the existence of the directing Deity. Many of the things about which men argue now will then be matters of knowledge, though no doubt there will still be much room for speculation with regard to other and higher matters.

The change will also be great with regard to what Mrs. Besant calls the Love side of the evolution of man. Our relation and our obligation towards intelligences greater than ours, towards great Teachers of the past and of the present, will be unquestioned, because we shall see and realize their power and influence. When we turn our thought in the other direction and think of our influence upon those about us and upon those below us, again we see what a vast difference must necessarily be made when there is an abundance of activity and of intelligent help, when every man who has gained this sight knows how to use it in dealing with his fellow-men, because he can see what they think and what they feel, and therefore he is no longer working blindly. A doctor will know what is the matter with his patient without having to make experiments, and so he will be able to prescribe just what is necessary for his recovery. Men will work intelligently for the helping of their fellows, and so all their efforts will be far better directed than they can be now. Think what it will do for you in the education of your children when you have teachers who can see and can understand. Now we inevitably apply methods of education somewhat loosely, not fully understanding how great are the differences between the souls that come to us in these young bodies. But then with the higher sight will come intelligence and discrimination, so that no child shall be put into the wrong place, into a place that does not fit him; but in each case those who are responsible for his instruction and his guidance will see precisely for what he is fitted and will know exactly what he can do. The schoolmaster of that future day will watch the germs within his pupils as they unfold, and will work to repress the evil and develop the good. We may see how much of advancement might in this way be

attained even in a single generation, if we think of all the people whom we know, and how different they would be if all the undesirable qualities which they possess were entirely eliminated, and all the good ones enormously strengthened. Such an ideal society as that could be brought into existence and could be universally extended in two or three generations, if parents and teachers were able to see and to act intelligently. Even now without the development of the astral sight there is much that may be done, if parents and guardians and teachers would only read and learn for themselves about these things.

On the wisdom side of man's evolution this new sight would make a wonderful change. As I have said, there are now many limitations for the scientific man in almost every direction. He has improved and refined and specialized his instruments to a wonderful pitch of perfection, and yet the very highest that he can reach falls short of so much that he needs to know. He talks about and he works with his atoms and his molecules, and yet no man living has ever by means of any scientific instrument seen an atom or a molecule. These things can be seen by the developed clairvoyant sight—I do not mean by ordinary clairvoyance, such as that which is frequently advertised in the newspapers, but by definitely trained clairvoyance, or rather by a special application of that sight. This power of magnification has apparently always been understood in the East—at least we find reference to the possession of this power in some of the earlier Hindu books. By its means the various atoms and molecules postulated by science may be seen to be not merely hypotheses but definite facts. Here then is a grand possibility lying before the chemist of the future. He will not merely theorize, but as he mixes his various chemicals he will watch the combinations and the changes, and will therefore understand far more clearly what he is doing. As we said before, the doctor will then diagnose by direct vision, and not by mere inference from external symptoms. Now in many cases he administers his drugs to counteract these external symptoms merely, and he hopes that the results of some of them at least may be satisfactory ; then he will be able to see the effect of each drug in various cases and can observe and test it fully.

Another department in which a great difference would certainly be made is psychology. Now men argue much about the exact degree to which consciousness is developed in animals, and how it

works at different stages of human evolution. Then there will be no need for them to argue about such matters, because they will be able to see precisely how the consciousness works, and it will be within their power to identify themselves for the moment with the consciousness of an animal, so that they may know exactly what it is and how its strange limitations act. The increase of our knowledge cannot but be most wonderful, yet it is absolutely certain that this must come since it is directly in line with the development which has already come to us and since the powers by which it will be gained have already unfolded themselves in some of us. There are many among us who have seen really highly developed men—those whom we call the Masters of Wisdom; and we see that they possess all these qualities of which we speak. What they are now, all of us will presently be; and consequently we are not guessing or speculating when we speak of this remoter future, but we are simply describing the inevitable advancement of the human race.

In the field of philosophy the plainest of facts will replace many of the theories of the present day. No doubt our metaphysicians will still continue to argue about matters far above any which even that higher sight can see; but, at any rate, they will have a definite basis, a foundation from which to start in their theories, and that cannot but make considerable difference to them. Another side of our knowledge which will be revolutionized will be the study of history, for one of the faculties belonging to these higher planes is the power of looking back into the records of the past. At present we must trust ourselves in the hands of the historian, who may be ignorant or mistaken and is almost necessarily more or less partial. Then we shall be able to look back at will upon these records of the Divine memory, which show everything that has been done or spoken or thought all over the world, so that instead of hearing only an imperfect account of one side of the story we shall be able to live at will amongst the civilizations of hundreds and thousands of years ago and see their action and working as clearly and vividly as that which is passing around us. Psychometry shows us even now that that is a possibility, and it is certain that this will be the way in which, in the future, history will be written, so that we shall know, instead of vaguely guessing. Our religious friends argue much about heaven and hell, and are terribly afraid of the latter; indeed, it would sometimes almost

seem as though they were afraid of the former as well, from the manner in which they exert themselves to avoid going there. In the future no questions or disputes about these conditions will be possible, because man will see for himself that there is no hell, though he will also see very clearly that those who live an evil life are by that fact storing up for themselves very undesirable results and a very unpleasant time in the astral life. The glories of the heaven-world will also be open to his sight and he will realize that man needs only that development of faculty in order to place him at once here and now in the midst of all the bliss that that wondrous life can give. Thus also with very many points about which men argue in religion—about the verbal accuracy of the gospel stories and of other parts of what is called sacred history; in those days the facts will be obvious, and there will be no longer room for argument.

What a change will come over our conceptions of art and music also! For the artist of that day there will be many more colours and many more shades of colour than those of which we now know, for the knowledge of the higher planes brings as one of its earliest results the power of appreciating all these different hues. The music of that day will be accompanied by colour, just as the colour studies will be accompanied by harmonious sound; for to the higher senses sound and colour are simply two aspects of every ordered motion, so that a magnificent piece played upon the organ would be accompanied by a splendid display of glowing colour, and thus another interest will be added to the delight of glorious music, and an additional advantage will in this way be enjoyed by the students of music and art.

A great change, too, will come over the Power side of man's development; the whole question of government and organization will stand upon a different basis. Men will see then vividly and clearly the effect upon the astral plane of many of their actions upon the physical, and so, much that is now done thoughtlessly will become an absolute impossibility. There could be no possibility of the slaughter of animals for food, for example, if only men were able to see the results upon the astral plane which that slaughter produces. The crime which men call sport would be utterly abolished if they were able to see what it is that they were really doing. It needs so slight a development to change the whole face of this which we call civilization, and to change it very much for the better. Yet all this of

which I have spoken is one stage of the development, and the first stage. All of this and much more would follow from the unfolding of the merely astral sight in man; yet above and beyond that there lies the mental plane. I tried to give some faint idea of that when I spoke some time ago of the "Heaven-World;" yet I know well how infinitely far short all physical words must fail in the attempt to describe the splendour of the mental plane, so that now, just as was the case two thousand years ago, the only satisfactory statement that can be made about that celestial world is that "Eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him." And remember, that means for all, because all men will love the divine as soon as they know the divine. It is only because they are ignorant, because they cannot see, that some are now working for what they mistakenly consider their own separated interests, instead of following the line of the Divine will. They have only to see and to know, and they will assuredly follow it and intelligently co-operate with it.

It must be remembered that in this distant future the life of the mental plane will be in truth a part, and the principal part, of our daily life. At present most of those who are able to enjoy the vision of the heaven-world can enjoy it only when the physical body is in a condition of trance. That is not the only way in which this can be seen, but we are so used to paying attention to the senses of the physical body and the impressions received through them, that while these are pressing upon us we are not free to listen to the whisperings from the higher worlds. But there comes to every man in the course of his evolution, a time when he possesses his astral faculties along with the physical, and has them at his command all the while. Thus whenever he meets a friend he sees his astral body as well as his physical; and it is only a question of a further step in evolution to be able to see the mind-body as well. When this power comes to the man the mental plane is open to him, so that even while he walks the earth and takes part in his daily business he is yet living in heaven in very truth, for its powers are his, its knowledge is his, its bliss is his. That will be true for every one of us—not for all at first, nor for all simultaneously, because all men will not be equal in their development then, any more than they are now. There are younger souls and

older souls, and those who belong now to savage races may by that time have developed to our present level; but we shall certainly not have been standing still during the intervening period, and so we shall then have reached a far higher level than this. These things are to-day within the reach only of those who have especially studied in order to develop these faculties, but by that time they will be in the hands of the majority of the educated and cultured men of the advanced races. The few who hold these powers now are, as it were, eyes for the rest of the race, and they use their powers only in the service of their brothers and never for private gain. The man who has evolved so far as this knows well that nothing can ever be a gain for one unless it is also in harmony with the advancement of all. He knows that there is no such thing as a private gain at another man's cost. Consequently he begins to see that the only true advantage is that which he shares with all; that every advance that he makes in the way of spiritual progress or development is something gained not for himself alone but for others. If he gains knowledge and self-control he assuredly acquires much for himself, yet he takes nothing away from any one else. He may hand on his knowledge to others, and yet lose nothing; indeed, the more of his knowledge he passes on in this way the more he is likely to acquire for himself. If a man keeps the channel of his mind ever open and lets his knowledge flow through it for the benefit of others, then the way is open for fresh knowledge constantly to pour in from above, just as a stream of water flows through an open pipe, and is always kept clean and pure. But if the knowledge flows into the man and is not passed through, then that man speedily becomes like the end of the pipe from which there is no outlet, in which the water becomes stagnant and is liable to be choked up with all manner of foulness and impurity. These are the true riches, and of them the more we give away the more we have for ourselves; and to acquire them is the only really useful acquirement of riches, if we can but understand it.

So we see how development will proceed. The Theosophical student knows that beyond and above even the mental plane there lies that still higher realm which we call the Buddhic, where the perfect unity of mankind is realized. There men may know, not by mere intellectual appreciation, but by definite realization, how it is that humanity is a brotherhood because of the spiritual unity which

underlies it all. Here, though his consciousness is his own and he is still himself, yet that consciousness has widened out into such perfect sympathy with the consciousness of others that he realizes that he is truly only part of a mighty whole. He sees how the evolution of that whole is steadily progressing, and how he must work towards that end without any thought of himself as a separate entity, since that is merely a delusion belonging to these lower planes. When we realize this one thing, we realize also the splendid advancement that must come to men, for we see how it leads upwards to that final goal when man himself shall be as God, for every man's consciousness shall have widened out into that Divine consciousness—when it shall be a centre of love and light and glory, the organizer and ruler and life-giver of a system, the creator of evolutions yet to come.

That is the future that lies before us, yet even that is not the final goal. It is the goal intended for us at the end of this stage in our evolution ; yet perfection ends not with that. What lies beyond it in still higher realms of divinity we know not now, but we shall know some day. No words can picture it, no thought can reach it, yet that future is absolutely certain. The only thing that is not certain is how long we shall be in gaining it ; yet we are on the way to it even now, and it is in the hands of the men of to-day to hasten our progress towards it. For we are of this humanity that is progressing—only a small part of it truly, yet not without power and not without responsibility ; and assuredly if we intelligently bear our part in the work of to-day we can do much towards hastening the approach of this splendour which is so much greater than human words can say. This at least we can do ; each one of us can make himself a centre, and try to do his best to spread the knowledge of the truth by his thought and word and deed ; he can hold himself steady and calm and serene, he can keep the higher ideal before him, and never allow himself to be swept off his feet by waves of passion or by thoughts of selfishness. He will earnestly devote himself to the study of these higher truths, so that he may fully understand how best to work for them. Let him try to do what we in this Theosophical Society are doing ; let him try to advance and to help the world by putting these truths before men, thus helping to bring nearer the time when all men shall understand one another, because they understand the mighty system of which they form a part.

This glorious future of which we speak is not the mere dream of a poet or ecstatic; it is a certainty beyond all doubt; it is a certainty because this evolution is God's will for man, and His kingdom shall come, and His will shall be done, on earth as it is in heaven.

C. W. LEADBEATER.

DURGÂ PÛJÂ.

[*Continued from p.* 146.]

HOWEVER indefensible a course of action may be, the true devotion with which a good man will sometimes engage in such a course out of a sense of religious or social duty, however mistaken, is a thing in itself quite apart from the action which it accompanies, and retains its full ethical value. But the confusion of mind which such a state of affairs seems to imply, the material evil engendered, and the effects of example on others, all these must also have their full value—on the other side of the scale.

There seems no reason to doubt that the *proper* place of ceremonial bloodshed nowadays lies purely in the 'left-hand' field of human development. No teacher of the 'right-hand' path has countenanced it. Now an avowed 'left-hand' man, who worships with no ideal in view save his own pleasure, advantage and aggrandizement, is at least consistent in offering his 'Goddess' a bloody sacrifice. The Ruling Power will, so to say, have no trouble in classifying him, and will surely utilise him, according to the nature in which he has clothed himself, for the furtherance of its own inscrutable designs. What does not seem consistent is the attitude of a good, intelligent, self-sacrificing man whose whole trend of life lies upward, and who yet persists in worshipping the God or Goddess whom he surely does conceive as infinitely more perfect than himself, with a sacrifice which in its form-aspect can only appeal to a devil. May he not involve himself in very great suffering by thus linking himself, within and without, to the two opposite currents of the Great Man's body ?*

* This law of consistency seems to be implied in the well-known saying: "Ye cannot serve two masters at a time."

To return to yesterday's conversation : I asked my visitor what were the current beliefs of religious people, outside theosophical circles, anent this blood-sacrifice and its 'metaphysical' effects. The two main beliefs, he told me, are : that the sacrifice pleases the Goddess, who will of course bestow favours in return ; also that some kind of benefit accrues to the animal sacrificed. The former belief is just what one would expect ; but the latter is of interest, as it may be traceable to some vague popular tradition of occult conditions which esoteric tradition tells us existed in the distant past, but which, together with the psychic sense needed to discern them, have long become things of the past. Such occult facts, and symbolical explanations also, sometimes seem, when indiscriminately given out, to put a dangerous two-edged tool in the hands of those who are ever on the lookout for every pretext that will enable them to keep things as they are, and to shirk the trouble of making their practical life consistent with their intellectual ideals. The greater the truth, the greater the possible abuse. The less a man can perceive of the Wisdom, the more he inhales of the enwrapping smoke. Even the purely metaphysical truths of Vedânta give rise, in unfit hands, to the same abuse.

"Why such a fuss about eight little black kids ? Doesn't the Gîtâ say that whatever lives must die, and that life and death are mere illusions ?"—Of course they are, *from a certain standpoint* which some people, we believe, have reached. But if *you* kill those little kids with a fond hope at the bottom of *your* heart that the Goddess may spare you the life of your two little daughters who are suffering, say, from small-pox, may not she answer you, with a bland, indifferent, sphinx-like smile, that if the life of *her* little black kids matters not, the life of *your* two little daughters matters just as little ? Consistency matters above all, consistency in thought, word and deed. With a little less metaphysics and symbology and a little more practical consistency, the world we live in might be happier than it is. Which must not be taken to mean that metaphysics and symbology (and occultism) are rubbish. Only, '*distinguons*,' let us discriminate, as the Frenchman said.

An obvious interpretation, already hinted at above, is that the Durgâ Pûjâ is mainly a beautiful symbol of the immolation of our

lower nature on the sacrificial altar of the heart. The goat is our lust, the buffalo our stupidity, *rajas* and *tamas* personified. The Goddess is our Higher Self, the embodiment of *Sattva*.—Very true and excellent and edifying. But in such a ceremony, promiscuously attended, in large houses, by hundreds of people, men and women, boys and girls, masters and servants, neighbours and beggars, there are evidently two classes: those who understand the inner fact, and those who see only the outer '*tamâshâ*.' The latter are certainly not the minority, and for them, the young ones especially, such a tamâshâ—of the cutting of heads and the spilling of blood—cannot be otherwise than brutalizing. And when I see, as I saw only the other day, a fair, handsome brahmin boy of twelve or thereabouts, with his sacred thread well '*en evidence*,' hurling brickbats from a distance of three yards at a lame dog who couldn't even run away from him, and smiling most charmingly every time the dog howled—and scarcely a day passes without my witnessing from my window something of the kind, in this temple-consecrated lane, only that as a rule the dog can and does make himself scarce—when I see this sort of thing going on unchecked, I begin to wonder whether there isn't "something rotten in the State of Denmark." *

The conclusion seems to work out as another dilemma: *those who understand the symbol needn't kill the goat; those who don't had better not.* So much for the symbolical aspect.

Two more points struck me in yesterday's conversation. My visitor told me that he knew people who, while celebrating the Pûjâ —with butchery—in their houses, carefully prevented their children from witnessing the slaughter. An obvious comment on this is that if you're ashamed of a thing before your children, you might as well be ashamed of it before your Goddess.

The other point is this: my visitor is a native of Nadia, the religious centre *par excellence* in this province. He is acquainted with one of the highest *gurus* of the Shâktas of Bengal, who lives there. Now this *guru*, it appears, carefully abstains from the blood-sacrifices of which his followers (except those under his direct training) make a

* The worst of it is that I have never seen a parent interfere. When present, they blandly look on and have never a word to say except when the boys grow rowdy enough to incommodate *them*.

practice. He actually considers them sinful! I do not feel qualified to comment upon this.

October 5th. Well, I have rambled far and wide, and one of the little kids has gone to have his head cut off, and the seven remaining ones have been bleating all day on the lawn beneath my window, and they will all have their turn to-morrow and day after, and —the question with which I started remains still unanswered:

"What *reason* has my good friend N. for insisting that their heads shall fall?"

F. T. BROOKS.

[*Ed. note.*—In connection with the foregoing it may be of interest to quote a few sentences from "The Light of Asia," near the close of the fifth Book. The Buddha, after staying the priest's knife and unbinding the sacrificial victim, utters words of love and wisdom:—

"Then, craving leave, he spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest.

* * * *

Unto the dumb lips of his flock he lent
Sad pleading words, showing how man who prays
For mercy to the gods, is merciless,
Being as God to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them."

* * * * *

"Nor," spake he, "shall one wash his spirit clean
By blood; nor gladden gods, being good, with blood;
Nor bribe them, being evil; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts;

Watchful, aware, implacable, unmoved ;
Making all futures fruits of all the pasts."]

WHAT THE THEOSOPHIST THINKS.

[*Concluded from p.* 109.]

SUPPOSE we take some specimens of what the Theosophist thinks, not now giving the proofs, for time forbids, but remarking that there are such with much fulness in various Theosophical books.

As the whole universe is believed to have had its origin in one Infinite Spirit, it is to be expected that the character of unity should pervade the entire system. This excludes the supposition that there are breaks in the method of development, or partitions between the spheres of being, or that there are isolated regions administered on special laws, or even any real anomalies, inconsistencies, or exceptions. The truth more and more apprehended by advancing science, that Law rules everywhere that we can penetrate, is extended without limit in all directions, for Theosophy holds that the limits felt by contemporary thought are but imaginary, due not to the necessary and inherent feebleness of human faculties, but to the fact that the methods of strengthening those faculties and arousing others have been refused. Where the methods referred to have been followed, result has come in an enormous accretion of power and range, vast realms of natural facts and forces having become accessible, and an incalculable treasure of knowledge having accumulated. As one consequence of this, the sweep of Universal Law has been made increasingly visible. The whole scheme of Evolution is perceived in its oneness, its various parts are coördinated and unified, the planes of being display their close connection and harmony, man becomes an integral part of the plan, governed by the same principles, advancing under like provision. The old notion that he is something outside of Nature and regarded by the Supreme as a separate creation which has to be treated with special regulations and on quite other methods from what prevail elsewhere, is quickly seen an incongruity with the actual facts, and so is displaced by another which expresses them. This of course substitutes a different set of ideas concerning moral right and human duty

and the true nature of progress and the real cure for evil. And with these comes another ideal of destiny, as also the laws which regulate it.

You may say that this sounds somewhat vague. Very well; let us go more into detail. When we see a plant throwing out its tendrils and its buds, and then the buds opening into the perfect flower, we know that these outgrowths express the vitality of the plant, yet also that they are absorbing strength from the surrounding air, and that they grow in part because of that absorption. Certainly in an imperfect way, though not without some analogy, this is a figure of what takes place when the Infinite One emits from Himself the vital force which enlivens primordial matter and begins the universal growth. All has its source in Him, and yet, as intelligent life comes markedly into play, the interaction of its individual manifestations produces experiences which enrich and ennoble it. When the period of external manifestation is over, in the universe as in the plant, there has been an accretion of wealth.

When the vital force from the Supreme impinges upon primordial matter, according to a Law which expresses the perfect Wisdom, this matter differentiates into seven degrees of rarity. Everywhere throughout the scheme this number seven is the basis of all division, and in it are sought the correspondences which give clue to interpretation of facts. Evolution goes on; planets and planetary systems take shape under the guidance of a celestial hierarchy in seven ranks commissioned as agents in the work. Man is formed, not created in a moment and as an entirety, but slowly modelled and evolved, like the rest of Nature's contents. At first a mere tenuous phantom, he is gradually endowed with mind and soul, acquires a solid frame, and in millions of years attains the stage we know. Society comes into existence, civil government and institutions, science and learning and literature.

But all force is rhythmical. It does not move in a straight line; is ever alternating in ups and downs, as Herbert Spencer shows. Even the vitality which energizes the Universe does not flow uninterruptedly from eternity to eternity, but is emitted and withdrawn after inconceivably long eras, the law of periodicity holding from the heights to the depths of being. The rhythm exists everywhere. Day and night, summer and winter, illustrate it; not a flag but floats in

folds, not a sea but moves in waves. We ourselves alternate between life and death, or rather between one form of life in the seen world and another form of life in the unseen. We pass through a zone of objective existence, disappear from physical sight into a zone of subjective existence, reappear again on the physical zone, emerge thence to the super-physical, and in long alternation thus make progress towards our perfection. This is the doctrine of Reincarnation, the doctrine of the rhythm of force as applied to human evolution.

But if this composite being, man, with a seven-fold nature as have the general kingdom of matter and the general kingdom of life, is to reach perfection through a long series of careers in this and other worlds, it is very evident that his educational process must include a good deal more than is apparent on the surface of things. When we inspect the advance made in social organization and in the training of individuals, we perceive that it has to do with healthful modes of living, with larger knowledge of surrounding facts and their lessons, with higher attainment in right feeling and principle. In other words, ordinary education concerns itself with the body, the mind, and the soul. Yet all this has to do with what one may call the superficial analysis of man. Good as far as it goes, it ignores the other elements in his composition, and its philosophy is of course very partial because it takes no account of the interaction of these and of the part they play in moulding him and his future. The result is much as if one should construct a theory of musical culture based upon the supposition that there are but three notes instead of seven in the scale, and that the possibilities of music are exhausted when these three are thoroughly studied. The Theosophist thinks that the analogies of nature, to say nothing of the practice of schools inheriting both knowledge and practice from immemorial time, are better guides to full evolution than can be any modern systems which are even now beginning to confess their own inadequacy. This being his conviction, he asks to know what are those other planes of being to which his own septenary constitution bears relation, and how they may be studied, their laws perceived, and their influence conformed to. This means a recognition of the astral world and its contents. But it also means a recognition of the spiritual world, not as a vague creation of pious fancy or a far-off region to be entered after death and never sensed before, but a fact as veritable as the objects we see around us,

and to be just as truly touched if the ways thereto are used. Thus all the planes of being to which we sustain relation become real to us, constitute factors in our conscious evolution, are motives in determining our action. The educational curriculum includes the whole round of truth and culture.

And this implies, furthermore, that achievement is the result of effort. In ordinary secular affairs the man who strives is the man who attains, for learning and self-control and the higher strength do not come to him who sits idly by the wayside trusting to fortunate accidents. Only sustained struggle, struggle most of all with the inner enemies of sloth and languor and disappointment, brings the triumph. Naturally the same principle holds on the full circle which holds on one arc of it. And yet it is, after all, only one manifestation of a far larger law encompassing and pervading the universe, the law connecting effects with causes, teaching that no effect is without a cause and no cause without effect,—in short, the Law of Causation. If this distinctly states that a man can only advance as he takes the steps himself, it proclaims with a voice no less clear that every step has consequences which of necessity arise, new forces being generated on the planes affected by that step, and each producing results. Yet this is just as true of every other force, no matter how aroused. Ordinary every-day life, not at all led with reference to evolutionary considerations, a mere routine of business and work and recreation, is full of some kind of action and of thought, and these are breeders of effects. Even if they had no other consequence than the formation of habit, this would be an enduring and a powerful one. But there are many others, some operating on the world of men and things around, starting up fresh activities in other minds and other lives, and every one reflexively influencing the original doer. So universal a law needs a comprehensive name, and, as our own language furnishes none which is terse and full, Theosophy adopts the Eastern word "Karma." And as Theosophy studies out the wide bearings which Karma must of necessity have in the Divine scheme of an evolving humanity, most especially does it note its influence on the successive reincarnations we have seen enfolded in that scheme. Naturally a Karmic force cannot be arrested by the mere transition we call "death:" there is nothing in the transfer from one sphere to another to intercept the action of a law which equally pervades both. And so Karma passes

on from incarnation to incarnation, coloring the term between and moulding the on-coming birth to meet the deserts of the pilgrim soul. The old influences it set in motion, the good deeds and the bad, the habits of thought and speech and action, the contributions it made to the betterment or the injury of its fellow-pilgrims when here before, all unite in framing for it a body and an environment which shall express its merit. And we are told on authority that just as it passes away from one incarnation and just as it enters upon the next, for one brief instant, the veil is drawn aside and it sees itself as it is, what it has done, what it deserves, what it is fair it should receive. Then the veil drops and the retributive scene begins.

With conceptions such as these as to the far-reaching range of evolution and the many planes it concerns, the theosophist cannot conceive of himself as permanently continuing a mere man, or of this planetary system as being always constituted as it is now. Destiny must certainly have in store for us all something better than a body subject to sickness and pain and accident, and an earth which holds us in and down by conditions which are often felt cramping. How often everybody feels that physical limitations are a clog! They weary us; we fret at a state of things which impedes thought and keeps possibilities of disaster ever in sight. We yearn for some existence which shall not bind down the higher nature to movements allowed by the lower, which shall be free and joyous and worthy and elastic, some existence not circumscribed by sordid wants of food and cash and sleep. The aspiration is a prophecy. For evolution does mean precisely such a state, only vastly broader and richer than anything yet conceivable. It has in view an exalted, perfected man. Such a man, duly developed along the lines his composite nature prescribes, must rise above the sphere fitted only for his undeveloped stage, and must inhabit large regions of mind and force and usefulness. The grossly physical side of him must attenuate as his finer qualities become prominent, and the enormous accession of wisdom and power congruous with the expansion of spiritual faculty will properly have a field for exercise. What a highly-trained specialist may now philanthropically effect for the good of a humanity far in the rear of him, may indicate what an evolved man can do for the masses still struggling onwards. When a theosophist speaks of Masters, or Adepts, or Elder Brothers, he has in mind a character

thus formed through long incarnations of mighty effort, a being emancipated from our petty cares, able to live under other conditions and beyond our bounds, endowed with amazing knowledge and prerogative, and yet, with all his powers, consecrated to the task of helping on the race. This might seem a fanciful ideal : it is not so to the theosophist, who has reason to know that it exists, and that it exists not merely as a fact, but as a type of what we all may be and shall be if we adopt the same aspiration and pursue the same course ! Analogically, too, the earth may be expected to change. If it has changed already, according to the Nebular Hypothesis of science, it may again ; either after a reverse process, or after some other plan to which the present is but preparatory. If the ideal man is few in number, the efflorescence of the great human plant—the vast mass far behind that distant point—yet if this is the ultimate destiny for all, there must come an epoch when humanity at large shall have surpassed the conditions of present earth-existence, and then the earth must alter so as to supply the new ones. "There shall be a new heaven and a new earth wherein dwelleth righteousness," says the Bible, which but states the fact that a race exalted above the faults and follies now existing will require surroundings in consonance. And so man and his dwelling-place will advance together.

Thinking thus of the world, of himself, and of the race, the theosophist has his own view of all human institutions. He cannot regard anyone as final, only as provisional. Each has arisen as an exigency called for it, but as a new exigency appeared it was superseded by another. Enormously long times have undoubtedly passed in this slow outgrowth. The records of ordinary history, the history which most non-theosophists suppose to be all there is, cover only about 2500 years, but this is a small fragment of the reality. Larger records, some selections from which are now being vouchsafed by Those who guard them, show facts in human evolution millions of years back. Yet even exoteric history makes very clear not a few details in the forming of social habits and governmental machinery. We see how institutions are the product of an age and express its needs. As they become cumbrous or ill-adapted, new ones take their place. The process of course goes on most rapidly in vigorous communities, since life is there more complex and more exacting in its demands, though even in them there are still certain established

systems which, however they gall and fetter, are supposed a necessity and therefore irremediable. A natural mistake, but surely not a permanent one. With larger perception of justice and personal right comes a wish to abate whatever hinders true freedom of development, and so civilized society will in time conform itself to higher standards and freer methods. In a world of incessant change no one type can forever persist. All must modify as the essence of things is better seen and the oneness of humanity more fully realized. No consideration can effectually resist the process. Tradition and habit and prescription must in time decay. Even religious injunctions will be seen mistaken as to origin, for with loftier apprehensions of the Divine character will come percipience of two most pregnant truths,—first, that the Divine will is not manifested in vocal prohibitions, but in the constitution of things which we learn through experience; second, that the practice of attributing to Divinity whatever the sentiment of an age deemed wise, is discountenanced by reason, reverence, and the seen result in later times. And when men thoroughly perceive that God would have them guide themselves, not by decalogues traced on tables of stone or by sentences claimed by messengers to have been given them from Him, but by the Divine Law ingrained in the whole scheme of things, they will turn to the now-opening records of countless millennia and read what has been proved to be right and what wrong, and what is really predestined for humanity and what prejudicial to its advance. Then they are on sound ground, ground which future eras will but affirm, ground from which they cannot be dislodged.

The thought of the theosophist includes another matter,—the impossibility of advance before conditions make ready for it. Slow as is the progress of humanity, we cannot anticipate it. Men have to grow up to high thought before they can appropriate it. We can successfully graft branchlets on to plants, but we cannot graft ideas and motives on to minds which have not the sap necessary to sustain the graft. All such premature proceedings fail. It is inevitable that they should. Before an individual can step up from his hitherto level to a different and higher one, he must have become discontented with the old and conscious that he has surpassed it. So long as it suits him and he is content, he will not change: why, indeed, should he? But it is when he feels that the old environment is unsatisfying, the

old atmosphere stale, that the strong impulse to move foward forces him away. Till then there is no reason for a change, there is no incitement to it. No conditions exist which can induce a new attitude, none which could maintain it if made. Nature is very deliberate in all her movements towards higher forms of organic life. With inexhaustible patience she prepares the area and the way. Each little increment of varied vitality is cautiously added, and not till it has proved its ability to sustain itself is it regarded as secure and another increment made ready. Touch by touch the scene is fitted for the new occupant, centuries perhaps rolling by before it is safe to introduce him. And so with national and individual mind. Premature thought would perish, even if it could be injected. It has no foothold, no congruity, no nutrition. Yet the vital powers are there, and after long waiting the change comes.

This is a sketch, a very incomplete one, of what the theosophist thinks. You will very properly ask how he regards the present outlook for Theosophy. I should say, with great hopefulness. Of course there is an immense preponderance of stolid conservatism, as well as of misconception and even hatred. This is entirely natural. No system of thought so radically different from that now general could possibly be propagated without experiencing grievous misapprehension, or without encountering all the forces of ignorance, prejudice, wounded reverence, and malevolence. Yet the theosophist is very tolerant. He perfectly understands how theosophical doctrine would have appeared to himself before he was ripe for it, and it is quite easy to put himself in the position of another who is still in that condition. The fixed convictions, the unreasoning repulsion, the calm—however empty—assurance of certitude, the resentment at tenets which appear novel or singular, the pity and contempt and rancor and threat of awful consequences,—all these things he knows. In fact, he knows them better than those who use them. But they do not anger him, they do not even excite him. He perceives them as congruous with the stage of development. They are inevitable, just as immaturity is to a child, and it would be as unreasonable to resent the one as the other. So, too, it would be unreasonable to expect to argue them away. These are not conditions which are to be reached by argument. They will change only as a plant changes, that is, by the slow, steady absorption of new food which will recon-

struct the tissues and alter the secretions and enrich the sap. Reasoning will change character no more than plants. But growth will, and growth is a tedious process, very gradually undergone. And there is hope of just such growth. The present enemies of Theosophy are doing its preparatory work. The press, often maliciously and with a view to sensation, is publishing caricatures which nevertheless familiarise the public with the name of Theosophy and with not a few of its terms. By and by, when these terms are well known and when prominent men are seen to be identified with the system, the public will surmise that there must be something in a doctrine which enlists such, and will suspect that it may have been misled. Then will come a demand for serious information, and the query, What in truth is this philosophical religion which is captivating leaders in thought? And then editors will consult authorities and meet the demand with accurate statement drawn from reliable quarters. Science is opening up the way. It is beginning to study Psychism and Hypnotism and new explanations in Biology, and seems getting itself in order to at least hearken to propositions advanced in "The Secret Doctrine." The religious world is unconsciously assisting. It freely publishes its own dissensions and its latest doubts and whenever it moans over its relaxing hold on the masses it confesses that it is weakening and knows not how to recover strength. Sometimes it gives a shriek over some theosophical blasphemy, but every shriek only wakens up some sleepy believer who begins to wonder what the turmoil is about and thinks that he had better inquire. And so, each in his own way, our foes are making the field ready for us and doing the advance work which we could not do ourselves.

And the world itself is preparing. The wide discontent with unsatisfying theories presages a time when the only satisfactory theory will be welcomed. H. P. B. has said that a great change is to come about in the twentieth century. That century is here. Some of us may perhaps see the incipience of that change. Even now there are symptoms of its approach. Literature gives the most striking of them. If you watch it you will see how theosophical thought crops out ever more extensively and more boldly. Nor will this decline. All the signs of the time are indicative of greater interest, larger use. Noting them, one seeks behind them for some explanation of the phenomenon, and finds it partly in the ripening character of the age,

partly in the action of certain spiritual forces which can have had their source only in those exalted Beings who have the interests of humanity in their keeping and know when and where and how to give an impulse or to sound a note. It may be that before very long the Western mind will take a courteous attitude to Theosophy, perhaps listen respectfully to its suggestive voice ; nay, it may even be that before science pronounces its dicta on new discoveries or fresh hypotheses in its sphere, it may pause for a moment and ask with genuine interest what the Theosophist thinks !

ALEXANDER FULLERTON.

TOLSTOY: HIS LIFE AND TEACHINGS.

[*Continued from p.* 130.]

MR. G. KENNAN, an American traveller, published in the *Century*, 1886, an interesting narrative of a visit to Count Tolstoy. He says—"On June 16th I took the late evening train southward from Moscow, and reached the town of Sula early the following morning. The Count's estate is situated about ten miles from the town. Selecting from among the drosky drivers at the railway station, one in whose face there was an attractive expression of mingled shrewdness and good humour, I called him to me and asked if he knew Count Tolstoy. "Know our Bahrin !" he exclaimed with a broad smile and the half-reasoning, half-deferential manner of the Russian peasant who is accustomed to associate on terms of equality with his superiors ; "How is it possible not to know the Graf ? Why he is ours ! He lives in Yasnaia Poliana, only 15 versts from here." "Is there an Inn or a Post station in Yasnaia Poliana where I can go ?" I enquired. "No," replied the drosky driver ; "but why go to an Inn ? You can stay with the Count ; he is a plain simple man : he always shakes hands with me when I go there, and he works in the fields just like a common muzhik. He is a good man, our Bahrin ; he will be glad to have you stay with him."

All this is very simple and natural, and we say to ourselves : "Why should it not be so, are not the class distinctions which obtain to a large extent, artificial ?" Yes, we admit that such is the fact ;

but when we remember the Count's breeding and descent, his ancient noble lineage, his genius, his superb intellectual powers, the veneration in which he is held throughout Russia (and outside it also), by noble and peasant alike, his great literary ability, the productions of whose pen are published simultaneously in all the leading European languages and are read with avidity by all classes, when such a man commands the simple, loving regard and veneration of common drosky drivers there must be a something developed within him of sterling worth and highest value; and that *something* is, a sincere and practical belief in the brotherhood of man, a recognition that we have a common origin and destiny.

Let us take a peep into the home and note the daily occupation, the common round and trivial task, the self-chosen homely duties, the disciplinary life he elects to follow. We again quote from Mr. Kennan, and you will remember that his visit occurred in 1886. After describing the very plain exterior of the house, he continues :— "There was the sound of a moving chair in the adjoining room and in a moment Count Tolstoy appeared at the door. I had heard not a little from his friends with regard to his eccentricities in the matter of dress, I had been shown photographs of him in peasant garb, and I did not therefore expect to see a man clothed in soft raiment; but I was hardly prepared nevertheless for the extreme unconventionality of his attire.

The day was a warm and sultry one; he had just returned from work in the fields, and his apparel consisted of heavy calfskin shoes, loose, almost shapeless trousers of the coarse homespun linen of the Russian peasant, a white cotton undershirt without collar or neckerchief. He wore neither coat nor waistcoat and everything he had on seemed to be of domestic manufacture. But even in this coarse peasant garb Count Tolstoy was a striking and impressive figure. The massive proportions of his heavily moulded frame were only rendered the more apparent by the scantiness and plainness of his dress, and his strong, resolute, virile face, deeply sunburnt by exposure in the fields seemed to acquire added strength from the feminine arrangement of his iron grey hair which was parted in the middle and brushed back over the temples." He continues; "There is something better and higher in Count Tolstoy's face than mere beauty or regularity of feature, and that is the deep impress of moral, intellectual

and physical power." After giving their introductory conversation, he says: "At this moment my ragged and generally unpresentable drosky driver, whose existence I had wholly forgotten, entered the door. Count Tolstoy at once rose, greeted him cordially as an old acquaintance, shook his hand as warmly as he had shaken mine, and asked him with unaffected interest a number of questions about his domestic affairs and the news of the day in Sula. The drosky driver in return inquiring affectionately with regard to the health of the Countess and of all the children."

Mr. K. then gives a long and highly graphic account of their conversation on many topics, of the extreme simplicity of the home-life, the meals, &c. (the Count is a non-flesh eater), of the visits of friends and of the evening employments of the household, Tolstoy being occupied with shoemaking as well as being the life and soul of the conversation; this turned on social, political and religious questions of high interest.

The following quotations will illustrate the principles which have governed the life and controlled the pen of the great idealist.

Mr. K. continues: "In the course of further conversation he said he thought it deeply to be regretted that America had in two particulars proved false to her traditions." "In what particulars?" I enquired. "In the persecution of the Chinese and the Mormons," he replied. "You are crushing the Mormons by oppressive legislation, and you have forbidden Chinese immigration." "But," I said, "have you ever heard what we have to say for ourselves on these questions?" "Perhaps not," he answered; "tell me." I then proceeded to give him the most extreme anti-Chinese views that have ever prevailed on the Pacific Coast, and to draw as dark a picture as I could of the economic condition of a once prosperous and happy state "ruined by Chinese cheap labour." "Well," he said, when I had finished, "is that all?" "All," I exclaimed. Isn't that enough? Suppose the Chinese should come to California at the rate of 100,000 a year; they would simply crush our civilisation on the Pacific Coast." "Well," rejoined the Count, coolly, "what of it?" The Chinese have as much right there as you have. "But would you not allow a people to protect itself against that sort of alien invasion?" I asked. "Why alien?" said the Count. "Why do you make a distinction between foreigners and countrymen? To me all men are brothers,

no matter whether they be Russians or Mexicans, Americans or Chinese." "But suppose," said I, "your Chinese brethren came across the sea in sufficient numbers to reduce you to slavery : you would probably object to that." "Why should I ?" rejoined the Count, with quiet imperturbability. "Slavery is working for others—all I want is to work for others." "I abandoned the discussion, I allowed the Mormon question to go by default. In fact, I did not see upon what ground I could defend anything against an antagonist who would neither give me standing room, nor allow me to use any of the weapons in my armoury."

Of course we are aware that the "foreign" policy advocated by the Count in this interesting discussion, is the very opposite to that which is being so strenuously advocated among ourselves and in Australia generally : but I am not convinced that ours is the right or permanent solution of this vexed and so much discussed question. On the contrary I am convinced that Tolstoy is right. In the policy of the future, when the terrible pressure of our present industrial and competitive systems are things of the past, there will be ample room for all to live, work and enjoy life together. There will then, I think, be no ground or motive to exclude races of any nationality or colour : each will fit into its place in the body politic, when the adjustments of social conditions are ruled by the axioms of common justice, on the high principle of human relationship in a common brotherhood, upon which Tolstoy takes up his—to him—unassailable position.

It may be asked what is Tolstoy's view in regard to criminal procedure and capital punishment.

As may be anticipated, he is opposed to both. Shortly after the assassination of Alexander II. he wrote a letter to the reigning Czar, making an appeal on behalf of the condemned regicides, setting forth the wrongfulness of taking human life, even by due judicial process, and imploring the Czar not to begin his reign with murder.

Says the Count : "The whole history of the world is a history of violence, and you can of course cite violence in support of violence ; but do you not see that there is in human society an endless variety of opinions as to what constitutes wrong and oppression, and that if you once concede the right of any man or any body of men, to resort to violence, to resist what he regards as wrong, he being the judge,

you authorise every other man to enforce his opinions in the same way, and you have an universal reign of violence."

One other quotation from these interesting memoirs. It is important as illustrating the underlying principle of Tolstoyism, and as a matter of fact of Christianity also. Says Mr. Kennan : " There finally came into my mind a case which though not really worse than many I had presented to him, would, I thought, appeal with peculiar force to a brave, sensitive, chivalrous man."

" Count Tolstoy," I said, " three or four years ago there was arrested in one of the provinces of European Russia a young, sensitive, cultivated woman named Olga L. I will not relate her whole history : it is enough to say that, inspired by ideas which, even if mistaken, were at least unselfish and heroic, she, with hundreds of young people of both sexes, undertook to overturn the existing system of government. She was arrested, thrown into prison, and after having been kept for a year in solitary confinement, she was exiled to Siberia by administrative process. You know what hardships and sufferings and humiliations a young girl must undergo who is sent to Siberia alone with a common criminal party. You can imagine the state of nervous excitement, the abnormal mental and emotional condition to which she is brought by months of riding in springless carts, sleeping for weeks on hard benches in the foul air of '*etapes*,' swarming with vermin. In this abnormal condition Olga L. reached the town of K. in Eastern Siberia. She had up to this time to wear her own dress and underclothing : but at K. the local governor decided that she should put on the dress of a common convict. She refused to do so on the ground that administrative exiles had the right to wear their own clothing. The local governor insisted and she persisted in her refusal. The chief of the police and the officer of the convoy were finally directed to use force. In their presence and that of half a dozen other men, three or four soldiers seized the poor girl and attempted to take off her clothes. She resisted, and there followed a horrible scene of violence and unavailing self-defence. In spite of her cries, appeals and struggles she was finally overpowered, stripped naked under the eyes of six or eight men, and forcibly reclothed in the coarse convict dress. " Now," I said, " suppose that all this had occurred in your presence ; suppose that this bleeding, defenceless half-naked girl had appealed to you for protection and had thrown herself into your arms ; suppose that *it*

had been your daughter—would you still have refused to interfere by an act of violence ?" He was silent. His eyes filled with tears as his imagination pictured to him the horror of such a situation, but for a moment he made no reply. Finally he said, "Do you know absolutely that this thing was done ?" On being assured that it was, again he was silent. Finally Count T. said, "Even, under such circumstances violence would not be justifiable. Let us analyze the situation carefully." He then proceeded by a masterful analysis of all the circumstances—which is too long to quote—to convincingly show that interference would only increase, and not in any way assuage the vengeful feelings always incited by violence of any kind, and concluded :—"But one thing you certainly will do, and that is, extend the area of enmity, injustice, and misery. Every one of the soldiers whom you kill has a family, and upon every such family you bring grief and suffering which would not have come to it but for your act. In the hearts of perhaps a score of people you rouse the anti-christian and anti-social emotions of hatred and revenge, and thus sow broadcast the seeds of further violence and strife. At the time when you interposed there was only one centre of evil and suffering. By your violent interference you have created half a dozen such centres. It does not seem to me, Mr. Kennan, that that is the way to bring about the reign of peace and good will on earth."

Asked further if he did not think resistance under any circumstances justifiable. "That depends," he replied, "on what you mean by resistance ; if you mean persuasion, argument, protest, I answer yes, if you mean violence—no. I do not believe that violent resistance to evil is ever justifiable under any circumstances." To a detailed account of a hunger strike of a horrible character by four lady prisoners, Tolstoy said : "I have no doubt that the courage and fortitude of these people are heroic, but their methods are irrational, and I cannot sympathise with them. They resort to violence, knowing that they render themselves liable to violence in return ; and they are suffering the natural consequences of their mistaken action." "I cannot imagine," he continued, "any darker conception of hell than the state of some of those unfortunate people in Siberia. Their hearts are full of bitterness and hatred, and at the same time, they are absolutely powerless, to return evil for evil." "If," he added, after a momentary pause, "they had only changed their views a little, if they

had adopted the course which seems to me the only right one to pursue in dealing with evil, what might not such people have done for Russia! Mine is the true revolutionary method. If the people of the empire refuse to render military service, if they decline to pay taxes to support the instrument of violence, an army, the present system of government cannot stand. The proper way to resist evil is to absolutely refuse to do evil, either for one's self or for others."

W. A. MAYERS.

(To be concluded.)

THE INFLUENCE OF THEOSOPHY ON THE LIFE AND THOUGHT OF MODERN INDIA.

IT is evident, even to a superficial observer, that Theosophy has been a powerful factor in directing the current of thought in India ever since its arrival on the land which more than any other place in the world might be called its home, and it may therefore be interesting to discuss the various ways in which it has influenced thought and life for weal or for woe. The impressions of one who has been connected more or less intimately with the movement for nearly a quarter of a century may be found pregnant with hope and encouragement for those who are beginning to get interested, as also indicative of the dangers to which it is particularly exposed.

As no human institution is perfect, it may be at once confessed without hesitation that, like all other altruistic movements, the T.S. has also given birth to some errors and abuses as the result of erroneous or imperfect understanding of its fundamental ideas. It is therefore eminently desirable that a powerful search-light should be directed on the shoals and rocks that beset its path; and the purpose of this paper will be served if it renders its steering any easier for those whose hands are to be upon its helm. The simplest plan seems to be to consider separately its influence in the regions of the politics, the religion and the spirituality of India, although it must be remembered that all these different departments of life are mutually inter-related and are constantly acting and reacting upon one another.

The political influence of Theosophy will be taken first and disposed of, as according to the constantly repeated manifesto of the

movement it keeps itself clear of politics which are regarded as outside its sphere of influence. Politics, however, form one of the manifold ways in which the inner life and thought of a nation find outer expression ; and it therefore follows that any powerful influence on the life of thought must be a determinant factor in the shape which politics will assume. Theosophy therefore finds itself unconsciously drawn into the vortex of political issues, although its professedly indifferent attitude towards politics keeps it elevated far above the din and bustle of strife so peculiar to political life. For with the olive branch of " universal brotherhood " always held out and its all-embracing arms, it makes for peace and not conflict, for union and not dissension. The critical idea of the whole body of its teachings being Unity, it evokes harmony ; and deriving all its motive power from the inspiration of Love it successfully combats hatred.

Curiously enough, soon after its arrival in India it encountered the suspicion of the very people whose hands it was destined to strengthen, and the English people in India saw in it through the mist of that general distrust which unfortunately hangs about the political horizon of this country, a fresh phantom of unrest and trouble called into being by a person suspected to be a Russian spy assisted by one who was looked upon as a deluded, if well-meaning, American enthusiast. Years of steady and devoted labour succeeded in dispelling this delusion but not before the leaders had the opportunity of proving their mettle by calmly putting up with persecution and promoting their mission of peace regardless of misconceptions, patiently confident of the ultimate triumph of truth. At this distant day one recalls with a smile of amusement and relief the obstacles put in the progress of the movement by this unreasoning attitude of suspicion, and one still remembers with a feeling of admiration the moral courage of those who came forward publicly to help, in days when such a course involved material risk to their worldly prosperity and reputation. No sooner had this suspicion of the Government time to die out than it was re-born with a tougher life in the minds of the Indians themselves, due to the appearance on the scene of a number of earnest and devoted Englishmen who had sacrificed everything to toil for the well-being of the very people who looked upon them with suspicion. The very magnitude and selflessness of the sacrifice served only to breed distrust and set people to the task of ferreting out some dark and sinister motive that could in their

minds account for a life of labour bereft of comfort, wealth, name, position and all that the world holds dear. And this discreditable distrust was not confined to the illiterate or the so-called half-educated, but claimed the ingenuity of some of the most brilliant intellects of the country in putting forward plausible theories to explain away such altruistic conduct. The writer of this article was solemnly warned by a distinguished literary friend of his against the wisdom of rendering any support to the deep, mischievous designs of the scheming Englishmen who, not content with holding in bondage our persons, were making through the Theosophical movement a determined attempt to reduce us into a condition of intellectual and moral slavery also. But once more the Light of Truth shone out clear above the clouds of harrowing fancies born out of a diseased imagination, and the forces of Love and Charity triumphed over those of Hatred and Distrust. Lord Bacon compares suspicion to bats, owing to a common partiality for darkness, and it cannot be gainsaid that most of the misunderstanding and ill feeling that divide man from man can be traced to ignorance and want of fuller knowledge of the thoughts and motives that determine conduct.

The weakest spot in the otherwise stable foundation of British rule and the consequent peace in India is this want of confidence, which must be regarded by every thoughtful observer as the most serious aspect of the present political situation. While both the rulers and the ruled are working steadfastly for the peace and good government of the country, they understand amazingly little of the inner life, thoughts and aspirations of each other. The complete isolation of the English people in India, who live in a world of their own creation into which an Indian seldom or never finds admittance, is, in the opinion of the most sagacious minds of both these communities, a standing menace to the stability of the Empire. The real life of each community, in which all the finer feelings and the delicacies of sentiment find full play, ever remains a sealed book to the other ; and it is no wonder that out of such mutual exclusiveness should be born estrangement and distrust between such close neighbours. The blindest bigot is bound to recognise that it is the hand of Providence that has driven two great and highly cultured nations into the arms of each other, and any organisation which makes it possible for the heart of the one to respond to the heart of the other

when they meet in loving embrace, is making itself the instrument of that Divine Beneficence which has brought them together. It seems that the accomplishment of this glorious end is one of the many missions which the T. S. is destined to subserve. No doubt it will take long years of devoted and selfless labour on the right lines but it is a "consummation devoutly to be wished," and if attained the Society will not have lived in vain, apart from the more spiritual aspects of its work. That the movement is particularly fitted to achieve the end in view hardly admits of any doubt on a consideration alike of the spirit that animates it and of the results already accomplished.

A European Theosophist in this country is singularly free from the trammels of the enforced reserve which handicaps official life in India, as also from the overwhelming sense of moral and religious superiority which only too often characterises the non-official European. He goes into an Indian home with his heart full of love for the people who are the lineal descendants of the Great Sages, whose wisdom has brightened his life and whose teachings are his dearest possession. There is no magic more miraculous than the *mantra* of true sympathy, and is it to be wondered that it proves an "open sesame" to the heart of the Indian, which opens out to its gentle touch exposing its richest treasures, while it remains securely fastened against the rude knocks of people who seek entrance in order to accuse. Once the bond of sympathy is established, all racial antipathy, misconception born of ignorance, distrust arising out of exclusiveness, vanish into thin air, giving place to unbounded confidence and unalloyed love. And as a practical illustration of what is stated above it is enough to mention that within the personal knowledge of the writer of this paper there are orthodox and conservative Hindus who delight in counting some Europeans as their nearest and dearest friends on earth, dearer in many cases than near relations. Surely this is a result of which any organisation might justly be proud and yet it is so insignificant when compared with the object in view. The end may not be within view yet, the road may yet seem very uphill and rough, but if we all resolve to live in our lives the Law of Love to which we are pledged, success cannot be uncertain and, although devoid of politics, the Society cannot fail to attain the greatest political triumph of the age.

Coming to the domain of religion, on which Theosophy has naturally a more direct bearing, it is no exaggeration to say that the

change effected in the opinion of the educated people of India and their attitude towards their own religion is not far short of revolutionary. It is unfortunately necessary to confine the remarks about religion to the Hindu religion, for although sporadic attempts have been made to tackle the religion of the Prophet, it may at once be conceded that the inspiration which is to breathe into Islâm the life which has vitalised Hinduism has yet to come. But with regard to the latter it may rightly be claimed that the advent of Theosophy has given it a fresh lease of life which was fast ebbing away under the pressure of Western ideas and scientific materialism. One remembers quite vividly the time when Hinduism was associated in the minds of the "educated" classes with all that is debasing and grossly superstitious and no reference to it was possible without carrying vague horrors of meaningless practices and enthralling priestcraft. However difficult it may be for young men of the present generation to realise, it is nevertheless a fact that the very sight of a religious book in Sanskrit never failed to evoke a contemptuous smile and a stinging sneer at the absurdities and superstitions it was supposed to hold within its covers; and anyone who had the "crankiness" to dive into their contents was made the object of much raillery and sometimes of sincere pity for the wrong-headedness of attempting to draw wisdom from ignorance and religion from superstition. It is hardly necessary to mention the fact that this is now changed and the picture drawn above of the state of feeling of the educated classes in this country is faithful in all its details derived from personal experience. The stupendousness and rapidity of the change brings home to one's mind the wisdom behind the movement that chose the psychological moment at which to set to work, for it is scarcely open to doubt that the T. S. is the fountain-head from which flowed the first and main stream of reverence for Hindu religion and Shastras; although it is equally certain that other tributary streams have largely contributed to swell the volume of admiration for their religion which now surges through the heart of the majority of Hindus. The T. S. may justly claim to be the dominant factor in the working out of the transformation which causes one ignorant of the main principles of Hindu religion and philosophy to be regarded as behind the times and not "up to date," just in the same way as interest in them was tabooed before the Society began its operations.

It may, however, be doubted if the impetus so given has not swung the pendulum too far backwards, for the crazy enthusiasm of the so-called "revivalist" brings out the unpleasant fact that in some cases at least a blind and unquestioning admiration of everything Hindu coupled with a corresponding contempt for all that is Western has given place to the former prejudice against Hindu ideals. Perhaps this extreme move in the opposite direction is but the working out of the natural law of action and re-action and this thought gives one room for hope that the swinging backwards and forwards of public sentiment is only preliminary to the attainment of true balance. It is nevertheless essential for us to bear in mind that there is no blight more potent than self-admiration, and that self-complacency spells ruin even more certainly than running blindly after Western ideals. All the encomiums that have been bestowed by European thinkers on the greatness of the Rishis and their love, ought to make us feel more keenly than ever the depths of our own degradation ; and instead of affording food for self-congratulation and vanity, ought to spur us into redoubled efforts to make ourselves worthy of such a glorious heritage. In no department of life is this illogical slavery to the self-laudatory instinct more painfully visible than in holding up every detail of social life in India as worthy of imitation for all times and in all ages. This is a perfectly intelligible attitude when one remembers that all social usages in India have the sanction of religion, and that in this country religious and social duties are not kept in water-tight compartments as things apart, between which there is no necessary relation. In India religion formed the central sun around which all other institutions were made to revolve, deriving from it their life and energy. Indeed, social institutions were so far subordinated to the controlling centre as to be absorbed into it altogether, thus losing their separate identity ; and this is the reason why they are dealt with under the heading of religion in this article. The far-seeing Rishis who gave India her religion and polity, never lost sight of the fact that the attainment of the true aim of religion depended less upon an intellectual assent to a body of crystallised doctrines than upon the manner in which the life is lived ; and before their clear vision always shone out the fact that, provided life is well regulated so that it ministers to the growth of the Soul, the recognition of Truth cannot be far delayed. Hence although facts about the life

of the Spirit are stated in the Shastras as clearly as it is possible to do so in words, belief in any detail is never insisted upon, for the human mind, at a particular stage of evolution, may not be able to grasp that aspect of Truth which is presented, and words can at best attempt to convey only one solitary aspect at a time. It is for this reason that Hinduism stands to-day among all the religions of the world as the most liberal in the range and variety of its beliefs, and men of all shades of opinion from a fetisch-worshipper to an atheist find shelter in its broad bosom so long as they observe the rules of conduct upon which Hindu society is based. These rules were framed by mighty Seers resplendent with Inner Illumination, with a view to helping on the spiritual evolution of the race ; and it is a wise instinct that has made the Hindu so conservative. Accustomed to be guided by Sages whose eyes saw clearly the goal of the path on which the feet were set, he is naturally reluctant to follow a less certain guidance. And yet there is plenty of evidence in the Shastras to show that the Hindu in periods of virility and vitality was not slow to adapt himself to altered conditions when a change was dictated by one who had the wisdom to command his confidence. Deprived of the freshness and vigour of youth the present-day Hindu finds it easier to run on old grooves, however worn out, and unable to find amongst men of this age leaders of towering spirituality, he prefers to be guided by old landmarks, however out of date, unwilling to make up his mind to direct his steps by the fitful flash of reason instead of the pole-star of true knowledge. While it is impossible not to sympathise with his spirit of devotion to ideals that have stood him in such good stead for centuries past, the plain fact has to be faced that no human institution, however perfect, can be made to serve forever a useful purpose ; and that organisations devised thousands of years ago need adaptation to suit conditions of life so entirely different from those that prevailed when they were first brought into being. It is hard, very hard, to depart from the customs and institutions framed by the holy hands of Seers, and yet such a step has to be taken, however slowly and cautiously it may be, if utter destruction is to be prevented. For we cannot hope to escape the universal law of the organic world, in which *crystallisation means death and assimilation implies life.*

The only chance of a continued existence for our body-politic lies in its being able to assimilate all that is best and most helpful in the

vigorous organisations of the West, discarding everything that is lifeless and a dead weight upon every pulsation of fresh life. Indeed, the more thoughtful minds of the country are fully alive to the necessity for this adaptation and deplore deeply the blind slavery to customs that are either mere superstitious overgrowths or are so devoid of life as to be in the nature of an incubus. Nay, some of them while being in thorough sympathy with the broad principles of Theosophy, hold it, in some measure, responsible for this state of affairs. It is conceivable that Theosophy has been the indirect and unwilling instrument of contributing towards the growth of this unreasonable frame of mind, for "every action," as truly remarked by Lord S'rî Krishna, "is enveloped by faults as fire by smoke;" but nothing is further from the true scope of Theosophy than the encouragement of a blind adherence to any custom or any doctrine simply because it has the sanction of age. It is true that it has taught people to hold in reverence their religion and institutions by explaining in many cases the *rationale* of a number of customs the meanings of which they failed to grasp, but it has never encouraged the belief that every detail of Hindu religious customs and dogmas is above criticism. It is of the essence of Theosophic teaching that while all religions give expression, more or less perfect, to Truth, *none* of them is identical with Truth itself, to know which one ought to be able to discriminate between the shell and the kernel, the real life and the mere outer form, in one's own religion as much as in that of others. The form must, in view of the never-ceasing change of environments, need adaptation and even elimination. In order to give a concrete illustration, it is perhaps enough to mention the much-abused and much-misunderstood institution of the *Sati*.

To discuss the full import and real significance of this mysterious institution, or, indeed, any other Hindu institution, is beyond the scope of this paper; but in order to bring out the full force of the illustration it is necessary to state that the very possibility of *Sati*, presumed the existence of a spiritual relationship that is well-nigh beyond the conception of the matter-of-fact man whose range of vision never goes beyond what may be cognised by the physical senses. But in days when an attempt was made to base human institutions on spiritual foundations, when human relationship was intended to reflect in some measure relationship in worlds which mortal eyes may not penetrate,

marriage was not merely a physical tie based upon social convenience, but a union of souls—a bond which no outer change might snap, and the binding-force of which sank even deeper than the Soul-plane, so that the wife had a place by the side of her lord for ever and ever even as *Sakti* is eternally united to *Siva*. The union on all planes of existence being absolute, the death of even the physical body of her lord produced so great a strain on higher and more spiritual planes as to cause an outburst of a spiritual energy which flared out in sacred flames devouring the body but rendering once more the disturbed harmony complete and blissful. In some rare instances, as in the case of *Savitri*, this spiritual fire produced the opposite effect of restoring to life the body of the husband. Hence it is that even the spot where a *Sati* is supposed to have taken place is regarded as sacred for ever afterwards—a place from which mankind in all ages may derive spiritual peace and strength.

This perfectly natural, almost involuntary, process produced a lasting impression upon the minds of succeeding generations of womanhood, and in course of time cases began to arise in which the wife not having the spiritual elevation to attain the destiny of a true *Sati*, wished to imitate that glorious consummation by following her dead husband to the funeral pyre. Impossible as we may find to appreciate or even understand this solemn tragedy, who can help admiring the deathless devotion that arms a frail mortal with courage to face death cheerfully in order to join her lord. Still it was a distinct step downwards, and later on, when people thought it their duty to force women against their will to consign their bodies to the funeral flames in order to satisfy a sense of vanity, the bottom of depravity was reached and the institution so sacred, so natural and so beneficent, became the prolific source of inhuman cruelty and shameless superstition. It is evidently futile to hug to one's bosom institutions from which life has completely departed and which can only hamper us in our move onwards in an age where even a mention of their true significance sounds like a fairy-tale. And although it may rend our hearts in twain, the inevitable will have to be faced and we shall have to part company with our corpses. But let that be done only in the fullness of time and then with that devout reverence which is due to the memory of a great and revered ancestor, praying silently that out of its very disintegration may flow inspiration and blessing for

fresh efforts towards building up institutions suited to the spirit of the times. It is a sad, pathetic note to strike ; but who knows that the country which has produced so many Spiritual Giants in the past may not give birth to another to bring Life into new frames. Let us, however, show in our efforts and our conduct that it is Life we crave for and not mere outer form, and that we are ready to welcome Life in whatever garb it is found. Theosophy has helped a number of people to realise this truth and its power for uplifting depends upon its constantly attempting to direct the gaze to the Reality instead of to the passing phantoms which once shadowed it forth.

It is an easy transition to pass from a consideration of the aspect of Theosophy dealt with above, its aspect towards religion, to that of its influence on the spiritual aspirations of the people ; for its function in both cases remains the same—that of directing attention to the substance as distinguished from the shadow. Theosophy never claimed to bring to India any spiritual message that was novel or startling in its character, or such as had not already been given to it by its Spiritual Teachers ; but the task which it set before itself and accomplished with remarkable success was that of rejuvenating the old teachings and reviving interest in them by infusing new life into what had practically been reduced to the condition of dry bones. Its function was to bring to a focus all the different views of spiritual life and the means of attaining it, to effect a proper co-ordination between them, and to bring into prominence the ideal calculated to prove most helpful—a veritable lighthouse to warn and guide souls on the storm-tossed ocean of conditioned existence. In a country where attention has been directed to spiritual culture from time immemorial, it is but natural that there should be floating about in its mental atmosphere numerous theories as to the nature and means of spiritual growth—some sane and replete with inspiration, others wildly fantastic and fraught with the gravest danger, but all having the ostensible object of leading one to spiritual illumination. Amongst this perfect maze of speculations the unsophisticated seeker after Light lost his way so completely as almost to doubt the existence of the Path. Some fresh impulse was therefore necessary to revive the drooping spirits and inspire him with faith in the ultimate success of the search and the glorious nature of his mission, by affording some clue that would bring him into closer touch with real life and help him in discriminating the true from the

false. And numberless are the people who would testify to the fact that Theosophy has supplied this need, both in their own lives as also in the lives of hosts of their friends and personal acquaintances. It would, however, be unfair to omit the mention here of a charge that is frequently brought by some of the most spiritually-minded Hindus that, while Theosophy has unquestionably brought light and comfort to many a bewildered soul, it has, at the same time, disturbed the serenity of the spiritual atmosphere by diverting too much attention to what may be termed the theatrical element of spiritual culture. Belief in the divinity of the human soul and its capacity to manifest powers that would be deemed miraculous owing to the limitations under which it ordinarily labours in this age of materialism, has always been almost universal in India ; but such powers have always been regarded as symptomatic of spiritual growth—as certain results incidental to the Glory of the Spirit shining through the sheaths more resplendently, but not as objects that could in themselves form an end to aspire and work for. These powers are constantly used, unknown and unseen, for the service of mankind to which the lives of saints, who have the inner illumination, are devoted ; but they are never paraded or sought after by any true aspirant so as to be able " to strut, look big and talk away." Indeed, phenomenalism has always been regarded as a source of great danger to the Pilgrim of the Path, as dabbling in it often leads to the Vâma-marga (Left-hand Path) and not to the goal that is the centre of Beneficence and Peace. It is contended that, whatever justification there might have been in the past for the production of " phenomena, " so as to rivet public attention and obtain a hearing, the necessity for attempting to keep alive an interest in that aspect of spiritual life no longer exists. And when it is remembered that, from the very nature of the obscurity in which the whole region of phenomenalism is involved, one genuine phenomenon is imitated by a thousand spurious ones, and that one true experience is parodied by myriads of questionable ones, it becomes evident that an indiscriminate encouragement of sensationalism is by no means the surest way of carrying conviction as to the reality of the spiritual life. And from the standpoint of scientific investigation nothing can be more pernicious than that the Indian mind, naturally contemplative, imaginative, and untrained to the methods of accurate observation, strict scrutiny and careful generalisation, should be called

upon to deal with vague details as to super-physical worlds incapable of verification and useless—even positively harmful—as factors towards the development of that side of human nature which alone makes those worlds a reality. Whatever be the value in the West of these sterile statements as to "psychic experiences"—and some of the most earnest European workers in the theosophical field are gravely apprehensive of their consequences even there—it is hardly open to question that they go against the whole trend of truly spiritual thought in India where no method of knowing facts of the transcendental world that does not bring about personal experience as a result of inner growth is recognised as valid ; and where even teachings about spiritual life beyond a certain point are considered superfluities tending to confusion and not to illumination, which can only be reached by leading the higher life. But while recognising that there is some basis for the charge mentioned above, it is necessary to point out that true Theosophy has no more to do with the growth of "psychism" than with the revival of superstition ; and that both theoretically and practically it has ever striven to show that only by earnest devotion to higher ideals and arduous work for the helping of mankind can one come nearer to the Path that leads to Glory. The whole body of its responsible teachings and the numerous centres of its work and usefulness bring out unmistakably the lines on which a seeker after the Truth has to work. Alike by example and by precept the leaders of the movement have taught that no quack nostrum or charlatanic alchemy can transmute the base metal of the passions and weaknesses of human nature into the shining gold of purity and saintliness, and that until the soul has attained a purity and peace like that of the eternal snows that crown the mighty Himavat, it may not bask in the sunshine of the Divine Presence. Tirelessly and ceaselessly have they preached that there is no short cut to the Throne of God and that it is only by a life of constant struggle, profuse bleeding of the heart, and unwavering devotion to the "dim star that burns within," that one may hope some day to be face to face with the Majesty of the Spirit.

GYANENDRA NATH CHAKRAVARTI.

BÂLABODHINÎ.*

[*Continued from p.* 136.]

Question.—It is said of the *Brahmavid* (one who practises *Nirvikalpa Samâdhi*) that, at the time of the fall of his *Prârabdha* body, his *Prânâs* (vital currents) do not depart elsewhere—but are merged here alone in the Infinite. How is it ?

Answer.—It is well-known that every man (ordinarily) spends 21,600 outgoing breaths daily. As they are spent at the rate of 2,700 in each of the eight stages (taught by practical monism) known as, (1) *Darśana*, (2) *S'ravana*, (3) *Manana*, (4) *Nididhyâsana*, (5) *Nirvikalpa*, (6) *Nissamkalpa*, (7) *Nirvritika* and (8) *Nirvâsana*, it should be understood that the number of breaths spent by *Brahma-vid* is 10,800, by *Brahmavid-vara* is 8,100, by *Brahmavid-Varîyan* is 5,400 and by *Brahmavid-Varishtha* 2,700, and that the remaining breaths undergo *laya* (*i.e.*, they are neutralised).

While all men send out 360 breaths every Indian hour (60 Indian hours being equal to 24 English hours), it is certain that only 90 breaths will be spent per Indian hour by a *Brahmavid-Varîyan* who is ever conscious of his living and moving in the Infinite. If it is said of a *Varishtha* that, since in his case 18,900 breaths are daily gained without being spent, his life will be prolonged, we reply in the negative. His life will be prolonged only if those breaths are controlled and withheld by him by means of *Laya Yoga ;* but as they are entirely neutralised by the practice of higher *Samâdhis*, there is no room whatever for the prolongation of life.

Now regarding the fourfold relationship :—(1) the qualified student, (2) his relation, (3) the subject of study and (4) the result. Of these four, *the first* is he who is endowed with the fourfold means of salvation described in Chapter II. of the Varâhopanishad already referred to ; *the second* is the dependence on the Vedânta and teacher ; *the third* is the *Nirvišesha Brahman*, and *the fourth* is *Kaivalya Moksha*. Although this fourfold relationship is one and the same for

* A handbook of Anubhavâdvaitam or practical Monism, by Appayadîkshîtâcharya. (First English Translation.) The meaning and significance of the expression Bâlabodhinî is given by the author at the end.

the study of the three classes of Upanishads technically known as *the Ten, the Thirty-two* and *the Hundred and Eight*,* yet it differs for each class so far as *Pranava mâtras* which are the essence of Vedânta and the four *Mahâvâkyas* are concerned. How it differs will be explained below.

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* The names of the *Hundred and Eight Upanishads* are given below as enumerated in the Muktikopanishad :—

The Upanishads technically known as the Ten.

1. Îs'âvâsya.
2. Kena or Talavakâra.
3. Kathavalli.
4. Pras'na.
5. Mundaka.
6. Mândûkya.
7. Taittirîya.
8. Aitareya.
9. Chhândogya.
10. Brihadâranyaka.

The Upanishads technically known as the Thirty-two.

11. Brahma.
12. Kaivalya.
13. Jâbâla.
14. S'vetâs'vatara.
15. Hamsa.
16. Ârunika.
17. Garbha.
18. Nârâyana.
19. Paramahamsa.
20. Amritabindu.
21. Amritanâda.
22. Atharvas'ira.
23. Atharvas'ikha.
24. Maitrâyanî.
25. Kaushatiki.
26. Brihajjâbâla.
27. Nrisimhatâpini.
28. Kâlâgnirudra.
29. Maitreyi.
30. Subâla.
31. Kshurika.
32. Mantrika.

The Upanishads technically known as the Hundred and Eight.

33. Sarvasâra.
34. Nirâlamba.
35. S'ukarahasya.
36. Vajrasûchika.
37. Tejobindu.
38. Nâdabindu.
39. Dhyânabindu.
40. Brahma Vidyâ.
41. Yogatattva.
42. Âtmabodha.
43. Nâradaparivrâjaka.
44. Tris'ikhîbrâhmana.
45. Sîtâ.
46. Yogachûdâmani.
47. Nirvâna.
48. Mandalabrâhmana.
49. Dakshinâmûrti.
50. S'arabha.
51. Skanda.
52. Mahânârayana (Tripâdvibhûti).
53. Advayatâraka.
54. Râmarahasya.
55. Ramatapana.
56. Vâsudeva.
57. Mudgala.
58. S'ândilya.
59. Paingala.
60. Bhikshuka.
61. Mahopanishad.
62. S'ârîraka.
63. Yogas'ikha.
64. Turiyâtîta.
65. Sanyâsa.
66. Paramahamsaparivrâjaka.
67. Akshamâlika.
68. Avyakta.
69. Ekâkshara.
70. Annapûrna.

In the Nâradaparivrâjakopanishad it is said that the *Pranava* is made up of sixteen subtle *mâtras* (measures or parts) such as the following, *viz.*, (1) A, the first letter of the monosyllable "AUM" called *Pranava;* the symbol of the Infinite ; (2) U, the second ; (3) M, the third ; (4) *Ardhamâtrâ* (half the measure of a tone) ; (5) *Nâda* (sound) ; (6) *Bindu* (the point from which the sound starts) ; (7) *Kalâ ;* (8) *Kalâtitâ* (the one above *Kalâ*) ; (9) *S'ânti* (tranquillity) ; (10) *S'ântyatîtâ* (the one above *S'ânti*) ; (11) *Unmanî ;* (12) *Manonmanî ;* (13) *Purî ;* (14) *Madhyamâ ;* (15) *Paśyantî ;* and (16) *Parâ ;** that by subdividing these *Mâtras* into their gross, subtle, seed and *turîya* (or fourth) states, they become sixty-four ;

that by subdividing them into *Prakriti* and *Purusha Mâtras* they become one hundred and twenty-eight ;

that by still subdividing them into *Saguna* and *Nirguna Mâtras,* they become two hundred and fifty-six ;

and that by finally subdividing them into *Jîva* and *Îswara Mâtras* they become five hundred and twelve.

For our present purpose we are concerned only with the one hundred and twenty-eight *Mâtras* that pertain to the *Nirguna* aspect of the Infinite and with their application to the *Mahâvâkyas* or the

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The Upanishads technically known as the Hundred and Eight—(Contd.).

71. Sûrya.	90. Dars'ana.
72. Akshi.	91. Târasara.
73. Adhyâtma.	92. Mahâvâkya.
74. Kundika.	93. Panchabrahma.
75. Sâvitrî.	94. Prânâgnihotra.
76. Âtma.	95. Gopâlatapana.
77. Pâs'upata (Brahma)	96. Krishna.
78. Parabrahma.	97. Yâjnavalkya.
79. Avadhûta.	98. Varâha.
80. Tripurâtapana.	99. S'âtyâyani.
81. Devî.	100. Hayagrîva.
82. Tripurâ.	101. Dattâtreya.
83. Katha.	102. Gâruda.
84. Bhâvana.	103. Kalisantarana.
85. Rudrahridaya.	104. Jâbâli.
86. Yoga kundalî.	105. Saubhâgyalakshmî.
87. Bhasmajâbâla.	106. Sarasvatîrahasya.
88. Rudrakshajâbala.	107. Bahvricha.
89. Ganapati.	108. Muktika.

* The thirteenth chapter of "Râma Gîtâ" (Eng. trans.) may be read with advantage in this connection.

four great texts, *viz.*, (1) "Knowledge is Brahman," (2) "I am Brahman," (3) "That thou art" and (4) This Âtman is Brahman, which respectively belong to the *Rik*, *Yajur*, Sâma and Atharva Vedas. The order in which their meanings are taught is from bottom upwards.* These one hundred and twenty-eight *(Nirguna) Mâtras* are to be realised by identifying 32 *Mâtras* with each of the above four great texts beginning from "This Âtman is Brahman."

It is taught in the Upanishads :—

That by theoretical or indirect knowledge (devoid of direct cognition) of the Brahman of 4 Mâtras referred to in the Mândûkya, one of the *Ten* Upanishads, one is gradually liberated from the bonds of matter after reaching the world of Brahmâ, etc.

That by practical knowledge based on the direct cognition of the Brahman of 16 *Mâtras* referred to in the Atharvasikha, one of the *Thirty-two* Upanishads, one here alone attains immediate liberation called *Jîvanmukti* and,—

That by the fullest knowledge (coupled with direct cognition) of the Brahman of 128 *Mâtras* referred to in the Nâradaparivrâjaka Upanishad (one of the *Hundred and Eight* Upanishads) one here alone attains immediate *Videha Mukti.*

Compare the above with what S'rî Râma has taught Hanûman in the Muktikopanishad :—

To those who desire liberation, the single Upanishad called Mândûkya alone is sufficient to secure, by degrees, *Kaivalyamukti.* If you fail to acquire from it that indirect knowledge which brings about gradual liberation, then study the *Ten* Upanishads. Aided by that study, you will thereafter acquire the said indirect knowledge from the Mândûkya and soon attain my world. But if you are not well grounded in the *Vijñâna* which is necessary for *Jîvanmukti*, study the *Thirty-two* Upanishads well and then stop reading the Sâstras (for you will thereby gain your liberation and need no more study). Subsequently, if you desire *Videha-Mukti*, you should study the *Hundred and Eight* Upanishads (*i.e.*, hear them, reflect and meditate upon their meanings).

* For further information on this point read chapter xiv. of the Eng. translation of "Râma Gîtâ."

Now regarding the subdivisions of the three kinds of liberation known as *Krama-mukti*, *Jîvan-mukti* and *Videha-mukti* :—

Krama-mukti (or gradual liberation) is of two kinds, *viz.*, (1) through the world of Brahmâ, etc., and (2) through several births taken in this world.

Jîvan-mukti (or the state of being liberated while living in the body) is of two kinds, *viz.*, (1) that attainable at death and (2) that attained here by developing the *Akhandâkâra Vritti.**

Videha-mukti (or the state of being liberated from the necessity of taking any more births in a body) is of two kinds, *viz.*, (1) that which is attainable by the *Kevala-Yogin* † after the fall of his body and which is called the *gradual Videha liberation*, and (2) that which is here attained by the *Sânkhya-Yogin* † on his becoming one with the *Akhandaikarasa* (or the undivided, unique essence of the Infinite) and which is called *immediate Videha liberation.*

Dvaita-vritti has two factors. He who meditates and that which is meditated upon. The *Satchidânanda Nirguna Brahman* which alone will remain after rejecting the various mental modifications concerning the worlds, is that which is meditated upon, and the pure soul that has rejected the said modifications as aforesaid is the one who meditates. The idea of these two factors (to the exclusion of others) constitutes what is called *Dvaita-Vritti.*

Sâkshi-Vritti is the idea that I, who am that *Satchidânanda Nirguna*, am the witness of the Worlds.

Akhandâkâra-Vritti is that state in Samâdhi where the initiate loses even the idea of *Sâkshi-vritti*, and becomes *en rapport* with the Omnipresent Brahman.

Akhandaikarasa. When *Akhandaikarasa*—which is the condition of *Videha-Mukti*—dawns upon him, the initiate will give up the

* See Râma Gîtâ, English translation, page 30, foot-notes. The several untranslatable Sanskrit technical terms that are used in this work, will be fully explained in the end in a separate appendix.

† In the *Yoga Sâra* a very comprehensive treatise on the highest Spiritual occultism and philosophy of the *Hundred and Eight* Upanishads, the author has written much about *Kevala-Yoga*, *Kevala-Sânkhya* and *Sânkhya-Yoga.* Dvaitins and Vis'ishtâdvaitins, the followers of Goraksha, Matsyendra and other Siddhas, and of Agastya, Patanjali and other Rishis are said to be *Kevala-Yogins.*

The Advaitins ; the followers of Kapila and other teachers and of S'uka, Ribhu and other Rishis are said to be *Kevala-Sankhyas.*

The Anubhavâdvaitins and the followers of Yâjnavalkya, Mândavya and other Rishis are said to be *Sankhya-Yogins.*

aforesaid three *Vrittis—Dvaita, Sakshi* and *Akhandâkâra.* These are taught in the S'ivatattva Sudhanidhi.

It should be understood that *Dvaita-vritti* is in the Adharva-vâkya (this Âtman is Brahman) ; *Sakshi-vritti,* in the Sâma-Vâkya (That thou art) ; *Akhandâkâra-vritti,* in the Yajur-vâkya (I am Brahman) ; and the *Akhandaikarasa,* in the Rig-vâkya (knowledge or wisdom is Brahman).

The four means mentioned in the Brihadâranyaka Upanishad, *viz.,* seeing, hearing, meditating and concentrating; and the four *Samâdhis* mentioned in the Sarasvatirahasya-upanishad, *viz., Nirvikalpa, Nissankalpa, Nirvrittika* and *Nirvâsana* ; are intended for the *Sankhya-yogin* and should be applied to the *Mahâvâkyas* at the rate of two for each.

NOTE.

According to this system, the aspirant for liberation must, first of all, *see* the *Pratyagâtman* or the individual higher SELF within, by following the rules laid down by the Rishis. And truly has *Yajnavalkya* said that "the perception of the SELF within is the highest reward obtainable for the observance, in due proportion, of such duties as sacrifice, right conduct, control of the senses, non-injury, charity and study of the scriptures." After seeing the SELF within, who is the witness, the student must then *hear* from the teacher's mouth all about that SELF and its relation to the Universal Self, then *meditate* on the same and afterwards *concentrate* his mind thereon. Then his SELF will begin to expand and thereafter he will be taught the four Mahâvâkyas and the four highest Samâdhis—the incessant practice of which being the only effective means for securing his liberation. S'ri Râmachandra, the greatest teacher of practical monism, has therefore ruled (*vide* verse 32, Chapter XV., Râma Gîtâ) that he who has not *seen* the SELF is not entitled to hear the inner meanings of the four *Mahâvakyas* explained to him.

The seven stages of knowledge, mentioned in the Varâhopanishad, *viz., S'ubhechha* (spiritual ardour), *vichârana* (comtemplation), *Tanumânasi* (attenuation of the mind), *satvâpatti* (pacification), *Asamsakti* (indifference), *Padârthabhâvanâ* (conception of Truth) and *Turîyakâ* (the fourth state of self) are intended for the *Kevala-yogin.* As a result of this practice, the *Kevala-yogin* attains gradual *Videhamukti.*

NOTE.

Those who strive for liberation (the *Mumukshus)* will according to their capacity be in the first or second or third stage. *Brahma-vid* will be in the fourth stage, *Brahmavid-vara* in the fifth, *Brahmavid-variyan* in the sixth and *Brahmavid-varishtha* in the seventh stage. These four *(Brahmavid, etc.)* are graded *Jivanmuktas.*

The Yoga of eight limbs taught in the Darsanopanishad, *viz.*, *Yama* (restraint), *Niyama* (obligation), *Âsana* (posture), *Prânâyâma* (regulation of the breath), *Pratyâhâra* (abstraction), *Dhâranâ* (retention), *Dhyâna* (contemplation) and *Samâdhi* (concentrated meditation), is intended for the *Kevala-yogin* alone and aims only at *Jîvanmukti.*

The yoga of fifteen limbs mentioned in the Tejobindûpanishad, *viz.*, *Yama, Niyama, Tyâga, Mauna, Deśa, Kâla, Âsana, Mûlabandha, Dehasâmya, Drikstthiti, Prâna-Samyamana, Pratyâhâra, Dhârana, Âtmadhyâna* and *Samâdhi,* is intended for the *Sânkhya-Yogin* and aims at *Videhamukti.*

NOTE.

The translation of that portion of Tejobindûpanishad (on which is based S'rî-S'ankarâchârya's "Aparokshânubhûti" or "the direct Cognition") which explains the aforesaid fifteen limbs, is given below for the benefit of those who may desire to know their meanings and significance :—

1. The natural restraint over all the senses arising from the firm conviction that everything is Brahman, is the real *Yama,* and it should be repeatedly practised.

2. The flow of homogeneous thoughts (that lead to the union with the Infinite), and the rejection of heterogeneous ones (that lead to the idea of separateness) is the *Niyama* which is verily the highest happiness and which is regularly practised by the wise.

3. The abandonment of the illusion (of name and form) by the recognition of the existent-intelligent Self everywhere is the *Tyâga* honoured by the great, as leading to immediate liberation.

4. The enlightened must ever be devoted to That (Brahman) from whence all speech, with the mind, turns away unable to reach It ; and regarding which the *Yogins* maintain silence or *Mauna.* Who can describe That (Brahman) from whence speech turns away. Even if this universe were to be described, that also is beyond the reach of speech. Hence this (*i.e.*, inability to describe the Brahman or the universe and the consequent silence) may be the real *Mauna,* called the natural one. The *Mauna* which means "restraining of speech or verbal silence" is suited to children and not *Brahmavâdins.*

5. That is the real Solitary *Deśa* (space) wherein the Universe does not exist in the beginning, middle or end ; and by which this Universe is ever pervaded.

6. In consequence of Its knowing all actions, such as even the winking of the eye, of all creatures up to Brahmâ, the word *Kâla* (Brahman) indicates the undivided and unique Bliss.

7. Know that to be the real *Âsana* (seat) wherein the meditation on Brahman can be carried on comfortably and uninterruptedly, and not any other which interferes with one's comfort. That eternal Being which is established by the Upanishads, which is back of all the Universe and which is the source of the elements ; and that which the (Âtma) Siddhas have accomplished (by being firmly seated in It) is the real *Siddhâsana*.

8. That which is the source of all beings and that which is the cause of mental restraint (or that by which alone the mind can be effectively restrained and completely controlled) is the *Mûlabandha* which should always be practised, it being appropriate for *Brahmavâdins*.

9. He who knows the identity of limbs (or the *tattvas* composing the bodies), becomes immersed in Brahman which knows no difference. (This is *Dehasâmya*.) If this identity is not accomplished, the forcible straightening of the limbs, like that of the dead trunk of a tree, is certainly the least of *Dehasâmya*.

10. That one should view the whole of this transitional Universe as Brahman, after having converted his internal eye into one of pure knowledge, is the most magnanimous concentration of the eye *(Driksthiti)* and not the one wherein the eye is fixed on the tip of one's nose. Or, the fixing of the internal eye on that in which the triad of the seer, sight and seen is reduced to unity is the real concentration, and not the one wherein the eye is fixed on the tip of one's nose.

11. The constant and permanent restraint of all the internal modifications, through the process of viewing all objects such as the mind and its creations, etc., as in and of Brahman, is called *Prânâyâma*. The negation of this phenomenal universe (by resolving it into Brahman) is the real '*Rechaka*' (blowing out of the breath in the lungs) ; the conviction " I am Brahman " is the real '*Pûraka*' (drawing in of the breath) ; and the immovable concentration on that very conviction is the real '*Kumbhaka*' (the retention of the breath in the lungs for some time). This is the real course of *Prâna-Samyama*, but

to be followed by the enlightened, whereas the ignorant will go on torturing their nose for nothing.

12. The process of keeping the *Chitta* or investigating disposition of mind delighted (in the search after the Infinite) by resolving all objects into Âtman, should be known as *Pratyâhâra*, and it should be repeatedly practised.

13. Grasping the Infinite by the mind by recognising the same wherever the mind goes is the real *Dhârana*.

14. The independent (free from any other idea as of matter, etc.) existence consequent upon the full sense of Being, arising from the conviction "I am Brahman," is the condition conducive to the highest Bliss, and is described as *Dhyâna*.

15. The total forgetfulness of the *Vrittis* (or modifications) of the mind by its being reduced to a state beyond all change, and by its being then merged into Brahman is called *Samâdhi*.

In translating the above verses I have followed as far as possible Prof. M. N. Dvivedi's rendering of the verses of "Aparokshânubhuti" referring to this Yoga, especially where the former texts agree with those of the Upanishad.

G. KRISHNAS'ÂSTRÎ (*trans.*).

(*To be continued.*)

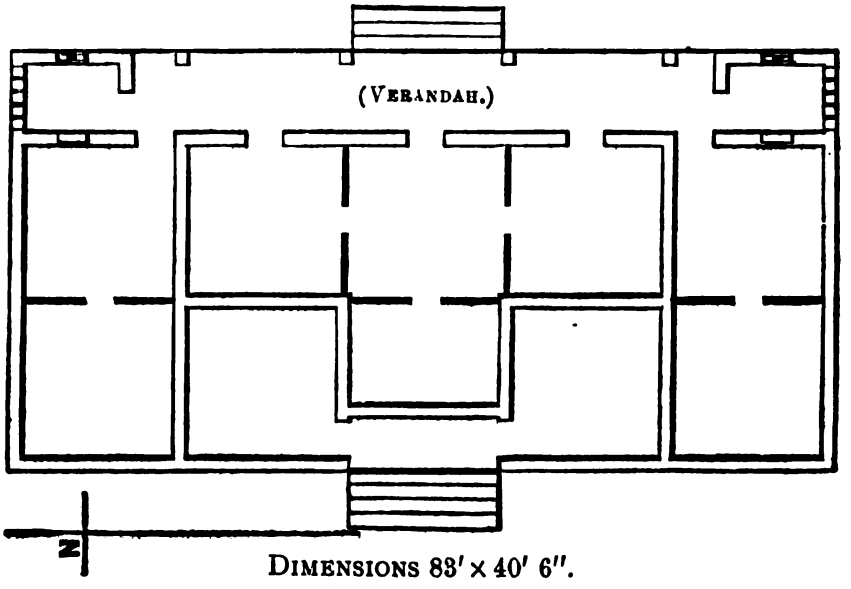
INCORPORATION OF THE PANCHAMA SCHOOLS.

IT was in 1894 that I started a small free school in a little Pariah village on the road near the entrance to our Adyar Headquarters. It was begun in the simplest way ; a few teachers were engaged at salaries ranging from eight or nine to fifteen rupees ($3 to $5) a month, and a " cadjan shed," (of palm leaves on a frame of bamboo poles,) was erected at a cost of about thirty or forty rupees more. This was the very modest beginning of the work which, under Miss Palmer, and later under Mrs. Courtright, has developed into the " Olcott Panchama Free Schools " which on the 17th October were Registered and Incorporated under the same Act, XXI. of 1860, as was the Theosophical Society seven months ago, and with the same idea, to give them a permanent organisation under which they would continue after my death.

For four years we had only the one school, but in 1898 another school was started in the little Pariah village of Kodambakam, about an hour's drive from Adyar. Two Funds, which had been subscribed by friends, were made over to help towards the support of the schools, as the best use to which I thought they could possibly be put : the " Olcott Pension Fund " and the " H. P. B. Memorial Fund ; " and these first two schools were called respectively the " Olcott Free School " and the " H.P.B. Memorial Free School. " Kind friends in England and America then came to our assistance and in the following year, 1899, a third school was opened in the little Pariah village of Teynampett, about half way between Adyar and Kodambakam. This we called the " Damodar Free School " to keep alive the memory of our dear young friend and colleague, Damodar K. Mavalankar, who worked with H.P.B. and myself for the few years until the Masters called him across the Himâlayas to them in Tibet ; the story of which will be familiar to readers of " Old Diary Leaves."

For the H.P.B School and the Damodar we bought old houses and, with a few changes in partitions, etc., were able to utilise them for school-houses. The growth of the Damodar School was very rapid and it is now the largest of the group, with 225 pupils on the rolls. To accommodate its increasing numbers we secured a small vacant lot near the school-house and on it built a large cadjan shed and this with

the school-house served for a few years. Gradually, however, the mud walls of the old house began to yield to the destructive force of the monsoon rains, until, during the heavy rains of October last, parts of the house could not be used at all. Mrs. Courtright has long desired to have this Damodar School housed in a suitable and convenient building, with separate rooms for the different classes, and we have gone so far as to draw up tentative plans, shown below, for a building,



DIMENSIONS 83′ × 40′ 6″.

designed mainly by her. It is planned to make it of the cheapest practical construction; the foundation walls being of brick and mortar but the walls above of brick and mud; and it is estimated that it could be built, with a hut for the head master as well, for the modest sum of Rs. 7,500 ($2,500). Small, comparatively, as the amount is, however, we do not know just where to turn for it, unless some generous friend or friends can help us, for we are still dependent upon the subscriptions that come to us from time to time for about two-thirds of our running expenses, and to take the above sum out of the little Fund which we have accumulated would not leave us a sufficient margin on which to go, as our subscriptions come in irregularly and the grant which we receive from Government is paid in one lump sum at the end of each school year. Perhaps, however, some friends, seeing this, will help us, so that we can have our new Damodar building put up before next year's rains set in.

One more school remains to be mentioned, that started in 1899, in the village of Mylapûr, about twenty minutes' drive from Adyar on the way to the Damodar School. This we called the "Tiruvalluvar Free School" in commemoration of one who—born a Pariah before this race was forced into its present state of degradation—lived here and left an imperishable name, and is said to be still living and working for India.

This is the list of our four schools : it is our plan to have, eventually, seven schools, to accommodate about a thousand pupils. One of these remaining three schools is already provided for by our generous friend, Mr. C. N. Little, of Freeport, Illinois, who founds it in the name of his wife ; one more is partially provided for ; leaving still one more school to be opened, as soon as some friend gives us the word—and the money.

These Panchamas are, perhaps, the most poverty-stricken class with which civilization comes into touch, and yet their filial faithfulness to each other is affecting to see. A quite common instance came to our notice only a few weeks ago : one of the "maties," or dining-room servants, here at Adyar, whose wages are, as for similar boys of his class in all European houses, about Rs. 7 ($2·33) a month, out of which he provides his own food (rice and vegetables and something they call "coffee," principally) came to one of us to say that he was hungry and asked to borrow four annas (eight cents) as he had had only one (such) meal a day for the past week. Inquiry elicited the fact that he had a sick father and two little brothers and a sister at home, and this brave "Pariah"—as they call them here as a term of opprobrium—had been keeping his family and himself alive—himself working fourteen hours a day to do it—dividing with them his little all. Of course his case was soon helped : his father has since got work and they are now very comfortable. But this is only one of many cases of the kind and not by any means the worst. They are all poor to starvation-point—a rise of twenty per cent. in the price of rice, caused by a failure in the rainfall, means that many thousands get just that much less to eat, and this has to be continued for weeks and months at a time.

Many instances might be told that have come to our notice in the schools. A little girl fell over while sitting on the floor in our class : she was taken to the hospital, but it was too late : "exhaustion from

hunger," they said. She had asked for nothing—uttered no word of complaint ; the first we knew of her suffering was the end. Another case in the same school, the H.P.B. Memorial School : Mrs. Courtright noticed a little girl who seemed never to be free from running sores and fever ; suspecting insufficient nourishment, she had the head-master provide the child with good food daily, and now she looks the picture of health. This and other similar cases it was made possible for Mrs. Courtright to help through the assistance of the good Mr. Fullerton, who had for some time been sending her contributions for this purpose from himself and from a few kind friends around him.

Last year, however, with the failure in the rainfall, a more serious situation set in here and Mr. Fullerton published a little appeal in the *Messenger* which was so generously responded to that we have been able to relieve the suffering in our schools. As the rains have now set in we have sufficient money left in the "Food Fund" to cover the demands of the next few months, though should the December monsoon fail, even partially, we may have to appeal to our friends again. For the present, however, the Food Fund has enough : it is towards a building for the Damodar School that our little Panchamas can be best helped, and with this issue of the magazine will be found a picture of the little ones grouped in front of the old building which will no longer serve them.

H. S. O.

CERTIFICATE OF INCORPORATION.

No. 8 of 1905-06.

I hereby certify, pursuant to Act XXI, of 1860 of the GOVERNOR-GENERAL of India in Council, entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that THE OLCOTT PANCHAMA FREE SCHOOLS is duly incorporated as a Society under the aforesaid Act.

(Sd.) V. SUNDARAM AIYA,

STATION, MADRAS,
DATED 17*th October* 1905. *Registrar of Joint Stock Companies.*

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies, and

IN THE MATTER OF THE OLCOTT PANCHAMA FREE SCHOOLS.

MEMORANDUM OF ASSOCIATION.

I. The name of this Association is the Olcott Panchama Free Schools.

II. The objects for which this Association is established are :—

(*a*) To establish and conduct free schools for giving elementary education to Panchama children.

(*b*) To aid such children, who have passed through these schools, to attend more advanced schools and so to fit themselves to be teachers, or artisans, or for other useful and profitable employments.

(*c*) The holding and management of all fund or funds raised for the above objects.

(*d*) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Association.

(*e*) The sale, improvement, management and development of all or any part of the property of the Association.

(*f*) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them.

III. The names, addresses and occupations of the persons who are members of, and form the first Board of Managers, which is the governing body of the Association, are as follow :—

Chairman :—H. S. Olcott, Adyar, Madras, Author.

Vice-Chairman :—W. A. English, M.D., Adyar, Madras, Retired Physician.

Superintendent :—Mrs. N. A. Courtright, Adyar, Madras, Author.

Secretary-Treasurer :—Wm. Glenny Keagey, Adyar, Madras.

Annie Besant, Benares, Author.

Hon. Sir S. Subramania Aiyer, K.C.I.E., Madras, Justice of the High Court.

Alexander Fullerton, New York, U.S.A., Author.

M. C. Nanjunda Row, M.B., F.C.S., Madras, Physician.

F. Davidson, Adyar, Madras.

T. Srinivasa Ayengar, Accountant, Adyar, Madras.

IV. The income and property of the Association, whencesoever derived, shall be applied solely towards the promotion of the objects of the Association as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Association or to any of them or to any person claiming through any of them. Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Association or to any member thereof or other person in return for any services rendered to the Association.

V. No member or members of the Board of Managers shall be answerable for any loss arising in the administration or application of the said trust funds, real estate, profits, or for any damage to or deterioration in any trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

VI. If upon the dissolution of the Association there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Association or any of them, but shall be given or transferred to some other Association, Institution or Institutions, having objects similar to the objects of this Association, to be determined by the votes of not less than three-fifths of the members of the Board of Managers present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

VII. A copy of the Rules and Regulations of the said Olcott Panchama Free Schools is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Association do hereby certify that such copy of such Rules and Regulations of the said Olcott Panchama Free Schools is correct.

As witness our several and respective hands this seventh day of September 1905.

Witnesses to the Signatures :—

K. C. BASHIAM AYENGAR.	H. S. OLCOTT.
D. E. ENGLISH.	W. A. ENGLISH.
K. C. BASHIAM AYENGAR.	N. A. COURTRIGHT. Wm. GLENNY KEAGEY.
UPENDRANATH BASU.	ANNIE BESANT.
C. SAMBIAH.	S. SUBRAMANIEM.
K. C. BASHIAM AYENGAR.	M. C. NANJUNDA ROW. F. DAVIDSON. T. SRINIVASA AYENGAR.

REVIEWS.

A GOLDEN AFTERNOON AND OTHER STORIES.

This book of children's stories, published by the *Lotus Journal*, will probably not be of much use in India, but the writer is open to correction on this point and hopes that Hindu children may also read it as eagerly as little European theosophists are sure to do.

It is a healthy sign, when good and interesting stories for children are published by an institution, more especially by such a Society as ours, and one must hope that other volumes will follow in due course, and that with the increase of the children's literature there may be a continuous increase in the number of children likely to read and enjoy it. Children of course have their individual tastes, but even some of the boys who like to wade through literary "gore" may turn with interest at times to such pretty tales as these.

F. D.

THE SACRED BOOK OF THE SIKHS.

Ádi S'rí Guru Grantha Sahibji, containing the teachings of Guru Nanak, founder of Sikhism, who taught (1) Unity of God, (2) Universal brotherhood of man, (3) Law of Karma, was presented to Colonel Olcott, last month, by Captain and Mrs. Ganpat Rai, of Panjab, when they visited the Adyar Library. This printed volume, strongly bound in Morocco, may be said to be one of the biggest books in the world (a book of 1,430 pages double foolscap folio). The smallest one

(now kept in the Library show-case) is that which contains a few verses from this sacred scripture and which was presented to the Colonel at the golden temple, Amritsar.

G. K.

Report of the Nineteenth Annual Convention of the American Section, T.S., held at Chicago, September 17-18, 1905.

We note the very important work done by the National Press Committee. "Lists of the main newspapers and magazines in the Section have been compiled and correspondence has been begun with many editors, in order to learn what sort of articles each would be prepared to accept from us." The Philadelphia Press Committee makes, monthly, "a list of the mystic, scientific, and philosophical articles appearing in current magazines, and this list is for the use of all Press Committees in the Section, if they wish it." This branch of work has been productive of very good results, and might profitably be taken up in other countries where it is not already in operation. The Branch Reports show a general condition of increased activity. "A cordial and earnest invitation" was extended by the Convention to the President-Founder to visit America next year, and especially to be present at their Convention in 1907. Mrs. Besant is expected at that time, and "a cordial and earnest invitation" was also extended to her.

It was suggested, for future consideration, that the next Convention be held in August, for the convenience of many who would like to attend during the summer holidays. The Post-Convention meetings were particularly interesting. We noticed the General Secretary's report in last month's *Theosophist.*

We acknowledge, with thanks, the receipt of the following : *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*, by the late Prof. M. Seshagiri Sastri, M.A., and Prof. M. Rangacharya, M.A., Rao Bahadur, Curator of the said Library and Professor of Sanskrit and Comparative Philology, Presidency College, Madras. This is the *third part of Vol. I.*—Vedic Literature, and it contains the descriptive Catalogue of the 108 Upanishads and 12 others besides.

"*Seventh International Conference of the Red Cross*," St. Petersburg, in 1902. This contains some lifelike portraits of the Czar and his household, with the remarks made by the President of the Conference, Miss Clara Barton, as President of the American National Red Cross.

Charaka-Samhita.—Part XXXIV. of the English translation of this medical work contains very interesting reading. The topics dealt with,

instead of being technical, are of general importance to even laymen. Many European scholars are of opinion—and there can be no doubt that they are correct—that this great work is of as much interest and importance to laymen as to professional students or practitioners. The contents of this fasciculus prove this in a far greater measure than those of some other fasciculæ.

We acknowledge with thanks the receipt of a copy of the artistic "Testimonial to Alexander Fullerton upon the completion of ten years of untiring service as General Secretary of the American Section of the Theosophical Society." The leaflet contains a portrait of Mr. Fullerton and some choice extracts from his writings, and is a well-merited tribute of the esteem in which he is held by the Section.

MAGAZINES.

The Theosophical Review for November opens with a very thoughtful article, by Evan J. Cuthbertson, on that much-discussed subject, "Fate and Freewill." The author considers freewill to be "power acquired by knowledge of law;" and that "absolute freewill is correlative with absolute right knowledge, absolute wisdom, absolute truth." Further on he says, "But as there are many grades of consciousness and of reason and of intelligence, so are there many grades of freewill, from the humblest up to the absolute, and that we lack the highest degree is no evidence that we have not a lower."

Michael Wood contributes a paper on "The House of Power." "The Pythagorean Sodality of Crotona," by Prof. Alberto Gianolo, gives a brief historical sketch of this celebrated fraternity, gleaned with much care, from a multitude of works, references being cited. Margaret E. and James H. Cousins offer an occult interpretation of "The Book of Ruth." Mr. Mead chooses a most difficult subject upon which to write—"Âtman," and certainly most people would find it difficult to follow him. He says:—

"Âtman is Âtman; Âtman is self and Âtman is non-self; Âtman is the Self of the self and the Self of the non-self; there is no Self that is not Âtman and no self that is Âtman; for selfs are not the Self; the Self in one way of thinking may be the selfs but the selfs not added together but in co-eternal and consubstantial union with each other and with the Self of All, the All-Self yet also a divided Self at one and the same time, that is to say eternally."

Among the other articles we notice one by A. R. O., "The Wise Way," which is quite suggestive; and another by A. M. Glass, on "Theosophical Materialism."

The Lotus Journal for November gives another instalment of Mr. Leadbeater's very interesting descriptive notes on "The Yellowstone Park," with a coloured illustration of the "Old Faithful" geyser; there is also an illustrated story, a paper on "Aids to Lotus Group Work," "Talks about Nature," and other matter in the 'Golden Chain Pages,' and *verbatim* notes of a lecture by Mrs. Besant an "The Great Brotherhood."

Revue Théosophique :—We must congratulate ourselves that the spread of our movement in France during the past few years has brought us precious recruits in the persons of a number of writers of learning and talent. For some time past their contributions to our literature have been appearing in the *Revue Théosophique*, carrying the magazine beyond the preliminary stage, where, perforce, the pages of the publications are filled with translations from foreign writers. The General Secretary of the Section, Dr. Pascal, is one of the leaders of this group and contributes to the October number an informing article in a synthetic essay upon the treatise of Dr. G. Gelay on obscure phenomena of normal and abnormal physiology. The subject in this case is the subconscious self. There is also an original article on freethought by Juliette Hervy. The editor prints a very respectful and appreciative note on the heroic attitude of the Mikado in waiving all claims to money payment from Russia at the close of the war. Commandant Courmes says that "one is really compelled to think that the Mikado, in securing peace, has brought himself into harmony with the superior powers which follow the affairs of the world, and this corroborates the high opinion which we have expressed upon his character. The reigning Czar of Russia, who has signed this treaty, and the President of the United States who actively contributed to it, have also a claim to the gratitude of humanity."

Sophia :—We are glad to see in our Spanish contemporary for October original articles on "Judaism and Christianism," by Edmundo Gonzalez Blanco and on "Algazel" by Rafael Urbano. It appears that Algazel was a Persian, born at Gazala in 1058 A.D., who occupied himself with writing and teaching Oriental Philosophy and who served as the channel through which it came into Spain. A translation of one of his writings, full of noble thoughts, is appended to the biographical notice. Among the miscellaneous notes is one upon the serious loss which our Branch at Caracas (Venezuela) has suffered in the death of one of its most amiable and intelligent members,—D. José Antonio Calcano Sanabria.

Bulletin Théosophique (November):—Dr. Pascal communicates good news from Alsace. It appears that at Colmar and Mulhouse, thanks first to the lectures of Mrs. Besant and subsequently to those of M. Revel and Mlle. A. Blech, an active interest has sprung up in Theosophy with a prospect of our having Branches in those places. It is also notified that, for the benefit of inquirers who are not far enough advanced to comprehend the lectures given by our leading thinkers at our Paris headquarters, our learned colleague, Dr. Grand, has most kindly consented to give a course of elementary lectures on the second and fourth Sundays of the month on the great features of Theosophic teachings,—Brotherhood, Reincarnation, Karma, The Constitution of Man, etc.

La Verdad (October, Buenos Aires):—Commandant Fernandez has placed us all under an obligation by suppressing the fat, naked woman that he had on the cover of his magazine. The contents of the October number are translations from writings of Dr. Pascal, Messrs. Leadbeater and Sinnett, and Mabel Collins.

Broad Views (November):—As time goes on Mr. Sinnett is getting more and more good matter for his magazine while his own contributions are always interesting to the Theosophical student and profitable by reason of the information given. The current number contains, among other notable essays, a strong one by Dr. J. S. Hooker, on "Premature Burial and its Prevention." In a critical letter to the *Times* of October 23rd, Mr. Sinnett severely handles the class of *Times* correspondents who have been exhibiting both a fierce antagonism and crass ignorance about different phases of cures of disease by the agency of healing mesmeric power. Mr. Sinnett is always as outspoken a defender of Occult truth as could be desired; he is a brave man and has always the courage to defend his cause regardless of its popularity or unpopularity.

Buddhism (October):—We heartily congratulate our learned friend, Ananda Maitreya, on the fact that he has been able to bring out the first number of the second volume of his important Buddhist magazine. Few, outside the inner circle of his acquaintances, know what personal sacrifice is demanded of him to conduct this magazine at Rangoon under all the disabilities of his monastic life and limitations. Six months have elapsed since the last issue of *Buddhism* appeared, which to many of its subscribers seemed to indicate that the International Buddhist Society founded by the editor had been extinguished. But these persons forgot that they had to deal with a Scotch-

man, albeit figuring under a Pâli name, and that it is not in the nature of that race to lightly abandon any cause to which they once pledge themselves. The new issue in question is more full of good matter than either of its predecessors, having among its contributors James Allen, Sârat Chandra Das, Alessandro Costa, H. Fielding, and other authors of important works on Buddhism and Buddhist peoples. We are very sorry that we have not space to do the fuller justice to the number in question which it deserves. We wish our colleague every success in his arduous and valuable labour.

The Buddhist, in its issue for October, has considerable important matter. We quote briefly from it in Cuttings and Comments.

Among the articles in *The Arya* which seem worthy of notice are the following : "Can Music express determinate Sentiments," by C. Tirumalayya (to be continued); "The Solidarity of Mankind," by K. Natesa Aiyar (concluding portion); "The Rationale of Vegetarianism," by A. B. Shetti.

The Dawn for November has an interesting article descriptive of those strange Himâlayan people, the Bhutanese.

East and West (November):—We have only to repeat what we have said before, that Mr. Malabari proves from month to month, in his conduct of *East and West*, that he is entitled to a place among the first editors of the day. The November number offers an exceptionally rich table of contents. There is something to please both Western and Eastern tastes, and something may be learned from each article. The Western contributors are, Mr. H. Bruce, Mr. J. Hope Simpson, Mrs. Mary Everest Boole, Mr. H. Bellyse Baildon, and Mr. H. G. Keene ; the Asiatic, Mr. P. V. Ramachandra Iyer, Sirdar Jogindra Singh, and Mr. Pestonji A. Wadia; while, between the two—since the true Theosophist should have neither sectional nor sectarian character,—comes Miss Lilian Edger, in an article entitled "The Truth shall make you free"—a compilation of choice passages from the Gîtâ, for the most part : the Editorial Note on the Prince of Wales's visit and the references to current events are in Mr. Malabari's best style.

The Theosophical Quarterly, in its issue for October, has several very good articles.

Mind and *The Arena* are two first-class American monthlies : the former is the advocate of the so-called 'New Thought Movement'—the progressive thought of the age—and the latter is the standard authority on political, social and economic matters in the United States, and

throws light upon the dangerous schemes of the *Trusts* and the corruptions of the political *Rings* in the cities of the great republic.

The Light of Reason: This magazine always contains numerous short articles elevated in tone and of a helpful nature.

Theosophy in India opens with an article on "Devotion, the Safety-valve of Evil in Evolution," and there are continuations of the articles on "Christian and Theosophic Conceptions of Christ," "Râmâyana Unveiled," and "Group Souls;" among other matter, that relating to "The Simple Life," deserves special attention. But the Editor has no word to say about this year's Convention.

Fragments, the wide-awake little periodical published by the Theosophists of Seattle, in the N.-W. corner of the United States of America, is always helpful and instructive.

The Central Hindu College Magazine for October has, in addition to much interesting reading matter, a portrait of Sir Humphry Davy * and a full-page illustration of the Aurora Borealis.

Theosophy in Australasia, for October, has among its contents the following articles: "The Man who would not Enter," by Ernest H. Hawthorne; "The Powers latent in Man"—the first portion of a lecture delivered in Melbourne, by H. W. Hunt; "On our Reception of New Ideas," by Farrant Cox.

Among the various articles in the *Mysore Review* we notice the following: "Religion of the Ancient Maharajas of Mysore," by M. A. Tirumalachar; "Râmâyana and Mahâbhârata," by M. T. Narasimha Iyengar; "Home Life in Malabar," by 'A Malayalee Lady'; and "Reform and Reaction," by G. Krishnas'astrî; the three articles last named are continued from a previous issue.

In the article by G. Krishnas'astrî we find an interesting quotation from an address delivered by Col. Olcott twenty-three years ago, to a class of Indian graduates.

Vigyan Mulak Dharm (or Science-Grounded Religion) is the name of a magazine just started at Devashram, Lahore, the October issue being the first one. The subscription price is Re. 1½ per annum. The "Dev Samaj" (of which this magazine is the organ) was founded by S'rî Dev Guru Bhagavan in 1887, and the cult is very favourably noticed by the *Times of India* in its issue of February 18th, 1905, which also contains a brief account of the life of the Founder. We quote one sentence from it: "S'rî Bhagavan wishes to reform his countrymen

* Inventor of the famous safety-lamp for use in mines.

not by the dangerous and delusive fascinations of subtle and unverifiable speculations, but by a peremptory recall of their energies and attention to the recognition, and still more to the daily practice, of cardinal moral virtues. This, we think, is a move entirely in the right direction." The Founder of this cult says in one of his lectures :

The idea that religious matters are beyond and outside the domain of Natural Law, as held by many religious people, is entirely wrong. Religious matters are *not* really outside the sphere of Law, and those that appear to be so are nothing else but myths and fictions. Since no change can take place in a soul without the operation of any Natural Law, and Law as such is always universal and never different for different peoples or different countries, it follows logically that the different religions which have been propounded by different people in the name of different books and prophets, are the result of ignorance and bigotry ; otherwise as regards Higher Life (and Natural Law) there can only be *one true religion*.....

In *The Christian College Magazine* for October we find an article by Rev. William Goudie (a missionary) in which there are some points that impress us quite favourably, for instance, the following : After referring to the sublime truth, "God is Love," he says:

In the presence, then, of those views of God which are common to Hinduism and Christianity the burden of proof lies, not with those who accept but with those who deny the mystic testimony that it is the privilege of men to hold immediate communion with God.

Further on we read:

In the great majority of cases, however, mysticism has shown itself a great moral force, making for righteousness both in the life of the mystic and in those coming under his influence. To name the leading mystics of the East and the West is to compile a roll of the world's saints, or the holy men and women of all time, for it has been a part of the common mystic consciousness that to know God was to depart from sin. What these saints have realised in their lives they have systematically taught, and it would not be difficult to show that in every age and land the mystics have been in the forefront of the world's preachers of righteousness.

Theosophia for October contains the following articles: "Theosophical Leaders and Followers," by Dr. J. W. Boissevain ; "The Egyptian Conception of God," by H. J. van Ginkel ; "The Soul in Popular Belief," by P. Pieters, Jr. ; "The Supersensuous World and its Significance," by Dr. Rudolf Steiner ; "Thoughts on Theosophy," by A. J. G. Maclaine Pont ; and "The Mayor of Man-Soul," a translation from *The Theosophical Review* of December, 1902. Extracts from foreign periodicals, and book reviews, complete this number.

We are also in receipt of *The Theosofisch Maandblad*, *De Gulden Kelen*, *Teosofisk Tidskrift* and the Finnish journal, *Omatunto*.

The Journal of the China Branch of the Royal Asiatic Society for the year 1905 is also received.

The Harbinger of Light for 1st September publishes an excellent portrait of Mr. Leadbeater, and notes the intense interest which the Melbourne public manifest in his lectures there, Masonic Hall being "crowded to its utmost capacity" at his opening lecture.

The N. Z. Theosophical Magazine for October has, for its chief articles, the following: "Morning Land," by Evelyn Lauder; the continuation of the article on "Lemuria," by Marion Judson; "Possess your own Atmosphere," by Sydney Black.

The Theosophic Gleaner, under the new management, is getting on bravely. The October issue has, in addition to the "Editorial Notes," the following important original articles: "Theosophy and Modern Science," by G. E. Sutcliffe; "Persian Mysticism," by R. P. Masâni; "Evolution of Consciousness," by J. J. Vimadalal; "The Wave of Dissent among the Parsîs," by J. D. Mâhluxmivâlâ; "Theosophy and Parsî Ladies," by a Parsî Lady; "Hindu Astrology," by Abdallah Fazulbhai; "The Theosophical Society and its Message," by Bahman P. Wadia. In the editorial notes for November attention is called to the 'enormous time periods' mentioned in Mr. Sutcliffe's previous papers, and there is an able defence of the "Racial Isolation of the Parsîs," which includes Mr. Vimadalal's pertinent remarks concerning the *Theosophical Review's* criticisms of the course taken by the Parsîs. The contents this month are original and interesting and do credit to the magazine.

CUTTINGS AND COMMENTS.

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

"Theosophy and Parsî Ladies."

We are glad to find in the *Theosophic Gleaner* for October an article on Theosophy, written by a Parsî lady. In considering the objections against Parsî ladies becoming identified with this movement (offered by their pessimistically inclined friends), to the effect that they will be 'carried away' by it, their 'reason crushed,' their 'judgment warped,' with a general outlook of 'disaster,' she says:

> Disaster forsooth! The result is disastrous only when the doctrines imbibed and followed are neither true nor beneficent. The principal objections against our following Theosophy are that its tenets are speculative and its effect upon one's religion is injurious. The main question is whether the Parsî theosophists, in spite of their many shortcomings, have turned out faithful followers of their great prophet or not. Has Theosophy made them irreligious or unbelievers? Does Divine Wisdom stand in the way of our religion? I should think rather that it gives a satisfactory explanation of some of its mysteries and makes us staunch Zoroastrians. While Zoroastrianism affords solutions of the deep problems of life and death to a limited extent only, Theosophy, going a step further, offers extended explanations on points where we were not quite satisfied, owing to the broken and fragmentary state of our scriptural lore, and at times when absence of deeper things in religious books gives rise to...disbelief, it is Theosophy to which one turns for elucidation.

She believes that, under these conditions, religious safety lies "in following what is more ennobling. And what is more ennobling, doubt and nothingness, or theosophical conceptons ?"

She testifies to the fact of having found theosophical teachings to be "very soothing, and certainly supremely ennobling; the main reason being that their influence upon life is always healing and joy-giving." Finally, she cautions her sisters against forsaking life's common 'duties and family ties,' also against looking down upon those who are less informed, "as if we knew everything the world has to offer for study..."

We hope other Parsî ladies will be encouraged to express their views in regard to the benefits to be derived from Theosophy. The fact that Theosophy always tends to make the followers of any religious faith take a deeper interest in their own particular religion, and cherish a feeling of tolerance towards the belief of others, should commend it to the confidence of the entire world.

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Playmates from Other planes.

Science Siftings, of September 30th, has the following psychological narrative :

"The psychic phenomena we on rare occasions record iu our columns are invariably well vouched for. By this we mean that the good faith of those communicating them to us cannot be questioned. Of that we satisfy ourselves, more we cannot do, in view of the peculiar nature of such happenings. Of all those which have come before us none have been more worthy of credit in this respect than the present story of "Willie Miller," as we will call him. He is the six-year old son of an army man, and his playtime is spent with an invisible companion, a child he calls "Raymond," to the exclusion of living children. He is a wee, lovable child, so slight and small as to seem younger, by two years, than he really is. He is keen and quick of perception, uses absolutely correct grammar and converses fluently and intelligently on themes beyond the mental grasp of many men and women. His mother discouraged all his early efforts at reading, of which he is passionately fond, for she dreaded the effect of so much mental strain, but the child could not be dissuaded, and he finally taught himself by a system evolved from the letters on his building blocks.

The child's parents have sought by every means to convince him that his belief in his invisible companions is only imaginary. But to no purpose. The boy has remained unmoved, either by entreaty or threat, and at times becomes furiously angry at the mere suggestion that Raymond is a myth.

The strangest and most remarkable part of the child's peculiar history is that it began with his infancy and has developed with his growth. The very first words he uttered were "Miss Green," and his eyes frequently glanced about as if following the movements of some person invisible to all others, and he would stretch forth his baby hands in welcome and evince every indication of delight as he would cry, "Miss Green." As the child grew older his belief in Miss Green's presence and his love for her increased steadily. It frequently

happened, after Willie learned to walk, that he would run forward with a glad cry of " Miss Green, Miss Green, " and would nestle down, apparently on an invisible presence's shoulder or knee, where he would remain contentedly for hours.

As he grew older and his power to express himself in words developed with amazing rapidity, his parents were astonished to hear him prattling in his baby way of his great love for Miss Green and his intention of building a house for her and marrying her. Then the parents asserted themselves and insisted that the child should cease talking such nonsense as love and marriage, and assured Willie that Miss Green did not exist.

At first he was furiously indignant and then he grew inconsolable. After a time of exhaustive grief he came to his parents and told them that Miss Green said they were right. That he was too young to marry her, and that she was going away till the time was ripe for their union. Then she would come back to claim him, but in going she would not leave him lonely or desolate; that she would bring him a companion, a little boy-child like himself, whom he was to call " Raymond ; " that Raymond would amuse and divert him ; that he would always come, instantly, when Willie wished for him, even if the desire were not formulated into speech, and they would become devotedly attached to each other.

Willie's belief in Raymond is quite as remarkable as his affection for Miss Green. He began to speak of his little invisible friend when he was less than three years of age, and up to that time he had never known any one by the name of Raymond, nor had he ever heard of the name. And since then they have been, or at least Willie asserts that they have been, daily and almost hourly companions. "

In corroboration of the foregoing the subjoined may be cited.

In " Incidents in the life of Madame Blavatsky " some strange incidents of her childhood are recorded (when she was Mdlle. Hahn). We read on pp. 48-49 :

She was often noticed by her friends sitting apart in corners, when she was not interfered with, apparently talking to herself. By her own account she was at this time talking with playmates of her own size and apparent age, who to her were as real in appearance as if they had been flesh and blood, though they were not visible at all to any one else about her. Mdlle. Hahn used to be exceedingly annoyed at the persistent way in which her nurses and relatives refused to take any notice whatever of one little hunchback boy who was her favourite companion at this time. Nobody else was able to take notice of him, for nobody else saw him, but to the abnormally gifted child he was a visible, audible, and amusing companion, though one who seems to have led her into endless mischief.

Col. Olcott, in describing the weird manifestations which attended the Eddy children, says : *

Mysterious sounds were heard about their cradles, strange voices called through the rooms they were in, they would play by the hour with beautiful children, visible only to their eyes and the mother's, who brought them flowers and pet animals, and romped with them ; and once in a while, after they were tucked away in bed, their little bodies would be lifted gently and floated through the air by some mysterious power.

Many years ago the writer of this, during a series of calls made at the home of Mrs. Harriet Beecher Stowe in Hartford, Conn., U.S.A.,

* " People from the Other World ;" pp. 24-25.

was informed by her husband, Professor Calvin E. Stowe, that, when a small boy, he had several playmates who, though perfectly real to him were wholly invisible to his parents and other members of the household, and by talking to them and speaking about them, he acquired the reputation of being "a little liar." He also informed me that when, in later years, he was compiling his "Bible Dictionary," several other-world forms, claiming to be those of some of the old prophets, appeared to and talked with him and gave him valuable suggestions as to the work upon which he was then engaged.

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A new Siamese Library.

The King of Siam has established a national library of Buddhist and Siamese literature in Bangkok. The Crown Prince will officiate as President and Dr. Frankfurter will be Librarian.

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Sorcery in South India.

The researches of Col. De Rochas and many other modern scientists have proven beyond dispute the possibility of bewitching persons by creating between them and an image of clay, wax or other substance, an auric connection, and making a pin-prick or blow or burn inflicted on it react upon the victim. The following notes on South Indian Sorcery, which we glean from a recent article in the *Madras Mail*, will therefore be read with interest :—

That the Black Art was known and practised in India in ancient days follows from the numerous references to it contained in so early a work as the Atharva Veda, whose antiquity goes back to a date anterior to the Christian era. At the present day, practitioners of this art drawn from various castes flourish in almost every part of Southern India. In the Tanjore District, Mahomedans, Brahmins and silk-weavers vie with each other in proficiency in the dreaded art, and a class of Sudras calling themselves Nayanars, have devoted themselves to its study and practice.

In the Trichinopoly District, at Srirangam in particular, there is to be found a fairly large community of Brahmins, called Kaniyalars, who deal professionally in the preternatural. Corresponding to the Kaniyalars, there is a Brahmin caste in the Kistna and Godavery Districts called the Lingadhars, who resemble the Lingayets in wearing a symbol of Siva suspended from the neck.

The modern Indian wizard, like his ancient prototype, professes to make use of both *mantras* or incantations and *tantras* or charmed mechanical devices. One favourite *tantra* of the South Indian sorcerer consists of what is popularly known in Tamil as a *pavai*, that is to say, a doll made of plastic substance such as clay or wheat-flour. A crude representation of the intended victim is obtained by moulding a quantity of this material and a nail or pin is driven into it at a spot corresponding to the limb or organ that is intended to be affected. For instance, if there is to be paralysis of the right arm, the pin is stuck into the right arm of the image ; if madness is to result, it is driven into the head, and so on, appropriate *mantras* being chanted over the idol, which is buried at midnight in a neighbouring cremation-ground. So

long as the *pavai* is underground, the victim will grow from bad to worse and may finally succumb to the disease induced if proper steps are not taken in time. Sometimes, instead of a doll being used, the corpse of a child recently buried is dug out from the ground and re-interred after being similarly treated. No amount of skilled doctoring is believed to effect any remedy in these pitiful cases, an the only remedy consists in another sorcerer being called in for the purpose of digging out the *pavai*. Various are the methods he adopts for discovering the place where the doll is buried, one of them being very similar to what is known as crystal-gazing. A small quantity of a specially prepared thick black fluid or ointment is placed on the palm of a third person, and the magician professes to find out every circumstance connected with the cause of his client's mental or physical affliction by attentively looking at it. The place of the doll's burial is spotted with remarkable precision, the nail extracted, and the patient is rapidly restored to his normal condition as by a miracle.

The art of devil-driving offers a fairly profitable living to a large class of people, but I dare say the exorcisers are sometimes identical with or leagued with the sorcerers who cause the " possession." The spirit itself not infrequently gives information through the victim as to its identity and stipulates to vacate possession if a sacrifice consisting of a specified number of sheep or fowls is made to it.

Where other remedies fail, elaborate and costly religious ceremonies are undertaken, and pilgrimages made to some particular shrines the deities of which are believed to be most potent in devil-driving.

* * *

An ideal System of Education.

The present efficient system of education in Japan dates back only about fifteen years, to the time when the Emperor delivered a stirring speech on the subject which aroused the whole populace to active co-operation along the lines marked out in his address. The Imperial ordinance thus defines the proper objects of education :

> Elementary Schools are designed to give children the rudiments of moral education and of education specially adapted to make them good members of the community, together with such general knowledge and skill as are necessary for practical life, due attention being paid to physical development.

The practical results of keeping before the minds of the teachers and pupils of Japan such moral, patriotic and ennobling ideals during the past fifteen years has been manifested by the mighty object-lesson which this little island-nation has recently shown to the world, the far-reaching significance of which has never before been equalled. Mr. A. Stead says in his " Great Japan," in reference to the method of education in that country :—" It is the most valuable example of the possibility of teaching moral conduct and right living without dogma." The Educational Ordinance further states that " the essential point of moral teaching should be to nourish and develop the virtuous instincts of the children and to lead them to the actual practice of morality, making the precepts of the Imperial rescript its base." The simpler virtues are therein first specified, and these lead on to the broader duties to Society and the nation, and the noblest ideals of patriotism and self-sacrifice. Reference is made, in teaching, to worthy examples

in history and to wise proverbs. Baron Suyematsu says: "Even in the teaching of Science, not only may an elementary knowledge of natural objects and phenomena be conveyed, but the training of the mind is expected to nurture a love of nature."

* * *

Christian Converts may be re-admitted to the Hindu fold.

We are informed that His Holiness the S'ri Sankaràchârya of Dwarka has declared that the re-admission of Hindus previously converted into Christianity is in strict accordance with the principles of the Vedic Religion. This is as it should be.

* * *

Cooking Revolutionised.

The November *Phrenological Journal* has an illustrated description of a patent "Fireless Cooker" that bids fair to effect a revolution in cookery. It is the invention of Mr. Felix Kahn, of New York City, who has assigned his right to the patents covering it to Mr. James S. MacCoy of 1122 Broadway, New York. There are eight different sizes of these tin cookers, the smallest one looking like a workman's dinner-pail.

Inside non conductors are arranged so as to retain the heat, and the top also has a lining of felt, and thus all is made perfectly air-tight. The principle underlying the patent is that of once heating the food to be cooked in a suitable vessel—agate ironware, for instance—and then placing it in this non-conducting receiver, where the entire heat is retained and the food goes on cooking for hours, it may be, thus saving all its nourishing qualities without any danger from over-cooking or burning. It will quickly be perceived that if ten or fifteen minutes is all that is necessary to properly heat the food, and the principal work is done afterward by the retained heat, an immense economy is secured, and the food is at the same time cooked to perfection. A gas range or an oil stove can in a very short time furnish all the heat needed for the requirements of a large family, and at the same time no further attention is required from the cook except to serve the same when the participants are ready for it.

* * *

The height of the Buddha.

The Buddhist for October contains, among other good things, a letter by Mr. J. Wettha Sinha, replying to certain queries propounded by a correspondent in regard to "image worship," "Buddha's height," and "postures in Buddhist images", from which we should like to quote much if space permitted. It is thought by many people that the Buddha was a person of gigantic stature. Concerning this the writer of the letter says:—

In the Sangita Pâta of the Sangita Sutta and Vinaya Pitaka, it appears that the disciples called Mahâ Kâsyapa and Nanda were four inches shorter than the Buddha, and the robes of the Buddha fitted Mahâ Kâsyapa. This shows that the Buddha was a person of ordinary height at that age. Further, the stone couch which was carved out of solid rock and on which Prince Priest Mahinda slept, two thousand years ago, still stands in Divâguhâva at Mihintale, and is about six feet in length; and Gal Len (stone caves) made by Devânanpiya Tissa about 250 B. C. for the use of Buddhist monks, are about seven feet in height. From these it can be safely inferred that the ordinary height of people who lived about 2,200 years ago was not more than seven feet.

Colonel Olcott, in his "Buddhist Catechism," says in reference to "popular belief that the Buddha was a giant of twelve cubits in height:"—

In the Anguthasa Nikâya we are told that a woman who was in the habit of giving alms to Mahâ Kasyâpa once offered them to the Buddha, mistaking him for his disciple. If he had been a giant this mistake could not have happened at all, for Mahâ Kasyâpa was of ordinary stature.

The Buddhist Temporalities in Ceylon.

The Ceylon Legislative Council has recently passed an ordinance relating to the vast Temple-estates of the Buddhists in that Island, of which the following are the chief features :—

(*a*) To supervise and control the whole of the Buddhist Temporalities of the Island by Government through the Government Agents and Assistant Government Agents as Commissioners who shall control and assist the Buddhist District Committees.

(*b*) The pay of the said Commissioners is to come out of the public revenue.

(*c*) The rules made by the Buddhist District Committees throughout the Island are to be submitted to the Governor and the Executive Council for approval, and when approved, to be published in the *Government Gazette* and shall thereupon become legal, valid and effectual, etc.

The various Christian Missionary Societies are combining to protest against the Royal sanction being given to this ordinance. If the reader will turn to p. 708 of the September *Theosophist* he may learn what chaotic results ensued when the 'weak-kneed' Government was forced "to throw over its religious responsibilities in Ceylon, which included the administration of the large landed estates of the Buddhist Sangha, and to fling them all into the laps of the ordained priests, who by their ordination *are not allowed to have anything to do with money or money values.*"

Under the Kandy Treaty, made when the British Government took over the kingdom and drove out the reigning sovereign, they solemnly undertook to protect the religion of Buddha and its temples and priests, but Exeter Hall howled its protest and the Government had not the courage to do right. The present agitation by the Missionaries is simply a resumption of the old tactics.

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The Buddhist Catechism in Tamil.

The Arya for October has this brief but very sympathetic notice :—

The President-Founder of the well meaning and good doing Theosophical Society centered in the hearts of all persons under the sun, has brought out the forty-first edition (Tamil) of this admirable Catechism on Buddhism. The answers given in some cases are immensely instructive and show that Buddhism and Brahminism are not foes but intimate friends, like the grown up daughter and aged mother.

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The benefits of Co-operation.

One of the practical outworkings of the idea of Brotherhood is seen in the various co-operative societies which have sprung up in different countries but especially in England, during the last 40 years. A contributor to the *Harbinger of Light*, of several months ago, referring to the interest taken in this line of thought by the Christian Socialists during the last half-century, says :—

"Each year it was seen more clearly that the theory of co-operation was right—namely, to get laboring people to join together and buy their goods wholesale—but it remained a theory only, until the secret of how to make the workers capitalists was discovered. And

this came through the pressure of hard times. That small band of half starved weavers in Rochdale who were in desperate straits in the early forties, from dearness of food and shortness of work, and seeing ruin and starvation facing themselves, their wives and children, thereupon set about a means of keeping the wolf from their doors, will always be held in the highest honour by all social reformers. There were twenty-eight of them, and all they could save from their miserable pittance was 2*d.* each a week. It took them over two years to accumulate in this way £1 each of capital, and on April 25th, 1844—a day that will come to be celebrated in the annals of co-operative enterprise—they started business with £28 and opened a store. They began by charging themselves the same as the private stores, and after the trifling expense of distributing the goods had been met, found they had money in hand. They decided to divide this surplus upon *purchases*, and agreed to add these dividends to the capital of the society until the share of each came to £5, after which script would be issued. This was successfully accomplished, and so the co-operators became capitalists. Others joined them, more stores were opened, and all made money. These were all buying from wholesale houses, when the idea struck them that by federating they could start their own wholesale stores. From this they became manufacturers, shipowners, and everything else that became necessary. The history of co-operation, in short, is more like a fairy tale than the fact it is, and is a striking object lesson of the Harmonial Philosophy applied to practical life. And here are the figures up to 1901, of this great pioneer society. They form an interesting study :—

From an early period of the history of the society, 2½ per cent. of the profits were devoted to educational purposes. The amount which this yielded was small at first, but, increasing with the prosperity of the society, the expenditure for many years has been over £1,000 per annum. The consequence was that in 1877 the pioneers had a magnificent reference and circulating library of 13,000 volumes, including some of the most valuable works that could be purchased. They had art and science classes for mechanical and architectural drawing, practical, plane and solid geometry, and applied mechanics ; steam and steam engines, acoustics, light and heat. In 1878 they established classes for the study of botany, physiography, and geology, and a chemical laboratory has been fitted up at considerable expense.

It must not be forgotten that all that precedes has reference only to the Rochdale Pioneers, but their success led to similar societies being formed all over Great Britain, and with equally astonishing results, developing from retail shops to wholesale stores, manufacturing, shipowning and the establishment of foreign agencies for the purchase of supplies. The sweeping character of the movement may be gauged from the following co-operative statistics, which, under the heading of "A Bird's Eye View of Co-operation," show that in a little over 40 years—from 1861 to 1902—the total turnover in co-operative trading had reached the stupendous sum of £1,288,874,494, having yielded a total profit of £123,618,316, which had been divided among members upon their purchases, and but for co-operation would have gone into the pockets of private capitalists and middlemen.