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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIII.

(Year 1897.)

I REACHED Sydney at noon on the 15th and was met at the landing by Miss Edger and the leading members of the Sydney Branch and of the Australasian Section and taken to our spacious headquarters in Margaret street, where I had a cordial welcome from members who could not get to the wharf. I was put up by Mr. Scott at his boarding-house and both Miss Edger and I lectured that same evening in Protestant Hall to a full audience. The next day there was a levee at our headquarters and in the evening she lectured on “Reincarnation” and I on “Spiritualism and Theosophy :” there was again a large audience and much interest shown. On the posters and in the advertisements there was an announcement which was quite a novelty to me and I asked an explanation. It was : “Admis-

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

sion by silver coin," which meant, I was told, that persons on entering the Hall were expected to put, in a plate kept there for that purpose, any sum they liked as a contribution towards the expenses, but with the understanding that it should not be less than a three-penny bit, the smallest silver coin. This was an improvement on the old system of taking up a collection before the adjournment of the meeting. Of course, in both cases individuals would show their generosity or parsimony by the denomination of the coins contributed. I noticed that in some rare cases a coin of gold would be dropped into the plate.

At Sydney, Melbourne, Auckland and some other places they have the excellent custom of providing a luncheon at the local headquarters for the benefit of subscribers whose place of business being too far away from their homes to permit of their going to their houses for their mid-day refreshment, are in the habit of lunching at some restaurant. It occurred to some bright, practical mind, presumably a lady's, that the most active workers of a Branch or Section might just as well lunch together at the headquarters and thus have daily the chance of keeping up friendly relations and talking about current Society affairs. So it was agreed that each of those who were willing to come into the arrangement should contribute daily what they were accustomed to spend, and give it over to one of the lady members who were willing to take the management in weekly turns, and leave her to give the best lunch she could for the money. In the course of my tour I found the plan working most successfully, and I highly recommend it for adoption in all large towns where such a plan would be practicable. The reader may perhaps recollect the frequent testimony I have borne to a somewhat similar plan that has been pursued at our Colombo headquarters for many years past. The best workers are in the habit of stopping there on their way home from office and chatting for a half-hour or an hour about the Society business, as it comes up day by day. The disposal of it at Society meetings is a later affair.

A large meeting of the Sydney T. S. was held on the 17th (July), at which a resolution in favour of the appointment of Miss Edger as Branch Inspector was passed. Miss Edger and I attended a crowded meeting of the Sydney T. S. the next afternoon and in the evening we lectured together in Leigh House Ballroom—she on

“Christianity” and I on “The Life of Buddha.” We held a levee the next day for three hours and in the evening, before a large audience, who applauded much, she discoursed on : “How we can help the world ;” and I on a subject that was frequently repeated throughout my tour, *viz.*, “The Divine Art of Healing ;” in which I discussed more or less cursorily the different systems of healing practised in ancient and modern times and their several underlying theories. On the night of the 20th Miss Edger and I took train for Melbourne and reached there at about noon the next day.

One of the first visitors who called to see me at our headquarters was Mr. W. H. Terry, the veteran editor of that influential spiritualist organ, *The Harbinger of Light*. It is one of the oldest and best of the publications of its class and has made the name of Mr. Terry known throughout the world of Spiritualism. In the very last number that has reached me at Adyar (for September 1905) I see that Mr. Terry is retiring from public life and that he is succeeded in the editorial chair by Mrs. Charles Bright, also a well-known Spiritualistic leader. Soon after the arrival in India of H. P. B. and myself Mr. Terry accepted membership and even office in the Theosophical Society, but later broke the connection without, however, interruption of the relations between us two. I was glad to make his personal acquaintance on the occasion of my present visit to Melbourne.

For many years past Melbourne has been an active centre of the Spiritualistic movement and many public mediums, good, bad and indifferent, support themselves by their vocation. On the 23rd of the month under review, Miss Hinge, a charming little New Zealand lassie and Private Secretary to Mr. Terry, was kind enough to take me to see a somewhat famous medium who lived in one of the suburbs of the town ; but instead of receiving communications from the denizens of the other world we had the bad luck to find her drunk and when she heard my name, she became maudlin, so we left her in a hurry.

The first lectures of Miss Edger and myself were given on the evening of the 24th in Masonic Hall, with Mr. H. W. Hunt, President of our Branch, in the chair. The next day we lunched at the house of the Hon'ble Alfred Deakin, then an F. T. S., and now Prime Minister of the Australian Commonwealth. On the 26th I lunched with Mabel Scott, daughter of Mrs. Annie Besant,

now married to a son of the late renowned dramatic critic, Clement Scott, of London. At the time of my visit Mr. Scott, Jr., was a Senate reporter in the Victoria Parliament. I had known his wife as a young girl in London but found her now developing into a staid housekeeper, very proud of her baby and of the clothes that she had been making for her. On the wall of her sitting-room hung a great many photographs of her idolised mother. Among my callers on that day were James Miller, whose acquaintance I had made during my Japan tour of 1889, and Cavalier James Smith, a highly gifted editor and author, who has been for many years writing on Spiritualism in the *Harbinger* and who claims to have had intercourse through his medium with Jesus, Buddha and all the other deceased world-teachers and saviours, from the remotest time down to our day.

Of the four public lectures given by me in Melbourne three were on psychical subjects and practically all the great Melbourne mediums attended them. On the 28th Miss Edger and I were taken separately to see a wonderful psychometrist, Mrs. Laidlaw, a Scottish woman. She is a palmist and certainly has a great gift in that line. I was a perfect stranger to her, even as to my name, but she very clearly read in my hand a great deal of my personal history. Knowing nothing about Miss Edger, and seeing her, in a separate sitting, she told her that she would soon make a short voyage which would be successful in the fulfilment of its objects, and that, later, she would make a very long one, in the company of the white-haired gentleman who had recently visited her (myself); that during this predicted journey she would travel through far-distant countries in the tropics and that she would gain much renown by public lectures; that all the signs were favourable for her having a brilliant career in the large Society to which she was attached. When in my sitting she was reading my palm, she told me that I should by all means take with me to India the young woman whom she saw in relation with me, as she was a person of noble character and her tour in the country where I lived would be a great success. In my Diary entry of that date I find a note to the effect that Mrs. Laidlaw told me that thenceforth I should never want for money, as much would be bequeathed to me: also that I should live twenty years more which, the year being 1897, would give me a lease of life until 1917. This strangely corroborates

the prediction of the late Madame Mongruel, and substantially those of the different horoscopes that have been cast for me at different times. If Mrs. Laidlaw's prophecy should come true that would make me die at the age of eight-five. This, I should say, is not far from the mark, and it is for that reason only that I am putting this prediction on record at the present time : for, so far as I am concerned, it is a matter of small importance in which year I may have to transfer my activities to the other plane, since I shall be working as much for the Society then as I am at present. But the Masters have all that in Their keeping and I am satisfied to go or stay as may be necessary for the carrying out of Their plans.

On the 29th I attended a joint meeting of both of our Melbourne Branches and "improved the occasion" to give them some very plain talk on the subject of Brotherhood, the ideal so constantly preached but too frequently not practised among us. I have no patience with those outside critics who expect us to live fully up to our lofty ideal of tolerance and eclecticism, making no allowance whatever for human infirmities (save in their own cases) and condemn us out of hand because we are no better than the average man. Not one of us who has a share in leading the Theosophical movement has ever made the pretence that we were any better than our neighbours, any wiser, any stronger morally, and it certainly shows a perverted nature to hold us guilty because we have not been able, with all our strivings, as yet to make ourselves saints or adepts. We are like the heterogeneous soldiers of an army of varying moral strength who follow a great leader and the banner of an Ideal which is calculated to appeal to all that is best in the heart and mind of a human being. So then, as I have often said and written, I am never surprised or discouraged when dissensions between individuals or groups break out within our Society, and instead of opposing I am rather inclined to favour the separation of a large Branch into two or more when there seems a prospect that such a separation will make for the restoration of peace and harmony. Old members will recollect how I dealt with the case of the unrest that prevailed in our London Lodge in the year 1884 because of the different opinions held by the late Dr. Anna Kingsford and her friends, and Mr. Sinnett and his party, who were tenaciously loyal to the Indian Teachers and teachings. A struggle which threatened the disruption of the

Branch was imminent but the danger was averted when Mrs. Kingsford was persuaded to retire from the London Lodge and form a Branch of her own, in which she could have full sway for the giving out of her opinions about the supreme perfection of the Egyptian teachings.

My plain talk to the people at Melbourne was provoked by the existence of more or less unfriendly feelings between the two groups who had formed separate Branches. My own conviction is that these dissensions are almost inexcusable when we come to think of the heavy responsibility resting upon us as a Society which professes to be co-working with the White Lodge for the revival of ancient learning, the purification of religions and the elevation of the race. It always makes me wonder if these quarrelsome persons who let themselves be carried away by sometimes the most contemptible of motives, have ever for one moment realised what Eyes are watching them and what spiritual insight is searching the innermost recesses of their hearts. What have we, as Theosophists, to do with wars and insurrections and political animosities and commercial strife; what with race hatreds and colour lines and mutually contradictory theologies? The influence of the Society upon us individually has been strong, as is plainly shown by the exhibitions of mutual good-will and brotherliness at the meetings of Branches, Federations, Conventions and International Congresses. This is something to be proud of and thankful for since it gives great promise of the future; but while we are waiting for the consummation of our collective desires we ought to keep constant watch and ward over our lower natures and make it possible for our colleagues to live and work with us in harmony.

On the 30th I became the guest of Mr. and Mrs. Henry Roughton Hogg, two of the finest characters and most useful members in our Society, who have now been for some years residents of London and have taken an active part in the management of our affairs in the metropolis. On that same day I met at Mr. Terry's office Mr. Bowles, the Christian Scientist, and dined at the house of Mr. Stirling, F.T.S., the Government Geologist. The next day Miss Edger and I were taken by Miss Hinge to a seance at the house of Cavalier James Smith and received through his medium, discourses alleged to come from Pythagoras and Jesus Christ. The latter blessed me; an incident which I respectfully commend to the notice of all

Popes, Cardinals, Archbishops, Bishops and other clergy. It may interest some of these gentry to learn that many years ago I received in due form through his Cardinal Master of Ceremonies, Cardinal Cataldi, the blessing of the late Pope Pio Nono : which nevertheless has not interfered with the foundation and success of the Theosophical Society, in spite of his having had the reputation of having the *malocchio*.

Miss Edger and I were holding daily levees and giving lectures to good audiences. At the levee on the 3rd (August) there was a natural seeress who, although an ignorant woman, gave Miss Edger a wonderfully accurate psychical reading. Like Mrs. Laidlaw, she too prophesied for her a brilliant career in the Society. I see in my entry of the 5th, in speaking of a reception given at Mr. and Mrs. Hogg's house, the remark—"These social functions are more useful than public meetings." an opinion to which I hold after many years of experience. The fact is that a lecturer talks more or less over the heads of his audience, stirring them up perhaps and implanting in their minds ideas which may take root and produce good harvests later on ; but it is not so sure of results as when the inquirer can sit down with the teacher and get answers to the questions that spring up in his mind. Where the putting of questions after a lecture is allowed, I have found that it has taken me quite as long to answer them as it did to give the lecture, and that, while occasionally there are some utterly absurd interrogatories as, for instance, that of a person at Chicago who asked me to please tell them "Why Madame Blavatsky was born a foreigner," yet the majority are worthy of thoughtful attention and courteous reply. I know that some lecturers show impatience, and sometimes rudeness, but I am always glad to be questioned and never afraid to say that I do not know, if I really do not. One time in Europe I got credit for great candour when, in answering the question : "When the Second Logos evolved from the first Logos, was it of His own will or because it was in the nature of things?" I replied that, having no personal acquaintance with the Logos, I could not answer the question, moreover that I was perhaps the only man in the Society who dared say, when necessary, "I do not know"! These speculations commend themselves to a certain type of mind but I, as a practical man, cannot help feeling vexed when I see colleagues wasting their lives

in that sort of kite-flying while the world around them is weltering in ignorance which they do nothing practical to dispel or to make their neighbours wiser and happier.

The 7th August was our last day in Melbourne. In the morning I went with Mr. and Mrs. Hogg to consult a woman who styled herself a "Futurist," but apparently got nothing of sufficient importance to be noted in my diary. A visit to the Museum and a lunch with friends filled up our day and in the afternoon Miss Edger and I embarked for Hobart, Tasmania, on the coasting-steamer "Moonawan," many friends coming to see us off.

Over a calm sea and in fine weather we sailed until the second morning after, when we reached Hobart. It was a bright, bracing, sunny day and the picture of the town and harbour that was spread out before us was one of the prettiest I have ever seen. On landing we were most heartily welcomed by our members, who took me to the Imperial hotel and Miss Edger to the house of Mr. Leo Sussmann, President of the Branch. Tasmania, as every student of geography knows, was discovered in the middle of the seventeenth century by the Dutch sailor, Abel Janssen Tasman, who circumnavigated the Australian continent and discovered the great island in the Southern Pacific Ocean which he called Van Dieman's Land, in honour of his patron, the then Governor of the Dutch possessions in the East Indies ; but which, in 1803, was given his own name by the British expedition under Bowen, dispatched from Sydney to form a settlement on the island, until then absolutely neglected by white men. With a few soldiers and convicts, Bowen finally fixed on the spot where Hobart Town now stands. From 1817 commenced a rapid increase in the number of free (*i.e.*, not convict) settlers who received grants of land in proportion to the capital which they brought into the colony. In 1825 Tasmania was declared independent of New South Wales ; since 1854 authority has been invested in a Parliament, consisting of a Governor as Queen's representative and two elective Houses—the Legislative Council of fifteen and the Assembly of thirty-two members. The total population is about a quarter of a million only.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.

STRICTLY speaking, psychic powers mean the powers of the soul, because this word psychic is derived from the Greek *ψυχή*, the soul. But in ordinary language this term is used rather to imply what we in Theosophy should call the powers of the astral body, or even in many cases those pertaining to the etheric part of the physical body. To speak of persons as "psychic" generally means nothing more than that they are sensitive—that they sometimes see or hear more than the majority of people around them are as yet able to see or hear. Though it is of course true that this sight is a power of the soul, it is equally true that all the powers which we display in physical life are also powers of the soul, for our bodies, whether astral or physical, are after all only vehicles. What is commonly termed "psychic power" is then only a very slight extension of ordinary faculties ; but the expression is also sometimes used to include other manifestations which are as yet somewhat abnormal among men, such as mesmeric power, or the power of mind-cure. Since the will is undoubtedly a quality of the ego, and since that is the motive force both in mesmerism and in mind-cure, I presume that we can hardly object to the application of this term psychic power in these cases. Very often telepathy and psychometry are considered to come under the same head, although these in reality merely indicate a somewhat unusual sensitiveness to impressions from without. In reality all of these powers of the soul are inherent in every son of man, though they are developed as yet only in a few, and are working only very partially even with them, unless they have had the inestimable advantage of definite occult training.

In my lectures upon Clairvoyance I have very often had to draw a decided distinction between the trained and the untrained man. Until we come to examine the matter practically we can have very little idea what an enormous difference the definite training in the use of such powers really makes to the capacity of the man. Practically all those whom we commonly think of as psychic in this Occidental country are entirely untrained. They are simply persons who

possess a little of this higher faculty, which has been born in them as a consequence of some efforts which they have made to attain it in past lives—possibly as vestal virgins in ancient temples, or possibly as practitioners of less desirable forms of magic in mediæval times. In most cases in this life they have used such powers somewhat blindly, or perhaps have made no conscious effort to use them at all, but have rather been satisfied to accept whatever impressions came to them. In India, and in other Oriental countries, these things have been scientifically studied for very many centuries, so that there any one who shows signs of such development is instructed either to repress its manifestations altogether, or else to put himself under the definite training of those who thoroughly understand the subject. The Indian mind approaches these problems from a totally different point of view. To the Hindu mere sensitiveness seems an undesirable quality lest it should degenerate into mediumship—a condition which he regards with the utmost horror. To him those powers of the soul do not seem in the slightest degree abnormal ; he knows that they are inherent in every man, and so he is in no way surprised at their occasional manifestation. But he knows also that unless carefully trained and kept in perfect control they are very liable to mislead their possessor in the early days of his experiences. The Indian student knows what he is doing in regard to those matters, for they have all been thoroughly classified thousands of years ago. There are many teachers in India who will take a man and train him quite definitely, just as here a man might be trained in athletics or in the practice of some science. You will readily realize therefore that in Eastern countries the whole thing is systematized in a way very different from that which prevails among us. All of those whom here you call psychic and clairvoyant would be regarded in the East as not very promising pupils. Indeed, I believe that many of the Oriental teachers would rather not undertake the development of a man who has already some small amount of those psychic powers, because it is found that such a man has usually much to unlearn, and is far more difficult to manage and to train than one in whom as yet no such faculties have manifested themselves. In the East they have a² thorough comprehension of all these things, and therefore fewer mistakes are likely to occur among them ; for with them a man is trained in the use of his faculties from the first, and the possibility of error and miscalculation are clearly ex-

plained to him and therefore he is naturally far less likely to fall a victim to them. We know very well how in our Western countries clairvoyance has a bad reputation, by reason of the fact that there are many pretenders to its possession who are constantly unsuccessful and blundering in their efforts. There may be some of those who are simply and entirely impostors ; but I imagine that the majority have really some very partial development of this faculty, although they have often entirely misunderstood even the little that they have. Certainly no man in the East would ever come before the public, or be known in any way as a clairvoyant, until he had been trained very far on the way, so that he had passed beyond all possibility of the ordinary gross errors which are so painfully common among so-called clairvoyants here. If you grasp this fact, you will at once see how great is the difference between the trained and the untrained, and how very little reliance is usually to be placed upon the latter. I know that most psychics among us feel themselves to be infallible, and consider that the messages and impressions which reach them come always from the very highest possible quarters ; but the truth is that a very little common sense and study of the subject would show them that in this they are mistaken. No doubt it is to a certain extent gratifying to one's subtle self-conceit to suppose that one has the exclusive power of communication with some great archangel ; but if one will but take the trouble to read the literature of the subject it will soon become apparent that many hundreds of other people have also had their private archangels, and have, nevertheless, been very frequently grossly mistaken. Of course no trained man could possibly fall into such an error as this ; but then, as I have said, the vast majority of our psychics in Europe and America are simply entirely untrained. Some of them may receive a certain amount of guidance from dead people—"spirit guides" as they are often called—but it is very rarely of a definite and practical kind, and it usually tends much more towards mediumship and general sensitiveness than towards the gain of definite control and self-development. I doubt very much whether any large number of our Occidental psychics would for a moment submit themselves to the kind of training which the wiser teachers of the East consider necessary. There a man has to try persistently, patiently, over and over again, at the very simplest feats until he succeeds in producing

his results neatly and perfectly ; he is expected to build up his knowledge of higher planes step by step from those with which he is already familiar, and he is not encouraged in lofty flights which take his feet away from the bed-rock of ascertained fact. Our Western psychists would probably consider themselves much injured if they were made to work laboriously at self-control in the way which is always exacted as a matter of course in all Oriental schools of development of those psychic powers.

I suppose that many people would include among psychic powers Astrology, Palmistry and Phrenology. I think, however, that we are hardly justified in describing these as psychic, because in all of them the theory is that the results are obtained by deduction from matters of fact and of observation. The Astrologer ascertains the position of the stars at any given moment, and from that he casts his horoscope or sets up his figure, and after that it is supposed to be a mere matter of calculation to discover what influences are at work. In the same way the Palmist simply observes the lines of the hand and then gives his delineation according to the accepted rules of his science ; and the same is done by the Phrenologist from his examination of the varied configuration of the skull. Of course, I know that in all these sciences the real proficiency lies in the capacity to balance the contradictory indications and to judge accurately between them ; and I am sure that many practitioners of these arts are aided in such decision by impressions which come very much nearer to psychic faculty. To this last perhaps we might permit the name of psychic power but hardly to the sciences themselves ; so that I think we may put them on one side for the purposes of our lecture. It sometimes happens that one who practises some of these arts is in the habit of receiving impressions and communications from some astral entity—impressions which very greatly assist him in judging accurately from the facts put before him. In that case obviously such success as he may attain is not in consequence of his own psychic powers, but of the additional discernment which ordinary astral faculty gives to his departed helper.

In the same way it does not seem to me that mediumship should be recognised among psychic powers, or indeed considered properly a power at all. The man who is a medium is not exercising power, but is, on the contrary, abdicating his rightful possession of control

over his own organs or principles. It is essential for a medium that he should be one whose principles are readily separable. If he is a trance or a writing medium, that means that any astral entity may readily take possession of his physical body and utilize either the hand or the vocal organs, so that he is simply one who can be very readily dispossessed by a dead man. If, on the other hand, he is a materializing medium, whether the materializations are perfect and visible forms, or merely invisible hands which touch the sitters at the séance or play musical instruments or carry small objects about, then the quality which he possesses is simply that etheric or even physical matter can very readily be withdrawn from his body and used for the various operations of the séance. In any or all of these cases it will be seen that the medium's part is to be passive and not active, and that he may very readily be seized upon and obsessed. So that it is very evident that he cannot be described as possessing or using a power at all, but simply as able to assume a condition in which he can very readily yield himself to the power of others.

It would seem then that we may reserve the title of "psychic" powers for the definite use of will or of the astral or etheric senses—that is to say that we may include genuine and controlled clairvoyance, mind-cure, mesmerism, telepathy, and psychometry. A great deal of unconscious psychic power is also being constantly exercised, and of that I shall speak later ; but we will take the conscious exercise of powers first. The conscious exercise of those powers is only for the few among us at the present. It is by no means uncommon to find men who have considerable mesmeric capability ; and a very fair number of persons possess a good deal of curative power along various lines ; but still as compared to the total population these are only a very few. The unconscious powers are possessed by all of us, and all of us are using them to a greater or less extent.

To those then who possess and employ these conscious psychic powers I would say that all of them may be used and all of them may be abused, so that it is very necessary that great care should be exercised with regard to them. There is a very good general rule which is universally applicable with regard to all such matters, and that is the rule of perfect unselfishness. If those who possess such powers are using them in any way for personal gain, whether it be of money or of influence, then that is distinctly an abuse. These are truly powers

of the soul ; they are connected with the advancement of man and with his higher development, and it is for that higher development only that they should be employed. That is a very important point for the person possessing those powers to bear in mind ; it is the only absolutely safe rule that can be made for their use. These are in all cases glimpses of the future of the human race. If these higher powers which will one day come to every one of us are to be used by each man for himself, then that future will be a very fearful one and a very dark one. If, on the other hand, as these powers develop, men learn to use them for the uplifting and the helping of the race, then that future will be a bright and a grand one. Our record tells us that in the remote past there was a mighty race which possessed these powers to the full ; but that race as a whole used them wrongly, and in consequence that race disappeared. We of the fifth root race must also in our turn pass through the same trial, we must inherit the same powers. Their occasional appearance among us now is an earnest of the time when they will presently become universal, when they will be widely understood and widely accepted. The great question is whether having followed our predecessors so far, we shall follow them to the end, whether when we have developed these powers as they did, we also shall abuse them as they did ; for if we do that then it is certain that we shall also follow them in their destruction. But if, as may be hoped, we shall do somewhat better than they, if there shall be a larger proportion who will use these powers for the good of mankind as a whole, then it may be that the doom can be averted, and that the common sense and public feeling of the majority will condemn and curb their employment for selfish purposes. But if that is to be, if we are to have this larger proportion of those who understand and who use their powers intelligently, it is certain that we must begin now ; now that those things are as yet only in seed among us we must begin by using them unselfishly, and we must put away altogether the idea of exploiting them for the sake of the lower self. There is already very far too great a tendency in this direction ; the grasping avarice of the ignorant leads them to employ every additional advantage which they think they can gain, in order that they may make a little more money, that they may obtain a little more advancement or a little more fame for the wretched personal self. The dawn of those higher faculties must never be corrupted by such thoughts

or such feelings as these. We must remember that these higher powers involve higher responsibility, that the man who possesses them is already in a different position, because he is already coming within reach of higher possibilities in many directions. We understand this very readily in other and more purely physical matters, and none of us would think of regarding the responsibility of the savage when he commits a murder or a robbery as in any way equal to our own if we should fall into the same crime. That is simply because we have a greater knowledge than he, and so every one instinctively realizes that more is to be expected from us. Obviously exactly the same thing is true with regard to the question of this additional knowledge—this knowledge that brings with it so much more of power; for added power means added opportunity and therefore added responsibility.

In previous lectures I have already explained the Theosophical view with regard to mesmerism and mind-cure, so that I need not now repeat myself with regard to these subjects. It is very easy to see how the former might be misused—how it might be employed with great facility to dominate the mind of a person and so to influence him unduly to favour the operator. One hears sometimes of such cases in which a man desiring to obtain a position, or another one desiring to obtain money, will exercise undue mesmeric influence and so get himself appointed to some place which he is obviously unfitted to fill, or perhaps succeed in having money given to him or left to him as a legacy when it should obviously by ordinary canons of justice have passed into quite other hands. It is quite common to see advertisements in the papers of those who profess to teach mesmeric influence avowedly with the intention that it shall be used in ordinary business, in order that the person who uses it may in this way get the better of the unfortunate men who come into contact with him in the way of trade. It is at once obvious that all these are very serious abuses; and I think that we must certainly class with them that use of mesmeric power which is so frequently exhibited in public—that which makes the subject ridiculous in some one or other of many ways. On the other hand there is no doubt that mesmerism may be very usefully and profitably employed for curative purposes. As I explained in my lecture on that subject, it is usually possible to withdraw from a patient such pains as those of headache or toothache by means of a few passes without putting him into a trance condition at

all. Indeed I imagine that a very large number of the ills to which flesh is heir could be cured in this way without the use of the trance. This latter should be used very sparingly, because it involves domination of one man's will by another. Perhaps almost the only case in which it is undoubtedly justifiable is that of a surgical operation. We shall find many accounts of its successful employment in such cases in the works of Dr. Esdaile of Calcutta and Dr. Elliotson of London.

One may see equally readily how easy it would be to misuse the power of mind-cure. It is often employed simply as a means of making money ; and it seems to me that wherever that is done there is a terrible danger of impurity in the motive and unscrupulousness in the practice. I know that it will be said that those who devote the whole of their time and strength to the curing of others must themselves obtain their livelihood in some way, and that in this respect mind-cure stands only on the same level as ordinary medicine. I do not feel myself able to agree with this latter contention. In the case of the ordinary doctor we all know that he has passed through an expensive training in order to fit himself to deal with the especial needs of the human body ; and we all realize what it is that we are buying from him—the services which his skill and experience enable him to place at our disposal. But the mind-cure is often entirely ignorant, and has undergone no preliminary training whatever ; and in any case he is using a power which cannot be measured upon the physical plane, because it belongs in reality to something higher and less material. If such a practitioner has no means of his own, and is devoting the whole of his time to the work of curing diseases, there can be no objection to his accepting any gift that a grateful patient may wish to make to him in recognition of the help which he has given ; but it certainly seems to me that to fix a definite charge for services of this nature is eminently undesirable and contrary to the whole spirit of occult teaching. This is a matter which every person must decide with his own conscience ; but it is assuredly a most dangerous thing to introduce any element of personal gain into the utilization of powers which belong to these higher levels. It is certainly better to avoid in this case the very appearance of evil.

All this is true also of clairvoyance. Most undoubtedly any faculty of that nature which a person possesses may be used for good

in a great many ways. For one who possesses this faculty higher worlds lie partially open, at any rate sometimes, and therefore this power may be used to learn. For this purpose it is necessary that the clairvoyant should make a very careful study of the literature of the subject, in order that he may see what others possessing this faculty have previously learnt, that he may be guided by their experience, and may avoid the pitfalls into which some of them have fallen. Naturally a clairvoyant who does not study the subject, who makes no effort to verify his visions and to compare them with the experiences of others, is liable to be very seriously deceived, and by his wild predictions and descriptions, to bring the whole subject into discredit with those who do not yet understand it. But for one who uses this power with common sense and without self-conceit, in a scientific spirit of investigation rather than with the hope of obtaining personal gain from it, it may be a source not only of very great pleasure but also of great advancement. Not only may he obtain knowledge for himself—knowledge which he can also pass on to his fellow man, but by its means he may also learn to see when and how people need help, and to distinguish the way in which it can most successfully be given. By its means he can often see where a kind word is especially needed, where a loving, comforting, strengthening thought can be sent with the certainty of immediate result. The clairvoyant has at least a little more power for good than his fellows if he will only watch for opportunities for using it, if only he will think always of helping others rather than of gaining anything for himself. Beautiful possibilities open up before us when we think of the power that will be in the hands of all in the not far distant future; the man who is to some extent clairvoyant now is beginning even already to reap a little of the harvest of power for good which will come to us all as the race advances. So that the clairvoyant who is thoroughly unselfish and whose additional powers are carefully balanced by strong and robust common sense may do a great deal of good in the world and may gain spiritual advancement for himself in the very act of helping his fellow creatures.

It is not difficult to see that this is a power that may be terribly misused. The additional information about others which it puts in the hands of its possessor may be employed, and unfortunately is employed sometimes, for personal gain, for the gratification of curiosity and even for the levying of blackmail. You see from this how

essentially necessary it is that the clairvoyant should possess the characteristics of a gentleman, and where he belongs to the class which in Theosophy we call the first-class pitri this is, of course, the case. But unfortunately clairvoyance may be acquired by less developed souls who do not possess the instincts of the man of delicate feeling, as you may very readily see by some of the disgraceful advertisements which so frequently appear in our papers. There you will see persons quite shamelessly announcing that they are prepared to put clairvoyant power (such as it is) at your disposal in order to help you to obtain an unfair advantage over your fellows in some speculation, that they will help you to rob other men under the pretext of gambling or of betting on horse-racing. In this way they are pandering to the lowest passions of man, they are descending from what should be a higher and purer realm into the foulest mud of the most degraded physical life. Nor are these the only offenders, for you will often see announcements from those who profess to teach clairvoyance or occult science of some sort in return for so many pounds or so many dollars. These unscrupulous practitioners are able to live and to flourish simply because the public is as yet entirely ignorant of the true conditions of all such teaching. You may take it as an absolutely certain rule that no true occultist has ever yet advertised himself, and that no true occultist has ever yet taken money for occult teaching or information. The moment that a man advertises—the moment that he takes money for any service which professes to be of an occult nature—that moment he brands himself as having no true occultism to give. True teaching along these lines is to be obtained only from recognised schools of occultism, existing under the guardianship of the great Brotherhood; and every pupil of these is absolutely forbidden to take money for the use of any psychic power. So that all these people condemn themselves, and bear this condemnation on the very face of their announcements; and if they flourish and grow fat upon the property of those whom they deceive, the sufferers have only themselves to thank for the results of their own foolish credulity. Once more I repeat that there is one, and only one, absolutely safe rule with regard to the use of all these higher faculties, and that is that they shall never under any conditions be employed for any selfish or personal object.

C. W. LEADBEATER.

[*To be concluded.*]

TOLSTOY : HIS LIFE AND TEACHINGS.

[*Concluded from p. 198.*]

WHEN Tolstoy's arguments are felt to be unanswerable, refuge is frequently taken in the assertion that he is a fanatic. I think the implication is unjust, and in evidence I will briefly refer to his relations with the Doukhobors.

The arch-key to the Tolstoyan philosophy of the earth-life is the principle of non-resistance ; the abstention from the use of physical force, of violent means to attain any end whatsoever, however desirable it may appear. This, as we have seen, means the disbandment of all armies and the avoidance of military service. Tolstoy in carrying out his principles has also refused to retain or sell the copyright of his many published works. While we must, I think, admit, that some of his most deeply-rooted convictions on phases of present-day life are impracticable for many a year, it is interesting to note the common-sense side of the man in his recent relations with the Doukhobors in which he does not ignore the practical aspects of life.

These people first came into prominence in the Russian Empire about 150 years ago. In their origins they date back some centuries, and there is an historic link connecting them with the remarkable German Mystic, Boehme. Their religion is a simple, yet refined spiritual and mystic phase of Christianity with hints in it of connection with the line of so-called heretics who sprang out of the Gnostic sects which flourished both within and without the Christian church of the first three centuries of the present era. Among their fundamental principles is the absolute refusal to bear arms, or to enter upon litigation of any kind in the law courts.

The carrying out of these convictions has brought upon them at various times terrible persecution and suffering : including banishment of their families to the wild and inhospitable mountain regions of the Caucasus : where again the iron hand of tyranny has followed them and they have had to endure privations, and persecutions severe and terrible.

Such a crisis came, about seven years ago, when through the

successful intervention and agency of some members of the Society of Friends a scheme was inaugurated to immigrate large numbers of them to Canada, where some seven thousand of these interesting people are now comfortably domiciled.

Tolstoy's sympathetic interest was aroused by these incidents, and he determined to render aid ; this he accomplished by writing his well-known novel " Resurrection," and, contrary to his life practice, selling the copyright to an eminent firm of publishers in St. Petersburg, who gave a high price for it, but were prepared to give more than Tolstoy would take. It was published simultaneously in Russian, German and English, and the proceeds devoted to the suffering refugees.

Quite recently he has pointed out to the Czar and his Government a very practical course of policy, which they could adopt, much to the well-being of the down-trodden peoples of the empire, quite apart from the acceptance of his more advanced theories. Surely, these are not the actions of an impracticable fanatic !

He is the same man to-day as in the early eighties when the decisive crisis in his present earth-life occurred. He has lived a long life of self-denial, he has practised his own principles, and he stands before the world as by far the most heroic character of our times. A prince among men, loved and venerated by multitudes : by all good men and true, in every civilized country. In a materialistic age, in times of self-seeking, of brutal indifference to human suffering, he stands before the world in unique contrast to all these degrading tendencies ; possessing a highly developed religious nature, having broad human sympathies : a lover of universal humanity, a lover of, and an untiring worker for, liberty—liberty of thought, of speech, of action—utterly selfless, as simple and humble as a little child, and ardently devoted to the uplifting of his fellowmen. Such is Count Leo Tolstoy.

About four years ago Tolstoy had a severe attack of illness from which he suddenly and unexpectedly recovered and has since been actively engaged on his writings. He refers to this period as a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up wholly and easily, by the aid of his universal panacea—self-abnegation, humility and love. To the death of the body Tolstoy has for long past been completely indiffer-

ent. For him the chief interest in life lies in its spiritual essence : whether it shall continue 'here' on the physical plane or 'there' in the higher realms, is now completely immaterial to him, ready as he is for transition.

Just as formerly, when he regarded as his "self" his animal life, he could not contemplate any life after so-called death ; so now he cannot imagine a cessation after leaving the tabernacle of flesh.

In conclusion, many are the lessons we may draw from such a strenuous life as that of Tolstoy's.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time."

For the last twenty-five years the prophet of Russia has been pouring into her dull ears those vital and practical truths which lie at the roots of all civilization worthy the name. Only the few have responded, but a retributive justice—ever mingled with compassion—has now undertaken the arduous task of teaching her. By sorest methods, by sword and fire, by all the horrors of war and internecine strife, her manhood is being placed on the altar of burnt offering, her womanhood is being wrung with speechless tortures and miseries, her children suffering the pangs of hunger and her cities the prey of the revolutionary and the regicide.

To the world at large—for his has been a world-wide message—Tolstoy is still an unpractical dreamer, and the principles which underlie his philosophy of life are considered utopian. Such has always been the reception given by the world at large to its Christs and Saviours ; crucify him, crucify him, has ever rung in their ears down the revolving ages. Only the few have been prepared to receive their message, to these it has been the glad tidings of a new era ; a stimulus to renewed exertion in the cause of Humanity, an aid to the unfolding from within it of the divine life and love, which is ever seeking expression in us all. There is also a personal application which we shall do well to heed. Let us not overlook the fact that these divine laws of the larger life of communities and nations apply equally to our individual lives ; that the Good Law as it has been named, is all-inclusive ; that it applies to all minutiae of our lives with equal force and precision as to that of the nation of which we

form part. That *we* personally are responsible, according to our measure, for the wrong-doing of others and for the existent miseries around us in the community of which we form part. That we in our several stations have a mission of mercy and compassion toward those who need their consoling and uplifting power, a ministry of suffering and service to fulfil. The privilege of becoming Tolstoys according to our measure.

Suffering, pain, sorrow, anguish of heart, are parts of the present world-process of which each has to take his part—first involuntarily—then with gladness and joy of heart, under the assurance that all tends to bring us to the goal of humanity, which is oneness with the Divine life and love.

With this general sketch, I must reserve a more detailed examination of the varied aspects of Tolstoy's later writings until another occasion.

W. A. MAYERS.

AN INDIAN NIGHT.

IT was a bright, luminous night with the moon about two days to the full. We were in the middle of the stifling hot weather which forms one of the delights of the Punjab—for those who can avoid it—and even at eleven o'clock, at which hour I was accustomed to seek repose, the atmosphere still seemed to quiver with the burning heat of the day and to give no promise of amelioration. Sleep was out of the question just yet : to attempt to read was equally futile and it was not until after about an hour's gentle promenade in the compound, to and fro on the brilliantly lighted lawn upon which the black shadows of the *shishams* drew strange and fantastic outlines, that I sought my couch. I remember tossing about for a considerable time and casting some reflections upon the climate of India, before the buzz of insect life began to become less and less insistent and the centre of consciousness that I am accustomed to regard as "myself" slipped from the dense and exceedingly hot *sthula sharira* lying on the bed, to function upon another and less trying plane.

I do not know how many hours had elapsed when I next

regained consciousness. The remark that seemed to bring me back into myself was a not uncommon one.

“Wal, have a drink?”

I caught myself murmuring, more from the force of habit than from anything else, I believe (for, to my surprise, I did not feel in the least thirsty—a rare occurrence during the hot weather):

“Thanks; a *chota nimbu* soda will”—

“A WHAT?”

The words seemed to come with an extraordinary force and intensity and I now became aware that I was sitting at a small, round table and that I was not alone. Before me sat a short and rather bulky man, with a bald head and bright, piercing eyes, and from the expression of his face and his open mouth of astonishment it was evident that the question had come from him.

I explained that the liquid which I purposed to imbibe at his expense was composed of lime juice and soda; but that if these ingredients were not available (for I was not quite sure in what portion of the globe I was) I should be perfectly satisfied with any non-alcoholic beverage which was immediately accessible.

“You can have anything you like *here*,” he replied with something of a chuckle, “at all events anything that you can *imagine*. Personally, I stick to ‘Corpse Revivers.’ Wal, you prefer lime, do you? Jest keep your mind on it for a wink and it will come along.”

Suddenly I became conscious of the fact that on the table before us were two glasses, one before me and one in front of my companion, and that mine contained the required *nimbu* and soda.

“How did the drinks get there?” I asked, “I did not notice anyone bring them.” My companion peered at me curiously for a moment or two before replying.

“You don’t seem to know your way about much,” he said at length, and after a pause added: “I see now that you don’t belong here. Can you do ‘larger than the largest and smaller than the smallest?’ No? Wal, I’ll show you how.”

My companion disappeared and I caught sight of what at first sight appeared to be two enormous mountains rising at some distance from me. They were similar in shape and must have been many miles in height. As I was gazing at them I suddenly perceived that

they were in the shape of a human foot and that my two mountains represented the big toe of each foot. Following them upwards I perceived in the far distance two perpendicular columns of gigantic size rising above them and disappearing from view into the dim haze of illimitable altitude. Suddenly the roar and crash of long-continued thunder broke out above me. Could it be that my short, bald-headed companion of a few seconds ago had, in a moment of time, transformed himself into this world-giant and that the terrific thunder which rolled around and half-stupefied me with its volume of sound was uttered by his Titanic vocal organs from a height far beyond the range of my vision ?

Suddenly the thunder ceased, the mountains disappeared and I caught the sound of a shrill, high-pitched little voice coming apparently from the table.

“If you look very carefully for me on the table you may just catch a sight of me,” it said. But though I examined the top of the table with the utmost minuteness and tried to trace the direction from which the diminutive voice proceeded I could find nothing resembling my friend.”

He was again facing me in his chair ; and I at once noticed another curious thing regarding him.

When I say “curious,” it must not be supposed that, while I was experiencing the occurrences that I am now trying in some measure to describe, I was conscious of any feeling of astonishment or wonder. On the other hand everything which presented itself to my consciousness appeared to me to be perfectly natural and was accepted by me as such. It was only upon awaking and thinking over my experience that the peculiar surroundings in which I found myself gave birth to the feeling of amazement.

Around his squat little figure and his shiny, bald head was now visible to my sight a bright, luminous haze, which followed the outlines of his body and enveloped him as with a cloud. This haze contracted and expanded rhythmically with his breathing and was illuminated with brilliant and many-hued colours. Instantly my mind rushed back to the information which I had acquired from Theosophical hand-books and lectures.

“Why,” I exclaimed, “I can see your aura !”

I had often read about the subject and had envied the fortunate beings who are able to discern this finer portion of a human being. But up to now I had never had the satisfaction of seeing an aura for myself. I reflected that here indeed was corroboration that had long been ardently desired.

"I must be on the astral plane," I murmured more to myself than to my *vis-à-vis*... My companion looked at me silently for a few minutes as if I had been some object of curiosity that he was seeing for the first time and I remarked that his aura expanded itself and curious, bright-yellow patches appeared in it.

"Stranger, you don't happen to be a Theosophist, do you?" he exclaimed at last.

"I've been a member of the Theosophical Society for the last ten years or so," I replied, with a certain feeling of dignity.

"Wal, I'm real glad to see you," he exclaimed, "Shake," and he put out a short, chubby hand.

"I'm real glad to see a living Theosophist. Why, I was one of the original founders of the Society when it started in the States and I paid up my dole regularly, which was more than most of them did, I remember. It was Felt that taught us how to use that hammer-head that produced our drinks. Many a long and interesting discussion did we have in New York. And we were all keen as mustard! There was O'Sullivan, that delightful chap O'Donovan, and Wilder and Massey—and Cobb and a crowd of them. And as for friendly elementals and social-minded spooks, wal, they simply romped around! I guess you aren't having such lively times jest now, are you?"

I had to confess that spooks and elementals did not, to my knowledge, play a prominent part in the present-day development of Theosophical activities.

"And there is a slump in the astral plane? Folk don't seem quite so keen on it as they were?"

I explained to him at some length that there were higher regions of nature to which the attention of really earnest Theosophists was more suitably directed.

"Yes," he said after a pause, "I thought so; but I reckon that if folk can't keep their wits about them on the astral plane they will certainly be wool-gathering on 'the higher.' It's a good many years since I joined what we used to call the majority and I've kept my eye

open a bit. I can tell you I'm a bit disappointed in your T.S. It's almighty dull in these parts and there are precious few that come over that are worth a cent. Most of them are so stupid and sleepy that you can't get a single sensible syllable out of them. Why, during the African war, one of your generals arrived over here with a thud—he'd been smashed up with a pom-pom shell, I believe. He'll be a pal to me, says I; he'll know a thing or two and its long since I've had a real live general to yarn to me. But, darn me, if he wasn't as bad as the rest! He was as drowsy as a drunken Dutchman. I tried every way I knew to wake him up and at last in sheer desperation I took to cussing him. I can cuss a bit, I can tell you—or used to be able to. Great Scott! If I had said a fraction of what I let him have, to the meekest American devil-dodger he would have been at my throat before you could say Chi-ca-go!"

"I hope that the means you employed proved effectual," I remarked politely.

"Effectual? Not they! He just uncurled himself a bit—for he was all plaited up like a Jerusalem artichoke—droned out something about 'Stellenbosching,' and then went to sleep again! I can tell you it was sort of sickening. I gave him up. "Yes," he went on, "It's sort of lonely over here. There's mighty little going on and, as I said, I'm disappointed in your Theosophical Society."

"But what has the Society to do with it?" I asked, for I had ailed to catch the drift of his remarks.

"Wal, it's this way. After I had slicked over here I spent a tidy bit of time getting the hang of the place; learning how to work currents and to tackle little Natures.* Besides that you have got to find out what's astral and what's not. You can jump through a solid wall as easy as wink; but if you run your head up against an astral house you'll soon want a cure for headache. When I comprehended what a few wide-awake people there are here—unless you make them yourself, which aint much fun—I reflected that the T. S. would soon alter all that. There were dozens of them learning how to operate their astral bodies when I left and I expected that soon there would be one or two that I could get the news of the day from. Besides, I calculated that all who came over would be sociable and would take an interest in things; and I planned out a top-hole Theosophical Acad-

* Nature-spirits.

emy for them with all sorts of fancy apparatus and a museum with a complete set of elemental essence, classified and numbered, for reference. Wal, I hung about a lot waiting for members and was prepared to give them a way-up time in my Academy and help them no end. But, hang me, if your Theosophists aren't more asleep than the rest of them ! They are all bunched up like Bologney sausages, dreaming away in a fancy world of their own, and if you do manage to get at one of them, all they do is to moon about and murmur ' tattvas ' and ' tanmatras ' or such-like rubbish. There are no tattvas here,—leastways not as far as I have seen."

This conversation perplexed me not a little ; for I understood that certain portions of the information given in Theosophical publications were expected to be of the greatest benefit to members on their leaving their physical bodies in putting them *au fait* with their astral surroundings. I intimated as much.

"Not much !" replied my loquacious companion. "The fact is they don't seem to take any interest in the astral plane at all. They don't know anything practical and it strikes me that your teaching aint up to modern standards. Look here, I tell you what I'll do : I'll take you off to see a Theosophist that came over last fall and you can see for yourself what a muffled-up useless mummy it is. Jest catch hold of my magnetic cord and hold tighter than a limpet."

I now became aware of the fact that hanging from his left side was a kind of tube about three feet in length. It had a glistening, white core running through it around which was what appeared to be an outer casing of a bluish-grey colour. The inner core sparkled and coruscated with light. I took hold of it with one hand and at once experienced the sensation of a sharp electric shock which sent pins and needles right up my arm. But a still more curious thing happened. I found that as long as I was touching this magnetic cord I was able to perceive the most fantastic and grotesque figures. They appeared to surge and battle around us, now approaching so close that they seemed to be pressing us down ; now retreating a short distance and apparently gathering strength for a fresh onrush. The most weird faces were among them : awful and hideous compounds of animal and human forms ; and, most startling of all, exaggerated copies of human organs,—great eyes as large as moons floating by themselves, whose pupils dilated and contracted as they advanced and receded

and which gave expression now to the wildest terror and now to the most sickly loathing.

My companion paid not the slightest attention to these shapes : indeed, he appeared not to be conscious of them. At his direction I again grasped the cord tightly with both hands.

I at once became conscious that I was moving and soon the feeling of motion became so intense that I had the greatest difficulty in preventing myself losing consciousness. We seemed to be rushing through space with the velocity of a rifle bullet ; and the wind whistled as we flew. I have done some fairly rapid scorching in a motor-car, —but that was child's play to this. If one was to take the sensations of a Gordon-Bennett winner and combine them with the sickly lurch of a rapidly descending lift and then raise them both to their thousandth power it might give in imagination some slight approximation to what I felt as I took part in that terrific journey. I was unable to breathe and a sickly, stifling oppression closed in upon me and numbed alike my faculties and my feelings. I realised the awful torture of a sunken sub-marine. Ever and anon fearful shapes and terrifying faces would appear and gibber at me out of the pitchy blackness. And through it all ran the unutterable sensation of being adrift in boundless space, without support or foothold, and of dropping, dropping through the illimitable abysses of infinitude.

My *cicerone* was presumably habituated to such voyages. At all events he gave no sign of being in any way incommoded and kept up a continual stream of observations and explanations for my benefit, only a very small portion of which I was able to catch. I remember dimly that he said something about "yojanas and yojanas" and seemed to explain our journey by the necessity of "going round the Egg when you can't go through it." Later, he entered into a long and highly metaphysical exposition regarding the universe ; stating that everything existed in everything else and that even the sense of motion was illusory—*Mâyâ*, he called it. One of his sentences has remained firmly fixed in my memory : "Everything is nothing and nothing is everything." He repeated this several times and added that though I might be able to understand it perfectly clearly *then* I should not be able to do so after my return to my physical body—which is perfectly true.

At length, after what appeared to be centuries of travelling, my

friend announced that we had reached our destination and, upon looking round, I found that we were both sitting exactly as we had been before we started, with the same table and the same drinks before us ! But a new peculiarity now manifested itself. The table, my companion's body, the earth which supported us, were all now transparent to my gaze ; and, in whichever direction I looked, I became aware of an enormous number of objects lying one behind the other and stretching to untold depths. At each glance enough objects to fill a full-sized museum came within the field of my vision.

"What you want is more practical work," stated my companion impressively. "You don't experiment enough and common people aint convinced. Get the astral plane clear and definite before you begin to tackle regions you can have no conception of. My advice is to *experiment*—EXPERIMENT - EXPERIMENT !"

While he was uttering these last words he placed his hand over my head and I felt a thrill pass down my spine as of a strong electric current. It became stronger and stronger until at last I could bear it no longer and I lost consciousness.

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I was again in my bed, hot, uncomfortable and—very thirsty. The moon had disappeared behind the belt of dark trees that fringed the horizon and all was peaceful. I lay still thinking over the remarkable experience that I had just brought through. Who was my midnight companion and what was he ? Was he

"A spirit of health or goblin damn'd ?"

And what of the Theosophist whom we went to see and of whom I retained no recollection ? If any member of the Society, more instructed than myself, can throw any light on these points I shall be deeply grateful.

My *sposa* has called my attention to the fact that the names of the persons mentioned by my dream-companion are all given in the first volume of "Old Diary Leaves" as being present at the original formation of the T.S. in America ; and that in the same book it is also stated that a Mr. Felt was interested in elementals and had undertaken to instruct the members of the young Society in the method of their evocation. This seems to amount to a strong presumption—may one not say proof ?—that my astral *cicerone* was not a mere creation of

the dream-imagination, and I cannot help asking myself, in the words of Bernado :

“ Is this not something more than fantasy ? ”

C. STUART-PRINCE.

EQUILIBRIUM.

EVERY life to be successful must have a central thread running through it upon which events may be strung as beads upon elastic. This main line, represented by some high ideal, some definite purpose, some determined course of action, is the only thing that will preserve harmony amid chaos, bring order out of disorder, and put any clear meaning into life itself. If one follows the changing phenomena of existence, he will be puzzled and discouraged, tossed hither and thither or have events tossed at him ; it is only when he seizes either the real noumenon underlying all, or a noumenon that he has created for himself and holds to it through all changes, that he is able to keep equilibrium or accomplish any definite work.

Those who have recognised the fact that there is a vast scheme of orderly progression existing throughout the universe, who have knowledge of the revolutions of the planets and their relation to each other, of the specific workings of the various kingdoms, of the succession of races and the allotted task of each, of types of individuals and their corresponding duties, know that there is a line of connection running through all, and that one thing evolves out of and merges into another as evolution proceeds.

The law of evolution is the great thread upon which are strung systems and worlds and the inhabitants of these, and it is only by understanding this law that we can see clearly and definitely what course to pursue. In trying to understand, we must first make an effort to locate ourselves, for every man is his own centre of equilibrium, and until this point is established he has no basis from which to reason. If he does not think of himself as the centre from which his own evolution is to proceed, he will be lost in a maze of facts, and in trying to attach himself to one thing or another will become depen-

dent, then cast adrift, or shifting, as one after another the objects to which he clings pass from beneath his hold. Growth is a widening from the centre outward, not an accumulation from without.

A tree adds ring upon ring to itself as the years go, but the newest circle is at the centre, not the circumference. And the analogy holds good in regard to man ; he does not evolve by robing his mind in the opinions that gather about him from outside, but by drawing upon the inner essence of thought, by which his mental body is nourished as the tree is nourished by the sap. To be sure that which feeds the sap comes from without, but only after its individual form has been broken up and reduced to its chemical constituents. And so with thoughts and opinions, after they have been subjected to analysis—mental disintegration—their qualities may be assimilated by the mind and nourish the inner growth.

Until one has learned to reason from analogy and to classify the multitudinous phenomena of the universe under a few simple headings, he will only be confused and disheartened by trying to conceive of the larger workings of the Cosmos and of the intelligences that guide these. His separative manner of thinking will cause him to place the phenomena that he considers, range above range in ever widening distance and remoter grades of consciousness, until his brain and heart sink beneath the survey and he feels himself hopelessly removed from that supreme consciousness of all towards which he yearns. This conception has to be broken up and an entirely different process of thought instituted. From the form, the matter side of things, he must turn to force, spirit, and consider consciousness, for while the characteristic of matter is separateness, that of spirit is unity ; force is on the side of spirit, and it is only by association with varying classes of matter that it appears in division. He has pictured the forms as separate from each other, he must now lose sight of these forms and consider the living essence of each. Thinking of divine consciousness as at the heart of all things, he may take himself as a focusing centre, and turning thought inward, reach in imagination this innermost source. He may then think of the varying grades of consciousness—as expressed by the forms—as circling out from this centre. The lower grades—those which in his normal state are sub-conscious, because in him they represent results of evolution through forms in the preceding kingdoms—will not extend far, but if

he reaches out to the circumference of his circle, he will be able to trace the most extended consciousness—that which in him now is superconscious, because it represents experience in a form that he has yet to evolve—vibrating its subtle impulses back to the common centre and interpenetrating all the other grades. Seeing this, his mind will cease to stretch out into space in contemplation of higher things, but will rather go inward to the centre to seek understanding of whatsoever it may be.

By doing this he will realize that the consciousness of the highest archangel is at the nearest point in connection with himself as at the farthest and the depressing sense of distance and aloofness will disappear. The fact that he cannot consciously grasp this consciousness will not deter him from knowing that it is nevertheless there, for if his faith falters, he has only to think outward again to the circumference of his circle where he has in imagination placed the exalted consciousness of this being and trace this particular circle inward to the centre. Reason will tell him that if he has an understanding of anything it is because his own consciousness responds to the consciousness of the thing considered, therefore to that extent, the two are identical. Realizing in this way that he cannot conceive of what is without except by what is within, he will come to the conclusion that the source of all consciousness is within and that if he longs to come into conscious relation with any particular being, he must withdraw inwardly until he finds it. The chief importance of this line of thought is that it gives one a definite focus for all effort, pins him, as it were, to the spot and relieves him of that uncertain stretching out into space that fatigues the brain and engenders doubt.

Having realized the thread upon which form is strung, the next step in gaining equilibrium is to locate the exact point at which one's own particular form appears, and find out how rational development may best proceed. And here it is well to remember that the enduring, the eternal, that which we call spirit, is present at every point. This is said to be beyond attributes, but in trying to conceive of it, we give it names. The name that will be best suited for the present purpose is harmony, for by persisting in harmony, one keeps a firm hold on unity and this is the characteristic of the essence of life. To go from point to point harmoniously in the process of the evolution of form is to be at one with that which we call Divinity and

brings about a realization of the Divine through all external changes. If it were not so, union with the Supreme would appear an impossible attainment in face of the vast processes of evolution still before us. To go forward in a state of equilibrium, of harmony, is to be conjoined with the Eternal at every step ; and this means more than may appear, for equilibrium is brought about by an equalization of the trinity of forces comprising the One Force. Let us call these Life, Love, Intelligence, and exemplify the assertion.

We are dealing now with the human kingdom and may find examples there. Every man represents a triangle of the principles mentioned. The well-balanced man will be an equilateral triangle ; in him, health, vitality, strength—whatever one chooses to call it—will be toned down, softened by love and both will be directed by intelligence ; there will be a balancing of the three forces, and harmony, righteousness, justice, appropriate to his place in evolution will prevail.

In other men, the principles will vary. One will be full of Life, strength, but have less love, less intelligence ; this will give us a thoughtless, cold-hearted but vigorous type. Another will have the love principle well developed, but show less strength, less intellect ; this one will be meek, generous, self-sacrificing, but with little regard to fitness and the real well-being of himself and others. A third will have a large share of intelligence but little love, little vitality, this is a coldly-intellectual type. And so on, through the various main types of individuals. However, the point to be grasped is that to be at one, in harmony with the Eternal Principle of Life at every point in his evolution, a man must keep the three principles in himself equal. Remembering that the one whom he seeks is All-strength and All-knowledge as well as All-love, his effort will be to manifest these three in proportion, and so mirror the greater in the smaller, be at one with the Highest at every point and so continue his evolution in peace.

Now, in locating oneself in the scheme of things, it is well to grasp clearly what the work of the human kingdom is, for those who guide the larger workings of the universe follow a definite system. We have been told by the more advanced ones that the work of the human kingdom is the evolution of intellect, and accepting this statement, one may look upon it as the main strand of the great thread upon which to centre attention. In doing this he will learn not to be tossed backward and forward by events, to sink or rise as they appear

maleficent or agreeable, but taking them as they come in heterogeneous array, to put intellect to work upon each, extracting something therefrom and storing away knowledge. In this way, a steady and continuous line of progression will emerge out of all experiences, and looking back along this line, the accompanying phenomena will cease either to trouble or to hold attention. In accepting intellect as a main line of development, we are not to lose sight of the previously mentioned trinity of principles ; a tri-colored bead might move along an elastic cord that was different in color at intervals, without for that losing its own shades. And so with the individual, as he follows the great line of the development of intellect, he may keep his three qualities in harmonious proportions. Later will come the period of the definite evolution of the great Love principle, when as divine man, he will follow this as a main line of development. Then depths of pure love, of which he has now but little conception, will unfold within him, and from that point, looking backward, he will see how small in comparison was the amount that he displayed in the human kingdom where intellect was the dominant power.

Now, in considering the evolution of intellect, it is wise to take a general survey of that portion of the great thread which lies between the animal kingdom and the kingdom of divine man, and try to realize at what point one stands. We have been told that seven great races mark the period of human evolution on the earth and that the fifth subdivision of the fifth race is now in the ascendancy. This means that the advancing race is nearer to the kingdom of divine man than to the animal kingdom, that it is in the fifth stage of intellectual development. Rational effort, therefore, would be to fix attention on what we are approaching rather than what has been left behind, and in trying to understand something of the higher kingdom we will steadily evolve toward it. We have historical models of men far advanced in the ranks of humanity, and also of those who have completed the work of the human period, men whose strength, love and knowledge is borne witness to by the words and deeds recorded of them ; it is by comparison with some of these that we can find out where we stand and keep ourselves from retrogression.

But individual progress is not dependent upon the sub-race to which one belongs, other methods must be employed to determine that. Types low and high in the scale of being are found in the

representative race, those who have retrograded as well as those who have advanced, and in the former class, a powerful intellect often accompanies great moral degeneration. Aside from the information as to races, given by scientific investigators, there are rational methods by which one may find out his place in evolution, for if one marks out a central point, he can decide as to which side of this he stands. The central point might be found in this way: We are considering intellect as between sensation—the work of development in the animal kingdom,—and spirituality—that of the kingdom of divine man. At the central point will necessarily be found the human being, equidistant from these poles, who represents intellect balanced between sensation and spirituality. It will be quite easy to determine if one stands there, and if not, to analyze oneself and find out at which side of this intellectual equator he stands. If he faces himself candidly, he can decide as to whether animal or spiritual qualities prevail in him, and to what extent. The qualities that are making for progression beyond this point will be marked by growing unselfishness—the sign of spirituality—rational unselfishness, for he is developing reason as a main line, and to be unselfish without this qualifying attribute might mean a forgetting of definite purpose, an acquiescence to forces making for retrogression, an unreasonable waste of energy and a miscomprehension of truth.

Now, if one has made such an analysis and has decided as near as he can at about what point he stands, the wisest thing that he can do is to try to equilibrate himself at that point, and the very first thing that he should do is to think out clearly what position his intellect enables him to fill. To take an example, if he is literary or artistic, his duty is to one or the other line of service. The phenomenon of his body is only an instrument for the expression of a force working along a certain line of development; it is his duty to sustain and expand this force, and to combine with others of similar type, so that the volume of force may become greater. The consideration should not be whether he is financially successful or whether he is appreciated, but whether he is living up to his highest capability. There is no merit in deliberately neglecting one's best talent for the mere purpose of bettering his material position. To be sure, Karma sometimes interferes and forces one out of his highest path, but his duty is to struggle back to it as soon as possible and so right himself

in natural order. There is no merit in such an one becoming a craftsman or a day laborer or anything of the kind, unless forced to it by the absolute necessity of himself or of those dependent upon him. There is a far subtler reason for his not declassing himself than that, sometimes put forward, that he is depriving another who naturally belongs there, of the place ; it is that he is allowing himself to retrograde in evolution, and by so doing, is lessening the volume of force with which he should be associated. Some of the best intellects of the day are making that mistake in their philanthropic work, are devoting their lives to the slums, to the *forcing* forward of the child-intellects of humanity, while they neglect the class of which they are the lawful leaders. And the consequence is that their higher intellect is becoming blunted by non-use, and their astral bodies deteriorated by constant contact with incongruous vibrations. What would one think of a general who insisted upon being a sentry, or of a colonel who degraded himself to the position of a private, because of his brotherly love for one or the other of these ? Who is to lead the advance column if the officers go to the rear ? Who is to plan the campaign if the Brigadier-general deserts his tent to dig breastworks ? This is a matter for serious consideration in the department of intellect. There are those who belong at the front, who should be leading or co-operating with or sustaining the advance wave of the race to which they belong, and who, instead, are neglecting their rightful duty through sentimental misunderstanding or ignorance of the scheme of evolution. If they took their rightful places, leaders for the lower classes would arise who are more closely allied to them in natural position, and therefore more capable of understanding them ; the higher intellects, by being leaders of these leaders—according to grade—would then be interlinked in orderly succession, and the whole process be more harmoniously conducted.

ANNIE C. MCQUEEN.

[*To be concluded.*]

HINDU SYNTHETIC CHEMISTRY.

SIDDHANTA SCHOOL.*

THE Ancient Aryan Rishis long centuries ago being highly civilized, their country with its rich natural productivity being an elysium for them, and as a self-contained nation with no foreign aggression—having enough to sustain themselves with no national drain, and being very highly intellectual—began in their early primitive manhood to solve high problems concerning *man*, which yet baffle many an erudite scientist and philosopher, such as, “Why should man be created and be born as he is?” and many other questions.

When such questions were suggested the whole matter relating to man was solved in a masterly manner by the Ancient Rishis as follows :—

Q. By what and when is a man said to live or die ?

A. By the presence of life, rather breath, within him. If the short space of breath *flits* away he is said to die. Then evidently life or soul is in the form of breath within the body.

Q. Can that life be seen or demonstrated, separately, as it is without matter (*Prakriti*) ?

A. Decidedly not. Matter and soul (*Prakriti* and *Jīva*), are co-eval, co-existent and correlative. The whole Universe (*Akhandā*) itself is a huge *Jīva* and *Prakriti* combined *inseparably* within itself.

Q. If this *Prakriti* and *Jīva* or matter and life can be attempted to be preserved intact without natural decay and destruction, can death be averted ?

A. Yes, for a long time.

Q. By, what means ?

A. The end and aim of the Siddhānta was to prescribe and define the nature of matter and its properties. Then how can matter

* Mr. C. S. Narayanaswamy Aiyar (Electrician) of Triplicane, writes us as follows, in regard to this article :—“I herewith send you a copy of the epitome of the Chemicophilosophical, or Siddhanta School of Philosophy, which has been gleaned and supplied by me on his request to Dr. Praphulla Chandra Roy, of the Calcutta University, the author of the “History of Hindu Chemistry,” for your perusal, opinion and publication in the *Theosophist*.”

and life be preserved intact without destruction was the hardest problem for the Rishis, who solved it among themselves and left their world-wide experiences for the benefit of their progeny ; experiences which we are not able even to comprehend, much less to follow, as, having been forgotten, they are enigmatic. (Thus rose the Siddhântic-Vedântic Philosophies of the East).

Q. In an animal being can life be located in a certain particular spot or organ ?

A. No. It is all over the body and everywhere. (This and the bigger *Akhanda* Soul theory gave rise to the Atomic theory of the Sankhya and Vaisheshika systems of Philosophy).

Q. How does death come ?

A. (1) Either by the cause of natural decay, (2) diverse diseases appertaining to flesh (of which there are said to be 4,448), or (3) accidents.

Q. If flesh or matter can be made not liable to decay and disease, can life be preserved and death avoided ?

A. Yes, for a long period, by means of preventive and effective medicines. This was the process of *Kāya Siddhi* (making sure of body) of the Siddha School, which process extended to two periods of six years each, or twelve years, which prescribed elaborate kinds of internal and external medicines for the body, and for the soul the *practice* of Yoga simultaneously in the same period, so that a re-chemical birth of the body should take place. (This gave rise to the old Aryan synthetic chemistry subservient of religion).

Q. Will not natural decay and destruction overtake us and death result ?

A. Yes. But decay can be largely prevented by taking in only the constructive materials from the Universe and by not draining the internal vitality from the human system, and by bringing about a chemical *change* in the body itself when the life is in, by the *Kāya Siddhi* process, and thus creating a higher condition of matter or body and a greater adhesive tenacity of *Īva* with *Prakriti*: thus destruction can be averted. This gave rise to the Siddhânta School regarding matter and Vedânta School regarding life or Soul, by blending both the Vedas and the Vedangas derived from the ancient Rishis and Munis.

As chemistry rose, developed and was *practised* with all its eighteen angas when it was known to all the intelligent ones of the country, at a time when the literature of the Siddhanta School was written in the colloquial languages of the different countries, when there was no deterioration of words in the languages themselves, then this science was made subservient to the highest end of man, to attain the final Beatitude, by the realization of *Self first, World second, and the Godhead last*. Thus rose the *Siddhas* who were called by this name first, as long as they were men moving in society and travelling in different countries ; and when they were studying the *Tattvic* results they were known as *Jñānis* ; and when they became meditative men in *Samādhi* of Self and the Greater Soul, they were called Rishis and Munis respectively ; and lastly, after they had realised all these they were called *Chinmaya Swarūpis* or *Swarūpa Jñānis*. Thus spread the *Siddhas* and their sixty-four *Mathams* all over the Aryan country, from below the central Asian territory to the Indian Ocean.

As Ancient Chemistry was thus a Religio-Philosophic science, this was made subservient to the finer senses and higher ambitions of man to obtain *Salvation then and there*, meaning in *one birth*, as this sect of people never would believe in transmigration of souls or life before or after births and deaths (unless in the limited sense of begetting progeny by oneself and thus being born once more on another soil and dying once after). And this cult is yet being handed down by the few only initiated in it traditionally. There is a very vast literature unexplored and not thrown out to the world at large, towards the benign broad interest and intention of our great forefathers, existing in the Tamil and Telugu languages of the South—not destroyed, but handed down.

Without chemistry no *Kāya Siddhi*, *i.e.*, fortification of the body and unification of body and soul together could be attained, and without chemistry no *Gulikāi Siddhi* (making of mercurial balls) could be effected (of these *Gulikāi* there were twelve main kinds and a thousand and one minor kinds). Probably this was called *the Philosopher's stone* by the Western ancient philosophers. And without the two above *Siddhis* no *Jñāna Siddhi* could be attained, and without *Jñāna Siddhi* no *Moksha Siddhi* could be achieved. This was their cult and line of progress in whichever country it spread and established itself,

For the attainment of *Kaya* and *Gulikai Siddhis* ancient synthetic-chemical chemistry has been brought about and perfected.

* * * *

After understanding by personal self-experience all the things in the world and after the observation of physical and chemical changes in the outside world, the Siddhas took the chemico-metallurgical medicines inside the body to prevent diseases first, then the preventive medicines to arrest decay and destruction, and then the chemical constructive materials and medicines to fortify the body and unify the soul with it, and to *prolong* existence simultaneously (to any length of time they wished). And at last after achieving all these by regulating and perfecting their existence they began to meditate upon the subtle and evanescent *Self* internally, and the outer world, with the acquired, vitally strong, new constitution which gave them wonderful, all-pervading and far-reaching powers. As an aid to the self-realising meditative process they brought about the *perfected Gulikai Siddhi* to its help. For this they had to make the volatile mercury which is called the essence or the vital fluid of the Earth, or the higher Soul, which is taken to be the *S'iva*, or the *S'iva Bindu*, to stand the test of fire of any high degree, and then to make it acquire, absorb, contain, develop and evolve higher potential powers, by the most laborious and tedious process of *Jarana*, and made this the *Elixir of their transformed life*. They made two of these mercurial balls with different potency and energy, by names *Swarupi* and *Kamaline*, one to be tied in the hand as the right or the positive pole, and the other to be kept in the mouth, as the left or the negative pole. The high energy thus evolved in oneself was made to rotate and circulate and thus the meditative or thinking power (*Dīrghadrishṭi*) was made to penetrate and *fly* into the other beings of weaker power and in far off regions also (*Jñānadrishṭi*). After self-realisation they began to study the phenomenal nature of the Universe or God, &c.

Thus the Siddhāntic chemical science helped to find out the end of the Vedāntic Philosophy, the Yoga and Moksha of Man. And thus all the different known religions and philosophic systems of the modern period of the world rose from this Pierian fountain of the Siddhānta-Vedāntic School of the Religion of Self and God. The more we study the different religions and their precepts, the more we understand that this ancient school is at the bottom of them all.

Chemistry Proper.

Classification of the world. The world, which has neither beginning nor end (*Anādi*) comprises the five *Bhūtas* or *component elements*, Earth, Water, Fire, Air and Ether. The Universe (*Akhanda*), is divided into the three classes of *Dhatu*, *Mūla* and *Jīva*; each of the above are again subdivided into the following six classes :

1. *Dhatu* or the Mineral kingdom—

- (1) Salts (25 kinds in all of *Kshāra*).
- (2) *Uparasas* (112).
- (3) *Pāshānas* (64).
- (4) *Lohas* (9 in all of the Metals).
- (5) Mercury (the King) *Rasa*.
- (6) Sulphur (the Queen) *Gandhaka*.

2. *Mūla* or the Vegetable kingdom. Divided into six classes as per taste; *viz.* : salt, bitter, pungent, sweet, astringent and sour. These are again subdivided into 3,300 main classes or genera, from the smallest shrub to the highest banyan.

3. *Jīva* or the Animal kingdom; divided into six classes as per *Bindu* and *Nada* or *seed and soil* of diverse kinds, and again subdivided into 8,400,000 kinds of *Jīvarāsis*.

From *Dhātu*, *Mūlam* is produced, and from *Mūlam*, *Jīva* evolves. The Universe (*Brahmānda*) is the highest and biggest known Soul, imparting life to everything in it. Among the *Jīvas* man stands the highest from the ant upwards to the elephant. He is created after the model of God or the Universe, in a miniature form, increasing from an infinitesimal atom in the womb (in which life and matter co-exist), to a full-grown man, by absorption, assimilation and development, who becomes worn out by self-draining and decay and at last dies, as every other being is subjected to the same natural cause. But he stands the highest of the creation, as being endowed with subtle and high powers of intellect, and the lower creation is of service to him.

The Indian tests for the classification and arrangement of things, are those of water and fire, the natural tests.

- (1) A salt is that which is soluble in water and is dissipated when on the fire.

- (2) *Uparasa* is that which is neither soluble in water nor dissipated by fire.
- (3) *Páshána* is that which is dissipated by fire but is insoluble in water.
- (4) *Loha* is that which is insoluble in water but which melts, yet does not waste away by fire.
- (5) Mercury and Sulphur, both insoluble in water and vapourised in fire. These two have some more distinct properties of their own in addition.

Thus the Siddhas, *taking the created or natural things as they are* produced, towards realising their end, have classified, after practical experience in the field, all the chemicals and minerals, first *under the Panchabhan tika system*, second, *of allies and opposites*, and thirdly, *under male and female classes*. Under the above category, when certain chemicals are mixed in certain proportions artificially with certain basic salts, and treated on fire, certain and sure results are obtained with the help of this synthetic science.

Their aim was first to fix and bind the salts with the help of *uparasas*, and to turn them into alkalies or *sunnums*, secondly, to fix and alkalize the *pashanas*; thirdly and lastly with the help of all the above to alkalize the metals and any other known substance, one based on the other. All these different steps and laborious ways had to be necessarily gone through, simply to fix and bind mercury and sulphur and to turn them into oxides and sulphides of metallurgical medicines for the *Káya Siddhi* process, to change the natural body into a mercurial indestructible body by the five primordial elements or five *bhátas*.

All these were done by pure synthesis and not by analysis. They, anticipating *Science in Religion and Philosophy*, have perfected and fixed the sure and certain end (*Siddh*, accomplished; *anta*, end) which should be attained by one and all at last, in every department which concerns matter and soul or *Man*.

C. S. NARAYANASWAMY AIYAR.

WHAT HUMANITY NEEDS.

THE work which the Theosophical Society has turned out in barely a generation of its existence, during which it has run the gauntlet of many adverse criticisms, and undergone many seismic shocks from within and without, which at one time, rendered its very safety a question of doubt, [Save to the Founders, H. S. O.,] has produced silently but perceptibly a remarkable effect in the world of thought, leavening it in a manner unprecedented in the spiritual history of any former period. From being an organism of the simplest kind ushered into the world by two unpretentious souls, with head and heart consecrated to the good of humanity by showing them the great treasure-house of occult wisdom, it has expanded by its inherent force of growth, with an ever-increasing inner vitality nursed by the basic truth it has come to proclaim. Amenable to reason it has developed with the rapid stride of thought which is the ruling characteristic of our age. Slowly but surely the great truths of occultism incontestably laid down in that monumental work "The Secret Doctrine," are being verified by the official science of the West, with the result that though its advanced thinkers have as yet come to no definite conclusions about atoms, elements, the primordial matter of the universe, the hypothetical ether and the law of gravitation, there are not lacking signs of a coming *rapprochement* between science and Theosophy. To the aid of the latter, the guide of man on the physical, astral and mental planes, have been lent, directly or indirectly, the services of Sir Oliver Lodge, Sir W. Crookes and last but not least, of Lord Kelvin—intellectual and truth-loving every inch—who, in the teeth of the repugnance of their fraternity, have declared that on the borderland where the subliminal is fused into the supraliminal—thanks to the late Mr. Myers for showing the way—there is a chance of learning something definite of the hidden side of Nature. Materialists of the type of Professor Lankester have tabooed the word "spirit," or anything that sounds like its equivalent, from the magic circle of their high-soaring intellect, and not seldom are expressions freely given out to the effect that it is mental impotence to base scientific investigations on anything beyond knowledge

gained by the physical senses. Men of his type, of whom the West boasts not a few, are unaware of the fact that in denying the very Energy from which everything has emanated, they deny themselves ; and this not very laudable attitude of mind will never bring them a whit nearer to the object of their investigations. Their present attempt to go, full sail, into every inch of details on one side of the universe, leaving the other completely ignored, is like weighing things in a pair of scales of which one side alone is used, allowing the other to kick the beam. Every fact was established as truth only after an examination and comparison of the two-fold antithetical principles which govern all the domains of Nature, and what can it be but the perversity of the human mind, tinctured more or less by conceit, which while wondering at the mighty resourcefulness and inconceivable powers at her disposal, shuts her eyes to the subjective side which makes Nature what Nature is. Is it sound reason to admire the picture and to say that there was no need of an artist to paint it ? Is it logic to see an electric light and refuse the existence of the dynamo at its back ? May it be that this extraordinary development of the human intellect, in our age, at the expense of the sublimer faculty which can only solve the riddle of life, is due to the after-effects of some karmic antecedents in which the abuse of exceptional gifts may then have been in evidence, and which now holds a screen before its eyes not permitting it to peer beyond it ? The law of evolution works at a very slow pace, each latent faculty of man in periodic succession becomes actual power, and then his permanent acquisition throughout eternity ; now emotion, now intellect, now will ; power, action and spirituality, rule alternately the destiny of our globe. Signs are not wanting that if the present efflorescence of the mind is not allowed to degenerate into selfishness, as is threatened, it will pave the way for the Kingdom of Heaven whose denizens we are and which is our own by our divine birth-right, as makers of thought, because Nature herself has ordained that we shall live more in Heaven than on Earth. Had the latter been our home we might have sojourned here for incalculable periods of time, not the few decades now allotted to us to see, to observe, to understand, to garner, and to depart.

Let us take the world as we find it in its ruling, paramount thought, which is the life and essence, the all-in-all of that which was in the

past, that which is in the present, and that which shall be in the future ; the globe on which we dwell is the result of thought, our daily acts and functions through which we incessantly whirl is thought concretized ; the spheres, moral, mental and spiritual in which we eke out our days are but the lengthening shadows of our thoughts ; our ties of consanguinity and the pilgrims who associate with us here are attached to us because of these very thoughts, and by them we have brought, as it were, the conditions in which we find ourselves. In short, the whole drama of Evolution, of Spirit involuting into matter, and again evolving out of it, in two contrary processes, is the magical effect of the thought of the ONE without a second.

Starting with this almighty power of thought we shall try to see what sort of stuff the human thought of the day is turning out from its loom. In the mental world as in the physical, the leaders of thought are the upper ten of society, and as fashions are infectious, so are thoughts. We happen to live at this time amidst peculiar surroundings and amidst a humanity whose mind is under the guidance of a definite trend of thought which receives its first impulse from the West which holds in its hand the governance of the globe. The world thinks now as it is made to think by the West which, in the main, is responsible for its karma, because it is responsible for the thought of the present humanity. To make the most of the *out*, leaving the *in* to take care of itself, is the keynote of the Western thought, and this lopsidedness shuts out the best and noblest side of evolution, from the sight of men. To this may be traced the feverish scamper after riches, amongst the potentates of Europe, for acquiring lands abroad, and maintaining large armies by paralysing the resources and material greatness of the countries they are called to rule. The paraphernalia of these "white elephants" at various courts entails heavy expenses on their coffers, not to speak of the spirit of defiance and mutual rivalry and jealousy which is ever on the increase under the plausible show of peace through sophistry. Far from being meritorious this policy of avarice and aggressiveness launches the mind of man into deeper depths of selfishness, giving his future a hue too dark and sombre for words. If we can throw the search-light of the past on the existing state of affairs, and if the adage, "Coming events cast their shadows before" has an iota of truth in it, we may safely conclude that there is a great desirability of reform to retrieve the human

mind from the hopeless chaos into which it is allowed to be dragged at the sacrifice of its divine susceptibilities. The present Rajasic activity of the West is overstepping its proper bounds, and thanks to the all-just Providence that, for the future well-being of the Aryan Race, it has now received a timely check in the Far East, which will serve as a salutary lesson to read aright the immutable Law of Righteousness which governs all the kingdoms of Nature. Some such disappointment, now and then, will go a great way in averting the threatened imbroglio into which Europe is launching. But the thought which works so much mischief is leavened with self-aggrandisement which sacrifices the higher for the frivolities of the lower, and many coming generations which await birth in the evolutionary march, will be much hampered by the undesirable momentum they will be the recipients of in their own days. If we go a little deeper into the question we shall find that the spirit of assertiveness and the tendency of the present-day science have driven away much that is calculated to give a healthy tone to the thought of the race. Nature will stand longer in the world of manifestation than the kings who govern it ; let the latter, therefore, be more compassionate and broad-minded that she may beget better and nobler offspring than she has hitherto done. With but few honourable exceptions the ruling motive of the human mind in the West is an inordinate hankering after pelf and a feverish anxiety to make the most of the body at the expense of the Lord of that body. In their heaven-and-earth-moving efforts to come by money, with a culpable indifference to the great law of karma, the Law of God's Justice, which teaches that no man can get more or less than he deserves, we see huge gulfs opening in social positions and distinctions between classes, with individuals literally rolling in riches, whose income is calculated by half-a-dozen pounds or dollars per second, and those starvelings who could hardly call this pittance their own during a whole life-time. So glaring do the differences grow that it seems a hopeless task year in and year out, to devise means of bridging the ever-widening chasm between the swelling millionaires and the dissatisfied poor who prowl about for a morsel as wolves do, for prey in winter. Surely, this does not speak well of a civilization which boasts of annihilating time and space by steam and electricity ; that is proud of weapons that can destroy the largest number of men in the

shortest time possible ; that proclaims from housetops its impartiality and sense of justice in according franchise to the weaker sex ; which thinks that its literature and scientific attainments have beaten everything of the kind in any former age, and that its methods for succouring the weak and afflicted are the most efficient hitherto seen ; which exults that its politics and that huge system of manufacturing lies euphemized as diplomacy are the very pink of perfection, with so very little to teach man of his inward aspirations and of his mission on earth, where his stay is so short that all this rush after the frail and fleeting gives one but a poor idea of its long life or stability. So long as it does not allow the yearnings of the soul to qualify its various pursuits, by teaching its children to link the life here with the one that is inevitably theirs by the very law of cause and effect, there is very little chance that the present civilization will hand over much of sterling merit to the future race.

Europe and America are now repeating for themselves the experiences of Rome and Greece, the mutual jealousies and rivalries of various states are prophetic of coming disruption which is sure to make one of them ride over the necks of others, as Athens, Sparta and Rome did in their own time, and that one, in its turn, being destined to be supplanted by some destructive agency which may now be in embryo. The sore need of the hour, in the haphazard speed at which the West hies on in her material advancement, is to superinduce a counteracting energy, a sort of compensating balance to the wheel of her civilization, by which whatever is best, beneficent and meritorious in her may not be swept out of existence when Karma-Nemesis garners the ripe harvest of her past. All former civilizations were the issues of their predecessors and our own is no exception to the general rule, and it, in its turn, is in the formative stage to be the pioneer of some other that is to succeed. It is ours who live in the bosom of the Infinite, just at the time when the intellect of man is at its highest, to find out the Imperishable in the Universe by its concentrated force, in such a way as will make mankind immune from the ravages of unsatisfied desires and brutal passions that are threatening to burst volcano-like and spread desolation around, to give tone and firmness to the civilization whose seeds we now are sowing.

Profiting by the past lessons which tell us that to secure permanence to our intellectual achievements some of which are pre-eminently

bright, and which should be the lasting heritage of our race ; the rulers and the ruled, the leaders of thought and their followers, must bear to each other the respective position of the father and the son ; protection and obedience mutually imparted by the one to the other being the guarantee of the continuance of a healthy state of morals and spirituality which shall culminate in an elysium of our highest hope, for the upliftment of the Great Orphan which has been endlessly and hopelessly struggling for its advance, but sad to say, finds itself ever and ever in the vicious circle of the "Grand Illusion." Utopion as all this may sound, why not call before the mind's eye the lurid pictures of the past and read therein the disastrous consequences brought on the heads of ever-suffering humanity, by selfishness on the one hand and smouldering dissatisfaction on the other. Whatever is not founded on the rocks of Righteousness and Compassion is doomed to perish in the long run, whitewash it as we may, as often as we like. Why did Alexander and Cæsar and Napoleon fail to consolidate their world-wide empires ? What was at the bottom of the demolition of the most powerful kingdoms of Persia, Egypt, Greece, and, last but not least, of Rome itself. Should destruction be the order of the day, and if time be the devastator of all things worldly, could we not establish, by dint of our developed minds, a new order of things, a new course, unlike the many preceding ones which have been tried and found inefficient, to give to man a systematized training in the higher ethical laws by opening his eyes to the reality of the unseen world, to relieve him from the strain of afflictions and aimlessness under which he has laboured for hundreds of centuries ? If the empires and governments of the world, instead of building on usurpation and unlawfulness, were to rear an edifice of Truth on the principles of sympathy and altruism, with an intuition that human beings are consolidated in Spirit Immortal, the ravages of avarice and ambition which have brought to an untimely grave many a civilization of the past and threaten to do the same in our own time, would be intercepted and there would be a continuity of the grandeur of the human mind, which has often come to a sad end by reason of its being allied with sordid motives. The whole gist of evolution is that man must be great in his mind and spirit and this higher growth is too often nipped in the bud. In the generation in which we live there has been an extraordinary mental progress which would

have been durable had it the substratum of spirit underneath, but in the face of reiteration of similar causes and concomitants of a like nature, we are under a grave apprehension, that this legacy of intellectual brilliance will not be continued to any appreciable length of time. Owing to the taint of selfishness the present glow will end in the usual sombre darkness, and the same scenes will have to be re-enacted in the drama of Life. Sudden disturbances of Nature, by water and fire, will sweep away in a trice all that which has taken centuries in its development, and when the next wave of humanity rolls its voluminous body on the boundless ocean of infinity, it will have to begin its toils afresh. What we most desire, and what right evolution demands is that we should transmit our present intellectual attainments to our successors so that the irksome task of beginning again at the lowest point, may be spared, and the operations of Nature be very much simplified.

The pages of history stand as living witnesses before us to attest that a nation which can produce deffest intellect like that of a Cicero, a Livy, or a Marcus Aurelius had to surrender the best of what it had to the hands of rude barbarians whose only oratory was their bow and arrow and whose great philosophers were those who could wear the purple of emperors after wading through rivers of blood. Those mighty monarchs of Persia whose boast it was that their palaces were roofed with solid silver and whose dining plates were sterling gold, the walls of whose harems were studded with rubies and emeralds, had all their luxuries and riches wallowing in dust at the hands of those nomadic hosts whose most delicious repast was a few dates and a wheat loaf, whose coats were patched with a few tattered remnants, and whose headgear was what Nature gave them. Ask of the Macedonians how they destroyed the Hellenic States, which had no element of union and solidity within them, and left not a vestige to show the greatness of "the age of Greece, mother of art and eloquence." Mysterious are the Laws of Karma which rule that nothing like injustice, unrighteousness, the trampling of innocent thousands under the feet of the unscrupulous wicked will be allowed to stain the fair realms of Nature for long, where Good and God alone are supreme masters. How many centuries did it take to fill up the hiatus left by the great thinkers, artists and writers of these powerful countries, and of what use was their keen all-conquering

intellect to those savages whose highest logic lay in their swords and javelins. From the destruction of the Roman Empire down to the Middle Ages what mental achievements have we to place on record? How many Homers and Herodotuses has the world produced in the interval? Why did the mind of man slacken in its activity; why were there not brilliant thinkers in those days? Because Karma had to adjust the balance of Righteousness so much disturbed by the covetousness and moral turpitude of those who had forgotten the fact that there was a mighty Dispenser of Justice who never can brook lawlessness in the moral government of His children.

Turn we now to the unprecedented psychic advancement of the Atlanteans whose power over the elements and whose wonderful gift of aerial navigation are not within reach of the Aryan race, with a mighty civilization which had weathered the stress and strain of many centuries, with vast irrigation schemes and with means to give happiness and comfort to their people from the soil. When better times changed to give way to self-worship and self-sufficiency, when constant intercourse with elementals had paved the way to establish the supremacy of evil, how did Nature take measures to sweep out of existence a vast continent whose presence was so detrimental to man's moral and spiritual instincts. Thousands of years have rolled away and yet the developed unit of our present humanity cannot call a tithe of the psychic power of an ordinary Atlantean his own. These undesirable breaks in evolution, the result of man's avidity and irrepressible selfishness to tickle his own personality have a warning voice, which we, with so much experience of bygone ages, would do well to listen to carefully, lest we fall in the very pit which threatens to open wide at our feet to swallow up that which is best in us.

Once more the cyclic wheel of time has put in the way of man a golden opportunity for maturing God's rarest gift to him, the perfection of his mind, which has already triumphed over many hitherto inscrutable forces of nature, with promise of greater achievements in the near future; but if, with this signal prowess of the mind there be not a genuine spirit of humility and receptivity we are sure to be thrown down the heights which we now have climbed. The accession of knowledge will be in proportion to our love of mankind, and to continue the remarkable successes of the last quarter-century it must

be our inward impulse to extricate the masses now hopelessly immersed in poverty and starvation by the seemingly interminable contest between Capital and Labour which tends much to throw our times out of joint.

SEEKER.

[*To be concluded.*]

THE CHRISTIAN CANON.

SAITH H. P. B. in her tremendous work, "The Secret Doctrine :"
 "For such allusions to the septenary constitution of the earth and man, to the seven rounds and races, abound, in the New as in the Old Testament, and are as visible as the sun in the heavens to him who reads both symbolically."

Saith H. P. B. again : "All this notwithstanding, the esoteric element as now found in the two Testaments is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean and Egyptian symbolism."

Saith H. P. B. yet elsewhere : "Those who labour under the impression that the occultists of any nation reject the Bible in its original text and meaning are wrong. As well reject the 'Book of Thoth,' the Chaldean 'Kabalah' or the 'Book of Dzyan' itself. Occultists only reject the one-sided interpolations and the human element in the Bible, which is an occult and therefore a sacred volume as much as the others."

For such as need the shelter of authority here surely is enough to make the study of the Christian Canon a quite legitimate field of theosophic effort. For the writer of these pages authorisation is not necessary, however pleasant it may be to find so wise a teacher cordially approving a course I long have followed. I owe the Bible much ; so, many of our people owe their knowledge of Theosophy purely to Eastern Scriptures, to the *far* Eastern Scriptures I should say, for our Christian Bible, too, is of the splendid series of sacred volumes of the East, as we who use it printed in our English tongue too readily forget. For them—for one reason or another—the Bible had no message. The pitiful inadequacy of Biblical instruction, with its dead-letter

statements or its forced, isolated allegories ; the ethics of the Christian Faith, based wholly on the *ipse dixit* of the Christ, instead of being rooted in the very nature of the Scheme of Things ; the attractions of a science that purported to prove all things, and give man solid facts to rest upon—any of these, or all, or fifty other reasons, rendered them blind to the beauty, deaf to the soft song of Wisdom in this guise : and when at length the message came from “Gitâ” or “Upanishad” it broke on them with all the splendour of new day, and head and heart alike went out in a great gladness to those wondrous, all-transforming books.

For me it was the Western message—whether in Gospel, Prophecy, Epistle, Psalm, of the accepted Scriptures of the Christian Church, or in the systems of philosophy given by Hellene, Kelt or Teuton, or yet again in the great poems of these peoples, tintured—aye, dyed in grain as these art-treasures are—by this philosophy and this religion : it was the Western message which, ringing upon head and heart, evoked response from both. And when in due time I too turned to the study of the further Eastern lore it came to me as an old friend new garmented, and familiar in its unfamiliarity ; it was the sameness, not the difference that gave delight ; and ever since, East has flashed light on West for me, and West on East, or, still more truly, East and West have blent in one, and like an exquisite opal, as I turn the doctrine this way and that it flashes and ripples from colour unto colour, but ever the stone upon my hand is one.

I must be frank though, to prevent a misconception. The teaching of the Church did not enlighten me. I, like so many others, gave up her sacraments, her services, after long, patient waiting for the miracle that came not. For in my early boyhood, one ‘glorious night of stars’—I can recall it now, can find the spot at a certain turning in a hillside road, the limitless expanse of blue above me, and the bright hosts that marched across it suddenly spoke to me so clearly : and ever after, Fear, that had come into the world with me and dogged my days—and very specially my nights—laughed quietly and passed. The Fatherhood of God and my own Sonship had become fraught with living meaning. So, through the weeks and years of my soul-hunger I hoped and hoped for exposition of this thing ; I think I waited full seven years before I gave it up, and turned to private study of the mystic side of Christian doctrine. The rightness

of the step soon proved itself. Help came, as later on I know it came to others, in ways so natural that the strangeness of them, the continual miracle, passed unperceived; and before long I was deep in metaphysics, and found myself in touch by correspondence with noble men and women in far lands where help in the direction of my energies was of inestimable value. Slowly the definite philosophic bases of the Christian Faith disclosed themselves, the splendid outlines into which I have ever since been joyfully piecing detail upon detail. My debts are legion, for I have found help here and there and everywhere; if I had not very early arrived at the philosophy of gratitude I later found S'rî Râma laying down to Hanumân, I should have wasted myself in longing to receive impossible returns. But "Call not thy friends nor thy brethren nor thy kinsmen" (Luke XIV., 12) comforted me exceedingly, and I tried to pay my debts by doing what I could, not for my helpers but for the needy at my door. I did not then see clearly that so the help was indeed repaying to the Self the kindness of the Self; that is, my brain-bound consciousness but vaguely apprehended the "orders" sent down from a clearer region; but it was wise enough to act upon the hint instead of chopping logic over it; and with the acting came the appreciation of the truth. The story of the 'talents' again, in a small way! I knew enough of ratiocination to respect the processes of logic highly—so highly as to keep them safe in hold until I had the necessary facts to reason on; but I did not sit and wait for facts to come—I went to meet them. "To him that hath shall be given," appeared so entirely sensible a statement, so perfectly accordant with the common and readily observable phenomena of growth, that always I endeavoured to create the nucleus, the "nest-egg" of the treasure I desired to lay up for myself, whether in heaven or less desirable regions. It is so rank a truism that *Ex nihilo nihil fit!*

In this endeavour, then, to pay my debts, I have found, over and over and over and over again, that no explanation of even the tiniest difficulty satisfies minds that really want to know, unless you can trace it back and back, or up and up, or in and in, if you like, to the very Beginning of Things—to the Great First Cause, or the Darkness out of which that Son-Sun blazed. No wonder my favourite proverb is, "All roads lead to Rome."

I have found no littlest fact of life that does not stretch afar

through Earth, Water, Fire, Air and Ether, as stretched those Roman roads over hill and plain and valley, upwards and onwards to the last Veil of all, and so within, into the darkness of the silence and the Rome of Spiritual Science, the Silence which encloses upon all sides the uttered Word ; the Darkness that rings round what we call Light, the Father of all Fatherhood, the One and Only—these documents of the Christian Faith preach it as definitely as the documents of other great religions ; preach it so plainly and so matter-of-factly that if one have not seen it, felt it, understood it, it must be the old story—

“ Use and want make dull the marvel ; ”

the very nearness has concealed the doctrine as trees conceal the wood.

There is the Darkness in Genesis I., 2, whence the Light outbroke—that will appeal to some. Is it the Darkness of John I., 5 ? Some think not, reading that as applicable to the form side of things ; for me I take it as the same, getting a richer meaning so. And again in Matt. XXVII., 45, I find a glorious significance in the Darkness that was felt “ over all the earth.”—I do not read it as the unseasonable gloom of an eclipse.

To Bible students many a passage will come up where the term Darkness may be used to symbolise the All, the Absolute, whence He, the Lord of all things, hath emerged ; but the symbol fails to move some minds, so, let us try again.

Take I. Kings, verse 27—“ Behold the heaven and heaven of heavens cannot contain Thee,” How like the “ I remain,” of the Lord Krishna to Arjuna !

Try that fine passage in Ephesians IV., 4-6, “ There is one body and one Spirit, even as ye are called in one hope of your calling : one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” The whole chapter is a great one, and well worth study by theosophists.

Again, in Philipians, II., 13, “ It is God that worketh in you ; ” and again,—but such passages are legion. They satisfy a class of minds, even as those earlier quoted do, but there must be directer doctrine still, to drive the truth home to yet others ; so turn we to the place where this grand, fundamental doctrine is taught, perhaps most explicitly of all, to Matt. XXV., 31, *et seq.* It is well known, this

passage; it has furnished themes for lamentable discourse on hell-fire and eternal torment, and other such bewilderingly witless versions of God's Government of this His world; it will yet furnish matter for the uplifting, philosophic sermons of the nobler Christian times that come. Yet how could any one ever miss the meaning of so crystal clear an utterance? "I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me. I, I, I, I, I; me, me, me, me, me; never "my brethren;" never "my people;" never "the creatures I have made." Never aught separate, but the Lord himself; the One light of all lights. He and none other it is whom we regarded or did not regard "when hid in human semblance." Is the teaching of the "Gîtâ" plainer? Is the marvellous "Pistis" one whit more definite? No; and were there but this one passage to rely on, were all the mystic utterances of Peter and Paul, and James and John, in their Espistles, swept away; were the famous Chapters XIV., XV., XVI., XVII., of the Gospel named of John, with their elaborate treatment of this theme, lost to the Church, this single statement were enough to base the firm-built, three-fold Faith upon—a logical, coherent, self-consistent scheme of ethics, worship and philosophy.

"Upon *this* rock I will build my church," said the Master, Christ Himself. Noting the play on the words "Peter" and "rock," men sometimes fail to see the deep significance of the Master's question and the disciple's answer: "But whom say ye that I am?" "Thou art the Christ, the son of the living God." *Namo Nârâyandya*. Those who can understand that exquisite greeting can understand good Peter's homage and his Lord's reply. On that rock He will build, for there is no other possible foundation than the essential oneness of man and the Most High.

Q. F.

BĀLABODHINI.

[Continued from p. 218.]

ACCORDING to the teachings of the Mahānārāyanopanishad, Brahman is said to have three aspects as stated below :—

“The FIRST or the SAGUNA aspect of Brahman includes (1) the Īśa who is the cause of the *origin, etc.* of the Universe ; and (2) the Jīva who is the cause of the *origin, etc.* of the *samsāra* or the wheel of transmigratory existence. This *Saguna* is said to rest in the *first* or the *Avidyā pādā* of the *Nirguna* Brahman which is said to have four *pādās*. The SECOND or the NIRGUNA aspect of Brahman rests in the *second, third and fourth pādās* which are respectively termed the *Vidyā*, the *A'nanda*, and the *Turtya pādās*. The THIRD or the NIRGUNĀTĪTA aspect of Brahman which, in the S'ruti, is said to transcend the three *pādās* of the *Nirguna* aspect, is even above the afore-said four *pādās*. This *Nirgunātīta* is said to be the unknowable and the unknown.”

Again the Mahānārāyanopanishad says :—

“Brahman is said to be *Sākāra* and *Nirākāra*. *Sākāra* is said to be two-fold, *viz., Sopādhika-sākāra* and *Nirupādhika-sākāra*; of those two, the first—*Sopādhika-sākāra* is *Saguna*, and the second—*Nirupādhika-sākāra* is *Nirguna*. *Nirupādhika-sākāra* is also two-fold, *viz., Nitya-sākāra*, and *Mukta-sākāra*; of these two, the first (*Nitya-sākāra*) is capable of being realised by means of *Paroksha Jñāna*, (*i.e.,* it can be grasped intellectually); and the second (*Mukta-sākāra*) is called *Aparokshāmbhava-svarūpam*. *Nirākāra* is the one which is said to be the *Nirgunātīta* or the unknowable and the unknown. (The above can be better understood with the help of the diagram on page 47 of “Vedānta and Theosophy”).

The Adhyātmopanishad is now commented upon from beginning to end as follows :—

The One Unborn Ātma who has placed himself in the cavity of the heart within the body is Brahman the Eternal Being. Though the Earth is his body, though he pervades the Earth, it does not know him—because he is motionless he is said to be within every-

thing. In like manner, the elements of Water, Fire, Air and Ether ; *Manas*, *Buddhi*, *Ahankara*, and *Chitta* ; *Avyakta* or the *Mūlaprakṛiti* having the three *gunas* (i.e., the original vibrations) in equilibrium ; the *Akshara* or the *Īva* who is free from decay until his final liberation ; and *Mṛityu* or *Yama* (the lord of death) who binds all *Īvas* by his noose, do not know the Eternal and Intelligent SELF although He pervades them all. This SELF is the inner soul of all creatures, the sinless one, the effulgent and divine *Nārāyana*.

1. The natural misapplication of the terms "I" and "Mine" to the body and the senses which are other than *Ātman*, is known as superimposition. The learned should, by means of meditations on Brahman, remove such superimposition.

In the above para. the word "learned" would alone have been sufficient to convey the idea. Why then the use of the phrase "by means of meditations on Brahman?" The doubt is cleared in the next para.

2. After knowing the *Pratyagātman* * (or the individual Higher SELF) who is the witness of *Buddhi* and its functions, the aspirant will reject the idea of SELF in the body and all else that are other than SELF, by means of *Akhandākāra-vṛitti* † which dawns upon him in consequence of his practice of *Akhandākāra-dhyāna-yoga*, ‡ wherein he identifies himself with that SELF which is a part of the Universal Self. It therefore becomes necessary that one should practise such Yoga after the dawn of the theoretical knowledge of the identity of *Ātman* and Brahman.

The means of removing superimposition is again stated as follows :—

3. Reject the impressions of the world, the body and the *S'āstra*, and thereby remove the superimposition.

* This word *Pratyagātman* is used in the theoretical Advaita system to denote the Universal Self, whereas in this practical system it stands for the Higher SELF which is said to be the witness of the lower self. The detailed definitions and mutual relations of the Universe, the *Īvatman* or the lower self, the *Pratyagātman* or the Higher SELF, and the *Paramātman* or Universal Self are clearly set forth in the *Īvachintamani* which teaches the first principles of this system of Vedānta (See pages 620, 665 of Vol. XXII. of the *Theosophist* for its English translation).

† *Akhandākāra-vṛitti* can best be rendered into English as "the unbroken vision of Cosmic consciousness," and *Akhandāikarasa* as "the one unbroken essence of Kosmic Consciousness." *Cosmic* refers to one solar system, and *Kosmic* covers all the solar systems.

‡ For fuller details see verses 8 to 32 of Chapter XV. and the footnotes on page 30, of the *Rāma Gītā*—English translation,

A doubt is here raised :—The mind (or the lower *manas*) can be neutralised by the aid of the mere theoretical knowledge of Brahman. The practice of Yoga is therefore unnecessary. The answer follows :

4. After knowing, through the aid of *S'ruti*, reasoning and experience, that the SELF is all-pervading, the mind of the Yogi is neutralised by *Samâdhi* Yoga constantly practised in his own SELF.

Although (*Sarîpa-mano-nâsa* or) the neutralisation of the form side of the mind is accomplished while enjoying *Jivanmukti*, yet, one should attain the enjoyment of *Videhamukti* for accomplishing (*arâpa-mano-nâsa* or) the neutralisation of the formless side of the mind. Next follows the answer to the question—what should be done for such accomplishment ?

5. Never allowing to be overpowered by sleep, worldly talk and sense impressions, and never forgetting the *Paramâtman*, (one should) contemplate, by placing the (Higher) SELF, on the (Highest) Self or *Paramâtman* having *Akhandâkâra-vritti*, as the *Kevalâtman* (or the Absolute) which is *Akhandaikarasa-svarâpanam*.

6. (One should) shun at a distance, as if it were a *chandâla*, the thought of the body which is generated out of the impurities (or the secretions) of the parents ; give up the idea of " I " and " Mine " in that body and then attain the highest aim of one's existence by becoming Brahman.

Thus far has been described the *Vyatirêka* (negative) method by which the body is ignored. The *Anvaya* (or the affirmative) method, by which the Brahman is attained, will now be described.

7. Just as the Ether in a jar is dissolved in the universal Ether, even so, O Sage, dissolve the *Pratyagâtman* into *Paramâtman*, with the thought of their unbroken relationship, *i.e.*, by means of *S'abdânuviddha Samâdhi* and then be silent for ever, *i.e.*, be well grounded in *Nirvikalpa Samâdhi*.

In the next two verses will be taught that the idea of self in the gross body as well as the very subtle body itself will cease to exist in the case of the man who is well posted in the practice of *Brahmanishtha*.

8 & 9. Having ever become himself the very form of that Brahman which is self-resplendent and which is the source of SELF, let the aspirant give up the macrocosm (or the universe) and the microcosm (or the body) as if it were a dirty pot, by permanently

transferring the idea of SELF rooted in the gross body to the super-conscious Self or *Chidātma* who is Eternal Bliss, and by thus neutralising the *Linga* or subtle body, always be that *Kevala-chaitanya* or super-consciousness itself, by neutralising the subtle body—nevertheless the gross body will continue to exist—and thus avoid future birth.

10. Having realised by means of *Samādhi* Yoga, the fact that "I am that Brahman" in which this world exists, like a town seen reflected in a mirage, become, O thou sinless one, an accomplished man by continuing to live in that realisation.

11. He who is freed from the darkness of *Ahankāra* (or I-ness) attains Self-hood and becomes stainless, partless, ever-blissful and self-effulgent like the full moon freed from the grip of *Rahu* (or the obscuration brought about by the shadow of the Earth during eclipse).

Now the question, What is then *Jivanmukti*? is answered in the next verse.

12. When the actions of the senses are controlled; the thoughts (that disturb one's equilibrium) are controlled, and when such thoughts are controlled, the impure *vāsanās* cease. The cessation of impure *vāsanās* is itself liberation. This is what is called *Jivanmukti*.

In the next verse it is taught that *aśubha vāsanās* (or the impressions of impure thoughts) are neutralised by *śubha vāsanās* (or the impressions of pure thoughts).

13. He in whom has dawned the idea of Brahman alone (being present) in all space, time and causation, will succeed in neutralising his *aśubha-vāsana* by means of such concentrated *śubha-vāsana*.

The next two verses teach that *Brahma-nishtha* should, under no circumstances, be ever neglected :

14 & 15. One should not be in the least negligent of *Brahma-nishthā* (or the meditation on Brahman). Knowers of Brahman say that such negligence is death itself. Just as *saiwāla*—moss spread on the surface of water (in the tank) and temporarily shoved aside, again spreads over that surface in an instant—even so the *Māyā* envelopes the wisest man also, if he neglect *Brahma-Vidyā* for a moment.

The next verse therefore teaches that *Nirvikalpa-Samādhi-Yoga* should always be practised.

16. He who attains *Kaivalya* (the mere condition of the SELF) while encased in the body, becomes *Kevala-chaitanya-svarûpa* even after giving up the body. Therefore, O sinless one, for the accomplishment of *Kaivalya*, become *Nirvikalpa* by being well posted in *Samâdhi*.

The next verse answers the question—When will the knots of ignorance attached to the heart be broken ?

17. When, by the practice of *Nirvikalpa-samâdhi-yoga*, the secondless Self is directly cognised, then and there the knots of ignorance attached to the heart will be broken.

It follows from this that the mere theoretical knowledge alone is not sufficient for attaining *Kaivalya*. But it may be doubted that because *Ahankâra* and other knots of ignorance are so firmly attached to the heart it is next to impossible to break them. This doubt is cleared in the next verse.

18. One who remains confirmed in *Brahma-nishtha* after having firmly established the SELF in the secondless-Self, and after having removed the idea of SELF in all the modifications beginning with *Ahankâra* and ending with the body, will, in the ordinary intercourse of life, be as indifferent to the aforesaid modifications (*Ahankâra, etc.*) as one would be towards pot, cloth, etc. He will, in other words, be devoid of the idea of SELF in the body, senses, etc., and consider them as being *this* or *that* apart from SELF (*i.e.*, himself).

But again it may be doubted thus : As all objects from Brahmâ downwards to the very grass are true, it is impossible to reject them as untrue and then to accomplish the direct cognition of the secondless Self. The answer follows :

19. Although all the worldly objects are, for the ordinary intercourse of life, true in the world-bound state, yet, they are untrue from the standpoint of the real and enduring liberated state. So, for one who is well-grounded in *Samâdhi-yoga*, it is not impossible to reject them as untrue and to directly cognise the Highest Self who is full, secondless and partless.

Another doubt is raised : but how can these *Brahma-nishthas* cognise the secondless and Highest Self, when there are other intervening deities like Brahmâ, Vishnu, Rudra, etc. ? The next verse clears this doubt :

20. This *Brahma-nishtha*, who has identified himself with the

Self, is himself Brahma, Vishnu, etc., and all the Universe. There is nothing else beyond that Self. In other words, what is true from the standpoint of the knower is untrue from the standpoint of the ignoramus, and *vice versâ*.

Doubt: Because all this world is merely superimposed on the SELF just as the snake is superimposed on the rope, why should the aspirant trouble himself with their removal? The next verse clears this doubt.

21. Although all the material objects are, like *the snake and the rope* and so on, superimposed on the SELF, yet they can be effectively rejected by the aspirant only by the fourth means, *viz.*, *Nididhyāsana* or concentrated meditation—after he has had the first three, *viz.*, *Darśana*, *S'ravana* and *Manana*. There is no use of the conviction alone that they are superimposed. One becomes the Supreme Self—the full, the secondless, and the changeless—only after rejecting the world by means of *Samādhi-yoga*.

G. KRISHNAS'ĀSTRĪ (*trans.*).

(*To be continued.*)

THE PRESIDENT'S MOVEMENTS.

Col. Olcott has taken passage for Europe on the German Mail ss. *Princess Alice* which sails from Colombo on the 25th March, and touches at Genoa on April 12 and at Naples but not at Marseilles. His present plan is to go straight through to England and then after spending some time there, to cross over to France in time to prepare for the International Congress at Paris at the beginning of June.

OBITUARY.

It is with regret that we have to announce the death of Mr. O. Cundasamy Moodelliar, Proprietor of Messrs. Thompson & Co., printers and publishers, and a very worthy man. The deceased was 49 years of age, and, earlier in life was connected with the Printing Department of the *Madras Mail*. He afterwards started a printing press of his own on Broadway, under the firm name of Messrs. Thompson & Co. (The Minerva Press), which is now in a prosperous

condition. *The Theosophist* has been printed by this firm since its first appearance in Madras. During the past year or two, the proprietor was unable to give full attention to the work, owing to ill-health. As a special department in the establishment has now been set apart for printing *The Theosophist*, it is hoped that in future the results will be more satisfactory.

ERRATUM.

Mr. Fullerton writes us in reference to his article on "Religion and Sectarianism," that, "A rather unfortunate blunder occurred in one place, apparently due to too much learning on the part of the printer. The words 'Homoousion' and 'Homoiousion' were interchanged, thus making them mean exactly the reverse of what they do mean. I had given them correctly." We notice also that the printers dropped an o from the word 'Homoousion.'

THE ADYAR LIBRARY.

RECEPTION TO DR. SCHRÂDER.

On December 9th a reception was held at the Headquarters of the Theosophical Society, to welcome Dr. F. Otto Schrâder, Ph. D., M.R.A.S., the newly-installed Director of the Adyar Library. In addition to the residents at Headquarters, the ten Pandits of the Library and various members of the Adyar Lodge, there were present the following learned Sanskritists : Professor M. Rangacharya, M.A., R. Kuppuswamy Iyer, B.A., B.L. ; T. Rajagopalachariar, M.A., B.L. ; T. S. Narayana Sastriar, B.A., B.L. ; S. Vasudevachariar, B.A., L.T. ; Panchapa Kesa Iyer, M.A., L.T. ; A. Varadachari, B.A. ; Appakannu Achari ; Pandit Tirumalachar ; Pandit Narasimhachariar and others.

The proceedings opened with the recitation of a Sanskrit prayer with violin accompaniment, which was followed by some well rendered airs on the vina by Mr. V. C. Seshacharri and a few entertaining replications on the gramophone.

Colonel Olcott in introducing Dr. Schrâder remarked that the Adyar Library which started its life in 1886 with a small beginning—the nucleus of the Oriental department being the 300 Manuscripts presented by Pandit N. Bhashyacharya—had now assumed dimensions which required an able Director, in order that its rich contents might be properly worked out and placed before the public for their due

appreciation. Valuable additions are now frequently made, prominent among these may be mentioned the entire library at Tiruvallangod, which was secured some time ago and has now become a part of the Adyar Library. What the ancient Tanjore Rajas were able to achieve in three centuries for their Library, one of the biggest libraries in all India, had been surpassed by the acquisition of a vast collection of important Sanskrit and Pali Manuscripts for the Adyar Library within a short space of twenty years. Whereas the Tanjore Library had 12,376 Manuscripts, the Adyar Library already owned 12,487 Manuscripts and 13,188 printed books. Having been for some years on the lookout for an Oriental scholar like Dr. Thibaut, the Colonel said that by opening correspondence with some of his Western friends he had, through the kind offices of Mr. Bertram Keightley, secured Dr. Schrâder, as Director of the Adyar Library. Born in 1876, Dr. Schrâder received a good education in several of the important Universities of Germany, such as Kiel, Gottingen and Strasburg. He held high credentials from such eminent Oriental scholars as Professors Deussen, Oldenberg and Leumann. He took his degree of Doctor of Philosophy in 1902, the subject of his dissertation being the state of Indian Philosophy at the time of Mahāvira and Buddha. The Colonel added that he had reason to congratulate himself and the public on the acquisition of such an eminent scholar as Dr. Schrâder, who was not only well versed in Sanskrit literature but also in Pali and Prâkrit.

Professor M. Rangacharya then delivered an eloquent address, in the course of which he observed that it struck him there were three things which combined to make the acquisition of Dr. Schrâder a great success. First and foremost, was the sympathy with which, he understood, Dr. Schrâder was strongly imbued, for India and her great Sanskrit literature. Next he adverted to Dr. Schrâder's great ability, evidenced by the valuable testimonials he possessed. Last and most important of all, were the favourable auspices under which the learned Doctor was going to commence his career at Adyar. The environments of the Theosophical Society, its great toleration and broad sympathy, and above all, its very atmosphere, were calculated to ensure in a large measure the achievement of much useful work. Professor Rangachariar in conclusion offered to Dr. Schrâder a most cordial welcome on behalf of not only the Sanskrit scholars of Southern India but the enlightened public as well.*

* We are indebted chiefly to *The Hindu*, of December 11th, for several paragraphs embodied in this report.

An address of welcome to Dr. Schrâder, in Sanskrit, prepared by a representative body of Madras Pandits, was then read by the Senior Pandit of the Library, T. Yajnesvara Dikshita—an English summary of the same being read by the Librarian, Pandit G. Krishna Sâstri. A Tamil address in verse, by Seshagiri Iyer (with English translation) was also read, and an original Sanskrit address (extemporaneous) was delivered by Pandit Narasimhachariar.

Dr. Schrâder, in acknowledging in both Sanskrit and English, the addresses of welcome offered him “observed that in accepting his appointment as Director of the Adyar Library, his long cherished dream of profiting by India’s noble Sanskrit literature and serving her and her sons was realized. He assured those present of his hearty sympathy and said that he would strive his best to justify the kind expectations which they had formed of him.”

The proceedings closed with a violin performance by Hindu girls of good families, after which light refreshments were served.

REVIEWS.

THE STUDY OF SHIAISM.*

The purpose of this little book is, as the author says in his Preface, to draw attention to the value and beauties of a religion almost unknown to most European writers, *viz.*, the doctrine of the Shiâs, or followers of the Kaliph Ali, called *Shiaism*. The Introduction contains a short theory of Religion, an outline of the life of Ali, and some general remarks on the history of Shiaism and its literature. The author then proceeds in Chapter I. to expound the theoretical side of Shiaism, *i.e.*, the doctrine of the Five Principles (Osool-a-Khamsa) : (1) *Touheed*, or the perfect belief in the oneness or unity of God ; (2) the conception that god is All-justice ; (3) the idea that all prophets were sent by God for the guidance of humanity ; (4) the conception of “Leadership” (Imâmat)—here an interesting survey is given of the twelve Imâms of the Shias predicted by the prophet—; (5) *Maâd* “returning,” *i.e.*, the belief in the day of Resurrection (punishment or reward of the dead by God) as well as in “a day wherein God shall destroy this universe without ruining it” [Sic]. Chapter II. deals with “the Practical Reli-

* By N. S. Khakân Hosain, Ram Narayan Bazar, Cawnpore, India. Published at Christ Church Mission Press, Cawnpore. To be had of the author at Re. 1 per copy.

gion of the Shias," Chapter III. is on "Some Voluntary Performances," Chapter IV. on "The Ethics of Shiaism," Chapter V. on "Different Hadeeses on Different Subjects," *i.e.*, traditional sayings of the Prophet, and the Imáms. I cannot forbear quoting at least a few of these Hadeeses. "A wise man is that who has killed all his desires" (Proverbs of Ali.) "The heaven is ready for the abstinent even if they may be Negro slaves" (Alkafi). "Men are opponents of what they do not know" (P. of Ali). "Do not make thy stomach a grave of animals" (Alkafi). "I came to find out my Lord by my failures in my attempts" (P. of Ali).—The book is a valuable introduction to Shiaism and highly to be recommended to every student of the history of religions.

O. S.

ANCIENT IDEALS IN MODERN LIFE.

We have great pleasure in acknowledging the receipt of the Tamil translation of the above book embodying the course of lectures delivered by Mrs. Besant in 1900 on the occasion of the 25th Anniversary of the T. S. held at Benares. It is issued from the Hall of Theosophy, Madura, and the translator, Mr. P. Narayana Aiyer, President of the Madura Branch, T. S., has done excellent service to the Tamils by giving them a lucid and correct prose version of this Series of valuable lectures. The book is on sale at the *Theosophist* Office—Price including postage, boards—annas seven ; calico—annas ten.

G. K.

NOTES DE PALÉOGRAPHIE INDIENNE.

Professor Kirste of the University Graz, Austria, has been kind enough to send us a copy of his "*Notes de Paléographie Indienne*" (*Extrait du tome I. des Actes du XIV. Congrès International des Orientalistes*), dealing with two interesting discoveries of his. By examining the Jaina manuscripts of the fifteenth, sixteenth, and seventeenth centuries, Prof. Kirste has found an explanation of the striking fact that two absolutely different sounds of the Sanskrit language, namely the guttural n and the lingual d, are represented in the Devanāgarī alphabet by two letters so similar as ण and ढ respectively. As in the development of languages two words of different origin and meaning frequently merge at last into a common form (comp. *e.g.*, the two meanings of Eng. "case"), even so the two very different letters which originally represented the two sounds in question, have merged ultimately into

the form ङ which, indeed, is used for both the guttural n and the lingual d in the Jaina texts. Later on, however, the necessity was felt to distinguish the two sounds also in writing, and so the dot, *i.e.*, the Anusvāra, was added to the ङ wherever it stood for the guttural nasal. Prof. Kirste further shows that ञ which in the present Devanāgarī alphabet is used to represent the aspirated च, *i.e.*, च (Eng. *ch*) + aspiration (h), was originally the sign for च + ञ (ch + chh). So we owe to Prof. Kirste two important supplements to the monumental work of the late Prof. Bühler, the "Indische Palæographie."

O. S.

OCCULT CHEMISTRY.*

The celebrated article by Mrs. Besant, bearing the above title, which appeared in *Lucifer* of November, 1895, is now issued in pamphlet form for convenience of reference. Every Theosophist will want a copy. It is accompanied by a Diagram which illustrates the results attained by the breaking up of an atom of each of the three gases, Hydrogen, Oxygen and Nitrogen, until the ultra-minute particles of various shapes, on the four etheric planes appear. It is stated that "the observations recorded have been repeated several times and are not the work of a single investigator, and they are believed to be correct so far as they go."

W. A. E.

ILLUSIONS.

BY MABEL COLLINS. †

This is a neatly gotten up booklet of 70 pages by the author of "Light on the Path." The author says of this essay, in her Preface, "Some of the experiences are those of a psychic who has been able to bring across the threshold a memory of something just then seen, or something which has just then occurred, and which illustrates or explains the subject." The essay is divided into sections which treat of the following five 'Illusions':—

First : That man is imprisoned in the body.

Second : That the unborn are unknown.

Third : That there is any secret in the mind or memory of man.

* The Theosophical Publishing Society, London. Price six pence.

† Theosophical Publishing Society, London. Price 1s. 4d.

Fourth : That the earth exists apart from man.

Fifth : That Nature is indifferent to man.

The reader will find the narrations of psychic experiences which are given in illustration of these five ' Illusions ' quite interesting.

W. A. E.

INDIA : PAST, PRESENT AND FUTURE,

BY HENRY S. OLCOTT.

[*Adyar Pamphlet Series—No. I.*]

It is proposed to issue from time to time, reprints of important lectures and magazine articles in pamphlet form for the convenience of readers. This is a reprint of a lecture delivered at Amritsar in 1880, to which the author has recently written a preface touching upon the progress of India, which will be read with interest.

THE INFLUENCE OF THEOSOPHY.

ON THE LIFE AND THOUGHT OF MODERN INDIA,

BY GYANENDRA NATH CHAKRAVARTI.

[*Adyar Pamphlet Series—No. II.*]

This masterly essay which appeared in December *Theosophist* is now reprinted at the request of many. These two pamphlets deserve to be very widely circulated.

A SKETCH OF THEOSOPHY AND OCCULTISM,

BY A. P. WARRINGTON.

This most instructive summary taken from the author's contribution to "The Encyclopedia Americana," has just been reprinted in convenient form for the general reader, by the "Americana Company."

Also received two small pamphlets : *The Mental Art*, and *Jesus-Mas or Christ-Mas* ; both by Samuel George, Power Book Co., Wimbledon, S. W., England.

THE BRIHAT JATAKA OF VARAHA MIHIRA,

BY N. CHIDAMBARAM IYER.

This work, the second edition of the English Translation of which has just reached us, is an admirable standard treatise on Astrology, by

a member of Vikramarka's Court. The first edition appeared in 1886 and if the translator were alive, this second edition would have been brought out much earlier with considerable additions.

The late Mr. N. Chidambaram Iyer was well known to the inner circle of thinkers both Indian and Foreign. He received a complete western education half a century ago and like many others imbibed materialistic views of the Occidental sciences and became a Sceptic and an Iconoclast of a confirmed and virulent type. The conversion of such a powerful antagonist back to true orthodoxy was a marvel of marvels. It was not disappointment in life or ambition to succeed that led him to bid farewell to his cherished views of scientific scepticism as is often the case with men of weak mental calibre. The accidental meeting with an astrologer of great ability, the keen disputations they held for years, the searching examinations and the startling answers of the astrologer, the subsequent study of the science in all its departments all confirmed him in the true belief of the infinity of intelligence surrounding humanity.

The able controversy he conducted against the foremost statesman of the day, the late Raja Sir T. Madhava Rau, in demonstrating and defending the truths of the science of Astrology and his coming out successful from the contest, making the Raja more or less a convert are still fresh in the minds of men living. Mr. Chidambaram Iyer joined the ranks of the Theosophical Society after his conversion and his valuable contributions in the domains of Astrology, Hindu Astronomy and Sociology have been considerable. He devoted a large portion of his income and perhaps all the leisure he could command to the pursuit of his astrological studies and even in his last days when his health had been shattered he doggedly persevered in those researches as a solitary scholar.

We have given a short account of the translator as it, in our opinion, will give the best proof of the truth of the science and ward off the many useless criticisms levelled against it by men who do not take the least trouble to examine it.

No doubt the difficulties attending the study of Astrology are various. A knowledge of Astronomy is the first requisite. The isolation of the effect due to a particular cause out of a combined action of a plurality of causes or the inverse problem in such a vast subject as human destiny through a succession of births may well nigh stagger even the best of Mathematicians. Further, the confusion into which the Almanacs have fallen since the days of Vikramarka, the

careless way in which nativities are cast by ignorant men, the lack of patronage of Astrologers all add to the difficulties of accurate predictions. Even at the present day men are not wanting who are well versed in science, men who will make the most accurate predictions. For not long ago the Dindigul Astrologer startled the world with his wonderful prediction that His Majesty the King Emperor would not be crowned at the time first announced, owing to a certain sudden physical affliction of a serious nature, which was subsequently verified to the very letter.

Slowly and steadily the light of the East is dawning on the West! Hypnotism, Astral physics, and sending messages through mere space were once the laughing stock of the Occidental savants. But now these have become sciences and are being practised by doctors, scientists and mechanics. And Astrology itself has made a steady though slow advance, and in the fulness of time it will regain its proper place in the Courts of Kings and assemblies of learned men.

The work treats of a great variety of subjects, the time of conception and of pregnancy, nature of progeny their number and sex, duration of life, success in life, horoscopy of women, plants and animals, lost Horoscopes and how to find them, with a preliminary chapter explaining the terms and the elementary principles of the science. The copious notes and the masterly introduction leave no difficulty unexplained. The revision which the whole work had undergone during the life-time of the author with a view to bring out a new edition, and the amplification and the complete recasting of the very important chapters on Ayurdayas, Dasas and Antardasas, with a tabular statement of the different kinds of the Nabhasa Yogas especially enhance the value of this edition.

We hail the appearance of this second edition which has been brought out owing to the deep interest which the venerable President-Founder of the T. S. has always taken in the science and the Translator, and the large facilities afforded by him in financing the publication.

A word of praise is due to Messrs. Thompson & Co., Madras, for the neatness of the get-up.

T. V. S.

"*Plague in India.*"*—This is the title of a paper read in May last, before the 'Indian Section of the Society of Arts,' by Charles Creighton,

* London : George Bell Sons, York House, Portugal Street, E. C. Price three pence.

M.D. (reprinted in pamphlet form). Any one who attempts to solve the plague problem has a herculean task before him. The Doctor gives herein an account of his widespread personal observations, and states the opinions of others and the various conflicting theories that have been advanced. The pamphlet contains a map, showing the chief plague areas in India, and numerous statistics. An interesting discussion, participated in by various speakers, followed the reading (See *Cullings and Comments* in this number of the *Theosophist*), and Professor W. J. Simpson, after congratulating Dr. Creighton on the character of his paper, said in the course of his remarks, that

What was wanted in this crisis was something worthy of the great nation that ruled over India and was responsible for its welfare, and this would not be obtained by sending out two Assistant Bacteriologists to India where fifty were needed, nor would it be obtained by combating plague by an unorganised and totally inadequate administrative plague department.

He alluded to the powerful and mysterious character of our unseen foe, and said, it was expected to be met and controlled in a haphazard sort of way, without very much expense, without proper organisation and without strenuous effort, and because the whole thing was a disastrous failure the blame was laid on the people, their customs and their prejudices. He earnestly hoped that a more enlightened policy would prevail.

MAGAZINES.

The Theosophical Review, December, continues Prof. Alberto Gianola's paper on the "Pythagorean Sodality of Crotona," in which are briefly mentioned the strict rules of discipline for members of different grades in the fraternity. It was not the aim to mortify the flesh, but "The body was to be kept sane and beautiful so that the spirit might have as perfect an instrument as possible; hence the gymnastic exercises of every kind performed in the open air and the minute prescriptions with regard to hygiene and especially with regard to food and drinks." We pass over a few articles to notice the "Proposed Enquiry concerning 'Reincarnation in the Church Fathers.'" It appears that Mr. Mead has received a letter from a critical friend who thinks time is being wasted in "publishing studies in the *Review* on abstruse subjects.....of no interest to the vast majority of its readers;" and that the energies of Mr. Mead could be better employed "in making a collection of passages from the Church Fathers to prove that the doctrine of reincarnation was a fundamental dogma of the Christian faith." In response to this, Mr. Mead proposes that his colleagues

send him all the exact references which they may have noted, "either in the writings of the Church Fathers themselves or in other books referring to the subject, which are considered, or claimed, to teach reincarnation." These will be afterwards verified and translated. Passages from the Bible may also be sent, as well as from "extra-canonical and apochryphal Christian literature and from the Christianised Gnosis,....." References against reincarnation may also be included, but strictest accuracy is insisted upon, minding punctuation, capitals, etc., and giving "the title and author of the work, place and date of publication, also, if it is so stated, the edition of the text of the Church Father to whom reference is made, or of the translation;" write "on one side of the paper only." Further particulars may be found in the article. "The Higher Fatalism," by W. Gorn Old, is a very interesting paper in which astrological influences are considered as modifying human life and progress. A. R. O. pleads for a very free definition of "Brotherhood," considered theosophically, and Mrs. Sarah Corbett contributes a dialogue on "Effort."

The Theosophic Gleaner, for December, has some very sensible Editorial Notes on "Universal Brotherhood." Mr. G. E. Sutcliffe contributes his second paper on "Theosophy and Modern Science," which deals with the "Occult Significance of the Planet Uranus," Mr. Rustam P. Masani writes on "Persian Mysticism," and Mr. N. K. Ramasami Aiya on "The Logic of Religion." "Evolution of Consciousness," a lecture delivered by J. J. Vimadala, is concluded. The remaining articles are "Lest we Forget;" "Old Wine in New Bottles;" and "How Ideals Guide Nations' Destinies," the whole comprising a very good number.

Theosophia (November) opens with an Article on "Theosophical Study," by Dr. J. W. Boissevain. Along with an article by Madame Obreen-toe Laer—"About Theosophy"—is a photogravure of the writer. "A Dream Lesson" is by M. W. M. "The Bearing of the Cross of Christ," by 'The Seeker,' is a translation from *Theosophy in India*. Mr. A. G. Vreede writes about "The Seal of The Theosophical Society," and there are notices of 'Foreign Periodicals,' by Lena C. de Beer.

The N. Z. Theosophical Magazine, for November, gives the first part of an article on the "Problem of Good and Evil," by Marion Judson; "Thoughts about Theosophy," by Kaber Harrison; and "The Three Paths," by L. B. de L.

Theosophy in Australasia, republishes from *The Theosophist* "The Awful Karma of Russia;" concludes Mr. Hunt's lecture on "The

Powers Latent in Man " and quotes extensively from Mr. Sinnett's very interesting article in July *Broad Views*, on " Former Lives of Living People."

December *Lotus Journal* concludes the notes of Mrs. Besant's lecture on " The Great Brotherhood," and furnishes much other very interesting matter, prominent among which is Mr. Leadbeater's continued narrative of a tour in " The Yellowstone Park, with a magnificent coloured plate of " The Grand Cañon of the Yellowstone."

Broad Views :—The December number is exceptionally interesting and contains a good article by Mrs. J. A. Charles on " Faust The Manu." Mr. Sinnett's " The Variegated life of the Future " is worthy of the attention of the theosophical student.

Révue Théosophique (November) :—This number has many interesting articles. Mrs. Besant is represented by one on " The Divine Kings " in which she shows the ideal role of royalty. Dr. Pascal continues his article on " The Subconscious Self," and the translation of the third Chapter of Mrs. Besant's " Pedigree of Man " is completed. We are glad to notice in the " Echos " the report of a very successful meeting of members of the T. S. on the occasion of the official New Year of the French Section.

Theosophie (Antwerp) continues its translation of Mrs. Besant's " Destinies of Nations." We notice also a curious description of a visit to the Astral Plane by " Martin."

Also received *The Vahan*, *Theosophic Messenger*, *Theosophy in India*, *Central Hindu College Magazine*, *Notes and Queries* all containing matters of interest, and the following which we cannot read: *Sophia*, *La Verdad*, *De Gulden Kelen*, *Theosophisch Maandblad*, *Teosofisk Tidskrift*, *De Theosofische Beweging*.

Modern Astrology.—The Christmas number of this interesting periodical, which was founded more than fifteen years ago, appears under the title of " The Astrologer's Annual for 1906." This number is more than usually attractive, is complete in itself, and contains a brief and simple statement of Astrological principles, shorn of technicalities. It should have a wide circulation.

The Arena for November. This Magazine nobly battles against Governmental corruption in cities, and is the advocate of social progress and political improvement. The Editorial notes concerning the notorious frauds in the conduct of insurance companies are worthy of special attention.

Mind, for November, is as usual replete with valuable reading

matter from its numerous and talented contributors. Concerning the 'New Thought Movement,' of which it claims to be the exponent, it says :

The term 'New Thought' is in a way a misnomer. There is nothing intrinsically new about the view of life so designated, though it is new to many people. . . Its basic principles, though called by other names, perhaps, underlie the bulk of the reformation and progress of the day. New Thought is not a cult. It draws no lines of demarkation. It separates itself from no good thing. It stands for the impartial investigation of all systems of thought and all human experience, and the acceptance of all the truth which can thus be discovered. It antagonizes, excludes, nothing that the sun shines upon, or the mind of God, in creating, called "very good."

CUTTINGS AND COMMENTS.

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

THE BUDDHIST RUINS IN JAVA.

An Ancient Temple. If most people were asked to name those countries of the world in which are still to be found splendid architectural remains of bygone civilisations, the names of Egypt, India, Syria, and Mexico would at once be forthcoming ; but few would place the island of Java on the list ; yet not one of those could show ruins more numerous or more splendid. This may seem an exaggeration, but the same opinion has been universally expressed by the most eminent writers on the subject. As to the date of the rise and fall of a civilisation which has left behind it such splendid memorials authorities are much at variance, but for the most part they are placed between the beginning and the eighth or ninth centuries of our era. Certain it is, however, that at one time the island must have been ruled by Hindu or Buddhist people far advanced in the arts of architecture and sculpture.

THE TYANDI BARABUDUR TEMPLE.

Among the finest and best preserved of these ruins is the great temple known as the Tyandi Bârâbudur, situated near the centre of Java, in the Sultanate of Djokjakarta. Originally designed probably as a dâgoba, or resting place, for a portion of the ashes of Buddha, this building rises in the form of a terraced pyramid, the part at present above ground being about 350 feet square by about 120 feet high. The terraces at present visible are seven in number, the whole being surmounted by a dome 30 feet in height. Each of these terraces is covered on the inner wall formed by the terrace above, and in the lower terraces also on outer walls running round them, by a series of bas reliefs, which for extent, variety, and artistic merit have probably not their equals in the world. Running in a double tier round the lower galleries and in a single tier round the upper ones, they are estimated to have a total length of over three miles, and represent by a continuous series of pictures not only the birth and life of the Lord

Buddha in his final incarnation, but also a large number of the "jâtakas," or previous lives, of the Master in the gradually ascending forms of animals and of men in various positions in life, and record his good deeds in each of those lives.

Thus we have the story of the Bodhisâtva when on earth in the form of a hare. Indra, the Lord of Heaven, in the form of a traveller, weary and hungry, comes down to test the virtues of the various beasts. He receives fish from an otter, a dish of curds from a jackal, and fruit from a monkey ; but the poor hare, having nothing else to offer, presents his own body to the hungry traveller and throws himself on to a fire to be roasted. Interrupted now in many places by the work of a thousand years of earthquakes, tropical storms and fanatical Mahomedan destroyers, this wonderful picture story runs up through gallery after gallery to where, in the central dome, entirely closed in and hidden, stood the final image of the Master, free from any ornament, crown, or aureole, the Buddha raised above all earthly desires or passions.

SOME OF THE DECORATIONS.

In the whole of the series at present on the ground there were originally no fewer than 2,141 complete bas-relief pictures, of which 988 are still in a fair state of preservation. There were, in addition, in niches round the terrace walls, 441 statues of Buddha larger than life, besides smaller ones past counting. The whole of this work is done, not in soft stone, easy to manipulate, but in the hardest and most intractable kinds of lava and trachyte. Alfred Russell Wallace, in his classical work on the Malay Archipelago, remarks : "The amount of human labour and skill expended on the Great Pyramids of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java." There is, however, one peculiar point in the construction which tends to show that the builders were not as good Engineers as they were Sculptors and Architects. Round the entire base there runs what looks like a broad pavement of cubes of stone laid, but not cemented, together. This broad pavement has been removed in sections, each section being replaced in turn, and underneath was found another terrace, larger than any of those now visible, and having its walls partly but not entirely, covered with 160 more bas-relief pictures in fine preservation. These were photographed and covered in again.

7,000 CUBIC YARDS OF BLOCKS.

The total mass of squared blocks of stone covering this hidden terrace amounts to 7,000 cubic yards. The conclusion is inevitable that this hidden terrace was meant for the original lower terrace, but that with the building partly completed and the first set of sculptures still unfinished, the builders found that their foundations were too weak for the huge structure, and were obliged to sacrifice one terrace to strengthen them. Had not this been necessary the building would have stood up even more colossal than it is. The temple of Bârâbudur is only one among many in Java. At the village of Prambanam, also near Djokjakarta, are the ruins known as "Chandi Sewa," or the "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 44, and a fifth

or inner one, of 28 ; in all 296 small temples in five concentric parallelograms. In the centre is a large and beautifully ornamented cruciform inner temple. Most of the smaller temples are in ruins, but some are still fairly perfect.

TEMPLES TO HINDU DEITIES.

At Loro-Jongran, close by, are fourteen small and six large temples to Hindu deities ; Siva, Durga, and Ganesh being still represented by finely carved statues. At Gunong Praw an extensive plateau reached in former times by four flights of stone stairs, each of over a thousand steps, on the North, South, East, and West are remains of nearly 400 temples and, to quote Wallace again, " the whole country between here and Prambanam, a distance of sixty miles, abounds with ruins, so that fine sculptured images may be seen lying in ditches, or built into the walls of enclosures." The above buildings are all of a religious character, but others may have been used for lay purposes, such as the so-called " Water Castle " in the city of Djokjakarta itself, where may be seen the remains of high-walled enclosures with broad tanks, now overgrown with weeds, but still showing their stone terraces and the stone steps leading to the water, having probably originally formed the pleasure of some Hindu potentate, or possibly, from their very high walls, of his harem. In other parts are many ruins of forts, palaces, baths, and aqueducts, and at Modjo Agong, over a large stretch of country, every road and pathway shows a foundation of finely laid brickwork, the paved streets of some old city of which only traces now remain.

THE UNKNOWN VALUE OF THE ARCH.

One thing is noticeable in all this architecture ; like the ancient Greeks, the builders knew nothing of the extreme utility of the arch in masonry, consequently few roofs remain, but in some places, as at Mendoet, near Bârâbudur, complete roofs remain, made by horizontal courses of masonry, each overlapping the one below it till they meet at the apex. Of course, the roof for this has to be very high for the breadth spanned, but for small spans the system serves its purpose fairly well. From the above descriptions it will be seen that if some of the energy spent on Pompeii and Egypt could be spent on excavations in Java, discoveries of the greatest importance might be made. It is to be hoped that the money will some day be found for this purpose.

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Limitations of Science. Professor Charles Richet, of the Faculté de Médecine, Paris, and President of the English Society for Psychical Research, has recently given expression to his ideas (in " Potentia ") concerning the relation of science to the occult—to those phenomena which extend beyond the range of common observation, and into realms generally considered unknown. He says :—

We have no right to neglect these phenomena on the pretext that they do not square with the great laws established by modern science. All-conquering science, of which we are so proud, is still only at the lisping stage. But our impotence to imagine a state of soul different from our own, whether in the past or in the future, is profound. We imagine that men have always thought, and will always think, as we do. We do not want to know—and that is the very proof—that glorious truths are about us, which do not burst

before our eyes because our eyes are blind. The weight of the atmosphere and the rotation of the earth did not appear evident to Galileo's contemporaries. Every fresh discovery seemed at the outset ridiculous, and found its opponents particularly among the *savants*. Magendie denied chiralurgical anæsthesia, and so on through a long list which might be cited. He says "we ought not to laugh when told of "phantoms," but carefully study, analyse and examine the facts. And further :—

At the risk of being regarded by my contemporaries as a madman, I confess my belief in phantoms, less because I believe I have myself seen in the most unquestionable conditions these awful and disturbing realities, than because I cannot refuse to accept certain testimonies. In a remarkable book "The Phantasms of the Living," a quantity of facts are adduced from observers of assured good faith. From the attentive perusal of all these documents, rich in detail, it is seen that at the moment of death or of danger to a friend or relative the phantom of the dying made its appearance. To cite only one case out of a thousand, I may mention the narrative of a young English Lord who, at the moment of going to bed, saw before him the shade of a friend of whom for a long time he had heard no word. Immediately he put down in his note-book the initials of this friend, with the hour and the date, adding the words, "God forbid!" On the very same day at the very same hour the friend was perishing by shipwreck. Probably every one of my readers has heard similar narratives around him. They cannot be denied. It is impossible to attribute them to chance, and still more absurd to suppose fraud.

But in regard to the 'materialisation' of human forms which occasionally appear at the side of 'mediums,' he writes :—

Sometimes the outline is vague, misty, and indecisive, sometimes it is partial—head, hands, or bust; sometimes it is the whole human form, with the clear appearance and almost the reality of life, something that withstands a touch like a real human body, as in the frequently cited case of Katey King, observed by Sir William Crookes. We may no more doubt the scientific sagacity of Sir William Crookes than his good faith. He declares that in his own laboratory, at the side of Florence Cook, the medium, he saw Katey King appear and disappear. Other excellent observers have seen similar forms. Can we imagine that Sir William Crookes, Russel Wallace, Gibier, and Zollner—to take only the most distinguished names—were deceived by able impostors?

Again, concerning these phantoms of the deceased, he says :—

If that were proved, if the dead really returned among us, it is conceivable that the whole face of the world would be changed. Suppose for a moment that all have clear certain, indisputable proof that they do not entirely die, that death instead of being death, is but the gate of life, *mors janua vitæ*, and that a future is reserved for all human souls surviving the decomposition of the body, then our terrestrial life would take a totally different direction. Law, morals, and science would be upset.

We must dissent from the learned professor's conclusions on this point. The laws of the universe are immutable and all phenomena occur in harmony therewith, though human laws might be made more just and the fields of morality and science expanded as more light is shed upon them. Pseudo-science might be shaken to pieces, but real science would remain and be largely re-enforced. The Professor points out the folly of denying things we do not understand, citing numerous examples by way of illustration. He concludes with the following :—

We must be at once both modest and bold—modest in the construction of theories and bold in the study of facts.

And the facts exist. He who will devote himself to long, bitter, and painful study, in which every step is marked by excruciating uncertainties, will one day be rewarded for his pains; he will be enabled to see, behind the normal, commonplace world of events of every day, a new world, occult to-day and scientific to-morrow.

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Mr. Malabari's Editorials. The *Madras Mail* in a leading Editorial, does no more than justice to Mr. Malabari. We copy the following paragraph :—

“The monthly Editorial Note in *East and West* by Mr. B. M. Malabari is nearly always illuminating and remarkable. That old and tried publicist has in his later years cultivated a detachment from the toil and moil of active controversy, and has developed a calm and independent style of criticism which is sometimes very refreshing after the heated ferment of the Bengali and Mahratti Press. He can be a hard hitter when he likes; and he spares neither the Government nor the leaders of the people, as occasion demands. But his comments are always fair and straightforward, and very often he opens up points of view which have not been discovered by others. His sturdy impartiality and independence are, indeed, valuable assets in Indian public opinion. It is no secret that the Government have often sought to do him honour. They have conferred distinctions on many others of their Indian critics who have proved their honesty of purpose, and the latter have received these distinctions in the spirit with which they have been offered. But Mr. Malabari will have none of them. It is not a question of policy but of temperament. Similarly, he prefers to live as a poor man, hankering after nothing in this world except a quiet, simple life, with a keen eye nevertheless on all that goes on in the world.”

A correspondent writes to the *Straits Times* as follows :—

Invulnerability. The men sent out by the Kedah authorities to hunt down the Sital gang robbers, or pirates, have, it is said, succeeded in killing the ringleader. Like many other Malay bad characters, he was popularly supposed to be invulnerable, and I am gravely told by a Malay friend that the punitive expedition found him absolutely invulnerable to bullet or spear. Bullets simply bounded off his body like peas off a drumhead, while, when he was thrust at with spears, they either snapped or had their points blunted directly they touched his skin. He would not have been killed at all, if one of his pursuers, wiser than the rest of the party and versed in witchcraft, had not thought of the expedient of a spear made from the spike of a stingray's tail. He was stabbed eventually with this and so killed.

Some incidents which corroborate the above are recorded in “*Isis Unveiled*” (Vol. I., p. 379). We copy the following therefrom concerning an Abyssinian “*Sorcerer*.”

Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle quivering in the air, and then after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired.....the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

In the *Berliner Klinische Wochenschrift* another *A Long Sleep*. one of those remarkable cases of prolonged sleep is reported on by Harbst. Six years previous to her relapsing into this abnormal condition she enjoyed the best of health and it was only shortly prior to her prolonged slumber that she complained of a severe headache and felt drowsy and would occasionally sleep a whole or a half day. In January 1886, the sleep became permanent. She slept in all for seventeen years, during which time she took her nourishment and drinks. She was always raised to the sitting posture when being fed, and she would only partake of fluids and solids reduced to small particles. She made an easy subject to look after, as when for instance she was thirsty she would smack her lips, and continue this until she was given drink. When the bowels were about to be moved she would groan and so attract attention.

During the period of 19 years' sleep, she suffered from several attacks of cold, and once had an attack of influenza, during which period of illness she refused food, and vomited on an occasion. She always kept her eyes closed and motion was unimpaired, she being able to move from side to side and move her limbs.

She suddenly awoke one morning and called to her sister, and said she had only slept one night, and felt surprised to see her brother not in uniform, he having been a soldier at the time, she fell asleep. She remembered every thing clearly that happened up to the time, she fell asleep 19 years previously. She had gained weight during the prolonged condition of sleep, and stated on being questioned, that she had not dreamt during this period. Speaking and locomotion were at first difficult on waking, but were soon regained.

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A contributor to *The Progressive Thinker* suggests the following as a statement of what all Spiritualists believe in common :—

- What Spiritualists Believe.*
1. The continuity of life after death.
 2. The possibility of communion between the unseen world and this.
 3. The fact that death makes no change in the moral character or spiritual nature of the individual.
 4. That happiness, or misery, in the future state depend upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in this world.
 5. That evolution is the law of life, and that every spirit must eventually pass out of its ignorant, benighted state into one of light and knowledge and consequent happiness.
 6. That there is no limit to growth and progress, intellectual and spiritual, in the life beyond.
 7. That such growth and progress are the result of conscious effort, of individual exertion, and are directly proportioned to the degree of such effort and exertion. And lastly, that the mission of Spiritualism in this world is the demonstration of immortality, the inculcation of humanitarian principles, the teaching of a lofty system of ethics, and the dissemination among men of the truths of universal brotherhood.

The editor of *Light* says, in regard to this statement :

The question of the existence of a Creator is left open by saying 'that the Spiritual philosophy neither affirms nor denies,' and does not attempt to decide between those who believe in Supreme Intelligence and those who recognise only Immutable Law. Perhaps, this is wise, as a basis of belief held *in common* but to us Law pre-supposes Intelligence.

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The Faith of the Brahmo-Samaj. In the Annual Report of the Brahmo-Samaj we find the following 'Principles of Brahmoism' :—

1. There is only one God, who is the Creator, Preserver, and Saviour of the world. He is Spirit ; He is infinite in power, wisdom, love, justice and holiness ; He is omnipresent, eternal and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God is to be worshipped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. To love God and to carry out His will in all the concerns of life constitute true worship.
5. Prayer and dependence on God and a constant realisation of His presence, are the means of attaining spiritual growth.
6. No created object is to be worshipped as God, nor is any person or book to be considered as infallible and as the sole means of salvation ; but truth is to be reverently accepted from all scriptures and the teachings of all persons without distinction of creed or country.
7. The Fatherhood of God and the Brotherhood of Man and kindness to all living beings are the essence of true religion.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it ; and union with God in wisdom, goodness and holiness is true salvation.

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The causes of Plague. In the discussion which followed the reading of Dr. Creighton's paper on "Plague in India," before the 'Indian Section of the Society of Arts,' in May last—which is noticed in our Review columns—Dr. W. Scott Tebb (Public Analyst for Southwark) said that in his opinion the chief cause of plague was, as shown by Dr. Creighton.

The presence of filthy conditions in and around houses, and it was these foul conditions, whether of soil or air which were not only responsible for plague, but also for typhoid, typhus, cholera, and small-pox. The theory that certain diseases were due to a micro-organism had tended to obscure and to throw into the background the fact of their insanitary origin. For his own part as the result of experience he had come very much to doubt the *role* played by certain so-called "pathogenic organisms," that was to say, whether they were the actual cause of the disease in question. Take the comma bacillus of Koch. That was at one time, confidently stated to be the cause of cholera, but Pettenkoffer, Klein, and others had shown that this bacillus might be eaten with impunity and without producing any deleterious results whatever. Then there was the so-called "typhoid bacillus" of Eberth. In 1880 this was heralded as a great discovery, but it had since been shown by Remlinger and Schneider that this bacillus is practically ubiquitous. Thus it occurs in the alimentary canal of those unaffected with typhoid fever, it occurs in potable waters, in the soil, and contributes to the microbial flora with which we are normally surrounded ; in fact the bacillus is so widely diffused, that if it were the actual cause of typhoid fever the human race would long since have been exterminated.

He said the Indian Plague Commission of 1901 came to the extraordinary conclusion that "a clean room may constitute as dangerous a nidus of infection as a dirty room." This, Dr. Tebb styles "a truly hopeless doctrine, and one, he was sorry to say, for which bacteriology was mainly responsible." He thinks plague and small-pox can only be thoroughly eradicated by attending to sanitary surroundings, "and by making the people clean in their habitations and in their towns"—a most reasonable conclusion.

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*The Eight
Command-
ments.*

The Central Hindu College Magazine selects and publishes "The Eight Commandments of the Central Americans, before the Christians came amongst them," but disclaims any guarantee as to their authority. We quite concur in Mrs. Besant's opinion of them, that 'they are distinctly good and beautiful.' The following is a copy :

"Thou shalt have no God or Lord, or Idol or Angel worship, except the one Great Spirit, Creator and Ruler above all. And thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt deal with all men, women, and children, as justly and as kindly as if with thine own mother, who fed thee from her own breast when thou wert helpless and had no strength. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

To the sick and helpless, to the stranger that cometh from afar, to the widow that is destitute, to the child that hath no father, thou shalt be both father and mother to them. Take them to thine house and feed them, and give them skins and clothes to wear, and if they be lost thou shalt go with them and show them the way. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not tell a lie or speak falsely against any man, woman, or child ; or break thy word of promise, even though death come unto thee to induce thee ; unchangeable as the rising and setting sun shall be the words of thy mouth. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not take or possess that which is another's or suffer thy children to do so, or their children after them. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt respect the times of woman and when she is bearing unto thee thou shalt not lie with her, or give her heavy labour, or angry words, or fret her, but be obedient to her, doing whatsoever she asketh thee to do, for it is her time and she is thy queen. Thou shalt teach this to thy young men and young women, and to them that come after them, that their children may be shapely, strong and brave.

The seventh day is the moon's day, every seventh day thou shalt not labour, or hunt, or fish ; but dance, and sing and sit in silence, and hear the words that the Great Spirit speaks inwardly to the souls of men, women and children. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not flatten the head to make a seer or prophet, to drive the judgment of the brain away to the prophetic region. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.